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The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR
HEALTH PROPAGANDA

Its objects are:

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.
2. To foster the perfection of true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.
3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and curative systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.
4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.
5. To propagate the philosophy of Naturism; and to work for the re-organisation of human life, effort and culture on a natural basis.
6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.
7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of persons desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or syivan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

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THE INDIAN NATUROPATHIC ASSOCIATION, BEZWADA, (S. India.)

20 SEP 1946

The Indian Naturopath

Editor : Dr. P. VENKATRAMAIAH, N.D., D.M.

VOL. XVII

BEZWADA, August, 1946

No. 8

Naturopathy: India's immediate necessity

The following was written after the two memorandums submitted by The Indian Naturopathic Association, Bezwada to the Government of Madras on 17th and 19th July, 1946.

1. The Present Government.

Now, that the Government is composed of the representatives of the people, and, that they are in possession of the rights and responsibilities to discharge them properly for the welfare of the country, we, the members of the Indian Naturopathic Association of Bezwada, make bold to represent to you, the long neglected position of Nature ~~care~~ for the province.

2. The condition of the health of the people.

If we look at any passer-by, we often sadly note that he is suffering from a chronic ailment: a constipation, anæmia, spermatorrhoea, leucorrhoea, rheumatism, lumbago, sleeplessness, migraine or other. Every year tens of thousands of people die due to cholera, smallpox, typhoid fever, diarrhoea. Numerous people are made unfit due to malaria, bloodlessness and dropsy. The proportion of Maternity deaths here are more percent than any other country in the world. The infant mortality is appalling. Under these conditions, it is the duty of

the Government, responsible to the people, to search into the remote causes of this worst condition of the health of our people and as immediately as it is in their power, rectify the causes, by which the people are placed in the best condition of health.

3. Ignorance.

We are unable to trace from when this ignorance to the ordinary rules of the health, by the people began, but it is there. The healthy ways of living, clothing, eating, sleeping and the like are ignored. The healthy ways of cooking and preservation are not known to the people and they are now paying more money for less nutritious diet. Even the ways of covering their bodies is not in accordance with the climatic conditions of the country. Regular education need be imparted to them on biological living and other matters of health.

4. Neglect.

We feel sorry to remark, that the previous Governments did not pay proper care towards the health of the people.

They provided facilities for drinking toddy and arrack, only to increase the revenue. They encouraged the ryots to grow tobacco, coffee, tea and the like narcotics which are very deleterious for the health of the people. The Government encouraged and even induced the people to cultivate grazing lands. They licensed the rice mills, that hulled the rice and made it unfit for consumption, by polishing it silver-white. They licensed the process of dehydration, and hydrogenation of pure healthy oils, and helped in the devitalising and denaturing them. They actually imported from foreign countries medicines made of dead inorganic minerals and supplied them to the people. They patronised allopathy and they neglected the indigenous methods of cure. Now, that the people have got their own rule, it is high time for them to approach the Government with a request to help them improve the condition of their health.

5. Epidemics.

Every change of season is bringing with it diseases called, epidemics and devastating a number of the precious lives of the land. The allopathy and other methods of cure recognised by the Government are not able to cope with the diseases. Simple biological methods of living known as Nature cure, are tried by us and we are now able to declare openly, that our methods have been the means of relief, wherever, they are given a trial. The exhaustive methods of vaccination and inoculation are tried. If one goes to the people for enquiry, one will learn that vaccinations and inoculations failed and that they are giving no real protection from the disease for which they are made. On intense observation, it is found, that they are more dangerous, than the diseases for which they are administered. Under these circumstances is it not duty of the Government that stands

for the people to enquire into the various aspects of the efficacy and otherwise of the vaccination and inoculations, into the real nature of epidemics and the biological methods of combating them?

6. Infant Mortality:

Nowhere in the world, infant mortality rate per cent is as great as in India. The poverty in the country and the subsequent malnutrition of the mother and the baby is one of the many causes. The ignorance of the parent regarding the prenatal and the postnatal care of the child is another cause. The inadequate supply of cow milk for human consumption due to the shortage of grazing lands for the milch cows is another cause. The introduction, of the filthy putrescent product known as the serum, in the form of vaccination to the growing little child, is one of the main causes for infant mortality. The Government that is democratic must lessen the rate of mortality among children, as a first step in the progress of public health.

7. Deaths due to Maternity.

People are ignorant to the rules to be observed in the time of pregnancy and parturition. The result is, the breath taking rate of deaths due to maternity. In no part of the globe the rate of maternity deaths is so great as in India. Malnutrition due to ignorance and indifference combined with neglect and poverty are the reasons that contribute to the state of affairs. Help of nurses trained in the biologic way of treating the condition, are needed. We, Nature cure people, are happy to observe in our clinics, that much of the strain, pain of the mother and expenditure is averted, by following the simple natural ways of living in, before and after parturition. By exploring into the causes of this pain and suffering, which the contemporary animal mother is not experiencing, we will come to the conclu-

sion that unnatural ways of living, eating and sleeping are the causes of all this suffering and the subsequent anxiety and worry. By spreading the gospel of biologic natural ways of living to the people we will be saving millions of lives of our young women.

8. Medical Quackery.

In exploring the causes of chronic diseases, we are forced to conclude that in 90 out of every 100 cases, that come to our diagnosis, indiscriminate application of medicines, made of minerals such as sulphur, mercury, arsenic, antimony, iron, and even copper, zinc, tin, silver and gold and medicines made of aconite, chireta, and the like are the cause of them. The removal of appendix, the tonsils and the like are found to be unnecessary in all the cases and the removal makes the condition worse after an operation than before the same. The cases known as appendicitis and tonsillitis are very easily cured by judicious diet and simple applications of water cure methods. Eminent allopathic doctors such as Henry Lindlahr, Mason Good, Benedict Lust, James H. Kellogg, Muthu, L. N. Chowdary, Swami Sri Bhikshu, have in uncompromising terms declared openly that medicines do more harm than the diseases for which they are administered. Under these conditions is it not the duty of the Government of the people to stop and consider these facts and give a fair trial for Natural methods of living and healing?

9. Poverty due to foreign exploitation.

All the handicrafts are now-a-days replaced by a foreign article. Our potter has lost his profession by the incoming of aluminum utensils. The carpenter has lost his profession by the import of chairs and other finished articles from abroad. In this way every one such as the weaver, the smith, the boatman and the like have all lost their indigenous professions. People

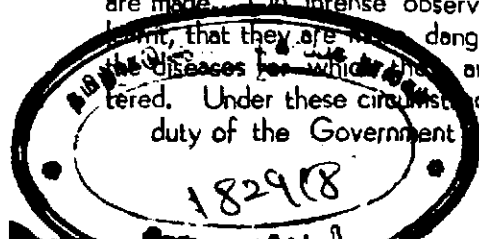
are not able to cope with the immediate necessities of life. Due to the competition, on the one hand, to earn the bare necessities of life and exploiting and profiteering methods on the other, the mental tranquility of the people is disturbed. Hatred, envy, and other vicious qualities have crept in to spoil the mental and physical health along with the morale of the people.

10. Bad manuring.

As man, so the plant improves by nourishing. If instead of nourishment, stimulating material is supplied to the man, his working is increased and his energies are exhausted and he lives short. So, also if the land is supplied with stimulating inorganic chemicals, the land withers away shortly, and it becomes useless for cultivation. The crop grown on the land, manured with chemical stimulants, yields food material that stimulates the body more than necessary, and mental and physical disorders will be the outcome of such crops. Though it was once observed by the department of agriculture, that chemical inorganic manures should not be used, the self same chemical manures were encouraged and supplied to the agriculturists later on. Now, it falls to the lot of the present Government to enquire into the nourishing value of different manures and advise the people in the proper direction.

11. Milled Rice:

It is proved beyond doubt that hand pound rice is far superior, in nutritional value, to milled rice; much more than white polished hulled rice. Rice ground in a wooden chakki is the best of all varieties as it retains all the nutritional elements contained in it. Even a diabetic improves on food composed of this chakki rice. Under these circumstances, the Government should take steps to discourage or even put



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a stop to the polishing of rice in the mills. They should supply rice shelled only in the mills to the people. It will be better if the Government supplies paddy to the consumer and allow him-self to convert it into rice. Those mills which polish rice, should be found out, and their licenses withheld.

12. *Mill cloth.*

Mill cloth does not contain the health giving qualities that are retained in hand spun hand woven cloth. People have resorted to it as a measure of economy. The great scientist, the late lamented Prof. P. C. Ray inferred that the khadi retained fully porosity and nature of absorption, which are very essential for the health of wearer. Government should take steps to make necessary propaganda and constructive work in that direction.

13. *Want of pasture lands.*

Milk is used as a supplement of vegetarian diet for long by the people of the world. Much of our grazing land is converted into cultivation of commercial crops such as tobacco, turmeric, ground-nut and the like. If one travels through any dry district, he will note that, where happy milch cows were grazing, there, now the obnoxious tobacco is grown for the detriment of people's health. Owing to the shortage of pasture land, much of our cattle are lost and there is a shortage of milk. Due to inadequate supply of milk people's health is effected to a great deal. To the growing child, to the pregnant mother, the milk is a great supplementing diet. So it is necessary to convert the tobacco growing places to pasture lands, to ensure better health in the country.

14. *Unwanted vaccinations and inoculations.*

As it was remarked already, the vaccinations and inoculations are not giving any real protection against the diseases for which they are done. It is openly admitted,

that even if they are said to give any protection, that protection is due to deadening or paralysing the power of elimination in the body. The Commissions appointed by the Government of England found out that numerous unhealthy conditions creep in and cause a number of chronic diseases.

In England where vaccination originated vaccination is made optional, and conscientious objectors are exempted from the operations of vaccinations and inoculations. In Madras presidency, due to the indifference of the honourable members of the Legislative Council not only the primary, but a number of times vaccination is made compulsory. It is now time for the people's Government to enquire into the real nature of vaccination and inoculation and its effects on the health of the people and make it optional as in England.

15. *Nature cure defined:*

The term "NATURE" indicates the infinite power of the all-comprehending, omniscient and Ever Blessed Reality underlying the Universe. It is this power that creates, sustains and annihilates in endless succession, all the Universes that have been, are or will ever be, in existence. Belonging, as it does, to the Ever Blessed, Nature is of supreme spontaneous beneficence to all creatures. The prime duty and supreme blessedness of every creature consists in learning the true character and direction of Nature and in putting itself into tune with it. This in essence is the philosophy of Naturism.

Naturopathy or Nature Healing is the art of procuring the Elimination of Evil by regulating the life of the individual into perfect Unison with Nature. Naturopathy recognises no Physician or Remedial Agent other than Nature. The Term Naturopathy includes any one of the several 'Systems' of Life or Treatment, which help the elimination of Evil or any particular manifestation thereof by clearing all obstructions to, and even positively co-operating with Nature's

Spontaneous Processes towards that end. It excludes all those 'Systems' or 'Practices' aiming at the Elimination of Evil by resort to *Artificial Aids* which are *repugnant* to Nature of which in any manner tend to obstruct, suppress or exhaust the Spontaneous Healing Processes of Nature.

16. *Its beneficial results.*

Wherever Nature cure is given a trial, we are able to record, that Nature cure can cure any disease, provided sufficient vitality is retained in the body at the time of commencement of Nature cure. In a number of cases, where biologic methods of hygiene that are propagated by the Nature cure science are followed, diseases will not at all set in. In a number of cases where the pregnant woman observed the Nature cure methods of living, there is no need of worry or anxiety about a safe and happy delivery. Those that used to have a series of abortions, premature deliveries, hard labour and the like; after following Nature cure for a number of months while pregnant, have safe and happy deliveries at the natural time. The power to feed the baby also improves. This is the experience of our Nature cure practice where operations are said to be inevitable, where amputations are recommended as necessary, Nature cure could save them from the torture and the crippling by judicious diet and a few applications of hydropathic methods. Whenever necessary fasting or fruit diet was given for some time for sure and quick recovery. There is no use of reading these things, Nature cure should be given a trial and observed by the Government in the clinics that are and are to be.

17. *Its cheapness.*

In the name of medicine there is no mineral, no poison, and no animal filth that does not enter the precious vital fluid of the human body. The liver and other vital organs of the dead fish, fowl and beast are pounded, cooked or burnt and made into

medicine to be used as a weapon against disease. In hunting, killing and compounding into medicine, this filthy animal matter, the cost, patience, healthlessness are needed, one should see and estimate. Any real commonsense and understanding about the real nature of health and disease, will put a stop to the black magic known as medicine. In Nature cure you need not secure the liver of a tiger, the venom of a cobra, the blood of a bird, the testicle of an ox and the like for its medicine. Real articles of food which are as good to the ill as to the well, pure air, pure cold or hot water, sun light are some of the articles in the pharmacopeia of Nature cure. Towels, khadi blankets, kambalis, tubs, colour bottles and glass sheets, enemas, and the like which are very easily procurable are the only paraphernalia that is needed for the treatment. The eye of the doctor, and a double convex lens is all his diagnostic necessities.

