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

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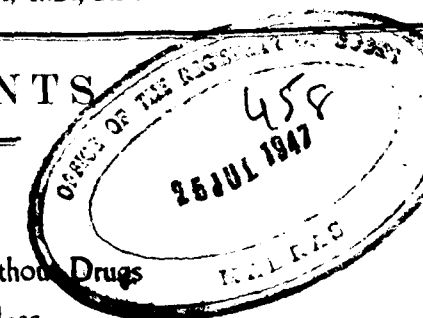
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The Indian Naturopathic Association

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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.
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THE INDIAN NATUROPATH

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

Vol. XVIII

BEZWADA, JULY, 1947

No. 7

The Editor welcomes articles on NATUROPATHY

in all its aspects for publication. Also News Notes of Naturopathic activities of different Associations devoted to Naturopathy are of interest to us.

THE EDITOR SPEAKS

We learn that about ten factories for the manufacture of 'Nakali Ghee' as Mr. J. C. Kumarappa would have it put for 'Vanaspathi Ghee' will be shooting up in no time in South India. This is one of the many maladies that have been brought into existence by the Congress Government. As the Representatives of the people and for the people, it is the duty of the Government to look to the health of the people, which is most essential for any good citizen. Personal consideration at the expense of the people have counted very much, as far as we can see in the present Governmental personal considerations. In the name of 'Village Reconstruction' they have not sanctioned the starting of new Textile Mills when the people are half-naked — not to talk of half starvation; In the name of 'Grow More Food Campaign' they have not done much. But we are at a loss to understand why they have thought it fit to sanction about ten factories in South India itself for the manufacture of the 'Vanaspathi Ghee.' Those who follow the columns of the 'Harijan' closely would remember how time in and time out articles were published therein condemning Vanaspathi Ghee. We have also, in some of our previous issues, scientifically dealt with the mal-nutritive value of the same. We have reproduced elsewhere in this issue articles by Mr. J. C. Kumarappa and Prof. K. L. K. Sharma, both of which correctly emphasise the mal-nutritive value of this highly advertised devitalising 'Ghee', which is supposed to be of immense economic value to the middle-class people.

We have not entirely lost hope of gaining an effective ground for the abolition of licences sanctioned for installation of these 'Nakali Ghee' Factories as Mahatma Gandhi has taken up this cause of bringing to the minds of the elite public the mal-effects of Vanaspathi Ghee.

It is not out of place to mention here that Mahatma Gandhi would do well to take up the question of Tobacco also which is gaining every inch of ground day by day in the economic market of India, while the people of the country are losing our standard of health gradually on account of its use. Government may say that they have increased the tobacco. That is not a good reason why tobacco should not gain ground. They can effectively put a stop to the growing of tobacco and induce the cultivator to grow more of vegetables and food crops, on which mostly depends the health of a Nation.

It is a welcome sign that after many years of experimentation Mahatma Gandhi has come to acknowledge the wonderful benefits of 'Nature Cure' and is trying to do his little bit for the cause of the movement. This is the opportune moment when the Congress Government is in power and when we are actually on the threshold of the emergence of Freedom to our Motherland that people should wake up and rise to the occasion to propagate the theory of 'Nature Cure' in every nook and corner of this ancient land of ours, which is the seat of 'Naturopathy' in the strictest sense of the term.

RELIEVING PAIN WITHOUT DRUGS

By DR. BENEDICT LUST.

Here are 25 well-chosen rules for the relief of pain without the use of drugs. They have been proven through the years and they work. Each and every housewife should be familiar with them.

Probably the majority of people know of no other method of relieving pain than resort to some such "pain-killer" as laudanum, paregoric, or other opiate or anodyne. Not infrequently persons who have been injured, or who are suffering severe pain from inflammation or from some other cause, are left to endure torture for hours, while somebody is despatched miles for a physician, when a knowledge of the simple methods presented in this article would make it possible to afford complete relief in a few minutes.

1. Fomentation.—This consists of an application of cloths wrung out of water as hot as can be borne. If hot water is not at hand, the cloth may be wrung out of cold water and laid upon the stove with a newspaper intervening, or wrapped around a stovepipe.

In an emergency the author prepared a very effective fomentation by putting a large tin dipper over a heater and laying a wet cloth over the bottom of the dipper, where it was at once heated. By this means almost instant relief was given a woman suffering from a pain in the head which made her nearly delirious, a result of an injury received from running against something in the dark.

Fomentations relieve pain not only by drawing the blood to the surface, but by relieving the

sensibility of the nerves. Heat often kills pain more effectively than does opium.

2. Hot Sponging.—This method is sometimes effective when fomentation does not succeed. The sponge is dipped in very hot water, compressed to express the water, and gently rubbed over the surface of the painful part. A higher temperature can be employed by this method than by any other. The higher the temperature the greater the effect. For the greatest efficiency the temperature should be high enough to produce a sensation almost painful. It is especially good in cases of neuralgia, particularly of the spine.

3. Hot water Bag.—A rubber bag is filled with hot water, and is an excellent means of relieving pain in deep-seated parts and other pains in which inflammation or congestion is not present. Hot bags should not be employed continuously on persons suffering from acute inflammation.

If a moist application is desired, a moist flannel may be wrapped around the water bag. Bricks, sand bags, etc., may be used in a similar way.

4. Radiant Heat.—This consists of the application of a lighted electric lamp surrounded by a suitable shade or reflector to the part affected. It is a most excellent heat to relieve pain. The heat is more penetrating

than that from any other source except the arclight and sunlight. It is a capital means of relieving pain of the spine, various joint pains, and all kinds of neuralgic pains.

5. Flame Heat.—Heat from an open flame. The heat rays which radiate from a blazing fireplace may be utilized for relieving painful spine, side pain and other non-inflammatory pains involving any large portion of the body.

6. Arc Light.—A most effective means of relieving visceral and spinal pains. The heat must be concentrated by means of a reflector of proper shape.

7. Sunlight.—Sick animals nearly always lie down in the sun unless suffering from inflammation. There is no better remedy for general neuralgic pains than a sun bath. With the sun bath the general electric light bath may be employed.

8. Hot Air.—A current of heat driven into the ear is a most effective means of relieving earache. A general hot-air bath removes rheumatic pains.

9. Alternate Compress.—The alternate application of hot and cold compresses is an effective means of relieving pain with internal congestion. The application is made over the painful part, and affords relief by diverting the blood to the surface.

10. Alternate Sponging.—The application and effect are the same as in the alternate compress. Very much hotter water can be employed, however, and when the parts may be rubbed with ice in alternation with the hot application, most powerful revulsion may be induced.

