



Vol. XVII

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

No. 10

202
For Health
Physical
Mental
& Spiritual

October
1946

Price 6 Annas

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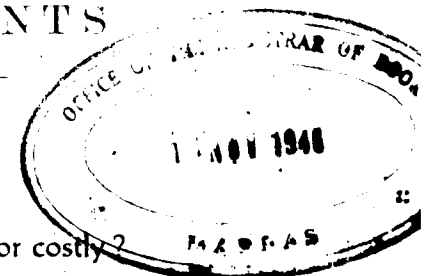
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1. To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.
2. To foster the perfection of true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods 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.

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[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, N.D., D.M.

VOL. XVII

BEZWADA, October, 1946

No. 10

The Use of Tractors

Dr. Putcha Venkatramayya, N.D.

We are told that by the use of tractors for our cultivation, it would increase the produce and lessen the amount of labour. The Indian cultivator is a no-changer and so he does not adjust his cultivation for the progressive methods, we are told. But on enquiry we may safely conclude that the Indian cultivator is not such an idiot as not to adopt the progressive methods of cultivation.

First of all when we resort to machine-made tractor for our cultivation, we must send a lot of our produce to foreign countries for the purchase of the tractor. Now, the post-war reconstructive schemes may fix a few machine plants for the production of tractors, then there is no question of sending our produce to foreign countries for the purchase of tractors.

Even then, the tractor-producing company or the individual is benefited whereas the poor cultivator will be where he were. It makes no difference for him whether the tractor is manufactured in India or elsewhere.

If the tractors are used the wood-cutter, the village blacksmith and the carpenter are put out of profession. Our neighbour stays foodless where the foreign workers' wages are enhanced. Even if the tractors are manufactured in India, only a small percentage of our men may be employed as

feeders to the machine. Even our unemployment question is increased. Even supposing, we can withstand this ordeal, if any war — may God forbid — were to commence our machine may be diverted for the production of the war materials. Then our cultivator will have to look up to the Government for rationing, and control of prices for his tractor. By that time the village smith and the carpenter may forget the production of the country plough.

It does not stop here. When we use tractors and power, there will be no need of our bullocks. The ryot cannot maintain them nor is there any need to maintain them, when he is spending a lot for tilling his land with the power tractor. Then our live stock will go to the slaughter house. Then the cultivator will keep a small number of cows and buffaloes. When the power tractor is made use of and the cultivator has sold away almost all the cattle, where does he get the manure for his lands? Then he will have to look up to foreign countries for chemical manures or to the oil crushers for oil cakes. The cattle manure is the best live organic manure ever produced or can be produced in future. Our crops can assimilate only a small percentage of chemical minerals that are not in live organic state. Our crops also thrive healthily only on a live organic manure.

Though they show a rapid growth, they yield a less wholesome food material. Food grown on active organic manure absorbs the whole amount of minerals contained in them. That sort of food when consumed, keeps one healthy and resistant to diseases of all sorts including the epidemics and endemics.

When the power tractor is made use of, there will be no strong hold of the land as far as it tills the land. The length, breadth and depth of the land will all be made into dust. When a country plough is made use of, the harrows will be in the shape of Vs. and even the cultivator tills the land a number of times still earth piece is left there. That will help the land to stay fertile for a long time where as the power tractor is used it becomes fallow in a few years. In later years, the cultivator will be forced to grow his crops almost on manures. In the long run his net income is diminished. The crops grown on such exclusive manures become

devoid of assimilable minerals and one subsisting on them will be an open ground for all sorts of diseases including epidemic and endemic.

The so-called progressive methods of cultivation with power tractor is beneficial neither to the cultivator, nor to the village smith and the carpenter, nor to the consumer of food produced on the land. It will put a stop to the growth of our cattle. Our standard of health and length of our average span of life will also be at stake. Under these circumstances we exhort the cultivator not to yield to the incessant propaganda that is going on for the introduction of the powerplough. It makes the cultivator dependent to the manufacturers for his plough and to the chemical companies for the manures. He is already dependent on so many institutions for the distribution of his produce etc. Why make him still a slave to some more institutions, unnecessarily?

The Tobacco Weed

Dr. Putcha Venkatramayya, N.D.

We learnt with pain the news that the Madras Government, had permitted the tobacco growers to continue the cultivation of tobacco even this year. This year when the demon of famine is knocking at every door day in and day out.

Mr. N. G. Ranga has come from the World Food Conference and he tells us that every country is looking after its own needs of grain to feed their cattle, pigs and fowl. The cattle, pigs and fowl are not for cultivation but for butchering and utilisation as meat for food!

The mission that went to Argentina has failed and grain promised from Siam and Burma are staying there for want of proper transport. Every week, we are told we are

nearing the edge of famine to fall into the ocean of death through starvation. Under these circumstances we are at a loss to know why and how the Government of Madras could permit the tobacco grower to continue cultivation.

In their first order they allowed only the land on which tobacco was grown for 3 consecutive years. That is itself a compromise, for it would have been wise if they prohibited the tobacco weed altogether. To go down further, is only for the detriment of public welfare.

We know the deputation waited on the premier and represented their grievances that a lot of money has been already advanced towards the growth of tobacco

and the prohibiting order would cause them loss of money spent on that account. The Government showed generosity and allowed the tobacco to flourish on the land where the shortage of food is threatening the people of starvation and death.