18. *Its Universality:*

All the articles needed to combat any disease acute or chronic, are Sunlight, air, water, some fruits, some vegetables, pure unadulterated, uncompounded articles of food in their healthy condition. These need not be searched for, anywhere other than the place where they are needed. They are universally available and are in the easy reach of the poor and rich alike.

19. *Its nonintricate technique:*

To learn Nature cure, it does not cover 5 long years of the labourious study and experimentation. In a year or two any one with ordinary intelligence can master Nature cure and he can take up any acute or chronic case and apply his Nature cure methods and cure the disease. We are not now taking cases of surgery in accidents, (1) as we are not licensed to do so, and (2) as we are not taking the training necessary. As time passes on after Nature cure is recognised and encouraged, minor surgery will form a

part of our Nature cure study. Then we do not lack any efficiency in any branch of treatment. We are able to treat the diseases physical or mental leaving alone the accidental surgery that may be necessary. In a period of 10 years the whole of our country, may be supplied with Nature cure experts to take the place of any other system of treatment.

20. *How we can help the masses.*

We can liquidate the sickness of the masses by removing veil of ignorance regarding the rules of natural ways of living and providing facilities for following them. In this memorandum we have attempted to show how people are kept in unhealthy surroundings and some of them may be removed if the Government take proper action for eradicating the unhealthy conditions in the country. Regular education is to be given to the masses in the rules of natural living and Natural healing when necessary. By establishing Nature cure colleges and hospitals for the demonstration of Nature cure methods of healing, we will be doing the greatest service necessary for the people.

21. *The probable cost for the spread of Nature cure.*

When we take Madras Presidency for example the estimate for the first step to spread Nature cure in the province will be as follows :—

There are 25 districts in the province. To open a regular Nature Cure Central Hospital with 100 beds, one for every district the initial charges at Rs. 25,000 for 21 districts. For the first year excluding 25 acres of ordinary dry land Rs. 5,25,000 4 colleges for 4 linguistic areas at 50,000 including the central hospitals.

For propaganda and other purposes.

20,000
2,75,000
Total 10,00,000

One million of rupees annually.

One million of rupees is not a big amount when hundreds of millions of money is being spent on systems of treatment which are not able to reduce but increase the number of patients and diseases every year.

22. *Our Prayer.*

We pray the Government,

1. To withhold the licenses of rice mills, who polish the rice in hullers; to supply only paddy to those that apply for it and not force milled rice on them, to encourage the wooden chakki, and hand pounded rice as far as possible.

2. To encourage khadi and discourage the use of mill cloth in the villages.

3. To investigate the effects of artificial manures on the land and the effect of food stuffs on health,—foodstuffs grown on artificial manures and encourage organic manures for the land.

4. To root out all the evils, the Government should recognise Nature cure as the healing art, because of its self-sufficiency nature, and cheapness. It keeps villages free from profiteering doctors under the secrecy of the intricate methods of their systems of medicines. Naturopathy makes the people self-reliant and self-disciplined.

5. To establish under the Government control a fully equipped Nature Cure Garden and a Central College with hospital and a research centre attached to it for each linguistic region and a Naturopathic Hospital for each District.

6. To make vaccination optional and make amends in the concerned acts so that conscientious objectors may have an exemption, for the mere asking, as in England.

7. To increase the extent of grazing lands for milch cows in the country so that people can secure adequate supplies of milk.

8. To set apart Rs. 10,00,000 for this year for the propagation of Naturopathy.

Nature Cure — Its Progress

We are publishing hereunder the progress of Nature Cure in the Madras Presidency, as far as we can gather the information. Readers are requested to give us further details.

We require similar reports from other Provinces and States of India.

Various Nature Cure Institutions in Madras Presidency.

(1) The Indian Naturopathic Association, Bezwada.

Organised in the year 1919 and Registered in the year 1925 under Act XXI of 1860 as a Public Body; It is publishing a monthly the "INDIAN NATUROPATH" its official organ.

(2) The Andhra Naturopathic Academy:

In the year 1926, by the labours of I. V. Ramanayya, this Provincial Organisation was formed for Andhra at Bezwada. It is running regular Naturopathic Training Classes every year in the month of May and conferring Degrees upon successful candidates.

The Training Camps last for about a month every year in May, where the efficacies of natural living and healing are explored and recorded.

(3) Prakriti Karyalaya Trust, Bezwada: It was started in the year 1919 by the late lamented Dr. N. Hanumayya, who brought into being not only the above Trust, but also the Indian Naturopathic Association. By his ungrudging labours he could unify the various working Naturopathic factors.

It is conducting a Publication Department, and about eighty books were published in Telugu on the various branches of Naturopathy, Viz., (a) Sun-Cure; (b) Water-Cure (c) Diet-Cure (d) General Health (e) Evil Habits; (f) Various methods

of Natural Healing, as fasting, massage, blood-wash methods etc., (g) Sexuology; (h) Hygiene; (i) Treatment of various diseases (j) Moral and Spiritual Health.

It has published a number of Leaflets and Pamphlets on Health and Hygiene for Free Distribution.

A Trust worth about Rs. 25,000 was formed and a high class Naturopathic Telugu Health Monthly, 'PRAKRITI' is being published regularly from 1919 till to-day. It was registered as a Public Body under Act XXI of 1860.

This Institution has got its own Buildings at Bezwada, where the office of the Indian Naturopathic Association also is located.

(4) The Indian Institute of Natural Therapeutics; In the State of Pudukkottai with Dr. Sharma, K. Lakshman, as the Head of the Institute. It is running a Journal of its own, "THE LIFE NATURAL" and conducting Naturopathic Training classes in the month of May every year.

(5) The Chromopathic Institute, Bezwada: It was started in the year 1939 for the propagation of Sun Culture and its uses in treating diseases. It has published a Monumental work "HUMAN CULTURE AND CURE" by Dr. E. D. Babbitt, M. D., LL. D., It is popularising the "SURYA NAMASKAR CULT" and the worship of

Sun God in the "SURYOPASAKA SIBIRAMS". This is also registered under Act XXI of 1860.

(6) The Saraswati Sangham, Madras: It is running a Naturopathic Clinic and a School and also a Journal "SARASWATI" a tamil and English Periodical (Suspended temporarily). It has published some valuable books on Naturopathy.

(7) In the following places Naturopathic Hospitals are functioning:

1. Bhimavaram. West Godavari Dt.
2. Moruthota, near Repalle. Guntur Dt.
3. Patamata Lanka, near Bezvada. Kistna Dt.
4. Bezvada. do.
5. Idupugallu. do.

6. Komaravolu. Kistna Dt.
7. Duggirala. Guntur Dt.
8. Kollipara. Guntur Dt.
9. Dantalur. do.
10. Marripudi. Guntur Dt.
11. Vetapalem. do.
12. Nellore. Nellore Dt.
13. Kandukur. do.
14. Banganapalli. Kurnool Dt.
15. Allagadda. do.
16. Purasawalkam. Madras.
17. Thyagarayanagar. do.
18. Govindappa Naick Street. G. T. Madras
19. Pedariar Koil St. do.
20. Kulla Vallavaram. East Godavari Dt.
21. Pudukkottai. Pudukkottai State.
22. Mudianur. Kolar Dt.
23. Korvali. West Godavari Dt.
24. Cuddappah. Cuddappah Dt.

Potency of Ramanam : by MAHATMA GANDHI

SOVEREIGN REMEDY

"I read with avidity every word that flows from your pen. I can hardly wait till I have finished reading the new issue of 'Harijan' when it arrives. This results in a strange ego in me, demanding the object of my adoration to be perfect according to my light! Anything which appears obviously unconvincing makes me restless. Your new note in nature cure—reciting of Ramanam as the sure remedy—leaves me completely bewildered. The modern youth refrains from challenging some of your views out of toleration. Their attitude may be summed up in the following: 'Well, Ghandhiji has taught us a whole lot of things; he has elevated us to unimaginable heights; he has, above all, brought Swaraj within our reach; why not 'suffer' his Ramanam 'fad'?"

"Inter alia you have said the following:

"No matter what the ailment from which a man may be suffering, recitation of Ramanam from the heart is the sure cure' (Harijan 3-3-'46.)

"Man should seek out and be content to confine the means of cure to the five elements of which the body is composed, i.e. earth, water, akash, sun and air (Harijan 3-3-'46).

"And my claim is that the recitation of Ramanam is a sovereign remedy for our physical ailments also' (Harijan 7-4-'46).

"At first, when you introduced this new note in the system of nature cure, I thought you were merely putting in other words that kind of psychotherapy or 'Christian science' based on faith. These have their place in every system of medicine. I interpreted my first quotation above in that light. The second sentence quoted above is difficult to grasp. After all, it is physically impossible for medicines to be composed of anything but the five elements to which you refer, and which you say must be the sole means of cure.

"If faith is what you insist on I have no quarrel, it is necessary for the patient to cooperate in getting well also by faith. But it is difficult to accept that faith alone would

cure 'our physical ailment also'. Two years ago, my little daughter was struck by infantile paralysis; it was the most modern treatment that saved the child from becoming a cripple for life. You would agree that it would not avail to ask a two and a half year old child to recite Ramanam to be rid of infantile paralysis; and I would like to see you persuade any mother to do the recitation (and recitation alone) on her child's behalf.

"The authority from Charaka that you have quoted in the issue of March 24th, leaves me cold; you have taught me not to accept anything, however ancient and however authoritative it may be, if it does not appeal to my heart."

Thus writes a teacher of youth. While I am eager to be in the good graces of the student world, my eagerness has well-defined limitations. For one, I must please them with the rest of the world, which is admittedly much larger. In no case should a servant of the public pander to any person or class.

If those whom my correspondent represents really think that anything I have done has taken India to unimaginable heights, they should extend to my so-called fads slightly more than toleration. Toleration by itself will do them and me no good. It may easily promote laziness in them, and false self-assurance in me. Let them think well before rejecting even a fad. Faddists are not always to be despised. Fads have before now made their owners mount the gallows.

Ramanam has the flavour of faith-healing and Christian science, yet, it is quite distinct from them. Recitation of Ramanam is a mere symbol of the reality for which it stands. If one is knowingly filled with the presence of God within, one is that moment free from all ailment physical, mental or moral. That we do not see the type in life is not to disprove the truth of the statement. My argument is admittedly useless for those who have no faith in God.

Christian scientists, faith-healers and psychotherapists may, if they will, bear witness somewhat to the truth underlying Ramanam. I cannot take the reader a long way with me through reason. How is one to prove to a person who has never tasted sugar, that sugar is sweet, except by asking him to taste it?

I must not reiterate here the conditions attendant upon the heart recitation of the sacred syllable.

The authority of Charaka is good for those who have some belief in Ramanam. Others may dismiss the authority from their consideration.

Children are irresponsible. Ramanam is undoubtedly not for them. They are helpless beings at the mercy of their parents. They show what tremendous responsibility parents bear to them and society. I have known parents who have trifled with their children's diseases even to the extent of trusting them to their (the parents') recitation of Ramanam.

Lastly, the argument about everything, even medicines, being from 'panch mahabhutas' betrays a hasty confusion of thought. I have only to point it out to remove it.

RIDICULING RAMANAMA

Q. You know we are so ignorant and dull that we actually begin to worship the images of our great men instead of living up to their teachings. Ramalila, Krishnalila and the recently opened Gandhi temple are a living testimony of that. The Ramanama bank in Benares and wearing clothes printed with Ramanama, is, in my opinion, a caricature and even insult of Ramanama. Don't you think that under these circumstances your telling the people to take to Ramanama as a sovereign remedy for all ailments is likely to encourage ignorance and hypocrisy? Ramanama repeated from the heart can be a sovereign remedy, but in my opinion religious education of the right type alone can lead to that state.

A. You are right. There is so much superstition and hypocrisy around that one is afraid even to do the right thing. But if one gives way to fear, even truth will have to be suppressed. The golden rule is to act fearlessly upon what one believes to be right. Hypocrisy and untruth will go on in the world. Our doing the right thing will result in their decrease if any, never in their increase. The danger is that when we are surrounded by falsehood on all sides we might be caught in it and begin to deceive ourselves. We should be careful not to make a mistake out of our laziness and ignorance

Constant vigilance under all circumstances is essential. A votary of truth cannot act otherwise. Even an all-power remedy like **Ramanama** can become useless for lack of wakefulness and care, and become one more addition to the numerous current superstitions.