11. Cold Rubbing.—This is an excellent means of relieving certain forms of pain. Neuralgia pains are usually aggravated by this means, but pains due to congestion are usually relieved. The parts must simply be rubbed with a cloth dipped in cold water. The temperature of the water should not be greater than 60 degrees F. It is often necessary to continue rubbing for a long time until the surface is thoroughly reddened.

12. The Ice Bag or Ice Compress.—Patients with inflammation or congestion are best relieved by the application of a small ice compress or an ice bag over the painful part. Generally it is well to apply heat to some distant part in connection with the ice application, or to make a general hot application so as to prevent chilling.

13. Heating Compress.—Wring a cloth out of cold water and apply over the painful part. Cover with mackintosh and then with several thicknesses of flannel. The moist cloth will quickly become warm, and will retain the heat for a long time. It acts as a poultice, and is fully as effective as a poultice (besides being much cleaner) in deep-seated spinal pains, as found in pains due to indigestion, chronic catarrh of the bowels, and constipation. A heating compress applied to the abdomen will often relieve congestion of the head in headache, and so induce sleep.

14. Fomentations followed by the Heating Compress.—This is a most effective means of relieving pain in chronic rheumatism. The heating compress should usually follow the fomen-

tation, and is invaluable as a means of removing sciatic pain, lumbago, and most other deep-seated pains due to nerve trouble. It is excellent in neuritis.

15. Cotton Poultice.—This is similar to the heating compress. The parts are covered with cotton covered with mackintosh, then with flannel. The heat induces perspiration, which accumulates in the cotton and moistens it so that after a time the applications really become a hot application. Its effects are the same as a poultice, but more clearly and effectively.

16. The Clay Poultice.—Potter's clay mixed with water to the consistency of very thick cream, and applied to the painful parts, often affords relief. This is a most excellent application, far better than bread and milk poultices or any similar preparation. Under the name of "antiphlogistin," a clay paste is sold in many drug stores. Our experience is that this preparation is no better than ordinary clay prepared as suggested.

In making the application the clay is spread over a cheese-cloth or napkin and applied to the affected part. It must be warmed before using. Warm water softens and facilitates the application, and at the same time the heat itself helps the effect.

17. General Hot Bath.—Severe internal pain is best relieved by a general hot bath, which, drawing the blood to the surface often affords complete relief in severe pains due to gallstones, gastritis, arthritis, and other visceral affections in which pain is present.

18. The Hot Blanket Pack.—This is similar to the hot water bath, but is not so effective. It can sometimes be more conveniently employed. It is useful in relieving the pain of menstruation and the pain of appendicitis.

19. The Foot Bath.—The water should be as hot as can be borne. Use 105 degrees to 120 degrees. The temperature of the water can be gradually raised. The deeper the water the greater the effect. The leg bath is still more efficient than the foot bath, but not always so convenient as the hot foot bath which may be taken in bed. If necessary, a fomentation may be applied to the feet, but the effect is not so good as that produced by the hot foot bath. It is an excellent means of relieving severe pain in the head also ovarian and menstrual pains.

20. Revulsive Sitz.—With the feet in hot water, the patient sits in water at a temperature of 102 degrees and the temperature is gradually raised to 110 degrees, 115 degrees, or even 118 degrees—as hot as can be borne. The skin should be well rubbed. After four or five minutes, the patient rises, and cold water is dashed over him. If cold water induces pain, the temperature is gradually lowered. In this case the patient remains from five to ten minutes longer in the bath, the moist surface being rubbed. This prevents chilling after the bath, and increases the permanency of the effect produced.

21. The Hot Hip and Leg Pack with the Ice Bag.—This is especially for the relief of pain due to pelvic inflammation in

VIVISECTION IS USELESS

By FRED'K W. COLLINS, M. D., A. M.

women, or appendicitis in either men or women. The hips and legs are wrapped in a blanket wrung out of Kot water, and after the patient begins to feel warm, the ice bag is slipped under the blanket and over the affected part. This is a most excellent means of combating appendicitis.

22. Ice Bag and Fomentation.—(Sometimes, and sometimes not) for toothache, lay an ice bag on the side of the neck under the jaw and fomentations to the side of the face. If necessary, employ the hot foot bath and hot hip and leg pack.

23. Hot Enema.—The temperature of the water should be from 102 degrees to 108 degrees. A copious enema will relieve severe intestinal pain in a marvelous way,—the pain of gallstones, renal colic, appendicitis, inflammation of the bladder, and neuralgia, also.

24. Rest.—Absolute rest of the painful parts is usually necessary. Rest in bed is required for the relief of severe internal pain. In pleurisy pain, rest of the affected lung should be secured by fastening a tight bandage around the lower part of the chest.

25. Position.—Pain in the limbs accompanied by throbbing may generally be relieved by raising the limb one or two feet from the bed or couch upon which the patient is lying.

One or more of these methods should be tried in nearly all cases in which pain is present to a distressing extent, and cases are very rare in which complete or substantial relief may not be secured. There is one great advantage in relieving pain by

1. Vivisection, the cutting up of live dogs, has never yet produced an atom of prevention or cure for cancer.

2. Vivisection has not yet been able to help one tuberculosis case.

3. Vivisection has not been able, with all of its experiments, to cure a hydrocele.

4. Vivisection has not, in all its history, been able to alleviate the pain and replace a proci-dentia.

5. Vivisection with all its horrors and tortures of animals has never been able to discover the cause and cure of rheumatism.

6. Vivisection, with all its tortures, has never been able to cure a case of nephritis.

7. Vivisection with all its ghastly horrors has never discovered anything that will help epilepsy.

8. Vivisection with all its painful agonies to dogs has never been able to discover how to set a dislocated hip.

9. Vivisection with all of its damnable mutilations of animals has never been able to correct a dislocated cuboid bone.

10. Vivisection has never been able in all of its years of brutality and beastly practices to cure the common cold.

these simple means, in that there are no unpleasant after-effects. When drugs are used, the cause of the pain is not removed, and when the effect of the drug is gone, the patient usually suffers more than before.

N. P.

11. Vivisection with all of its horrors has not been able to discover how to cure a baby's diarrhea.

12. Vivisection with all its horrors has not discovered one iota of truth or help in curing constipation.

13. Vivisection has never been able to discover anything through the cutting up of dogs that would cure sugar diabetes.

14. Vivisection with all of its damnable practices, which harden the hearts of the vivisectioners, has never been able to alleviate the pain of an enlarged prostate gland.

15. Vivisection, which is a diabolical infamy imposed upon loving and kind dogs, has never been able to cure a sinus congestion.

16. Vivisection has never been able to discover anything that would cure dermatitis.

17. Vivisection in all of its gore has never been able to discover anything that will relieve congestion of the hemorrhoidal veins, known as piles.

18. Vivisection and all its pain has never been able to discover anything that will stop people from smoking stinking cigarettes which contain twenty-eight poisonous elements, the deadliest of which is nicotine.