We would have felt glad if the Government refused permission to grow tobacco at least this year. Even if they had allowed a small bonus to meet the loss incurred by the cultivators in the advancing for the growth of this dangerous weed, it would

have been a gain to the province. It would have saved us from the unnecessary anxiety for the shortage of food stuffs at least in years to come.

Now that every thing is almost settled, let the Government announce in advance for future years that they are not going to allow the growth of tobacco, whatever amount is going to be advanced by the cultivator to that end. We believe that the cultivator also will take notice that he cannot waste any more of his money on this nasty narcotic weed!

Naturopathy : cheap or costly ?

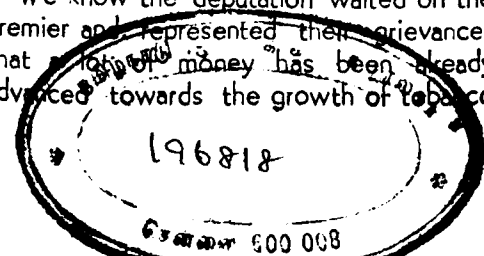
By Swami Bhikshu

There has been a view current in our country as well as outside that Nature cure is very costly and is not suitable for poor people, especially for the Indians who are extremely poor compared with any nation of the world. This is not only the view of the general public, but also that of some of the Naturopaths. It is said that Naturopathy is suitable only to well-to-do classes and not for the poor people. But the opinion of the writer is quite different. He has been in the Medical Field for several years treating patients in Allopathic, Ayurvedic and Naturopathic systems and he has been conducting hospitals and dispensaries specially for the poor class of people. Handling a large number of patients of different ailments daily, he has come to the conclusion that compared with other systems of treatment, Nature cure is the cheapest, most economical for the patient individually and for conducting dispensaries and hospitals.

The main principle in Nature Cure is a life of natural living and the life natural being the simplest, the most economical and the Cheapest Fasting and Food restric-

tions are the important factors in the treatment on Naturopathic lines. Fasting costs nothing and in the feeding of patients easily digestible natural foods are selected. Fruits are considered to be the best food for all patients alike and the question again is whether fruit diet is absolutely needed for all patients and whether it is not possible to do away with fruit diet in a large number of patients in consideration of economy, status of the patients and availability. Admitting that fruit diet is superior to other items of food, the cost of fruit diet is abhorring in consideration of the poverty of a large number of patients. It is conclusively proved that raw diet is far superior to cooked diet and there are Naturopaths who object to the use of cooked food. This is the extreme view especially i.e., the treatment of poor people, while there is the other view of the moderates who give room to the admission of cooked food. According to the moderate view it is not against the principle of Nature cure to allow cooked food, maintaining at the same time the principle of digestion and assimilation in the

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treatment of diseases. The whole world lives on cooked food and it is doubtful there is one in a thousand who lives entirely on uncooked natural food and people living on cooked food alone get on well. They keep good health and strength.

Because the whole world lives on cooked food it is not to be inferred that it is the best and wholesome food and there is no need for a change. A close study of the causation of diseases will show that improper and cooked food are responsible for very many diseases, but cooking on scientific basis will not bring about the diseases and they will be as good as uncooked food.

Relying on this principle of conservative cooking, the dietetic treatment is much cheaper than fruit diet. Milk is not encouraged in a large number of cases and a fair quantity of buttermilk is allowed and

it is much cheaper than milk. In a large number of cases plain water is preferable and it does not cost anything. Sun bath, asanas and breathing exercises cost nothing.

Practically no medicine is allowed in Nature cure; patent foods, and drugs, injections, inoculations and vaccination find no place in Nature cure. Where then is the need for the argument that Nature cure is costly?

As pointed out in the 38th report of the Saraswathi Sangam, Madras and published in the July issue of this journal, clay which is considered to be a boon in a large number of patients can be had free everywhere.

In consideration of the above facts Nature cure is the cheapest and most economical for the individual patient and to the dispensaries and hospitals.

Allopathy, Ayurveda, Unani, Homoeopathy, and Naturopathy

C. Bhanumurti, B. A., L. T., N. D

The above are the systems in vogue for alleviating the sufferings of humanity. Before Allopathy has developed into its present form, Allopathy believed that diseases were due to excess of blood in the body and patients, from kings to peasants, were really bled to death in some cases. Leeches used to be applied to suck away blood, and Doctors were therefore called 'Leeches'. Till a few years ago, drugs calculated to stop motions, used to be given in cases of dysentery and loose motions, till saner diagnosis prevailed and Allopaths now administer proper doses of castor oil to completely eliminate the bad matter in such cases, the real cause of

dysentery and loose motions. In ninety cases out of a hundred Surgical operations done, the surgeon's knife is not called for. Doctors do, at times admit that the operation was unnecessary. Whenever an abdominal operation is done, expert Surgeons remove the vermiform appendix, as they fear it may give trouble later. They do not understand that God put it just at the place where the large intestine ascends from the small intestine, *with an object*. The red juice oozing from the appendix, as Dr. Babbitt says, assists in driving the refuse in the intestines, upwards against the force of gravity. The action of the spleen was not clear to Allopaths

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The Place of Medicine in Nai Talim

By Mahatma Gandhi

Being engrossed in her work and being considerate of my time, Ashadevi never takes it unnecessarily. She did, however, come to me for five minutes the day before my departure for Delhi, to ask whether, in my opinion, there was need for teachers in the Talimi Sargh to study medicine and whether she herself should have the same four or five years' course that doctors have.