FAITH CURE v. RAMANAMA

Here is fine banter from a friend:

"I have read your 'Confession and Cure' in **Harijan** of 17-3-'46. I wonder whether this Nature Cure has any close relation to what is being called Faith Cure. Of course one should have faith in treatment. But there are some exclusive faith cures, for example, small-pox, stomach pain, etc. For small-pox as you might know, especially in the South, no treatment is given but it is considered Divine Play. We do **poojas** to Goddess Mariamma and it is almost miraculous to see most of the cases come out successful. For stomach pain, even chronic cases, many make vows before deity at Thirupathi and finding themselves cured fulfil their ablutions and other obligations. To give you a fitting example, my mother had the same pain and after her visit to Thirupathi she is now free from that disease.

"Will you kindly enlighten me on this and may I ask why people should not have such faith in Nature Cure also and save the recurring expenditure to the doctors who, as Chaucer said, maintain a fine conspiracy with the apothecary to keep a patient always a patient which is part of the natural order of things."

The examples that have been quoted are neither Nature Cure nor yet **Ramanama** which I have included in it. But they do show how nature cures without any treatment in many cases. There are undoubtedly cases which show the part superstition plays in Indian life. **Ramanama** which is the centre of Nature Cure is the enemy of superstition. Unscrupulous men will abuse **Ramanama** as they will any other thing or system. Mere lip recitation of **Ramanama** has nothing to do with cure. Faith cure, if I know it correctly, is blind cure, such as the friend describes and thereby ridicules the living name of the living God. The latter is not a figment of one's imagination. It has to come from the heart. It is con-

scious belief in God and a knowledge of His Law that make perfect cure possible without any further aid. That law is that a perfect mind is responsible for perfect health of the body. A perfect mind comes from a perfect heart, not the heart known by a doctor's stethoscope but the heart which is the seat of God. It is claimed that realization of God in the heart makes it impossible for an impure or an idle thought to cross the mind. Disease is impossible where there is purity of thought. Such a state may be difficult to attain. But the first step in the ascent to health is taken with its recognition. The next is taken when the corresponding attempt is made. This radical alteration in one's life is naturally accompanied by the observance of all other nature's laws hitherto discovered by man. One cannot play with them and claim to have a pure heart. It can be said with justice that possession of a pure heart should do equally well without **Ramanama**. Only, I know no other way of attaining purity. And it is the way trodden by the sages of old all over the world. They were men of God, not superstitious men or charlatans.

If this is Christian science, I have no quarrel with it. The way of **Ramanama** is not my discovery. It is probably much older than the Christian era.

A correspondent questions whether **Ramanama** avoids **bona fide** surgical operations. Of course, it does not. It cannot restore a leg that is cut off in an accident. In many cases surgical operations are unnecessary. Where they are required they should be performed. But a man of God will not worry if a limb is lost. Recitation of **Ramanama** is neither an empirical method nor a makeshift.

VALUE OF COLLECTIVE PRAYER

"The secret of collective prayer is that the emanations of silent influence from one another would help them in the realisation of their goal," said Mahatma Gandhi on 26-5-46 when he hoped that people would continue to recite **Ramnam** during his absence.

Gandhiji in his discourse after the prayer informed the gathering that he would be leaving for Mussoorie. He had been

advised by his doctors to spend two months of the hot weather at some hill station to enable him to build up sufficient reserve for the rest of the year. He could not do so this year for reasons they all knew. He had decided to go to Mussoorie in preference to Panchgani or Simla, as it was nearer. He would come back when the Congress President or the Cabinet Mission might require him.

They had been coming to the prayer gathering daily in order to join him in reciting **Ramnam** or rather in learning how to do so. **Ramnam**, however, could not be taught by word of mouth. But he held that even more potent than the spoken word was the silent thought. A single right thought can envelop the world. It was never wasted. The very attempt to clothe thought in word or action limited it. No man in this world could express a thought in word or action fully.

"That does not mean," proceeded Gandhiji, "that one should go into perpetual silence. In theory that was possible. But it was very difficult to fulfil the condition by which

silent thought could be made effective. He for one could not claim to have attained the requisite intensity or control over thought. He could not altogether keep out useless or irrelevant thoughts from his mind. It required infinite patience and "tapascharya" to attain that state.

He was not indulging in a figure of speech, but he meant it literally when he told them already that there was no limit to the potency of **Ramnam**. But in order to experience that **Ramnam** had to come from a heart that was absolutely pure, he himself was striving to attain that state. He had envisaged it in the mind but had not fully realised it in practice. When that stage was reached, even the recitation of **Ramnam** would become unnecessary.

He hoped they would continue to recite **Ramnam** in their homes severally and in company during his absence. The secret of collective prayer was that the emanation of silent influence from one another would help them in the realisation of their goal.

Insomnia from Coffee Poisoning

J. H. KELLOGG.

Thousands of persons are constantly suffering from the enervating results of inability to sleep soundly because of coffee drinking. Coffee is a narcotic drug which possesses the peculiar property of paralyzing the fatigue center. The fatigue center is a wonderful provision of Nature for the protection of the body against overwork. It insures the necessary rest and sleep by producing a sense of weariness and indisposition to effort when one has done a sufficient amount of work to exhaust the bodily energies to such a degree that rest and recuperation are necessary to give opportunity for the accumulation of a new store of energy.

The nerve centers and the muscles are like storage batteries. During rest, energy

is stored up. The source of energy may be seen with the microscope in the form of numerous minute granules in the cell. During work these energy granules gradually disappear as the store of energy is exhausted; that is, the vital batteries run down during work and are recharged during sleep.

The fatigue center is an automatic signal by which notice is given that the nerve and muscle batteries need recharging. This signal is always given long before the battery is completely exhausted, for when the battery is allowed to run down too far, that is, when the cells are too deeply drained of their store of energy, the cell is damaged just as a storage battery is hurt by being drained too low. So, to protect the body against damage Nature provides the fatigue signal

to stop the outflow of energy at a safe limit while there is still a wide margin of energy left. To compel the body to work after the sense of fatigue is experienced does it harm. To do this draws upon the safety margin which Nature establishes for protection against emergencies and to keep the vital machine going in the later years of life.

So-called stimulants are simply drugs which paralyze the fatigue center. When a tired man takes a glass of wine or a cup of coffee he no longer feels tired. Of course, he is tired, that is, his nerve centers, his vital batteries, have not been replenished and are not in the smallest degree energized by the stimulant. He is simply made unconscious of the fatigue and his need of rest, and as a result is likely to go on working when he should rest instead. This property of destroying the sense of fatigue is possessed by caffeine, the active principle of coffee, to an extraordinary degree. It is this property which gives to Cola drinks their 'kick.' The manufacturers of these pernicious beverages wickedly exploit the fatal property of caffeine with such phrases as "rest you in five minutes," etc.

Coffee does not rest the tired man. On the contrary, it makes it impossible for him to rest when he needs rest, and this is perhaps the worst of all the evil effects of coffee drinking. The vital batteries are recharged during sleep. Coffee interferes with sleep. Everybody knows this. Men

who are under great and continuous physical strain have found by experience that coffee must be discarded because of its interference with sleep. Nansen, in his wonderfully interesting books, "Across Greenland" and 'Esquimo Life,' tells us that he and his men abandoned coffee for this reason. While it cheered them up for a time, it did them harm in the end by interfering with sleep. They at first "restricted themselves to a morning cup, and then tabooed it altogether." Nansen well says: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee to tobacco and alcoholic drinks . . . The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience by observation."

Evidently coffee must be particularly bad for children, because children not only rest but grow during sleep. If a child does not sleep well he does not grow and cannot develop naturally. Cola drinks are doing a deadly work for the growing generation by disturbing the sleep of childhood, which must be sound and undisturbed to enable a child to reach full development. The sale of Cola drinks to children should be prohibited by law, and every adult should be made acquainted with the pernicious effects of tea and coffee and all caffeine-containing drugs.

Accidents killed 26,000 in A. A. F. in war

OKLAHOMA CITY, (AP)—Flying accidents cost more than 26,000 lives in the Army Air Forces during the war and destroyed 22,000 more air-planes than were destroyed by the Germans and Japanese.

Colonel George C. Price, chief of the Office of Flying Safety of the Army Air Forces, disclosed that in an address to the Third National Aviation Clinic, a conference of all elements in aeronautics,

Earth Cult

At the Prayer Meeting held on 24-4-46 Mahatma Gandhi advised the gathering to keep their eyes open and watch the conductor Shri Kanu Gandhi during Ram dhun. All of them did not have a trained ear; so they should take the help of the eyes and follow the conductor in beating time. "The more beautiful you make the singing of Ram dhun, the more attuned you become with Rama," he added.

He then reverted to the place of earth in Nature Cure. One of the curative uses of earth was an earth bath. Dry, finely powdered earth, rubbed on the body cleansed the skin. Mud applied on the body and allowed to dry could cure any skin diseases.

More than 40 years ago a little nephew of his had boils all over the body. They were

slow to respond to any treatment. Finally he took the case in his hands, covered the boy's body with mud and made him run about naked. The boy was cured in eight to ten days.

"We are born of earth and return to earth after the life's journey," he continued. "We cannot live in the air. In the morning prayers there is a shlok in which the devotee invokes Mother Earth and asked for her forgiveness for treading upon her. If we expect our prayer to be heard, we must show our reverence in practice. We must not soil the earth or dirty the surroundings as many of us do to-day. If somebody soils the earth through ignorance or oversight by spitting or making nuisance, we should cover up the filth with dry earth.

Gleanings

Mouthings

Question

"Last night I sat in on a conference in which a medical man, a licensed M. D. of our health department, showed up the ignorance of one of your Naturopaths. Why, the medical man was a student. He knew what he was talking about and I do not believe the Naturopath understood half the words he used. How can you expect a Naturopath to cure you, when his knowledge of the working of the human body is so slight?"

Answer

"Your experience must have been enlightening but you missed a vital point: was the mere use of technical words—artificial words—words which you say the Naturopath did not understand and which doubtless left you in the dark also—indicate real knowledge?"

A parrot can use words but as the old sayings goes: 'he does not know what he is talking about.' Medical men often try to impress the laymen by using terms and expounding profound theories which mean little or nothing as far as the prevention, alleviation and cure of human ailments are concerned. Your grandmother probably knew little about the technicalities of the human body but for some mysterious reason, she brought her family through crisis after crisis successfully by using simple, understandable methods which the medical man of today discards as trivial and unworthy of notice. No, long, complicated, double-jointed Greek and Latin derived terms mean nothing. It is results that count. And there must be some good reasons why 92 per cent of our population depend on natural methods for the relief of pain and abnormal conditions and only 8 per cent trust their bodies to the operating table, the poison dosages

and the filthy serum inoculations. Education is a splendid asset—all Naturopaths should be thoroughly versed in the functions of each organ of the human body—but the lack of this specific educational acquirement does not mean that such Naturopath cannot show you how to cure your body. Remember, in the final analysis, only the Almighty—with your assistance—can cure your body. And neither the Almighty nor you need technical words and jaw-breaking phraseology to do it.”

“Exploding the Germ Theory”

E. C. Rosenow, M. D., of the Mayo Biological Laboratories, Rochester, Minnesota, demonstrated thru a series of experiments that covered several months that simple forms like streptococci (pus germs), especially the hemolytic variety, (the type that feeds on decomposed blood, or the early stages of pus), could be made to assume all the characteristics of pneumococci (pneumonia germs) simply by feeding them on pneumonia virus and making other minor alterations in their environment. And when he reversed this procedure and fed so-called pneumonia germs on pus, they quickly changed into pus germs. Many other types were included in these experiments with similar results. In all cases, regardless of the type of germs used, they speedily changed into other types when their environment and food were changed. Other bacteriologists also have demonstrated this remarkable transformation or metamorphosis of certain kinds of bacterial into completely different types by transplanting them from one culture medium to another. Two New York City bacteriologists reported the phenomenal experience of converting cocci (round, berry-shaped) into bacilli (long, rod shaped), and vice versa!

If no other laboratory evidence were

available, this alone would be sufficient to demolish the germ theory. These experiments show conclusively that instead of bacteria determining the nature of their environment (disease symptom, for example), the environment (or disease symptom) actually determines the type or kind of bacterial that grow therein.

Anger

In early times anger frequently was shown by fighting; but because of the social customs of our time anger is suppressed today and not allowed to work itself out of the system. As a result proper digestion is prevented; the voice is changed in pitch and volume and, if anger is suppressed for many years, it may even cause malignant high blood pressure.

The weather is said to influence anger simply because when it is very hot people do not care to be aroused or to fight, but when it is cold they do not mind.

Anger is more frequently shown by people with either great or inferior intelligence or ability.

If all the energy used in futile and destructive anger could be changed into water power, there would be enough power to operate all the machinery in the United States.

The strength used up in anger might well serve more useful and constructive purposes, which would also alleviate the nervous system.

How white sugar damages the teeth

Too much white sugar not only causes fermentation, thus using up extra lime, but calcium and sugar have a great affinity for one another. In a thousand parts of plain water, only one part of calcium is taken up. If sugar be added to the water nearly forty times the calcium will be taken up! So beware of over-eating of sugar.