19. Vivisection with its cutting up of faithful, trusting dogs, the pouring of hot lead down their throats and the transplanting of arteries, has never been able to effect a cure for migraine headache.

(Continued on cover page 3.)

NAKALI GHEE By J. C. KUMARAPPA

Our articles on *vanaspati ghee* brought in a sheaf of letters of approbation from the public and of opprobrium from the manufacturers—naturally. A valued friend has coined *nakali* (imitation) *ghee* as the name for this product and we hope this will receive legal sanction as *margarine* (the word means imitation or *nakali* butter) has in Europe. An alternative name can be *devitalized vegetable oil*.

The burden of the battle cry of the manufacturers is stated below with our reactions.

One of the "scientific" minions of the manufacturers writes:

"If one compares *vanaspati* with cow's ghee, then it is definitely inferior in its food value. However, when *vanaspati* is compared with the oil from which it is made, then it is definitely a better food article because (1) it has a more palatable taste and (2) it has better keeping qualities."

This statement is typical of the half truths and suppression of facts on which the manufacturers' case is built up. In dealing with ghee they admit the inferiority of *vanaspati* in 'food value' meaning thereby nutritive value.

While dealing with the oil the comparison is not on the nutritive value but is shifted to its keeping qualities and taste only, while to the reader "better food article" will convey the idea of nutrition.

Again the comparison is with cotton seed oil or groundnut

oil and not with coconut, *til* or mustard oils which are the commonly used edible oils.

Further the comparison is between the mill-pressed oil and not with the cold-pressed ghani oil. These statements are evidently calculated to mislead the unwary reader.

The manufacturers have launched out on a wide-spread, expensive advertising programme by which they hope to confuse the public. They compare *vanaspati* to *margarine*. This comparison is not valid. While *vanaspati* is prepared from mill-pressed cotton seed or groundnut oil, *margarine* is not necessarily prepared from such inferior hydrogenated vegetable oils. The history of its manufacture dates back before hydrogenated oils came to be known. Generally it is made from softer animal fats or from a mixture of animal fats and vegetable oils churned with milk and chilled with ice to give it an appearance of a milk product.

Because this animal-fat-based *margarine* is used widely in Europe and America "eminent research workers agree unanimously that it is both wholesome and nutritious," it does not follow by any stretch of imagination that *vanaspati* manufactured from hot processed inferior vegetable oils are also equally nutritious. Why not push the same illogical argument one step further and say, "because ghee is nutritious therefore *vanaspati* ghee is also nutritious?"

They proceed to compare the price of *vanaspati* with the price

of dairy ghee and claim that it is one-third. A true comparison will be with the price of mill-pressed groundnut oil. It would then be seen to be about fifty per cent more expensive. We are entitled to ask what additional or proportionate benefit have the manufacturers conferred to impose this heavy tax on the unsuspecting public?

One would think that these manufacturers are liable to be prosecuted for such misleading advertisements under the Defence (sale of goods) Regulations and by the consumers for damages.

In Great Britain cold pressed olive oil is held in high esteem. In any case cold pressed oils are better than mill oils. We should have expected the *vanaspati* manufacturers to prove their claims of superiority over cold pressed coconut, *til* or mustard oil. Then alone they will have a leg to stand on. If at any time cold pressed oil goes rancid it is not the process that is at fault but the carelessness of the oil-men.

The manufacturers claim that they are meeting the "tremendous shortage in fats in the country." Have they increased the fat content in any way? All they have done is to transform good existing material into a bad and expensive product which will "taste better and keep better!"

There are two ways of meeting this shortage: one is by increasing milk production and the other is to increase the production of cold pressed oils. Both by stopping export of edible oil seeds and increasing the cultivation of oil seeds.

The Chairman of the vanaspati Manufacturers Association of India in his letter refers to the apprehension that traces of nickel found in vanaspati may "prove poisonous in the long run" and assures us that :

"they would do no harm as it has been found that human beings can absorb and excrete relatively large quantities of nickel without any ill effects resulting therefrom" and that vegetables which people consume "such as carrots, onions, tomatoes, lettuce etc., contain much larger quantities of nickel than is ever likely to be found in vanaspati."

He seems to be innocent of the fact that the nickel in the vegetable is in combination while that in vanaspati is definitely foreign matter. This will make a world of difference in the capacity of the human body to deal with such matter. The one may be excreted while the other may act as a poison.

Again the Chairman makes light of "Col. Sokhey's speculations" based on "two moth old experiments on rats". We are not here to put up a defence on behalf of Sir S. S. Sokhey. He is quite capable of taking care of himself. But when the Chairman goes on to state that "to condemn vanaspati on inconclusive evidence, while the case is officially *sub judice* is to do a disservice to the country in general and to an important food industry in particular" and calls up us "to withhold criticism until the Expert Committee publishes its findings", we feel he is applying the safety valve in the wrong place. If I am walking through

HOW FOOD MAY BECOME POISON

[The following from a correspondent will be of interest to the readers. The quotation from an authority on nutrition values of food clearly explains how oils lose their food value in the process of hydrogenation—the process through which oils have to pass to become *vanaspati*]

I have been watching with interest and pleasure the efforts you have been making to bring home to the Governments and the public the injurious nature of the foods of commerce such as *vanaspati* and such other oils. The following passage taken from the book *Chemistry of Food and Nutrition* by Sherman, an authority on nutritional matters, may help to clarify the position. The passage is under the heading *Unsaturated Fatty Acids*.

the jungle with a child and the child is picking wild berries to eat and two villagers passing by express differing opinions on the poisonousness of the berries, would I suggest that the child should go on eating the berries while the question of their poisonous nature is sub judice? The prudent course will be to stop the child eating the berries pending satisfactory proof that the berries are wholesome. Similarly, if the Chairman feels the matter is sub judice we submit that the proper course for the manufacturers, on whom the onus of proof would lie, is to immediately stop producing vanaspati until conclusive evidence that it is not harmful is forthcoming. We trust this reasonable course will now be adopted by the vanaspati manufacturers without a legal injunction.

"These unsaturated acids have as a rule a much lower melting point than the saturated acids containing the same number of carbon atoms. The glycerides show correspondingly lower melting points than those of the saturated fatty acids and are therefore found more largely in the soft fats and the fatty oils. Such soft fats or fatty oils can be hardened to any desired consistency (up to that of stearin) by hydrogenation which changes the unsaturated fatty acid radicles into the corresponding members of the more saturated series. This process has been enthusiastically developed commercially, and large quantities are now hydrogenated to the consistency of lard substitutes. It remains to be determined how far this is at the expense of the special nutritional value which food fats owe to the presence of some of the more highly unsaturated fatty acid radicles. (Then follow details of oleic, linoleic and such other fatty acids). These are but examples; doubtless many other fatty acids of this series occur in natural fats.