I at once realized that in spite of utmost trying, it is difficult for one like Ashadevi who has taken her M. A. under the old system of education to break away completely from its influence.

I have no degrees to boast of. And I forgot long ago to attach any value to the little knowledge I acquired in a high school. And I have drunk deep at the fountain of nature cure. So I said to her:

"You say that the first lesson our children have to learn is how to keep fit and how to keep themselves and their surroundings clean in every respect. I say to you that all the medical knowledge you require comes into this. Our education is conceived for the crores of villagers, it is for their benefit. They live close to nature, but even so they do not know the laws of nature. What little they know, they do not carry out. Nai Talim is derived from our knowledge of the piteous condition of the villagers. We cannot, therefore, know much about this Nai Talim from books. What we have hitherto acquired is from the book of nature. In the same way, we have to learn village doctoring from nature too. The essence of nature cure is that we learn

the principles of hygiene and sanitation and abide by those laws as well as the laws relating to proper nutrition. Thus does every one become his own doctor. The man who eats to live, who is friends with the five powers, earth, water, ether, sun and air and who is a servant of God, the Creator of all these, ought not to fall ill. If he does, he will remain calm relying on God and die in peace, if need be. If there are any medicinal herbs in the fields of his village he may make use of them. Crores live and die like this without a murmur. They have not so much as heard of a doctor, much less seen one face to face. Let us become really village-minded. Village children and adults come to us. Let us teach them how to live truly. Doctors aver that 99% of disease springs from insanitation, from eating the wrong food and from under-nourishment. If we can teach this 99% the art of living, we can afford to forget the 1%. They may find a philanthropic doctor like Dr. Sushila Nayyar to look after them. We need not worry about them. Today pure water, good earth, fresh air, are unknown to us. We do not know the inestimable value of ether and the sun. If we make wise use of these five powers and if we eat the proper and balanced diet, we shall have done the work of ages. For acquiring this knowledge, we need neither degrees nor crores of money. What we need are a living faith in God, a zeal for service, an acquaintance with the five powers of nature and a knowledge of dietetics. All this can be acquired without wasting time in schools and colleges."

Nature Cure and Modern Treatment

By Mahatma Gandhi

Q. Is there any room in your nature cure

1. for instruments such as the microscope, x-rays and others for purposes of diagnosis?

2. for the use of medicines which have been proved to be 75 per cent successful in the treatment of specific diseases as, for example, Quinine in malaria, emetin in dysentery, penicillin in pneumonia?

3. for instruction to people in the science of personal cleanliness, hygiene and sanitation, and the prevention of disease?

A. My nature cure is designed solely for villagers and villages. Therefore, there is no place in it for the microscope, X-rays and similar things. Nor is there room in nature cure for medicines, such as quinine, emetin and penicillin. Personal hygiene and healthy living are of primary importance. And these should suffice.

If every one could achieve perfection in this art, there could be no disease. And, while obeying all the laws of nature in order to cure illness, if it does come, the sovereign remedy ever lies in *Ramanama*. But this cure through *Ramanama* cannot become universal in the twinkling of an eye. To carry conviction to the patient, the physician has to be a living embodiment of the power of *Ramanama*. Meantime, all that can possibly be had from the five agencies of nature must be taken and used. They are earth, water, ether, fire and wind. This, to my mind, is the limit of nature cure. Therefore, my experiment in Uruli Kanchan consists in teaching the villagers, how to live clean and healthy lives and in trying to cure the sick through the proper use of the five agencies. If necessary, curative herbs that grow locally, may be used. Wholesome and balanced diet is, of course, an indispensable part of nature cure.

Ramanama

By Mahatma Gandhi

CONFUSION ABOUT RAMANAMA

A friend writes:

"Regarding your suggested cure of malaria by *Ramanama*, my problem is that I do not understand how to rely on a spiritual force for my physical ailments. I am also not sure if I deserve to be cured and if I am justified in praying for my salvation, when there is so much misery amongst my countrymen. The day I understand *Ramanama*, I shall pray for their salvation. Otherwise I would feel more selfish than I do to-day."

This is from a friend whom I believe to be an earnest seeker of truth. I take public notice of his difficulty, as it is typical of that of many like him.

Spiritual force is like any other force at the service of man. Apart from the fact that it has been used for physical ailments for ages with more or less success, it would be intrinsically wrong not to use it, if it can be successfully used for the cure of physical ailments. For, man is both matter and spirit, each acting on and affecting the other. If you get rid of

malaria by taking quinine, without thinking of the millions who do not get it, why should you refuse to use the remedy which is within you, because millions will not use it through their ignorance? May you not be clean and well because millions of others will not be so, ignorantly or may be, even cursedly? If you will not be clean out of false notions of philanthropy, you will deny yourself the duty of serving the very millions by remaining dirty and ill. Surely refusal to be spiritually well or clean is worse than the refusal to be physically clean and well.

Salvation is nothing more and nothing less than being well in every way. Why should you deny it for yourself, if thereby you show the way to others and beyond showing it, actually serve them in addition by reason of your fitness? But you are wholly selfish, when you take penicillin in order to get well, although you have the certain knowledge that the others cannot get it.

The confusion lying behind my correspondent's argument is obvious.

What, however, is true is that the taking of a pill or pills of quinine is much easier than gaining the knowledge of the use of *Ramanama*. It involves much effort as against the mere cost of buying quinine pills. The effort is worth making for the sake of the millions, in whose name and on whose behalf my correspondent will shut *Rama* out of his heart.