The digestion of many persons would be much better if their secretions were better and more copious, but due to lime starvation the secretions are weak and scanty.

It is the calcium in the brown breads of the Russian, Bulgarian and Polish people which causes the teeth of the children to be so perfect and free from cavities. It is actually the case that in four thousand school children, examination showed not one single tooth cavity. Quite different with the sugar, candy and white bread-eating American children.

Calcium in correct proportions prevents the demineralization of the tissues where there is a diabetic trouble.

Recondition the Hair

With the summer long passed away, perhaps some of you who did not wear a hat during the hot weather still are having trouble managing your tresses after having let them go more or less wild during the hot weather.

Probably you have found out just what those hatless hours spent in the sun did to your hair—especially when you donned your first fall dress of the season and put one of those fashionable bonnets on your head.

Obviously, and I am sure you will agree with me that, if you haven't as yet gotten your hair into condition, you should do so without delay. Otherwise, your delightful shopping tours are quite likely to turn you into a chronic neurotic.

As the proper solution, my suggestion is that you visit your beauty salon and put yourself in the hands of a competent hair-dresser. Let her decide just what treatments you need to restore the beauty of your hair. If you haven't the time or opportunity to do this or if it should prove too much for your beauty budget, then I suggest that you start your own reconditioning process at home.

As in all hair care, brushing becomes the first requisite. If you haven't been brushing your hair every day, do not let another day go by that you neglect it. It would be far more beneficial if you would brush the hair thoroughly at least twice a day. With the simple hair styles and efficient permanent waves that are given, there is no danger of spoiling your wave by vigorous brushing.

Dry hair is very often the result of months in the sun without a hat. If you haven't time for an oil shampoo at your beautician's, try taking one at home. This is easily done by warming slightly a little olive oil and then patting it on the scalp until the scalp is well covered. This is best done by parting the hair every inch or so while applying the oil with pledgets of cotton. Then, wrap your hair and scalp in a dry turkish towel and leave for at least an hour or overnight if possible. Then a thorough shampoo with a conditioning preparation will bring back the lustre to your hair.

But at all events, get your hair back to its normal condition now so that it can grow normally before it is time to doff our hats again and expose our tresses to the summer sun-shine. (Nature's Path)

The Indian Naturopathic Association

The Annual General Meeting of the Indian Naturopathic Association and its Academies will be held at the Prakruthi Karyalaya Trust Buildings, Bezwada by 3 P.M. on 1st Sept. 1946. All members are requested to attend.

Agenda

1. Election of office-bearers.
2. Passing of Accounts
3. Future Programme of work.
4. Deficit of Indian Naturopath.
5. College and hospital arrangements at Bezwada and other places.
6. Other important items.

Bezwada, {
10-8-'46. }

P. Venkatramayya,
General Secretary.

Tamil Naturopathic College

Virapandi, Perianayakanpalayam, Coimbatore District.

The above Institute was started on 15-8-1946 and conducted by Sri Bhikshu of Saraswathi Sangham, Madras. The course will run for 3 months and the medium of instruction will be Tamil.

Shareer -- thathwam (Anatomy Physiology), Arogya-Nool, Pathartha-gunabodhini, Shareer-Parishodhanai and Chikitsamritam, containing the experiences of Sri Bhikshu and which have been used as the text books for a long time at the Free School of Indian Treatment of the Saraswathi Sangham, Madras. These books are specially written for the students of Naturopathy. 35 lectures in each of Shareer-thathwam and Arogya-Nool, 40 lectures in Patharthaguna-bodhini, 100 lectures in Chikitsamritam are the lectures for whole course, each lecture being for one hour; in addition to these, lectures are given on Gita, Yoga philosophy, Asanas, Pranayama, mental and spiritual science during the prayer time, both morning and evening.

An outdoor and indoor hospital is being attached to the college; the hospital is being worked both morning and evening and the students will have one hour's clinical lecture in the presence of the patients.

Both the students and the patients are to lead a natural life in board-lodging, in food and drink etc; a vegetable and fruit garden is being cultivated for the natural food of the patients and the students.

Arrangements are also being made for regular propaganda work in the villages at least once a week and every attempt will be made to practise the principle of 'Thy Self Thy Doctor'.

The public are highly indebted to the organizers of the above Institute and the public spirited ladies and gentlemen are requested to co-operate with the organizers for advancing the cause of Indian Naturopathy. A special request is made to the Naturopaths and the sympathizers of Naturopathy to give healthy suggestions for the right conduct of the college.

TIME TABLE.

5	to	6-30	a.m.	Prayer, Asanas, Surya Namaskar, Pranayama, Gita and Yoga Philosophy and lectures on these.
6-30	to	8 30	"	Out door dispensary, clinical lecture, garden work.
8-30	to	9	"	Light food (Raw food)
9	to	10	"	Shareerathathwam.
10	to	12	"	Food preparations and feeding.
12	to	1	p.m.	Rest.
1	to	2	"	Paper and Journal.
2	to	3	"	Patharthaguna-bodhini.
3	to	4	"	Arogya-Nool.
4	to	5	"	Hospital and garden.
5	to	6	"	Prayer and exercise.
6	to	8	"	Food preparations and feeding.
8	to	9	"	Study.
9	to	10	"	Discussions.

Madras, }
4-8-1946. } Bhikshu,

N. B: Conditions for Admission

Both males and females above the age of 18 and who have a minimum qualification of Higher Elementary standard or a working knowledge of Tamil are admitted on the condition that they will advance the cause of Indian Naturopathy by opening dispensaries and hospitals and by propaganda work. Admission is free but a monthly allowance of Rs. 25 is being charged for the boarding expenses.

Applications are to be sent either to the Hon. Secretary, Saraswathi Sangam, Madras or to Sri N. V. Narayanaswami Naidu, Virapandi, Perianayakanpalayam P. O. Coimbatore District.

The Indian Naturopath, Bezawada

BUSINESS NOTICE

No. V. P. P. System:—This Magazine will not be sent to any one by V. P. P. Subscriptions should, in all cases, be remitted in advance by money order only.

Enlistment:—Subscribers and members of the I. N. A. are enlisted at any time of the year, but they will receive only the issues from January to December, comprising a complete volume to one year's subscription.

Subscribers and Members of I. N. A. should always write their names and addresses clearly and fully and quote their Roll number, Subscriber's No. in all communications.

Contributions:—The Editor will be glad to welcome short contributions. They should be either typed or legibly written on one side of the paper only; and have the name and address of the writer below, not necessary for publication, unless and otherwise informed.

Articles are subject to editorial alterations, though the Editor will try his level best not to change the sense. The Editor does not assume any responsibility for the signed articles and opinions of contributors. Articles showing ignorance of the Nature-Cure point of view will not be accepted.

Correspondence:—Members of the I. N. A. requiring free health advice should write to the General Secretary enclosing a self-addressed stamped envelope for reply. All remittances should be sent to the Manager, I. N. A. Bezawada.

Annual Subscription for the Magazine: Inland Rs. 4-0-0 Foreign Sh. 5 or \$3.

Annual Membership Subscription for the Indian Naturopathic Association: Inland Rs 5-0-0 Foreign Sh. 12 or \$5. Magazine free to the members.

BOOKS ON NATURE CURE

NAME	AUTHOR	COST
1. Human Culture & Cure	Dr. E. D. Babbitt, M.D., LL.D.	Rs. 20 0 0
2. The New Science of healing	Dr. Louis Kuhne	9 0 0
3. Nature Cure	Dr. Lindlahr, M.D.	7 8 0
4. Practical Nature Cure	Dr. K. L. Sarma, B.A., B.L., N.D.	8 0 0
5. Indian Nature Cure	Dr. Bhikshu	0 12 0
6. Drugless Healing	Dr. L. K. Sarma	1 0 0
7. Talks on Hygiene	Dr. J. Grand	0 6 0
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Apply to—

Indian Naturopathic Association, Bezawada.

The Indian Naturopathic Association, Bezwada

Deputation to the Madras Government

By previous invitation about 20 Naturopathic doctors assembled in the Saraswathy Sangham, 28 Pederiar Koil St. George Town, Madras on 16-7-46 at 2 p. m. and drafted the memorandum to be presented to the Madras Government, on behalf of the Indian Naturopathic Association, Bezwada. Shri Swami Bhikshu presided over the meeting.

On 17-7-46 the following members formed the delegation and waited on the Premier and Minister for Health of the Madras Government.

1. Dr. P. Venkatramayya N. D.
General Secretary,
The Indian Naturopathic Association, Bezwada.
2. Dr. I. V. Ramanaiah, N. D., Registrar,
Andhra Naturopathic Academy,
Bezwada.
3. Mr. V. Verkata Subbayya B. A., B.L.,
Ex. M. L. A. Nellore.
4. Dr. M. Anjaneyulu N. D.
Doctor in charge Sukha Sadanam,
Dantalur.
5. Mr. Aluri Lakshmi Narayana,
Nellore.
6. Dr. M. V. Sarma, L. I. M.
Kandukur, Nellore Dt.

7. Dr. V. Krishnam Razu, L. I. M.
Bhimavaram Asramam.
8. K. Suryanarayana, Telugu Translator,
to Government of Madras.
9. Dr. P. Pundarikeshudu, Duggirala.
10. P. A. Devi-Prakriti Chikitsa Sadan,
T. Nagar, Madras.
11. Mr. J. Jeyapraya Suryanarayana Razu.
12. Mr. Jeyapraya Krishnayya of
Kladder Samsthanam.
13. Mr. Gollapudi Venkateswarastry,
Tirunavaya-ramam.
14. Dr. K. A. N. Sarma, F.R.C.S.,
Kanyaleya Trust, D. N. Nagar.
15. Dr. M. K. Pandurangam N. D. of
Ambattur Nature cure Home.
16. Dr. C. V. Sankar of Vallala Street,
Veperi, Madras.

On 19th The Association presented a second memorandum to the Ministers. Both the memorandums have been published in this issue under the heading "Naturopathy: India's Immediate Necessity".

The Ministers have kindly gave a patient hearing and promised to do all they can in the present Government.

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Which are all Perverted

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The Indian Naturopathic Association, Bezwada.



Vol. XVII

Editor : Dr. P. VENKATRAMAYYA, N.D., D.M.

No. 9

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- Seventh All India Naturopathic Conference

The Indian Naturopathic Association

INDIA'S PREMIER NATIONAL ORGANISATION FOR
HEALTH PROPAGANDA

Its objects are:

1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.
2. To foster the perfection of true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.
3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.
4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.
5. To propagate the philosophy of Naturism; and to work for the re-organisation of human life, effort and culture on a natural basis.
6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.
7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

Do you want to be a MEMBER? + Annual Membership Fee Rs. FIVE only.

Members will get copies of INDIAN NATUROPATH FREE.

For particulars apply to—

THE INDIAN NATUROPATHIC ASSOCIATION, BEZWADA, (S. India.)

In particular,

[a] Through the medium of books, journals and pamphlets, by means of lectures and the like and, if possible, by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living, and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of persons desiring a life of serene purity or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans there in and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-time service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient and to affiliate the same to this Association.

The Indian Naturopath

Editor: Dr. P. VENKATRAMAIAH, M.D., D.M.

VOL. XVII

BEZWADA, September, 1946

No. 9

Nature Cure: Its Simplicity †

By Sri Sarma K. Lakshman

The most important feature of Nature-Cure is the simplicity of its practice. Its theory is also equally simple, yet there is in it a subtlety, a profundity that is beyond the comprehension of the sophisticated modern mind. But to those intelligent men whose God-given common sense has not been corrupted or educated out of them, Nature-Cure philosophy is so simple that it comes to them quite naturally. In fact Nature-Cure is called Nature-Cure because it is the most natural thing to do under any circumstances.

Nature-Cure is based on the now well-established scientific Truth, that Disease as well as Health is due to the food that people eat or fail to eat. By food I mean the five-fold food, derived from Pancha Bhutas. Thanks to modern research on the subject of Nutrition, the science of Nature-Cure stands today on a much stronger basis than it ever did before. The findings of reputed scientists in the field of nutrition only go to confirm the long-cherished Nature-Cure doctrine that disease is the result of unrighteous habits in eating and the like, and that therefore the only way out of it is by making amends for such sinful living in the past.

That Nature-Cure is true is also proved by the fact that it has come into existence by the successful experiments of its

pioneers on their own bodies, for the cure of disease-conditions which all the other systems had not only failed to cure, but actually promoted by their misguided and misdirected efforts. Nature-Cure effects a cure of disease by restoring the health that had been lost through previous errors in life, including therein not only errors in feeding but also mistaken treatments by medical men. Health restored by Nature-Cure cures the disease, and that cure is the only real cure.