"It is now generally regarded as established that some unsaturated fatty acid or acids, is or are *nutritionally essential* in the sense in which this term has long been applied to some of the amino acids in connection with protein metabolism; i. e.,

these acids are either not synthesized in the body, or not rapidly enough to meet its needs; so they must be furnished in some form in the nutriment.

"Recognition of the special nutritional importance of some of the more highly unsaturated fatty acids has been followed by reinvestigation of several food fats as to the presence of such acids, with the result that they are now being reported, where previously they had escaped attention."

It must be borne in mind that food, when all its components are intact, promotes health and longevity, but the same food when one or more of its elements are either missing, or are changed chemically, not only ceases to be a food but is a source of disease. It is not food but poison. This is in accord with the definition of food (अन्नम्) given in the *Upanishads*. It is therefore, highly necessary that both the public and the Government should beware of patronizing or encouraging chemical methods of converting foods into a form fit for preserving them. There must be sufficient clinical experiments on men, spread over a sufficiently long period, before advocating such foods to the public.

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MAHATMA GANDHIJI'S ANSWERS ON NATURE CURE

I. Nai Talim versus Modern Medicine

In the Harijan of the 1st September, 1946, we have a question and Gandhiji's answer on this important point: Ashadevi puts the question, therein betraying the evil effects of her foreign education. She thinks that to know enough of medicine one should go through a four or five years' course, like the doctors. Gandhiji sees the ignorance at the back of the question. His answer is a clear No. A few sentences from the answer are here extracted.

"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 (Natural) 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 friend 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."

§ He is not likely to die unless he is poisoned with drugs, or with food when he ought to be fasting or when both these mistakes are com-

mitted. Truly to rely on God in an illness is to fast. Animals fast when ill, and in this they exhibit true reliance on God.

If there are any medicinal herbs in the fields of his village he may make use of them. [Non-poisonous herbs are Nature's antidotes to the poison that are let loose in the blood in fevers, as Dr. Sir Robert McCarrison says in his book, 'Food' and to take the juices of such mild herbs diluted with plenty of water is the natural way to neutralise those poisons and thus ensure the progress of the fever on safe lines.] Crores live and die like this without a murmur.

"Doctors aver that 99 per cent of disease springs from insanitation, from eating the wrong food and from under-nourishment. If we can teach this 99 per cent the art of living, we can afford to forget the 1 per cent."

"To day 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."

There is one thing that is all too briefly referred to in the above reply. Eating to live is the practical side of the great principle of the Life Natural, known as Vital Economy. Allopathic doctors seem to know nothing at all of this principle. Just a few of them may be

THIS SCIENCE

instinctively obeying this principle in their own lives and in their practice; but even they do not preach this principle. A clear and practical teaching of this principle is an essential part of nature-cure teaching. It would also be necessary to disabuse the average villager's notion that he is unfortunate in not being able to get doctors to attend on him. He needs to be taught that in most cases the disease is itself his doctor, if he would leave it to divine guidance.

अरक्षितं तिष्ठति दैवरक्षितं सुर-
क्षितं दैवदत्तं चिन्तयति—

"The one that is not cared for (by men) survives through divine grace; he that is well cared for dies, that being the will of God."

2. Is Nature-Cure a Panacea?

Q. "It has been said that 'Nature-Cure' can be applied to every disease. If so, can it cure short or long-sightedness, 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 those 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

"Where ignorance is bliss, it is folly to be wise." So said some one in the far away past. Whether this is a strictly correct and safe rule of life may be questioned. But there are some instances where simple ignorance is very much safer than so called

surgeon as the case may be. Every submission to merited punishment strengthens the mind of man, every avoidance saps it."

The answer is correct. Nature is God's own Shakti and we are not in a position to make bargains with Her. The Gita tells us:

कर्मण्येवाधिकारस्ते मा फलेषु
कदाचन—

"Thou hast the right to do thy duty; thou hast no right to claim the fruit of it." We should follow the Natural Way because it is right, without counting on the rewards of it. Indeed the surest way to win those rewards is not to think of them, or at least leave it to God to grant them or not as he may please. Such performance of our duty is the best prayer of all.

Nature-Cure has its limitations—imposed by the condition to which the patient's constitution has already been reduced by previous wrong living. Many of the cases instanced by the questioner are in themselves curable, but in the case of patients whose vital organs—especially the nervous system—are seriously injured, a cure may not be possible. As Kuhne says: Every disease can be cured, but not every patient." —HARIJAN.

knowledge, which nowadays takes to itself the name of science and entraps the unwary.

In the *Harijan* of the 13th April we have an article by Sri J. C. Kumarappa on the misapplications of science which would be profitable reading to those of us who are prone to taking the pronouncements of self-styled scientists at their face value. Blindly to accept and act upon the hasty pronouncements of these men cannot be the way of real progress says the writer. All sane readers are sure to agree with him on this point. I may mention here that in that article he criticises the excessive capitalistic industrialisation—which is just exploitation—and in particular the sinister move of capitalist invading the region of human food with a view to make money by pretending to improve on nature; one of the glaring examples of which is the manufacture and the sale of hydrogenated oil under the fraudulent name of 'Vanaspatti'. Just at the same time we are having an advertisement of Vanaspatti in the daily papers which boldly denies the accusation levelled against it by hygienists and certain scientists. If readers just remember that advertisers do not believe in telling the truth no harm will be done.

Far more serious is the effort made by some scientists to trespass into the region of practical Hygiene and pretend that they can give guidance on diet, fasting and other allied subjects. These are, properly the field of

investigators who are devoting their whole life to these subjects and not of laboratory men whose studies are few and far between, and who scrupulously avoid precisely those sources where they can find abundant and relevant facts. I refer to the speech of Dr. Dhar at Allahabad some time in Dec. of last year (1946).

Vanaspatti is claimed to be better than ghee and cheaper too. It is dearer than popular oils that poor people use. And because, to ensure its durability as an article of commerce, it is hydrogenated, it loses its natural quality of undergoing change, without which it cannot serve as food. Long ago Louis Kuhne told that food is food only so long as it is subject to change. Whatever can be kept in store for a considerable time—having been so altered from its original nature as to be no longer changeable, that is, perishable—is not food. Vanaspatti is just oil that has been so altered. Those that wish to leave the Life Natural must therefore eschew it. The best sources of fats are nuts of all kinds. The next best are the oils extracted from them in the old fashioned way. It is not conducive to the public health to allow commerce to acquire vested interests in food-supplies.

As to the claim that vanaspatti is digestible, the case is even worse, since the health of the user would be safer from its evil effects—asserted by some scientists as a result of feeding rats—if it were not digestible. Its evil effects are evidently due to its being digestible, more or less.