RAMANAMA AGAIN

A friend sends me a letter received by him for an answer. The letter is long. I have only copied here the relevant part;

"India is in his blood, but why should he cause resentment among his countrymen who are not of his religious faith, by holding daily prayer meetings and chanting *Ramanama* (meaning the name of Rama, the Hindu God)? He should realize that

India is full of manifold faiths and most of the conservatives are apt to mistake him (and this is one of the pleas of the Muslim League), if he openly goes on talking in the name of the Hindu Gods. One of his pet terms is the establishment of *Rama Rajya* (the rule of Rama). What would a devout Muslim feel about this?"

I must repeat for the thousandth time that *Ramanama* is one of the many names for God. The same prayer meetings have recitations from the the Quran and the Zend Avesta. Devout Muslims, for the very reason that they are devout, have never objected to the chant of *Ramanama*. *Ramanama* is not an idle chant. It is conceived as a mode of addressing the all pervasive God known to me, as to millions of Hindus, by the familiar name of *Ramanama*. 'Nama' at the end of Rama is the most significant part. It means the 'nama' without the Rama of history. Be that as it may, why should an open profession by me of my faith offend anybody, much less the Muslim League? No one is obliged to join these meetings and having joined is not obliged to take part in the chant. All that the visitors are expected to do is not to mar the harmony of the meeting and to tolerate the proceedings even when they are not in sympathy with any part.

As to the use of the phrase *Rama Rajya*, why should it offend after my having defined its meaning many times? It is a convenient and expressive phrase, the meaning of which no alternative can so fully express to millions. When I visit the Frontier Province or address predominantly Muslim audiences I would express my meaning to them by calling it Khudai Raj, while to a Christian audience I would describe it as the Kingdom of God on earth. Any other mode would for me, be self-suppression and hypocrisy.

Success or Sunshine

I had to choose between them and I chose—but I am starting at the end of the story.

Though I had long ago made up my mind that the country was the only place worth living in, I was frequently being told that I should go to some town and make an effort to "get on in the world." In a weak moment I yielded to this temptation. Through the influence of a friend a post was offered me in a Liverpool factory. I had only to work hard for a few months and should then be elevated to the office. If I again worked hard and thought first of the interests of the business, I should soon find myself occupying a responsible post in the commercial world. I should have money enough and to spare. Perhaps some day I should be able to retire and enjoy life. Success loomed ahead. It was within my reach, and I started out to grasp it.

Then it was that the sun shone. I have always loved the sunshine. It is the source of life. Little did I think when I left Westmorland for Liverpool that I had left the sun behind me. So it was. For nine hours each day I must work in the factory. Every day during the first week the sun poured down its rays on the building, but by a careful arrangement of curtains not a ray was allowed to penetrate to the hundred and fifty human beings who, with the precision of machines, toiled within. The noise was frightful, but everyone heard the screeching hooter which told them that for an hour they were free to—feed. They all stopped as if some one had turned off the current which was supplying them with energy. An hour later they were back in their places, and I wondered if any of them had noticed that the sun was shining. I felt I ought to tell them that I knew of places

where the sun shone all day, where the brooks sang tirelessly all day, and the birds never ceased their sweet jargoning.

One day I mentioned the subject to one of my workmates.

"I suppose it doesn't matter much to you whether the sun shines or not?"

"No," he answered; "I don't know that it does."

This made me think. Could I do without sunshine? Was this not too big a price to pay for success? Even when I was free I had not time to get away from the soul-destroying atmosphere of commercialism which pervaded the district. It seemed to me that Liverpool was one vast operating theatre where vivisection in its most cruel form was daily practised. These men and women, grovelling in its factories and alleys, were being killed by inches. Yet many of them were "successful." They had achieved the object I was setting out to gain. But were they happy? Were they helping to make others happy? I am afraid not. They were pursuing an illusion, a will-o'-the-wisp. As Thoreau puts it, they were simply spending their lives digging their own graves.

As the week wore on and the sun still shone, I began to see that I had made a mistake. My body was in Liverpool, but I was really living in that---

"Region separate, sacred of mere and of
ghyll and of mountain,
Garrulous, petulant beck, sinister laugh-
terless tarn,

Haunt of the vagabond feet of my fancy
for ever reverting,

Haunt and home of my heart, Westmor-
land valleys and fells."

If I were to live my life to the full I must return to the country. I must get back to

the hills and the dales, to the birds and the running brooks.

So the sunshine won the day. At the end of the week I returned, and as soon as my eyes fell once more on the Lakeland mountains I knew I had chosen the better part.

"Didn't you find the streets and the docks very interesting?" I was asked.

"In a way they were full of interest," I replied. "If some enterprising firm ran trips to the Nether Regions many people would go and find them interesting. But few, I think, would settle down there."

"But, don't you think you made a great mistake to 'fly the lesson,' as Carpenter puts it?" said another friend.

"It is not a case of flying the lesson. I have learnt it. I have discovered, as Carpenter himself discovered, that modern commercialism is founded on exploitation, that one can only achieve success at the expense of the flesh and blood of one's fellow men."

Children of to-day are brought up with the idea that the one aim and object in life is to "get on," which means to make as

much money as possible. They are told to look upon the various stages of commercial life as a ladder which they must climb as quickly as possible. What they are not told is that the rungs of this ladder are the heads of their fellows, and that they cannot climb without crushing those beneath them.