Nature-Cure has progressed from pinnacle to pinnacle of truth, culminating at last in the clear enunciation of the basic truths on which it rests. This has come chiefly through reflection on the philosophic principles that integrate it with the teaching of the Vedanta. During the past thirty years or so that I have devoted to the service of Nature-Cure, I have chiefly endeavoured to trace out the philosophical cosmological and metaphysical truths which are implied in the science, and give it a new life. I have tried to shed on its dark places the steady light of the Vedanta, and thus give it sound basis of theory. I have tried to present an integral view of the science, comprising all that is of value in it, and giving each branch its rightful place, according to a just perspective, so that followers shall not mistake a part for

the whole, or overrate the value of any part. With the theory thus clarified, the practice of Nature-Cure has become safer and more certain.

Since Nature-Cure is extremely simple and safe beyond all comparison because of the renunciation of questionable remedies such as drugs, vaccines and operations, it is a domestic science which all people can follow without any kind of expert aid. It ought therefore to be recognised as one of the fundamental rights of every human being to follow, practise and propagate Nature-Cure without any kind of interference from the State. Because Nature-Cure alone shows the way to health, all State service for the sake of the Public Health and all education whether of the young or of adults should be in accordance with the principles of Nature-Cure and its teachings. On the other hand all systems which consist in the use of drugs, vaccines and the like should be under strict regulation not by the State but by organised bodies of men of culture.

I am glad to see more and more people coming to Nature-Cure and benefitted by it. But I am pained to observe that the ways that some practitioners are adopting reduces Nature-Cure to a mere bundle of remedies, which it is not. Nature-Cure is an exact science based upon a unifying principle that has stood the test of time. There is a wholeness about it which distinguishes it from all other systems and any attempt to destroy this wholeness by some commercially-minded professionals, who introduce into it methods which are not sanctioned by its basic philosophy, or take a part of it and couple that part with other systems with which Nature-Cure is irreconcilable, must be severely condemned. I warn you that if you are not wary even now of this danger to our science from

within our own ranks, very soon it may become too late.

The only way to prevent this disaster is to build up a strong organisation of the followers of Nature-Cure, who more than the professionals will be profoundly interested in its purity and faithfulness to its principles. Such an organisation should be in control of those professionals who practise Nature-Cure as a means of livelihood.

Nature-Cure is rooted in religion and there is no place in it for irreligious doctrines. The germ-theory of disease which amounts to saying that health or disease depends not upon one's own conduct but upon the mere chance of infection by germs over which one has no control, is immoral and hence irreligious, and has therefore no place in Nature-Cure. This fact alone, namely that the germ-theory of disease amounts to a denial of the Karma doctrine of our religion should be sufficient to show that it does not deserve any consideration by us. We, Nature Curists, have all along been ignoring the germ-theory, paying heed only to sanitation, internal as well as external and triumph of Nature Cure is therefore a complete refutation of the germ-theory and all that it stands for.

Nature Cure shows you the way to absolute freedom—freedom from doctors, drugs and disease. In its simplicity, efficiency and cheapness, and above all, in its genuineness, Nature Cure far surpasses all other systems and therefore sets the standard of usefulness and faithfulness to truth, by which all the other systems are to be judged. It therefore behoves the Government and the people to take steps to popularise Nature Cure and thus increase the number of people who can get on without doctors of any kind."

Nature Cure — Onwards

By Sri F. G. Natesa Aiyar

Though the Pudukkottai State has an area of 1,118 square miles (about a quarter of a British Indian District) and a population of about 4 lakhs only yet, it is distinguished for its even dry climate, a fine landscape of hills, forests, rivulets, lakes and tanks and a breezy atmosphere ensuring a tolerable public health, and all that a lover of the Life Natural could look for in Nature. There are some of the most ancient temples of the country in the State representing the architecture of the Pallava, Chola, Pandya and Nayak periods in an almost perfect state of preservation. In the line of Archaeology, the Hill of Sittanavesal, about 10 miles from Pudukkottai and belonging to the State with its rock-cut cave temple of the jains and its famous frescoes similar to the frescoes of the Ajanta and Sigiriya (Ceylon). A cave of the 7th century A. D. pushes the Pudukkottai State at once into the front line of greatness. . . . The State did not have that terrible flood of compulsory Vaccination in its midst till 1911 and even after 35 years, it has not caught on. It was first introduced in the State in 1812 on a small scale by the then Raja at the suggestion i. e., the "orders" of the British Resident and this like other benefits of the British rule was destined to be a blessing to the Rajah and his subjects. People however resisted this curse and the State (to please the British Resident) had to go to the length of offering a special batta or bonus (or in plain terms a bribe) to all who submitted to it.—(This is not drawn from my imagination but taken out textually from the State Manual, published by authority). In spite of this, the Manual records "the progress

of Vaccination has been slow but steady" — the people showing hostility to Vaccination. Just like the claim: "The operation was successful but the patient died" — But the Darbar cannot yield. There was a drive from behind—the Paramount Power. The Manual complains "In spite, however, of the good intentions of the State, progress was disappointing, Vaccination was consequently made compulsory in the capital Town in 1898, then in 67 villages and finally in the whole State in 1911." Is it more successful to day? We know it is not. The people of the State are still "too primitive" to take to the blessings of Vaccination. This is therefore an additional reason for us Naturopaths — primitive children of Mother Nature to be happy in congregating at this "primitive" place.

Liberty, freedom and self-determination are in the air, all over the world and India is no exception to this general wave of public feeling. The world cries for freedom—freedom in politics, freedom in religion, freedom in culture, freedom in language and freedom in way of life. They raise an echo of approval and acceptance of the principle; and we Naturopaths justly claim the freedom to look after ourselves, our own individual bodies, in our own way, uninterfered with by the State or Government, by the tyranny of the majority in the conspiracy of the body of Drug professionals combined with the gang of Drug manufacturing syndicates to crush down every system of cure other than of their own brand. The European Christian proselytising missionary of the fanatic and fire-brand type who harangues that his own

religion is the only true one and that other religions are false and will lead their followers to eternal hell filled with gul and brimstone, pales into insignificance before the missionaries of the drugging system. And if we Naturopaths refuse to be taken in by these gentlemen of "Druggists and Chemists of the world—unlimited" even as any sane Hindu or Muslim, Sikh or Buddhist, refuses to be taken in by the Christian missionary's Hell, can anyone blame us? I say none. We are on sure ground when we demand medical freedom, as a fundamental right to the individual. That is to say: In terms of that great and far reaching memorandum submitted by our distinguished leader and authority on Natural Therapeutics, Dr. Sarma K. Lakshman to the Sapru Conciliation Committee: "The right to choose and follow for oneself and family and dependants and to teach, propagate and practise any particular system of Medicine or Healing and to refuse for oneself, family and dependants any kind of prescription or treatment (whether curative or preventive) which he does not approve of or which he condemns must be enunciated as a fundamental right which cannot be infringed by any Act of the legislature or the executive and for the infringement of which there shall be a sufficiently deterrent remedy by recourse to law."

When, last December, I had the privilege of an interview with Mahatma Gandhi at Madras I urged upon his attention Dr. Sarma K. Lakshman's memorandum claiming Medical Freedom as a fundamental right, he agreed to examine the memorandum and do his best in the matter and added that he held Dr. Lakshman Sarma in high regard and esteem and wanted me to convey his compliments to the eminent doctor. Later I interviewed Principal Agarwal who was preparing the Gandhian Constitution for India and discussed the subject with him

also. He knew Mahatma Gandhi's mind as no one else did. He assured me he had included medical freedom in the constitution under preparation. The book is now out and you will find it there for certain as follows: "Every citizen shall have the right to medical freedom. (Existing rules and regulations regarding compulsory vaccination and inoculation shall be suitably amended.)"

Now Mahatma Gandhi holds a position in the life of India—nay of the world—unique at once for its greatness as well as completeness. The Mahatma's word is Law to most. And it is now a fashion, especially after the recent establishment of popular Congress Governments in India—to swear by Gandhiji. And while the claims of the Nature-Cure system have been preached and taught by precept and example in our own country by pioneers in the line for over thirty years, by great men like Dr. Lakshman Sarma and others, after years of study and collaboration with the masters of the science all over the world were not listened to the extent they deserved, here we have the funny spectacle of everybody and every newspaper taking kindly—at least as a fashion—to Nature-Cure simply because Gandhiji now speaks of Nature-Cure day in, day out, as the panacea for the eradication of all the evils of life, even as he has been pointing out the charka and khaddar as the sole way to win Purna Swaraj. Why! Gandhiji speaks of Ramnam as enough to drive away sickness and ill-health. Gandhiji is correct. Did not Dr. Lakshman Sarma say years ago and has been repeating it daily: that "Nature-Cure is the practical realization of the truth, that Divine Power is behind all the workings of life, in health and in disease."

Will it be too much then to ask the followers of Mahatma Gandhi, the Ministers
(Continued on page 108)

The Working of the Nature Cure Clinic

by MAHATMA GANDHI

Many persons wish to come to Uruli-Kanchan in order to learn nature cure. I prevent them. The work in this village is being done on behalf of the Trust, of which the three Trustees are Dr. Dinshah Mehta, Shri Jehangir Patel and myself. Dr. Dinshah Mehta is an experienced nature cure physician but his experience has been gained in cities. He used to take in poor people in his clinic in Poona, but he gave them just the same treatment as he gave his rich patients. The nature cure of my conception for the villagers is limited to rendering such aid as can be given to them through what can be procured in the village. For example, I would not need either electricity or ice for them.

Such work can only be for those like me who have become village-minded, whose heart even while they live in a city is in the village. Therefore, the Trustees have given over the work entirely to me. I have begun it but I have no trained personnel. It is another thing that I take help from Dr. Mehta, whenever I need it. I have found a good helper in Dr. Bhagavat whose heart is in the villages and who has adopted the simple life. Even though he is an allopath, he believes whole-heartedly in nature cure. No labour is beneath his dignity or too much for him. He never tires. The others are all new to the work but they are filled with the spirit of service. The work is new to me too. Shri Datar has generously given his house for our use, free of rent, and thus enabled the work to go on. But the house is too small to admit students. So far I myself have not been able to take up my abode permanently in Uruli-Kanchan. I hope, D. V., to spend six months in future in the neighbourhood of Poona and six in Sevagram. Therefore,

those who are anxious to learn nature cure will understand that in the circumstances, it is quite impossible for them to come to this village.

Now to my conception of nature cure, I have from time to time written a little about it, but as the idea is developing, it will be a good thing to tell something regarding its limitations in Uruli-Kanchan. Human ailments, whether of village or town, are of three kinds, viz., bodily, mental and spiritual. And what applies to one individual applies generally to the other and also to society as a whole.

The majority of the inhabitants of Uruli-Kanchan are business folk. Mangs live on one side of the village, Mahars on another and people of the Kanchan caste on yet another. The name of the village is derived from this last group. There are some gypsies living here too, who are termed criminal tribes under the law. The Mangs earn their living by making ropes etc. They were well off during the war but have now fallen on bad days and are living from hand to mouth. The problem that faces the nature cure doctor is how to deal with the malady of the Mangs, which is by no means an ailment to be ignored. It is really the duty of the businessman in Uruli-Kanchan to stamp out this social disease. No medicines from any dispensary are going to avail in this case and yet it is no less poisonous a disease than cholera. Some of the tenements of the Mangs are fit only for a bonfire. But burning will not provide them with new dwellings. Where would they put their belongings, where would they seek shelter from rain and cold? These are the difficulties to be overcome and the nature cure physician cannot be blind to them. What can be done for

the criminal tribes? They do not deliberately commit crime for the joy of it. They are victims of an age-long tradition and therefore labelled criminals. It becomes the duty of the residents of Uruli-Kanchan to free them from the evil habit. The nature cure man may not neglect this work.

Such problems will continually face him. Thus on reflection we can see that the field of work for him is very wide and that it is work for true Swaraj. It can succeed through God's grace, only if all the workers and residents of Uruli-Kanchan are true and determined to reach the goal.

Medical Anecdotes: by Dr. SHIVANATH RAI

1. How Enema was Invented.

A person while sitting on the bank of the river Nile in Egypt saw a sick crane injecting river water into its rectum by means of its beak, which after repeating three times, became in good order, and flew away. That person is said to have invented Enema apparatus and its use for cleaning the Colon.

2. How a blind Lady always troubling her husband became alright.

One of my relatives, a blind lady, always troubled her husband with the complaint that she cannot take her meals due to loss of hunger. The poor husband had to undergo heavy burden of daily medicines and one day he told me the trouble. I, being their neighbour, saw her while obeying the call of Nature, found her stools like a healthy man and in sufficient quantity and passed without any trouble and delay. Thus she was caught of her cunning nature.

3. How a Squint eyed girl was corrected.

Late G. Yashodhanand (a friend of mine) had a niece with a squint in her left eye. He gave one day such a strong blow on her right temple, that she became alright.

4. How a boy was saved from the influence of Ghost.

It is said that an Uriya Christian boy came under the influence of some Ghost, and now and then he began to fall unconscious. The American Christian priest was called in. He came and got his legs and arms tied with the couch, and gave a number of hand blows on his face with full force, which made the boy come to senses and began to request to be forgiven.