HYDROGENATION OF OILS

Prof. K. L.
Kameswara Sarma

Where lies the nutritional defect?

There has been a controversy going on, regarding the nutritional value of Vanaspatti and such other oils. The following passage taken from the book 'Chemistry of Food and Nutrition' by Sherman, an authority on Nutritional matters may help to clarify the position. The passage is under the heading 'unsaturated fatty acids.'

"These unsaturated acids have as a rule a much lower melting point than the saturated acids containing the same number of carbon atoms. The

glycerides show correspondingly lower melting point than those of the saturated fatty acid and are therefore found more largely in the soft fats and the fatty oils. Such soft fats or fatty oils can be hardened to any desired consistency (upto that of stearin) by hydrogenation which changes the unsaturated fatty acid radicles into the corresponding members of the more saturated series. This process has been enthusiastically developed commercially, and large quantities are now hydrogenated to the consistency

Dr. Dhar's remarks on fasting show how reckless scientists are in making pronouncements on subjects of which they are profoundly ignorant—in comparison with men to whom the subject of fasting is not something strange—a matter for curiosity, but one of great familiarity. He says that the scientific study of fasting involves putting the faster—a professional faster—to bed—and keeping him there. This is an unnatural procedure. No one who fasts for health goes to bed if he can help it. H₂ has also some alarming consequences of fasting to relate. How far these are the effect of the abnormal state of mind and body due to the unnaturalness of the whole procedure, we cannot say. We know that in some cases fasting stirs up the toxic foreign matter much more rapidly than it can be eliminated. Hence long fasts are to be undertaken only after due preparation. The practical rules that patients should follow in fasting have been given by me

in the latest edition of "Practical Nature-Cure," and those that follow those rules will be safe.

Fasting at the instance of a 'scientist' is itself unnatural. The scientists can learn nothing of fasting as practised by us, unless he cares to study fasts practised according to our science.

One particular recommendation of Dr. Dhar is that the faster should take inorganic chemicals, sodium bicarbonate, tartrate and citrate to neutralise the poisons set free by decomposition of fat and flesh. Inorganic chemicals are unnatural. Dilute fruit juices and the like are equally effective and harmless. But the problem will become simpler if premature fasting for long periods be avoided.

Beware of scientists. As a rule they have no personal experience of what they dogmatise upon. We may presume that Dr. Dhar has not practised fasting.

—The Life Natural

of lard substitutes. It remains to be determined how far this is at the expense of the special nutritional value which food fats owe to the presence of some of the more highly unsaturated fatty acid radicles. (Then follow details of obic, crucic, and linoleic acids) These are but examples; doubtless many other fatty acids of this series occur in natural fats.

"It is now generally regarded as established that some unsaturated fatty acid or acids, is or are nutritionally essential in the sense in which this term has long been applied to some of amino acids in connection with protein metabolism; i. e. these acids are either not synthesised in the body, or not rapidly enough to meet its needs; so they must be furnished in some form in the nutriment."

Recognition of the special nutritional importance of some of the more highly unsaturated fatty acids has been followed by reinvestigation of several food fats as to the presence of such acids, with the result that they are now being reported where previously they have escaped attention."

It must be borne in mind that food, when all its components, including the vital essences, are intact, promotes health and longevity, but the same food when one or more of its elements are either missing or are changed chemically, not only ceases to be a food but is a source of disease. It is not food then but poison. This is in accord with the definition of food † (अन्न) given in the Upanishad. It is

† Refer to Practical-Nature Cure, Page 132

CAUSES OF CONSTIPATION

Harry M. Milton.

Here is a list of some twelve ordinary causes of constipation. These causes should be studied carefully and where they indicate that your living habits are at fault, it is a wise precaution to read just your day to day routine and eliminate such dangers.

Constipation, like so many other complaints, is not so much a disease in itself as an evidence of bodily ill-health. In other words, constipation is often due not to any weakness or defect of the bowels themselves so much as to general debility, bodily ill-health, and, above all, enervation. There are, admittedly, instances where constipation can be traced to purely mechanical causes such as pressure on the colon due to prolapse of other organs, or to obstructions produced by morbid growths, or pressure on the nerves covering some essential organ of digestion. In this latter case, the chances are, that a Chiropractor can do much to relieve the situation and thus eradicate the cause of the constipation.

On the basis of the above premise, it will be at once apparent how foolish it is to treat the colon as if it were an exhausted beast of burden and try to rouse it into action through the use of harsh purgatives or coal-tar laxatives.

Therefore highly necessary that both the public and the Government should beware of patronising or encouraging chemical methods of converting foods into a form fit for preserving them. There must be sufficient clinical experiments on men spread over a sufficiently long period before advocating such foods to the public.

Whipping a tired horse may induce activity for a brief spell, but ultimately even progressively harder thrashings will have no effect. Sooner or later it will be necessary to apply constitutional treatment to the horse — rest, food and proper care. So with the human alimentary tract. Intestinal scourges such as cathartics, "health salts," aperient waters, yeast, bran and liquid paraffin may all in turn appear to provide the "wonderful cure" for colonic sluggishness, but they are bound to fail ultimately, and by then the sufferer's condition may be serious. Minor bodily derangements (of which constipation was only the symptom) have then perhaps become serious chronic diseases, or maladies which may be very difficult to eradicate.

Incidentally, the large bowel has become so insensitive as a result of the over-stimulation of drugs or "roughage" that normal functioning, without these unnatural aids, is very difficult to re-establish. The daily purging may even have assisted in causing colitis — inflammation of the mucous lining of the large bowel — or intestinal ulcers.

The sufferer from constipation should not, therefore, delude himself into thinking that the trouble is only in his bowels. He should stop treating symptoms and begin treating the

cause. The cause, is usually general bodily ill-health and enervation. No one whose bowels need the daily, or even the occasional, urging of unnatural laxatives can claim to be in good health.

The lowered vitality and the resulting constipation can usually be traced to one or more of the following causes: (1) Faulty diet; (2) overeating; (3) neglect to take proper exercise; (4) shallow breathing and insufficient fresh air; (5) lack of sunshine; (6) defective skin hygiene; (7) tardy responses to calls of nature; (8) worry, excitement, and wrong mental and emotional attitude; (9) heavy, unhealthy and constricting clothing; (10) regular use of tobacco; (11) the daily consumption of alcoholic drinks (particularly wines and hard liquors), or astringent liquids such as strong tea or coffee; (12) insufficient drinking of pure water.

The first step toward the real and permanent cure of constipation is to eradicate any of the foregoing faults in living. In particular, avoid white flour and white flour products. Reduce the consumption of starchy and protein foods, and see that raw and conservatively cooked vegetables and fresh and dried fruits form two-thirds or even three-quarters of the total diet. Eschew tobacco and alcohol. When and if tea and coffee must be taken for social reasons, substitute, if possible, soy coffee for ordinary coffee, and weak herb tea with a slice of lemon for the usual Ceylon or Indian tea served with milk and sugar.