The choice—sunshine or success—is open to all, but how few there are who prefer the sunshine. But let me whisper a secret. You can have the sunshine and still success—but it is a different sort of success. In the words of Thoreau, "If the day and the night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more elastic, more starry, more immortal—that is your success."

If you achieve this success—with sunshine—you will never have the misfortune to amass wealth, but you will find that life is a wonderful and glorious thing. You will be---

"Rich, from the very want of wealth,
In heaven's best treasures, peace and
health."

—Will Hayes.

The Art of Relaxation

By Dr. Charles B. McFarrin.

All of us think we know what the word "Relaxation" means, but do we? There is relaxation and relaxation and here the author really tells us how to relax in many ways that we would not consider as such, even if we did think about it. Learn to relax, regardless of what your duties or what you may be doing, by reading what this authority has to say on the subject.

—Editor.

Had you ever thought of it, that without a doubt, your life, as it is to-day, might have been quite different, had you understood the art and science acquiring inward and outward quietude? Is this too bold a statement to make? I hardly think so—for miracles have happened to those people,

who have been able to liberate themselves from the little fears and apprehensions, which at times surge over one like an ocean wave especially during the night hours.

Is it not true that many times you have awakened in the night, with a feeling of indescribable apprehension—a feeling that

all was not well or would not be well? This is the experience of most older people. They have gone through so many trials and tribulations and have had so many things thrust upon them, on account of the refusal of others, to do their duty, that burdens seem to weigh them down.

What has been needed for many years is for some one to write a course of lessons, showing people, step by step, what to do to acquire absolute relaxation. Much has been said on the subject of relaxation and its values and whole books have been written on the subject, but as yet, we have not come across any writings, outlining, step by step, what to do to become relaxed.

We are told in the Good Book, that we must love our neighbor as ourself, but the writer, in questioning the many people, on what they would do to carry out this admonition, has scarcely found a person, who knew just how to begin to love his neighbour as himself, especially that neighbour with an ugly disposition. It has been my pleasure to solve the problems for many people by pointing out step by step, just what to do, so that a person can actually love his neighbour as himself. But since we are not writing an essay on this subject, we cannot go into it, but what we are trying to get at, is just this—many people would love their neighbour, as themselves, if they were shown how to do it, and many people would like to acquire a wonderful state of relaxation, if someone showed them, step by step what to do—so, without any further introductory remarks, let us get right to the point and proceed to learn what the very first step is, to attain inner quietude. But first, let me say, that there are two ways of becoming quiet. One is by the application of Metaphysical means. In our present article, we shall endeavour to point out clearly, both

phases, which will bring about complete relaxation. However, in the present article, let us take the meta-physical first.

In order for one to quiet his soul, he must have certain comforting ideas and then, inner relaxation becomes easy. The question is, how are we going to acquire comforting thoughts throughout? The answer is simple. There must be a feeling of protection from all harm before we can have real comfort and quietude of soul. This blessed state can be acquired, but many people will have to reconstruct their idea of God, before they will make any progress along these lines. When the writer was a little boy, he always fancied God, as a man with a long, white beard and long, flowing hair, sitting on a throne, just doing nothing, but sitting there. This childish conception stuck to me for many years, but it finally became unsatisfactory and I tried to think of God, as quite near me — this helped a great deal — but after a few more years, just the thought of God being near me, did not always give me the comfort and security which I craved, then I got to thinking of God as being within me and I felt still better about the matter, but still I was not quite able to acquire that marvelous sense of protection and comfort, therefore, I did not acquire real relaxation.

Then only some fifteen years ago, as I lay on my bed meditating, I thought of myself as being in God, like a fish is in the sea, this was an improvement of conception, but I still felt I had not done the thing which would give me unfailing comfort — so then I thought of myself as being a sponge thoroughly absorbing God, I began to make progress. Then one day, it occurred to me that my conception of the nearness of God could be lots clearer if I thought of myself as a vessel of water being submerged in a greater vessel of water. This idea brought me everything I had

been seeking, for when I thought of myself as being absolutely inseparable and completely one with God, truly amalgamated with Him, then I thought "Why, how could anything harm me — how could I become poverty stricken — how could I be left without support?"

I was greatly helped in my acquiring, in the art of relaxation by adding another "O" to the word God and when I thought of myself as being one with good, I found that only good came to me and that the so-called evil force seemed not to bother me any more. Then real physical relaxation took place.

The great trouble with all of us is that we are trained to think in terms of evil and ascribe great powers to evil, but when we do this, then we again take on the burdens of the world and get nowhere, except to shatter our nerves and ruin our health prematurely, also spoil our own life and those about us. How futile it is to live all day long, seeing evil in everything. Think of the waste of time and reflect on the fact that it gets us nowhere, then resolve to wipe out all the old styled ways

of doing and thinking, and think of yourself, as being good. When you do this, you will begin to be good and when you are thoroughly good throughout, your fear, thoughts and thoughts of apprehension will leave you and your nerves and soul will become calm.

So in drawing my first conclusion about how truly to relax, let us point out that there is no inner quietude, and never can there be genuine soul rest, without a different conception of God and of yourself. Listen just a moment — do you believe that God is everywhere present? You say you do, but in reality you do not believe it or you would not be nervous and worried. God cannot be nervous and worried and if He can't, how can you, if you really and truly and completely conceive of the picture of your oneness with God. If you are truly one with this unfathomable, universal mind, who knows all and is everywhere present, how can anything hurt you, therefore, in all of the hours of your day, let the predominance of them be in contemplating goodness and goodness only, yes, even your own goodness and you will have learned your first lesson in relaxation.