5. How I got myself cured of Dysentery in Railway journey from Punjab to Calcutta

In 1924 I was attacked by this trouble and felt much pain and frequent movements in my abdomen. On the Railway stations I could not get anything but Ghfried Puries to eat, which I did take without any vegetable etc., and I got relief. The Puries in this case served as lubricating agent to the pimples in the intestines, and as constipative to the bowels.

6. How a patient of Dysentery was Cured.

Once a Pilgrim of jagannath Puri got an attack of a very bad type of Bleeding Dysentery, and the doctors could not give him any relief. He was ordered not to take any water. At midnight thirst overpowered him and getting crazy he rushed out in search of water. As chance would have it, he came to a pond, which was frequented by animals and had a little muddy water at the bottom. He drank to his satisfaction and remained lying in the mud whole night and got cure of his trouble.

7. How a Military soldier could close his mouth, which he got opened in Yawning.

In 1928, one night a military Officer of Bhavanipur (Calcutta) sent a soldier to my clinic with his mouth opened wide, which could not be closed in any way, even after an injection of some medicine by the Military Doctor-in-Charge. I applied one pole of the Faradic Current on the back of the neck and the other on the front of his chin, and on opening the current, by its shock the mouth was closed, and became in normal condition.

While yawning the muscles were retched out of limit, which could not

come back by themselves. Electricity helped them in contraction.

8. How a Sikh boy 5 years old after silence spoke.

In 1926 a Sikh boy went out of his house to play with his playmates, and some grown up strange boy, made him terrified. The boy became silent. The parents tried their best, they took him to Kaviraj, Allopath and Homoeo Doctors, finally at 8 P. M. the boy was brought to my clinic. I applied magnetic current on his hands with sufficient strength, and by its painful sensation the child opened the tongue, and in a strong voice asked me to stop the machine.

The roots of the Vocal nerves became paralysed by fear. Electricity strengthened them, and due to pain caused by Electricity the boy tried his best to speak.

9. How a mare got rid of its habit of sitting in the water while crossing a river.

My father Late L. Chet Ram narrated me this fact that a certain Zamindar of Jhang (Punjab) complained to him, of the dangerous habit his mare had, of sitting in the water, while crossing any river. He got so much disgusted, that he was thinking of shooting the animal.

My father being a Revenue Officer was well versed in riding and also a physician of the animals. He bound a lb. or so of unslaked lime to the abdomen of the mare, and took it in the water. According to its habit, the animal, when reached in deep water, sat down; but within a few seconds when the lime began to get soaked in water, and gave off heat, the animal jumped and ran out of the water and after that never again sat in the water.

10. How Nose-Bleeding was Stopped.

Some years back, a far-related uncle of mine, Jasu Ram Kalra came and stated the trouble of his nose-bleeding, which was going on since two weeks last. The bleeding occurred once or twice every hour; before every bleeding he felt a peculiar sensation in the root of the nose, the whole day this trouble continued, until he got weak, and slept in the night. He tried several medicines, but to no effect. I suggested him to drink water through nose, and

take smell of the scent which comes out of dry clay when water is poured over it. By its application a leech came out of the nostril slowly walking on the moustache. Afterwards bleeding never occurred.

I reached the point 1. by regular bleeding; 2. by the habit of drinking water like goats or the persons living in the forests of Punjab, and thought some leech has entered the throat which is sucking and leaving blood, and this creature being fond of water and mud, shall come out on the smell of the mud or leave its jaw on reaching water.

11. How a mad boy was brought into senses and Cured.

It is narrated that a Greek or a Persian Prince became mad and began to think that he is a quadruped like a buffalo or cow. All the medical men of the time tried their best to give him medicine, but failed. Lastly Hakim Bu Ali Sena was called upon, who played a trick and made the boy to eat medicine. Under his instructions the boy was taken into the animal shed and bound down with a rope in his neck like other animals and made to eat the food with the other animals, in a row.

After some time the Hakim came and began to examine every animal; when by turn the boy came, the Hakim said, 'Oh this animal is too thin, the ordinary food must be stopped, as it is doing harm,' and suggested a new diet in which necessary medicine was mixed, which the boy ate with great pleasure like animals, and thus was cured of the disease.

12. How a Lady got her spasmed arms down.

It is said that a lady while gapping stretched her arms so much high that a spasm occurred in her muscles, and her shoulder bones became displaced and she could not get her arms down. She was immediately taken to medical men. All the surgeons, bone setters and medical men tried their best to get the arms down, but no one could succeed. And finally they expressed the only remedy of operation, which she refused to undergo. She miraculously removed the spasm by drawing her Dhori, or sari suddenly, and she tried to catch her Dhori in such a hurry, that her

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arms got loosened, came down without any trouble.

The lady did bring her hands all at a sudden to save her being naked before a person foreign to her.

13. How a Ghost left a young Mohamedan.

About a decade ago, Mamu son of Samail Mamdana, Lambardar of the agricultural lands of the writer was said to be attacked by a ghost which now and then made him senseless. After the failure of many kinds of mental and spiritual treatments current in the country one night the writer was called upon to make the young man free from the Ghost. The writer took a phial of Liquor Ammonia Forte on the spot and after shaking the medicine, took it near the patient's nose. As soon as the gas reached the brain, the patient came into senses, and the complaint occurred no more.

The strong gas brought the boy into senses, and the faith in me cured him.

14. How a Queen was saved from her every day sick life.

This story is narrated in an Urdu Book

of proverbs. A young king married the most beautiful young daughter of a street beggar, and made her his queen. After a few days she began to fall sick. Every day the state physicians began to give her medicines, and tried their best to cure her, but to no effect. Lastly an experienced old physician of another country was called and on hearing the whole story, prescribed that a hole be made in the wall of the Queen's room on a height, out of her reach. And a person with her meal should stand outside by the side of the advised hole without her knowledge. And when she may feel hunger, she must beg the hole for a piece of bread, and on her repeated requests in a pitiable voice, a morsel of bread be thrown. In this way she had to beg daily for hours long to feed herself, as she did before marriage. Thus she was cured of her indigestion and hence the proverb "Alla denevala"—Hole! give me a morsel of bread.

The reason of her cure is that she had to beg as usual and exercise her nervous system before she could get a morsel.

Nature Cure: What It Means

by CLEMENT JEFFERY, M.A.

1. THE PHILOSOPHY

To some the expression "Nature Cure" may suggest rugged mountains or primitive forests where a nude invalid may be found wandering about in search of health. That may be Nature-Cure in a certain sense—the return from the artificial conditions of city-life to the natural state of man. But it is certain that for most invalids such a transition would result in anything but a cure. It is not Nature-Cure as understood by the leaders of the Nature-Cure movement.

When we say that Nature-Cure and Natural Therapeutics express the same idea, it will be seen that it is a system of cure which embraces only those methods which are natural and in conformity with the laws of Nature. What is meant by "natural" and the "laws of Nature" will be shown later; but it

should be clear at this point that no therapeutic methods will bring permanent good unless the individual will abandon the habits which are responsible for his ill-health. Fundamentally Nature-Cure is a method of living on all the planes of being, the physical, the mental, and the moral, whereby Nature, the Great Healing Force, will be enabled to operate so that the individual may pass from a diseased condition to one of health.

Natural treatment—which includes osteopathy, curative exercises, hydrotherapy, dietetics and so on—is in most chronic cases indispensable to a cure; but what Nature-Cure teaches primarily is that all disease is due to violation of Nature's laws and that health can be secured only by obedience to these laws.

It should therefore be obvious that Nature-Cure is not a mere treatment for the removal

of aches and pains. Orthodox medicine can achieve—at least temporarily—that end by means of poisonous drugs and surgery. Anti-pyrins may dull a headache and reduce fever, but it does so by its paralysing effects on the nervous system and by its destructive effects on the oxygen-carrying red-blood corpuscles. Extirpation of an inflamed appendix will stop the pain, may indeed save for the time being the life of the individual if the habits which were responsible for the appendicitis are continued. But neither the drug nor the knife has removed the cause of the headache or of the inflamed appendix.

These disease conditions were caused by taints circulating through the blood-stream and becoming deposited in the tissues; and these impurities cannot be eliminated from the system by adding others or by cutting out an encumbered part. The symptoms may disappear, but others will surely arise, in most cases graver than the original. And these new, mysterious aches and pains will be "cured" in their turn by other equally potent allopathic remedies. What if the patient does become paralysed or insane eventually? What if the individual does lose an organ essential in the economy of the human body? In the orthodox, symptomatic treatment of disease these questions do not arise.

The use of drug and of knife in cases of constitutional disease is a pitiable attempt on the part of man to defy the laws of Nature. But the Law of Causation is inexorable. Certain causes produce certain effects, and this applies to the human organism on all the planes of being, and nothing will ever disturb that law. Hence the necessity for obedience to the laws of Nature if we are to enjoy that health which is the birthright of every creature born into this world. Now these colds, these catarrhs, these inflammations, these fevers, when understood from Nature-Cure teachings, are actually beneficial processes. They are Nature's attempt to heal the body, to expel the morbid impurities and foreign matter from the system. If we misunderstand their significance and try to suppress them as is the practice of the allopaths, then we actually lay the foundation of chronic disease within the system. In fighting Nature by suppressing her acute eliminative efforts we succeed only in lowering the vitality of the patient, if not in actually killing him. It is the orthodox treatment of

acute disease or the healing crisis, as we of the Nature-Cure school say, that is chiefly responsible for the chronic invalidism around us to-day.

Though under a Nature-Cure regime these crises are always welcomed their departure is aided as effectively as possible. These crises are always unpleasant—their very unpleasantness should indicate their true significance. They are, in a sense, Nature's chastisement for those who have violated her laws. It is unfortunately true that we must suffer for the sins of our parents; but in passing through these healing crises (the "acute diseases" of allopathic medicine) Nature is actually purging the individual of his inherited and acquired taints. Far from being a disease, the crisis is the cure. The only danger lies in the attempt to suppress Nature in her healing efforts.

Such has been the teaching of the Nature-Cure pioneers, and for their reward they have had ridicule and abuse showered upon them. But that Nature-Cure teachings are as true as the orthodox are false, has now been conclusively proved by Iridology (or Diagnosis from the Iris). It reveals the true causes of the symptoms of the sufferer; it clearly indicates eliminative treatment and unequivocally condemns the use of poisonous drugs and of the knife in constitutional disease. Because Iridology disproves the teachings of allopathic medicine, is only one reason why the profession will never use it as a diagnostic method. Few doctors, even among the more advanced, have the time and patience required to produce a competent Iridiagnostician; but those who have enquired into this "irregular" method have either dropped it as they would hot iron or have embraced it and become drugless, knifeless physicians.

It was one of the great Naturopaths who said that the ideal physician of the future will be a teacher. Considering the trend of Medicine, especially in this country, optimistic is he who expects to realise that position in the near future. But when people are taught the meaning of acute disease and of chronic disease; when they are taught that obedience to Nature's laws is rewarded with health and all the enjoyment of life which that brings; when they are taught that violation of these laws means disease and all the discomfort which that brings, then there will be no need

for this world to be peopled with wrecks. All chronic disease is due to the suppression of Nature's acute eliminative efforts, but if people would only give Nature a fair chance, then wonders—so they seem to an allopathically educated world—will be performed in transforming chronic invalids into beings buoyant with health.

The stumbling-block of Nature-Cure to most people is that it requires a measure of personal effort and self-help. That is why so many come to Nature-Cure as a last resort. That is why the drug treatment remains so popular. If the patient can only get immediate relief he is satisfied. And so the weeks and months and years of misery drag on.

Only by the neutralisation and elimination of the systemic and medicinal taints can a cure be effected. Now this cannot be done by the use of drugs which the system cannot use, and Iridiagnosis shows clearly what is foreign to the body. One sees advertisements in the newspapers enjoining people to eat what they like, to avoid dieting, to take the particular remedy advertised, and all will be well. As most people are suffering from hyperacidity as a result of an unbalanced diet, such "cures" approved and prescribed by the medical profession are in almost every case some inorganic alkali. Why diet, then, when the remedy is so simple? Alas! for the sufferer, the neutralisation which takes place so simply in a test tube cannot take place so easily in the living organism. The inorganic alkali cannot be assimilated and conveyed to the disease-laden cells, for the human organism can use only that which has passed through the vegetable kingdom—the only apparent exception to this being common salt. And that the taking of such inorganic substances is positively harmful is proved by Iridiagnosis. What is foreign to the system or what is unassimilated becomes lodged in parts of the body, and their presence is revealed in the iris. Inorganic sodium (common salt excepted), calcium, magnesium and potassium all show as a greyish white ring in the outer margin of the iris. They are therefore encumbering the system and injurious. Under natural treatment these signs disappear: the individual becomes better, but it involves dieting so that the alkaline mineral elements are supplied in the organic

form which the body readily assimilates and uses to neutralise and eliminate the disease-producing acids of the unbalanced diet.