Take plenty of exercise,

particularly those trunk-stretching, bending and leg-raising movements which develop the abdominal muscles and massage the internal organs. Long, sharp walks, with deep diaphragmatic and rhythmic breathing, should be taken daily.

The following foods, which are all valuable in cases of constipation, should be included in the diet; prunes, figs — especially black figs — apples, pears, grapes, raisins, rhubarb, lemons, grape fruit, tomatoes, green salads dressed with olive or nut oil, spinach, celery, radishes and water cress. Honey is also laxative, as are foods made with agaragar. In the early stage of the treatment, a greater proportion of these foods may be permissible, but the proportions should be gradually diminished as the cure proceeds. In any case, general health and vitality-building measures should be relied upon rather than especially laxative foods.

Train yourself to go to stool at the first call of Nature, otherwise the nerves which actuate the sphincter muscles of the rectum may cease to be vigilant, and constipation will ensue.

Above all, when chronic constipation seems to have gotten out of control and when it appears unaffected by diet and rest, it would be well to have a Chiropractor check your spine. Perhaps there is a slippage of some bone of the spine that, bearing upon some nerve, may in itself be sufficient to stop normal bodily digestion and the elimination of body wastes.

—N.P.

GLEANNINGS

NUTRITIVE VALUES

Prof. Atwater, who devoted himself to the study of food a number of years writes: "It will be a shock to many thrifty housewives to learn that beef and eggs are among the greatest of all economical mistakes. A quarter spent in wheatflour will yield as much nutriment as \$10.00 spent on sirloin of beef. Sugar ranks next to wheat-flour as an economical food; for a quarter's worth of sugar contains as much nutriment as \$1.50 worth of milk, \$3.00 worth of eggs, or \$5.00 worth of oysters. In proportion to their cost, oysters are almost the least nutritious of all foods. Beans and potatoes run a close race for the third place among valuable and cheap foods." Mr. H. S. Salt shows "that the habit of flesh-eating, involving, as it does, the sacrifice, of vast tracts of lands, to the grazing of cattle and the subsequent starving of agriculture, is far too costly to be justified in the face of an extending civilization, unless by a much clearer proof of its necessity than any which its advocates have essayed". It is impossible to produce flesh meat as cheaply as it is to produce vegetable food because it is from vegetable food, that meat is usually produced, and it takes from five to seven pounds of grain and other vegetable food in proportion to produce one pound of meat. Then if carefully inspected, vast quantities of cattle grown for slaughter are condemned as diseased and this immense loss is only lessened,

by dishonestly putting the condemned cattle into the market in the various forms of preserved meat, which are producing such terrible suffering among the consumers, spreading disease, insanity and premature death throughout our land and our distant army. — N. P.

CHIROPRACTIC

Chiropractic, that is treating by hand only, originated with a people who live closely up to Nature, taking from civilized nations all that they need. These, the gypsies in Europe, have for years treated their patients by throwing them on the floor. Then the doctor among them will place his hands on the patient's back and with a few short thrusts and twists will cause the bones to crack, in this way readjusting the human machine to its normal condition.

It is a matter of course that medical science sees its existence threatened by these various natural methods; and brings suit against everybody who deviates from their time-honored and hoary statutes and methods.

The history of progress, that is, the history of humanity, will lead us to our goal, that is, perfection. Whoever will retard this onward march will fall behind no matter his title and his legalized privileges. Nature is abundantly rich in resources; she is our real mother; for any real losses she offers us compensation, which to find depends on man's ingenuity.

Live up to Nature, watch and study her revelations; then your mind will broaden and your body will regain its natural strength

and beauty. With such a happy combination as health of mind and health of body we do not fear any competition whatever.

VACCINATION

If vaccination be a protection against smallpox, those so believing will need no compulsion, and they needn't worry about compulsory laws, for they can protect themselves by vaccination; and if it protects, being exposed wouldn't hurt them.

If sufferers there'll be amongst the anti-vaccinationists, they will pay the penalty by neglecting this protection.

Then, why should the pro-vaccinationists be so fatherly? It would be better for them to mind their own business. Vaccination either protects, or it does not. If it protects, true justice and liberty would let those so believing protect themselves and let others do as they please, for the unvaccinated can't hurt the safe-guarded if their arguments hold true.

THE GERM SUPERSTITION

A germ or bacteria or a microbe or a fungus or a ferment is a cellular organism. It has the same general form and chemical and physical make-up and function that the individual cells of plants or animals have. The cell of a so-called diseasemicrobe or germ has the same constitution, and acts and produces the same healthy and unhealthy products and compounds that do the cells of our blood or brain or tissues. Most doctors do not know that, but all chemists and biologists do. Germs cannot live on nothing,

nor can they live on material that is not suitable any more than our organs or cell can. It has long been demonstrated that healthy blood serum, digestive juice and cell contents are not suitable for the life and growth of microbes, germs, bacteria, etc. Healthy blood kills every species of germs or microbes. Where then, is the logic or sense in claiming that germs are the cause of fevers or diseases. Of course, the air is full of germs or the spores of germs as it is of the spores of maggots, but germs won't grow or exist in healthy blood or bodies any more than maggots will live in live meat. And why? Because Nature has incorporated certain "preservatives" in the blood or serum or juices of living tissues as people incorporate certain "preservatives" to keep cider from fermenting or canned meat from rotting. Therefore, germs or microbes or bacteria are not the real or direct causes of fevers or diseases, but they are only the outcome of factors or conditions which exist or have existed in the blood or tissues themselves.

STEAM BATHS

There is no better treatment for acute or chronic disease than the steambath—for pneumonia, la grippe, a severe cold, or any clogged condition. This bath is a safe and sure remedy and will accomplish a good deal. The object sought in this bath is to open the pores and cause perspiration, which will relax the system, remove congestive and clogged condition of the blood and the vital organs.

Herbs are used for nerve-baths and are very beneficial. Sage, hayflower, bark of oak, pine-needle, fenugreek, yarrow, etc., may be used. They form an agreeable medication. A bath prepared with any of these herbs may last from ten to fifteen minutes. The water in the tub should be as hot as the bather can bear. The bath should always be wound up with a cool ablution, so as to close the pores. Another most valuable water treatment is the wet sheet pack, to loosen up waste matter. A warm pack is the best and when fever rages use it cold.