—N. P.

Is Nature Cure not a Panacea for all diseases?

Dr. Putcha Venkatramayya, N.D.

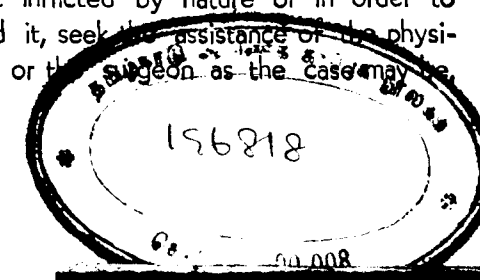
In the Harijan for 15-9-46 the following matter has appeared:—

To a question put to Mahatmajee about the efficacy of Nature Cure Mahatmajee answers in an evasive trend. We shall try to answer the question in a direct way.

Q. "It has been said that Nature Cure can be applied to every disease. If so, can it cure short or longsightedness, cataract and other eye diseases? Can one avoid spectacles? Can hernia, tonsils etc., which need the surgeon's knife be cured by Nature Cure?"

A. I know that the claim attributed to Nature Cure has been made by its exponents. I do not count myself among them. This much, however can be safely claimed. Disease springs from a wilful or ignorant breach of the laws of Nature. It follows, therefore, that timely return to these laws should mean restoration. A person who has tried Nature beyond endurance, must either suffer the punishment inflicted by nature or in order to avoid it, seek the assistance of the physician or the surgeon as the case may be.

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Every submission to merited punishment strengthens the mind of man, every avoidance saps it."

Bapujee could not answer that Nature Cure is a panacea for all diseases as he says in the article that he is not an exponent of the system. He is neither an exponent nor had he any occasion to work as a Naturopath because he had no time and leisure to do so.

The questioner puts a queer question. He asks whether Nature Cure can cure a number of diseases. Long or shortsightedness are never cured by the allopath or any other system of cure. Wearing of spectacles is not a cure for the diseases mentioned there. Yet he wants to cure a long or shortsightedness in Nature Cure. An otherwise incurable diseases he wants to be *cured* in Naturopathy and if Naturopathy cannot cure it, he wants to ridicule the idea that Nature Cure is a panacea for all diseases. No system can guarantee a cure for all diseases in all conditions. A dying man who has lost all vitality can be saved by none. A watch repairer's capacity also can help the watch to a certain extent. Yet it is only Nature cure that can at all *cure* a disease in the real sense of the word.

I shall try to answer in a positive way. Long or shortsightedness is cured by me in the following way. If there were no upward pressure, there can be no tension in the muscles controlling the movements of the eye. If the movement is restored there can be no long or shortsightedness. The pressure comes through neglect of rules of hygiene and a repeated trespass in that direction. Even before the advent of defects of sight the eliminative organs are not functioning properly.

If judicious diet is taken and hydropathy and other branches of Nature cure are employed along with a return to biologic living the eye defects are cured. I shall give a detailed treatment by which I cured such eye defects.

In the first week, we give exclusive fruit diet. Oranges or batavias were used in that period, taking care to cleanse the colon with cold water enemas twice daily. By that time the residual toxins in the colon are removed.

From the next week daily two Kuhne's baths—one sitz bath and the other hipbath were given on 10 minutes duration each.

Care was taken not to overload the system with meat, fish or fowl and even proteins and oils of all varieties along with the root vegetables are avoided in the dietery. Cooked or uncooked vegetables with a little of rice or bread in one meal and fruits once or twice formed the remaining meals. Weekly twice sunbaths to perspire properly, were also administered. Long walks formed part of the treatment. Light eye exercises along with cold water ablutions cleaned the eyes and the eyesight improved with this every week. It took about 6 months for the cure of short or long sightedness. It took a considerably longer time for the cure of cataract as it is a stubborn case, two years in all.

For the cure of the tonsils, the employment of the surgery does not improve the case in any way but weakens the system and makes the case worse than before. This is announced often by the regular allopathic doctors. To cure tonsils, all that we did is to improve the general health by proper diet, judicious exercise and timely rest. Detailed prescription shall be furnished on application.

Hernia is in itself a symptom and not a disease. The tone of the inguinal ring is spoiled by the impure blood, that is devoid of alkaline percentage. The colon is pressed down through the inguinal ring due to pressure in the colon full of uneliminated toxins. As soon as the colon is freed of its impurities at proper intervals the hernia goes back to its original position and then there is a permanent cure. The system was alkalisied in such conditions with considerable quantity of fruits and vegetables.

Allopathy, Ayurveda Unani, Homoeopathy and Naturopathy

(Continued from page 118)

for a very long time, till it was discovered that it is there that white corpuscles are prepared. Injections are now the order of the day, and arsenic, mercury and sulphur preparations are freely introduced into our systems through our veins. They no doubt produce immediate and spectacular effects, but the disease reappears, after a time, with greater violence. Allopathy treats, more the symptoms, and does not eradicate the cause of the disease. 'Arsenic' injections in syphilis, Asthma and Elephantiasis are notable examples of such treatment. The theory that germs are the cause of diseases is still strongly believed by many allopaths, though some of them are coming round to the correct view that germs are there to eat away the foreign matter in the body and rid the system of the same. 'Open air treatment' in consumption, strengthens the body and helps in driving away the foreign matter and when this cause is removed, germs naturally disappear which shows that germs are not the cause but the result of bad matter in all cases of consumption.