Nature-Cure thus encourages personal effort on the part of the patient instead of a vain reliance on drugs to get him well, when primarily it is his own habits that are responsible for his miserable condition. Personal effort and self-help are in every case essential to the achievement and maintenance of a condition of health, although they may not be successful in every case owing to severely lowered vitality and chronic encumbrance of the tissues.

2. THE METHODS

As stated above that all disease is due to the violation of Nature's laws, and that the only salvation for man lies in obedience. These laws are not moral laws, but have been discovered, like any of the other laws of the universe, by experiment and observation.

Certain habits of living achieve and maintain a condition of health, while certain others lead to a condition of disease. The constitutions of individuals differ: such abuses as would ~~not~~ ^{some} can be indulged in by others, but the laws of Nature must be obeyed if each individual is to live up to the limits of his possibilities, instead of being laid prematurely low by disease. When man disobeys these laws there is no escaping the consequences; for every cause has its effect, and habits in violation of Nature's laws inevitably produce manifestations of disease. And the drugs, knives, anti-toxins and other filthy "remedies" of allopathy serve only to aggravate the malady and to lessen the sense of personal responsibility of the individual.

When, as a result of the allopathic treatment of symptoms, the vitality of the patient becomes low, and the system encumbered, active co-operation with Nature's Healing Force will be necessary if the individual is to pass through the acute condition to that of health. Nature's remedies must be applied conscientiously, persistently, and with one aim in view—the elimination of the systemic and other poisons which are encumbering and destroying the healthy physical tissues.

Now while some Schools of Healing use only one particular method, such as osteopathy or water or diet, Nature-Cure uses all those methods that are in conformity with the fundamental law of cure, which states that all acute disease is Nature's healing effort. Just as two, or three, or six horses may succeed in drawing a waggon where one may fail, so several or all of Nature's methods combined may succeed in restoring an individual to health where one method alone may fail. And it is just because Nature Cure makes use of every natural method as indicated by the needs of the patient, that results are obtained which no other system of treatment can rival.

Now among the methods of cure, diet is essential in almost every case. Most patients who come for treatment are constipated owing to an atrophied condition of the intestinal tract, brought on chiefly by over-feeding and dosing with purgatives which have their inevitable reaction. But the purging of the intestinal tract does not clean up the cells of the organism any more than flushing the drains cleans the rooms of a house. The blood stream must be got back to a healthy, normal condition; for on the composition of the blood depend the cells, the tissues and organs of the body. Nature herself will then do the cleaning-up of the disease-laden tissues, but first of all, the rapidly decomposing ~~foods~~ ^{foods}, such as fish and meat, must be taboo, so that while the overworked intestines are recuperating no toxins may be generated which will be absorbed into the blood stream to the injury of the patient.

There is no prejudice harder to remove from the mind of the average patient than that regarding a natural dietetic regime. Orthodox medical men (should the subject of diet be worthy of consideration to them) tell their patients that food is necessary to supply heat and energy, and to build up the tissues. Hence we must consume (whether the body can actually make use of it or not) plenty of good, rich nourishing food. The Nature Cure practitioner teaches something that is radically different. Only such food is required as will keep the physical organism in such a condition that the vital force will be

enabled best to operate. A few weeks of natural diet, rich in organic mineral elements and reduced in starches and proteid, soon convince the patient of the fallacies of the Old School. A clean diet, along with other natural methods, will provide "those conditions through which," as Mr. Saxon so happily writes, "Energy, Life, Peace and Inspiration can flow in." May each reader realise the blessing that comes from a clean diet and communion with the Divine Spirit.

Diet, however, may be quite insufficient in itself to adjust the body from an abnormal to a normal condition. If any of the vertebræ are subluxated, the nerves and blood vessels that pass on either side through the apertures (foramina) may be pressed upon. The vitality and circulation will thus be affected in the particular organs and parts corresponding with the spinal lesions. Hence Osteopaths and Chiropractors apply their skill to the correction of those bony lesions. In this way, hearing, sight, digestion, peristalsis and all other natural functions may be made more normal; but what most simon-pure spinemanipulators forget is that the predisposing factor in these lesions may be spine weakness or abnormal conditions of the spine muscles due to faulty diet. If the food is lacking in the mineral elements, then the bony tissues which normally consist of fifty percent mineral matter—will be deprived of their nutriment. Not only so: when the blood stream is acid-laden it will leech the alkaline mineral elements from the bones in order to neutralise the acid. The result is a softening of the bones—osteomalacea—the cause of which Orthodox Medicine regards as obscure and claims that the excision of the ovaries and the administration of bone marrow have been found useful. The writer, however, humbly differs both as regards the cause and the cure of osteomalacea. He has at present a patient who had a spine that looked roughly like the letter S—the bones had become softened as the result of a very unbalanced diet. The spine is now practically straight and quite hard, thanks to manipulative treatment and a Nature-Cure dietetic regime, and a tumour as large as an egg, which had grown in place of one removed by the

surgeons, has become less than a small marble, and will eventually disappear never to return. Ordinary osteopathic treatment would have been futile without the co-operation or other natural methods.

Among those other natural methods is the use of cold water. This has a most excellent effect in enlivening the skin, which most people fail to realise is a vital organ. When the skin is thus toned up—and aided as much as possible by sun and air baths—then the kidneys and lungs are relieved of their excessive work, and the organism approaches that ideal condition when the body is not felt, when there is nothing but that peace of soul which is experienced by all who enjoy health.

Then exercise is important, in that it stirs up the morbid accumulations in the system, increases the circulation of the blood, expands the lungs—thus increasing the intake of oxygen—and aids all the depurative organs in their work of ridding the system of morbid matter. Correct habits in breathing and the gaining of full breath control are especially powerful aids to elimination.

Sufficient, then, has been said to indicate that Nature-Cure uses all those methods which are natural and in conformity with the law of cure. And here it should be noted, however, that even drugless methods, such as diet, osteopathy, hydrotherapy, can be used—or, rather abused—for the suppression of the acute healing efforts of Nature. But the genuine Nature-Cure practitioner uses them towards one end only, namely the elimination of the systemic and medicinal poisons from the system. When this is done the vital force will pour in from its inexhaustible source, and that individual will radiate health.

Thus far the mental factor in Nature-Cure has not been touched on. We have kept to the material plane, but of such fundamental importance is the mental factor in the healing of the sick that it will have an article all to itself.

3. THE MENTAL FACTOR

While Orthodox Medicine treats on the material plane of being, to the neglect of

the mental, the Mind-Healing School treats on the mental plane to the neglect of the physical. All is mind, say they, while the "regulars" say in effect that all is matter. The representative type of the former neglects the body, while that of the latter neglects the mind. And it is this lack of balance that is one of the greatest weaknesses of both of these schools of thought.

The strength of the Nature-School lies in the fact that their representatives treat on both the physical and the mental planes of being. The Nature-Cure practitioner seeks to ensure on the one hand that the physical body will be an adequate medium of expression for the Vital Force, and on the other hand he seeks to ensure that the emotions and thoughts of the individual shall be positive and so in harmony with the constructive principle in Nature which is ever making for the improvement of the organism.

Hope, courage, calm in periods of crises, an unwavering faith in the healing power of Nature—these are among the mental factors in health; while despair, fear, worry and doubt are among the factors in disease. When these negative mental conditions are in the ascendancy it is a most important part of the work of the Nature-Cure practitioner to neutralise and overcome them by planting the seeds of positive emotions and thought, and cultivating them diligently. Negative mental states are as weeds which mar one's life; the positive are as flowers which make one's life beautiful and worth while. The Nature-Cure practitioner must arouse the Desire of the sufferer to become well, and keep that desire white-hot. He must, by suggestion and personal example, show the patient how to focus his own Will on the achievement of health.

Desire and Will of themselves can bring in many cases splendid results, but the Nature-Cure physician remembers that the physical body is subject to the laws on the physical plane, and treats on both planes accordingly. It is the subtle combination of treatments that marks the true artist and the successful "healer." No two patients suffer exactly alike; individualization is absolutely indispensable to a cure; and a system of State Medicine which will produce bureaucratic soft-jobbers instead of born physicians eager for results, will fail ignominiously

to direct the Healing Force of Nature for the salvation of those who linger in the sin and misery of disease.

Nature is the only force that heals; and unless the physician feels his at-one-ment with nature and his complete faith in himself as a transformer of the universal energy, then he will be useless to the chronic sufferer. "O ye of little faith" are the words recorded of the Master when his disciples complained that they could not work his miracles. "Thy faith hath made thee whole," was his reply to the woman who believed that he could effect a cure. Faith on the part of the practitioner and patient alike is an essential part of any therapeutic system. It is strictly scientific. Faith renders the patient more receptive to the impressions of the physician whose power is increased by his own faith. The failure of Orthodox Medicine is to a large extent due to the fact that the doctors doubt the efficacy of their own remedies, and communicate their doubt subconsciously to the patient. "Unless ye believe, ye can do nothing," so says the occult Book, and truly.

It says further that the Kingdom of Heaven lies within each of us; and if, for the sake of argument, we interpret that as Health then the saying remains just as true. It is within each of us to be well, if we would because it is within us, another man has no right to enter into our soul and take possession of it. The expression "The Kingdom of Heaven is within you" is a condemnation of hypnotism; for its practice needs itates the violation of the soul of the patient. Hypnotism is indeed the Great Psychological Crime. Let each individual be King of himself now and for all time. The kingdom within him is his alone; by visualizing it clearly and by putting forth effort he can realise it; and the function of the physician is not to invade the sanctum of the Individual Being, but to encourage and strengthen him to do his own visualization and realising of the kingdom which is within.

The Nature-Cure practitioner teaches his patients to eliminate all thoughts of disease conditions; to picture only those conditions which he wishes to become; to keep that picture ever closely before him when he retires, when he awakens and while he is at

work or play. He shows him how to work to get health and how to pray for it; not a begging prayer, but the prayer of one who believes that it is his right to receive from Nature the power that heals. The patient must expect to get this not in the future but now and always now. Doth it not say "All things whatsoever ye pray and ask for believe that ye have received them and ye shall receive them"? Time was when the writer scoffed at such ideas; but experience has shown that such "absurdities" of occult literature are based on truth. And it is the intelligent application of these occult laws that wins success in one's work whatsoever that may be. The successful physician, the successful engineer, the successful architect are all using consciously or unconsciously the Infinite Vital Force, and if there is one labour that can be regarded as being nobler than any other, it is the eliminating of disease and the upbuilding of a condition of health which is the only fountain of true happiness. And that is the work of the Naturecure physician.

Victory over disease conditions can be won only by absolute obedience to the laws of Nature; sometimes it is very trying for the patient who has to traverse the thorny path of Nature's acute healing efforts. And it is sadly true that were it not for the Nature-Cure physician many a patient would never emerge triumphantly from the valley of the shadow of disease. In many cases he is their only staff and rod. The true physician seeks by every look, word and deed to be a living inspiration to the sufferer, so that his mind shall become master over every cell, tissue and organ in the body, and thus enable him to cast off his burden of disease.

The importance of the mental factor in the elimination of disease conditions cannot be over-estimated. The power of the patient's mind aroused to activity by the practitioner has in many cases been the chief method by which some of the miracles, ancient and modern, have been worked; by its power the lame have been made to walk, the dumb to speak and the blind to see. Given a powerful therapeutic faith, there are hardly any limits to the possibilities of the individual in acquiring health. The phenomenal successes of the great Nature-Cure physicians have been due to the fact that they have combined all

that is best in mental healing with all that is best in the physical methods of cure. Against these combined positive forces applied with a dogged determination there are few disease conditions that will

hold out. Behind all the "miraculous cures" of those abandoned by Orthodox Medicine, there has been the irresistible power of mind, and so it always must be, whatever the physical agents employed.

Nature Cure—Onwards (Continued from page 98)

in charge of popular Congress Governments, the Central Government of Indian Union with Paramountcy over the States practically in their hands, now coming into being, and above all Mahatma Gandhi himself to see that these talks on the benefits of the Nature-Cure system mature into practical action by application to everyday life and make it, any more, impossible for any Government or State to subject anyone against his free will and consent to such barbaric, inhuman and revolting interference with the sacred human body as vaccination, inoculation, injection and so forth and leave him free to live his own life in his own way and look after his body in sickness and health in the way he believes in—the life natural.

God, when he sent a baby into the world, did not tie a bottle of medicine round his waist. The child was thrown in the lap of mother Nature. God endowed it with Vital Life, surrounded it with earth, water, sun, air and ether to sustain it. He stands as the Power behind Life and Mind. He is the one Healer. As Bhagavan Sri Ramana Maharshi says, He is in us. He alone can maintain Health and cure disease.

Says the Bhagavad Gita:

"I dwell in the bodies of all beings as the Universal Self and in union with the Vital forces — assimilative and eliminative — I digest all the four kinds of food."