Cover the mattress with a rubber sheet, place two to three woolen blankets on the rubber sheet and an ordinary bed sheet on top of the blankets, as well as a hot-water bottle for the feet. After wringing the cold or hot water out of the linen sheets which must be done in the bathtub, so as to avoid its dripping in the bed, place the sheet smoothly upon the blanket. The patient, disrobed, is assisted to the middle of the wet sheet, the arms resting at the side of the body. The sheet is then wrapped smoothly and rapidly around the body and closely around the neck. Each blanket should be quickly wrapped in like manner around the patient, taking pains to tuck them well about the neck and feet. One hour is sufficient to remain in such pack. If patient goes to sleep, do not disturb him. If patient is uneasy and restless remove the pack before the hour is up. Two water packs are advisable each day, morning, until the fever is removed.

N. P.

SEEK BEAUTY IN RHYTHM

By BENJAMIN D. BAXTER

The efficiency of any machine depends upon its ability to follow the path of least resistance, thereby eliminating as much friction as possible. The more it avoids this friction within its parts the better rhythm it possesses. And when speaking of a motor with good rhythm, we say: "it works beautifully". When it comes to the human body the same principle of rhythm applies. For when the body is working in perfect unison, you can rest assured that real beauty is a by-product of such rhythm.

The human body is a miracle machine. It is infinitely intricate and is a perfect instrument of our mind. It follows our mental instructions as long as rhythm exists. As stated before, rhythm is nothing more than the absence of friction in our bodies. The better and more harmonious the rhythm we possess, the more efficient our bodies operate and the more healthy and the better looking we are. Rhythm means harmony, health, youth and beauty. Friction is the opposite and assumes numerous names, such as toxemia, congestion, poisons, mucus, sickness, old age, etc.

Friction means resistance to energy. Friction in the body means that the flow of life energy is being interfered with. Perhaps we should say that rhythm is a balance within the body between nature and your bodily activities. And for this balance to take place, your

organs must be in good working order. Since health and beauty depend upon the elimination of friction we must observe a few simple but important laws.

We must prevent poisons from being created in the body. For this reason we must see that our digestive apparatus is working in perfect rhythm—for where there is indigestion you will find poison. Proper digestion creates energy and fuel to operate the harmonious activities of the organs and glands. Proper digestion depends upon a few factors, the greatest of which is a mind free from worry, fear, anxiety, etc. If you are under mental strain it is inadvisable to eat. Wait until your emotions subside, then eat lightly of warm, easily digestible foods.

There is another factor that upsets the rhythm of digestion and that is improper mastication of food. Remember that improperly chewed food can never be fully digested. From undigested foods there is no telling what strange chemical combinations may result. We know that alcohol is normally manufactured within the body, but through wrong chemistry if one extra particle of carbon should unite with each particle of alcohol you have a deadly poison—carbolic acid. Poisons put your whole body into a state of emergency—tapping your reserve energy, weakening your nerves and destroying the rhythm of every organ and gland. Beauty can

(Continued on cover page 3)

AYURVEDA AND NATUROPATHY

By DR. M. V. SARMA, L.I.M.

Nature treatment too is in consonance with its Universal Diagnosis.

Naturopathy explains the one cause of all disease or diseases with their manifold respective symptoms in the presence of foreign matter in the system. When this first fundamental truth is accepted, it invariably follows that the cure of any disease too is involved in the removal of foreign matter from the system. Exactly so, the principle, of eliminating the foreign matter from the system, is the universal key-note behind any and all methods of Naturopathic cures. In achieving this one goal of cures various methods and means are employed in Naturopathy which are treated in the volumes of books and literature already available today. Just as the symptoms and diseases vary according to manifold circumstances inside and outside the organism over the amount and state of the foreign or disease matter, so too, the methods and means employed vary according to the diverse circumstances of individual cases. Vitality has to be increased, heat may have to be counteracted or overplay of cooling forces may have to be neutralised by warming forces methodically applied, while the main gates of elimination be opened to get out the disease matter.

The special feature of nature methods

Now the next most important, in all Naturopathic methods, is,

the power of effecting cures of diseases by the sensible applications of the very natural things of which our body is composed of and by which it lives every moment. They are the five elements in their plainest natural form found in the creation. They are of earth, water, air, light and vacuum or space. Some interpreted the last by the name of ether; (I do not realise its correctness). All the drugs and medicines in Naturopathy are limited to these five elements, while all its methods are centered in: (1) producing or counteracting heat and cold forces respectively (2) eliminating foreign matter by the best and quickest possible route and means, (3) living to the natural laws of health, (4) adding the vitality and tone of the system by proper diet, rest and exercise etc., without further addition of filth known as medicine.

This is just the summary of the fundamental basis of Nature-Cure-System. Let us now proceed to the more complex and comprehensive Ayurvedic system.

Evolution and Catholicity of Ayurveda

Ayurveda—the science about life, as its name implies, is said as being given by the Creator to the all knowing seers first. It was then spread to others by mouth to mouth, by Dharana (or mental retention) and practice. It is only in the medieval times, probably or sometime before the same, that it was brought to

written texts and treatises. No body seems to have claimed, so far, to have discovered it. From this history in a nutshell of Ayurveda, it is evident that there is no question of discovering and proving of the truth of Ayurveda. What remains is acceptance, belief and making use of it for the benefit of humanity and even other living beings. The signal beauty with it is that it is only proving itself to all the ages, climes and circumstances.

It is also proving itself to be self-consistent and catholic in outlook with deep insight. Thus it is meeting likewise all advances in the healing art and is in a position to absorb anything good and useful, like an ever relaxing sponge, only, on its own sound basis.

The Thridosha Basis of Ayurveda in health and disease

The whole science of Ayurveda is laid over the existence of three doshas named as Vatha, Piththa and Kapha. These Thridoshas, as they are technically and universally named in the Ayurvedic science, are solely responsible for the upkeep of either health or disease of the body. Their state of equilibrium and normal functioning means health and progress of life. Their disequilibrium or perversion from normal is the state of disease and destruction. Whether they are matter or forces was not decided so far, and it is also spurious and quite unnecessary to try to do it now, as, many a time great scholars have had been breaking their heads in vain from time immemorial to decide the same.

NATUROPATH

Suffice here to say that Thridoshas are the cause of health and disease. Ayurveda gives the ways of noting their normal and abnormal condition. Their principal individual divisions, seats and workings in the body in their normal and abnormal states are laid down respectively and clearly. Their exact position can be gauged by the resulting effects in the body which are systematically given in Ayurveda.

From the pictures given about the Thridoshas respectively, we can roughly infer that; Vatha regulates all the forces of motion or functions and cold in special; Pitha the heat energy and digestion, and Kapha, the static force and the material medium needed for integrity and endurance (preservation). But, please never forget, that they cannot be identified exactly but what I am dealing is only with regard to their qualities, workings and effects.