Ayurvedic Drugs properly prepared according to Sastri directions, Act in 'Atomic' doses like *Homoeopathic Pills*, and in these two systems, the rationale in treatment consists in removing the cause of the disease, symptoms merely indicating the drug to be selected. These systems also use poisons like aconitum, sulphur, arsenic and mercury, but the doses contain these Drugs in 'Atomic state' and so do not contaminate the blood of patients to the extent to which large doses of allopathic drugs do. When and where care is taken about the attention and the dose of the drug.

"Unani System" uses mostly herbs,

of a non-poisonous nature, and does not therefore introduce mineral and inorganic poisons into our bodies. In many cases, these herbs go to the root of the disease and do not merely suppress the symptoms without eradicating the cause of disease, as in allopathy.

Naturopathy, never introduces any drugs into human bodies. It always aims at removing the cause of disease by natural methods. Judicious fasting, easily digestible non-stimulating foods. Plenty of air and cooling and Sun baths enable the patient to get rid of the foreign matter in the body, and thus pave the way for a permanent cure. In Naturopathy again, there is nothing that is kept confidential from the patient, as in the other systems, and all that the 'Naturopath' has to do, is to fix the period of fasting, and the number and duration of cooling and sun baths the patient has to take, and to select suitable non-stimulating foods for the patient, which is, by no means an easy task. It is noteworthy that in advanced countries like Germany and America where allopathic discoveries have reached the top-most place, eminent Doctors like Dr. Babbitt, Dr. Kellogg Benedict Lust, Father Kneipp and Adolf Just, preached and preached successfully, the rationale and efficacy of Naturopathy, and its superiority to allopathy, and have obtained recognition for Naturopathy. It is a pity that Allopathic Doctors do not care to see the other side of the picture and study books written by Eminent Naturopaths referred to above, though all of them who advocate Naturopathy were once actively practising Allopathic Doctors, of the top-rank. Naturopathy does not enable Doctors to earn fabulous wealth as Allopathy does, and perhaps it is this that

chills the interest of Allopaths in Naturopathy, as Dr. Lust and Dr. Babbit say. But humanity and human suffering should weigh more with conscientious Doctors than mere lucre; and they should dispassionately examine and investigate how the so-called incurable cases given up by Allopathic Doctors, have been successfully cured by Naturopaths. In these days, when the dream of Swaraj for India, is realised by our countrymen, when Self-sacrificing Patriots like Nehru, Rajendra Babu, Patel, Rajagopalachari, have taken up the reins of Government, not for their personal glory or for personal gain, but only for serving the millions of Mother India, it is the duty of all the Doctors of India who are her sons to direct their attention to Naturopathy (of which Mahatmaji is the greatest advocate) and see how far this cheap and effective treatment can be brought to the door of the poorest sons

and daughters of India who cannot afford to buy the costly allopathic medicines and drugs even if they, for a moment are supposed to alleviate their suffering.

It is a good sign of the times that the present Madras Government have recognised *Homoeopathy* and *Naturopathy* - a recognition long over due. When America (a drug-ridden continent, the home of the greatest allopathy and surgeons) recognises Naturopaths, and gives them Licenses to practise, why not India, the home of Rishis who have developed 'Hatayoga' to cure all diseases.

The sooner Naturopathic Hospitals are started - at least one for each Linguistic area, the better for our Province. *May the present Madras Government translate their kind promise (to encourage Naturopathy) into action at a very early date!*

How to Make the Eyes Strong

"Place the three fingers of each hand on the forehead over the eyes. Rub vigorously with an up and down motion ten times.

"Place the fingers on the temple and rub as before.

"Place the fingers on the cheek bone and rub as before

"Place the fingers again on the forehead and rub vigorously with a revolving (circular) motion ten times.

"Place the fingers over the temples and revolve ten times.

"Place the fingers on the cheek bones and revolve ten times.

"Pick up the skin around the eyes with the tips of the fingers as if pinching it.

"Place the fingers over the eyes, the tips touching the nose. Commencing with this position, and using both hands at the same time, make one long pass above the ears, down the head just back of the ears, down along the sides of the body, on down the legs, and off the toes with a 'snap.'

"This treatment has a threefold benefit - it stimulates the nerves mechanically, it generates magnetism in the hands and imparts it to the eyes, and it helps by autosuggestion."

Women's Naturopathic Sammelan

CONFERENCE AT PUDUKKOTAH

An appeal to Indian women to learn Nature-Cure and thereby help to raise the standard of health of India formed the main feature of the lectures delivered by various speakers at the First All-India Women's Naturopathic Sammelan which met in Pudukkottai at The Sarma's Naturopathic Sanatorium on the 8th June 1946.

The Sammelan which began with prayer by Srimati Padmasana Swaminathan of Madras, was presided over by Dr. Sakuntala Bai Gurjale of The Gandhi Seva Samiti of Tiruvannamallur.