Not only the Gita but the Bible also correctly understood and repeats the lesson of the Gita:

In I, cor. VI, 19, 20

"We are exhorted by God to study our body, to understand it and protect it from defilement."

In Exodus XV - 26 Lord says:

"I am the Lord (Law) that healeth thee if thou do as I have commanded thee."

Commenting on these Biblical Verses, Mr. Cott of Perth, in his address on June 26, '45 said:

There are many ways of practising the healing art, but there is only one that Heaven approves. God's remedies are the simple agencies of Nature that will not tax or debilitate the system. Through their powerful properties, pure air and water, cleanliness and proper diet, purity of life and firm trust in God are remedies for the want of which, thousands are dying. To which might be added "in spite of all the latest wonder drugs, Penicillin, Vivicillin, Patulin, and all that rot."

Let us know then that the Law and the law giver are one and let us realise that the law of life is the Law of the Life Natural and that submission cheerfully and truthfully to this law means happiness and non-submission is unhappiness.

The Seventh All India Naturopathic Conference

The Seventh All-India Naturopathic Conference organised by The Indian Institute of Natural Therapeutics was held at Pudukkottai on the 8th, 9th and 10th June 1946 at The Srma's Naturopathic Sanatorium. Dr. Sarma K. Lakshman, Editor, The Life Natural, presided in the absence of Babu Purushottam Das Tandon, Speaker, U. P. Legislative Assembly, who could not come owing to his official duties.

Delegates from The North West Frontier Province, the Punjab, New Delhi, Nepal, Imphal, United Provinces, Behar, Orissa, Andhra, Tamil Nad and Kerala attended the conference.

The conference began on the 9th morning by the hoisting of the Nature-Cure Flag by Dr. Sakuntala Bai Gurjale of The Gandhi Seva Samiti, Tiruvannainallur. The Slokas in Sanskrit composed by Dr. Sarma and the song in Tamil in praise of the Flag by Swami Shuddhananda Bharati were sung by Srimatis Tripurasundari Venkatraman and Saraswati Ramaswami.

Sri F. G. Natesa Ayyar, Retired D. T. S., S. I. Ry., Chairman of the Reception Committee, welcomed the delegates and guests.

Then Dr. Sarma K. Lakshman delivered the presidential address.

Lectures :

On the night of the 8th June Sri L. Ramachandra Sarma, Professor of Food and Nutrition, The Indian Institute of Natural Therapeutics, gave a lecture on the horrors of vaccination, illustrated with lantern slides.

On the evening of the 9th Dr. L. Kamesvara Sarma, Deputy Director of The Institute gave a short report of the working of the Institute and about the Fifth Summer Course that concluded on the 7th June.

Sri Parameswaran Tampi of Travancore spoke on the Spiritual Basis of Nature Cure, Sri Dev Singh Thapa of Nepal, Sri Bharat Narayanan Ponde of Benares spoke on Nature Cure in general.

On the evening of the 10th Srimati Sarasvati Ramaswami spoke on "Motherhood" and Sri V. K. Rajagopala Ayyar, B.A., L. T., spoke on 'Chronic Diseases.'

After music, drama and vote of thanks the Conference came to a happy close.

The one feature of the Conference was the attendance of more ladies. It might have been the result of The Ladies' Sammelan held on the previous day of the Conference.

Messages :

The following telegram received from Babu Purushottam Das Tandon was read at the Conference:

".....Naturopathy has great future. Its approach absolutely scientific. Crude notions about efficiency of medicines will vanish with greater knowledge. Wish success." There were also messages wishing success for the Conference from Swami Sivanandaji of Rikhikesh, Swami Shuddhananda Bharati, Pondicherry, Seth Lakshmi Narain Gadodia, Delhi, Sri V. V. Giri, Minister for labour, Madras, Miss C. Pain, Miss Lily Loat, Secretary, National Anti-Vaccination League, London, Mr. Philip G. Keeler, National Organiser, British Health Freedom Society, London, Sri Paramananda Tulsian, Bombay, Dr. Putcha Venkatramayya, Editor, The Indian Naturopath, Bezwada, Dr. Surendra Prasad, Jaipur, Sri M. S. Gopalan, Tatanagar, Srimati T. C. Kochukuttyamma, Inspectress of Schools, Cochin State and several others.

Resolutions :

1. This conference resolves that in the future constitution the right to choose and follow for one self, family and dependents and to teach, propagate and practise any particular system of Medicine or Healing and to refuse for oneself, family and dependents any kind of prescription or treatment (whether curative or preventive) which he does not approve of or which he condemns must be enunciated as a fundamental right, which cannot be infringed by any act of the legislature or the executive and for the infringement of which there shall be a sufficiently deterrent remedy by recourse to law.

Moved from the chair.

2. This conference places on record its deep sense of gratitude to Mahatma Gandhi for the valuable service he has been doing for the cause of Nature-Cure.

Mover: L. Ramachandra Sarma

Seconder: F. G. Natesa Ayyar

3. Resolved that the naturalness of Nature-Cure consists in the fact:

(a) that the same means are to be used for the cure of disease that are necessary and proper for the preservation of Health of the healthy.

(b) the means referred to above are the Five-fold Food and medicine corresponding to the Five Bhutas namely Fasting Breathing of Pure Air, use of Sunlight and heat nonviolently, of Water and of natural and positive diet corresponding to the Five Bhutas which are to be employed in the spirit of devotion and self surrender to the Supreme Lord who is the Master of the Universe and the Healing Power.

(c) that the proposition of the above named fivefold food-medicine

demands the maximum adherence to the principle of Vital Economy as enunciated by all the authorities in Nature-Cure.

Mover: L. Kameswara Sarma

Seconder: N. Vaithilingam

4. We resolve that having regard to the definition of Nature-Cure as given in the previous resolution, it is contrary to the principles of Nature-Cure to employ for the cure of the sick drugs of any kind whether externally or internally such as quinine, iodine, inorganic salts etc. or drugs in subtle form such as x-rays, ultra violet rays etc.

Mover: A. V. Subramaniam

Seconder: Lakshmayya

5. We resolve that the organisation, control and regulation of the teaching, practice and propaganda of Nature-Cure should be exclusively in the hands of organised body or bodies of followers of Nature-Cure having regard to the fact that Nature-Cure is a domestic science and can be mastered by any intelligent person even by study of books alone and that neither the Government nor the professionals should have any share in such power and that the professional should be subordinate to such organisation.

Mover: L. Kameswara Sarma

Seconder: Dev Singh Thapa

6. Resolved that as far as possible paddy alone should be imported and not hulled rice, that the rations should be of paddy and not of rice and that the people should be encouraged to get rice from paddy in their own homes by means of Wooden Chakkies, having regard to the fact that vast economy can be effected if the unpolished rice is cooked in the proper way and eaten in the proper rations.

Mover: Ramaswamy Pillai

Seconder: N. P. Thampi

NATUROPATH

7. Resolved that the immediate introduction of prohibition is of great importance hygienically as well as economically for this country among other reasons namely that the free tapping of coconut trees for toddy has resulted in the great scarcity and dearth of coconuts which are foods of great value for healthy functioning of liver and the bowels and that it would be suicidal to postpone the measure of reform for purely financial reasons and in particular it may be mentioned that the revenue from drink is tainted money and it would be a curse and not a blessing to the people to whatever use, education or otherwise, the revenue may be applied.

Mover: A. V. Subramaniam

Seconder: L. Ganesa Sarma

8. Resolved that all the available revenue should be spent on non-controversial hygienic sanitation and real natural health service including education for that purpose and that no money should be spent on the so called allopathic prophylaxis which is only filth medication and consists only in the sowing of the seeds of disease, leaving it to the believers to organise the necessary service at their own cost.

Mover: L. Kameswara Sarma

Seconder: A. V. Subramaniam

9. Resolved that governments have power only to prohibit acts which are injurious and not to compel or enforce the doing or submission to any positive act or process such as vaccination, inoculation, drink, smoking, milled-rice etc., and that consequently all laws which are not simply prohibitions but compulsory laws such as vaccination, and inoculation, should be declared null and void as being a violation of the above basic principle of the constitution.

Moved from the Chair

10. With regard to the present situation besides taking efforts to solve the shortage in the quantity of food stuffs immediate attention should be paid to the extremely poor quality of the average Indian dietary. Any haphazard attempt to increase production in agriculture indiscriminately may even aggravate the qualitative deficiency of dietary if due consideration is not paid to this aspect of our food problem. Therefore a definite policy of agricultural development should be framed and a plan must be worked out which will be in full agreement with that policy.

The average Indian dietary is deficient in minerals, vitamins and high class proteins. An improvement in this respect can be effected only by taking vegetables, fruits and milk in larger quantities.

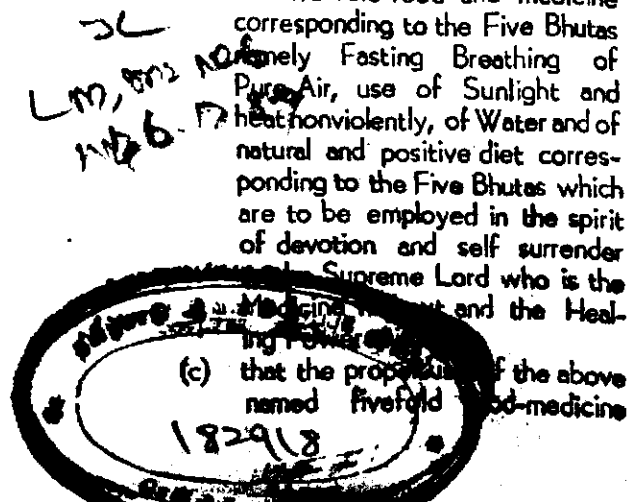
In this present food drive to produce more food vegetables are being sadly neglected. Vegetables are not simply protective foods. Vegetables in general and root vegetables especially have as much as double the yield per acre as grains. Therefore when more number of acres are devoted to vegetables, it will not only improve the quality of our food but will also relieve to some extent the quantitative shortage. Since vegetables are short term crops, they will help to relieve the immediate needs.

It is therefore resolved that the government must specially encourage the growing of more vegetables and should take immediate steps to increase production.

It is also resolved that side by side with this drive to produce more vegetables the government must spread the right knowledge of nutrition among the public so that they might intelligently co-operate with the government.

Mover: L. Ramachandra Sarma

Seconder: N. Ramaswami Pillai



11. That in view of certain information having reached the Conference that a big scheme is being launched for starting a Naturopathic University somewhere near Poona associating the name of Gandhiji with it and that in such a University the whole course for a Naturopath is to last for 5 years and should include instruction on subjects such as Pathology etc., which are of no practical value and which may even mislead those who practise or follow real Nature Cure, it is resolved that such an institution will be a disservice to the true interests of Nature Cure, that in any case the instructions that would be needed can be given within a year or at the most two and that only so much knowledge of orthodox bacteriology and allopathic pathology should be imparted as would enable the Nature Curist to realise for himself and to convince others of the fact that those bodies of knowledge are truly and strictly unscientific and therefore misleading.

Mover : L. Kameswara Sarma

Second : V. Ramaswami Ayyar

12. This Conference places on record its profound sense of sorrow at the great

loss which the cause of Nature Cure has suffered in the sudden and unexpected demise of Sri Raj Narain Brahmawar, the Founder President of Ajmer Merwara Nature Cure Association under very tragic circumstances.

Moved from the Chair

13. This Conference places on record its deep sense of loss at the unhappy demise of Dr Benedict Lust, father of Nature Cure in America who for the past more than fifty years had been doing invaluable service to the cause of Nature Cure.

Moved from the Chair

14. This Conference places on record its appreciation of the valuable services that are being rendered to humanity at large by Miss Lilly Loat, Secretary of The Anti-Vaccination League, England, during the past thirty years in her efforts to spread the truth about filthy practices as vaccination and to mobilise public opinion against the tyranny of the Vaccination Laws.

Moved from the Chair

All the above resolutions were passed unanimously.

NATURE CURE AND ITS PROGRESS

"NATURE CURE", No. 14 Vellala Street,
Purasawalkam, MADRAS.

Started in 1928 on very humble basis, catered at first to the immediate needs of friends and relatives. Gradually its activities spread among eminent Government Officials, officials of the Madras Secretariat and Government House, Retired Gazetted officers and persons of very high status their families and relatives who are among those who have now benefitted by the treatment. Propaganda is made among low paid Government servants as to how to avoid doctors' bills and on prevention of child mortality. The institute is now functioning in its own building with the open terrace for sun cult, a masonry well for baths and garden land for exercise and for growing vegetables in rotation. Free food is provided for the poor patients. It has a branch at Red Hills and the opening of another at East Tambaram is under consideration. Epidemics, dangerous cases and children's diseases are given priority and treated at all times night and day by assistants at the institute and elsewhere. The institute also conducts annual poor feedings.

—C. V. Chetti.