Personal experiences

Srimati Sarada Kameswaran of Mysore gave an account of her bitter experiences with western medicine in the earlier part of her life and the great relief which Nature-cure has brought to her. Her sufferings began with diphtheria which was allopathically treated. The suppression of this acute crisis was followed by chronic ailments. Besides a general lowering of the level of health and strength the power of the senses especially the ears was greatly reduced. Doctors diagnosed tonsillitis. After some hesitation which was but natural after she had been reduced to that stage by doctors and drugs, she had her tonsils removed. The name typhoid which was as usual suppressed with drugs. As a result of this her eyes were greatly weakened. Now thanks to Nature-Cure as she was steadily improving. At a time when she became completely blind due to a fleshy growth covering her whole eyes, when it was pronounced by expert medical men that the only hope lay in the use of the knife, she got back her eyes, by fasting, followed by restricted dieting with a judicious application of baths and packs. Nature-Cure had not only given her back

the health that was lost to her, but had given her the confidence to face any crisis boldly without calling in a doctor. "Such freedom and courage will be yours if you choose to follow Mother Nature," she concluded.

Criminal wastage

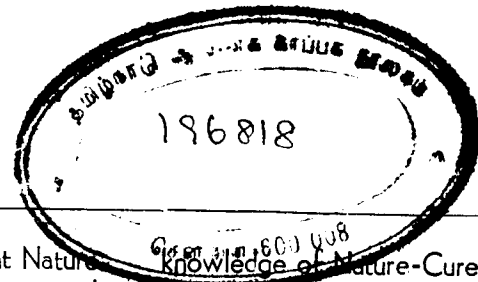
Srimati D. Muthulakshmi of the Rani's Girls' High School, Pudukkottai who spoke next protested against the criminal wastage of valuable food materials that is involved in the milling and polishing of rice and condemned the craze for soaps and cosmetics and said that rubbing the skin with fine clay will improve its tone. She said that she was a slave of bottled stuff till her 15th year and that she became a convert to Nature-Cure ever since the time Dr. L. Kamesvara Sarma rescued her from some serious trouble which stood between her and her S. S. L. C. Examinations. What she had gained from Nature-Cure, she wanted to share with all her sisters.

Nature-Cure-Indispensable

Srimati Padmasana Swaminathan, emphasised that Nature-Cure is as important or indispensable to the country as Khaddar is. Whoever believed in the constructive programme of Mahatma Gandhi, she said ought to take up Nature-Cure. She refuted the medical notion that highly nourishing foods were necessary to sustain life during an illness. She had herself got rid of scabies by living on vegetables alone for 45 days aided by baths, packs and enemas. Incidentally she got greatly reduced in bulk but her appearance was very much improved.

"Nature" cures Malaria

Srimati Sarasvati Ramaswami of New Delhi, convener of the Sammelan speaking next ridiculed the absurd notion prevalent



even among some Naturopaths that Nature Cure could help only in a few cases and that in a number infectious diseases like malaria, drugs will have to be resorted to. "From my own experience," she maintained, "I am thoroughly convinced that malaria is curable by natural means and that there is real cure of malaria only under Nature-Cure." Before her introduction to Nature-Cure, malaria was quite common in her family. As a result of repeated doses of quinine her power of hearing was weakened, the whole body became pale and yellowish, and what was worse, her memory was weak. Sriman Ramaswamy's condition was much worse. Fortunately for her she was introduced to Nature-Cure by her father Sri F. G. Natesa Ayyar. She and her husband joined the Summer Naturopathic classes conducted by Dr. Sarma, K. Lakshman in 1944. With their knowledge of Nature-Cure not only have they benefited themselves but are of great help to a number of people in New Delhi. When her children got malaria she put them on a fast so long as the fever lasted and relieved the fever with the help of packs. The fast was generally broken with fruit juice. Now malaria which used to be more or less a permanent guest of their family had been driven away once for all.

Freedom from disease

Dr. Sakuntala Bai Gurjale, in her concluding remarks said that it was absolutely necessary that women should posses

Knowledge of Nature-Cure. Women, she said, owed a duty to themselves, their family and their country and a knowledge of Nature-Cure was essential for the successful discharging of their duty. The greatness of a nation depended upon the greatness of the individuals who made it up, and the greatness of individuals depend upon their health. Knowledge of Nature-Cure would grant them freedom—freedom from disease, doctors and drugs, and the way to freedom is the way to progress.

Resolutions: The following resolutions were passed unanimously at the Sammelan.

1. Whereas Nature-Cure is natural, simple, cheap and scientific, this Sammelan appeals to the Governments and the public to take steps to spread this science among the public, especially women.

2. Whereas vaccination and other allopathic methods are contrary to the teachings of Nature-Cure, this Sammelan resolves that followers of Nature-Cure must not be subject by law to such practices, such compulsory laws must be repealed and medical freedom must be included as a fundamental right in the new constitution of our country.

It was proposed to hold the Women's Sammelan every year along with the All-India Naturopathic Conference.

After a dance recital by Kumari Tara and Baby Rajeswari, both followers of Nature-Cure, the proceedings came to a happy end.

Appreciation of our Journal.

To The Manager, Indian Naturopath.
Dear Sir,

I should like to read the magazine - the Indian Naturopath - published by the Indian Naturopath Association, Bezwada. For it gives a scientific knowledge of Naturopathy.

(Sd) K. S. Nayar,
Sewagram, Wardha.

[Dr. K. S. Nayar is the gentleman who visited almost all the Naturopathic Institutions in India. He came to Bezwada on 1-9-46 and attended the annual general meeting of the Indian Naturopathic Association. He is a convert to Naturopathy from the Allopathic profession. He made researches in the germ theory. —Editor.]