The Import of the name: Thridoshas

It is now precise to think a little more of the name; "Thridoshas". "Doshas" means perverted or vitiated, and "Thri" means numbering three. So the name means to say that they are the three bad things behind disease or ill-health. While they are normal they are impercievable, except by the absence of any lack of ease. In other words, in the words of Swami Ramakrishna-nanda a direct desciple of Sri Ramakrishna; "Health is unconsciousness about the existence of the body; while disease is consciousness of the body, because of some feeling of

discomfort or pain". This is probably the best and simplest depiction of health and disease heard by me so far.

The thridoshas are the cause and again the disease itself. Herein lies the clue of their being named as doshas (or bad or perverted ones.) These doshas have subtle and gross aspects in their results even disease states. To cite an instance: Vathadosha is the cause of two conditions both inability to walk and gass in abdomen. Now, not only the cause but the two conditions are also said by the name Vatha in diagnosis and treatment. Similarly heat in fever, as well as yellow (jaundiced) colours are both talked as Pitha or Pythya also. Sputum and dullness are both said as Kapha. But all the same these qualities are not the doshas themselves in their normal state. Yet they result from the doshas in perversion.

Vatha Pitha and Kapha—the thridoshas, are both causes at first and then form disease itself. To my humble comprehension they seem to be in the form of force, energy, and static matter respectively in subtle form in both health and disease. But, in disease, besides being the same in their qualities, they also take the forms visible to senses. In the latter case Vatha represents the negative cooling energies and gasses in co-ordinating motions; Pitha the heat and the resultant formation of fluid states yellow complexion, etc., and Kapha the many grosser stuffs like sputum pus, and other matters, (respectively dominating

over the three: gas, liquid, and solid states of disease matter).

Basics of Nature and Ayurveda Comparatively.

Now, it is time for us to take both Ayurveda and Naturopathy in comparison. Like the Nature school Ayurveda says that diseases generally originate from the digestive system. It is mentioned at several places, but I am most interested in the first verse under Udaram in Madhavanidanam declaring the same truth. When foreign matter first accumulates from the digestive system, it cannot but be in the shape of undigested inert material which is endowed with the direct qualities of Kapha dosha. The psychology of Ayurveda clearing doubt on this aspect of the question further more would be mentioned further on at the proper place.

Kapha first identifies itself with foreign matter when it is accumulated or latent in a gross state at the outset. Then if Pitha or heat is predominant, it causes change of the static matter, and combustion. As a result putrefaction occurs. Now Kapha or foreign matter may take either fluid shape or gaseous shape. The Kapha may be moved by the Vatha-(or electricity or motive power) to any part. Thus the doshas actually identify themselves, with the diseases in actual working. To be clearer the Thridoshas themselves cause, become the disease itself, and manifest as the various symptoms also. Herein lies exactly the unity of all diseases irrespective of their names, forming the basic link of Ayurveda

and Naturopathy. In other words Thridoshas become one with the disease, much exactly like the unity of all diseases due to foreign matter of the Nature-school.

Their difference only in expression.

Nature holds foreign matter with its various shapes, while Ayurveda calls the same by thridoshas. In nature heat and cold forces are said to effect the changes in shapes of foreign matter: while laws of gravitation, combustion, and upward movement of gases are taken to explain movements of foreign matter to various places. In the subtle Ayurveda the doshas themselves first cause the same and identify themselves becoming one with the disease and then go on effecting all changes and movements. Now if any one asks me persistently whether the Thridoshas of Ayurveda are spirits (forces) or matters, my humble answer is that they are either of them or both, and even much more accordingly to be more complete they represent every thing in the body, spirit and force, energy and matter, gross and subtle.

We have so far seen how Ayurveda and Naturopathy view all diseases with one universal outlook of their own respectively; and the outlook of the two systems are but two different expressions of the one and the same back-ground. It now remains to look forward to their unity in treatment as well.

Their aim in treatment too is one and similar

Ayurveda gives systematically very many diseases under various sub-divisions and really it

would appear much puzzling to a new student, unless he always retains hold of the fundamental laws of treatment given at the outset itself in the fundamental basis. As the abnormal condition of Thridoshas is any disease, so too the whole aim of all treatment lies in bringing the Thridoshas to a state of equilibrium or normal state of health. It was laid that no disease, however trivial or serious be the same, could take place without the interplay of all the three doshas together. But the seat extent, and degree of the mischief held by each dosha varies innumerable and hence are the innumerable differences in the diseases with variations in the more and less importances of one, or more doshas respectively. After naming and describing very many diseases Ayurveda warns the physician not to be enamoured of the varieties of diseases given; and that only important ones were given in the science, while the varieties of diseases could never be exhausted. It affirms and stresses the point that the care about thridoshas is all the crux of nidanam (development, etiology, diagnosis) and treatment. It is all important that the physician has to mind about the thridoshas carefully to be in the right direction. Apart from the thridoshas, it was clearly stated that the nomenclature of diseases is of little avail to serve any real purpose. At most the nomenclature can be of convenience in common dealings with laymen which may be completely neglected without any handicap. But a Physician should be thorough with the thridoshas in

all respects, to be dutiful to his noble profession.

The two broad divisions Of treatment.

So the crucial theme in Ayurvedic treatment is getting the normal equilibrium of the thridoshas. For that all treatments were divided into two varieties in main: samanam and sodhanam. The latter Sodhanam comprises forcible means of expelling out the doshas or disease matter, when they are too much and too bad. This is what is called elimination of foreign matter in Naturopathic language. Sodhanam is a drastic type of treatment in many serious and delicate conditions it is contra indicated so as not to worsen the position by the considerable strain involved in case of weak and delicate patients.

Samana treatment is the milder and more comprehensive kind suitably and safely adoptable to all cases and circumstances. Samana aims at neutralising and normalising the doshas, and it is again subdivided into two main classes: Viz., (1) Brimhanam and (2) Langhanam. This sub-division has direct bearing on the vitality and sustaining power and tone of the body and its organs, when vital force is at a low ebb the treatment should be such as to raise it, while curing disease at the same time. Such treatment is called by the name Brimhan chikithsa. When vital tone is present at a fairly good level then, the treatment is to be more powerful enough to speed up the cure, which is named langhana-chikithsa (includes fasts or restricted diets of more vigorous type.)

SEEK BEAUTY IN RHYTHM (continued from page 109)

never be maintained on a foundation like this, for a body filled with poisons is hideous and ugly.

It naturally stands to reason that good food is of vital importance in supplying the body with sustaining material and energy to form healthy cells that give symmetrical form to beauty. "It takes life to sustain life." Therefore, see that your food is full of life—eat a diet rich in raw ~~salads~~, steamed vegetables, fruit, nuts, etc. Avoid over-eating on starches, sweets, and proteins, for they affect the absorption of vital minerals and vitamins. Eliminate refined food and adulterated food that have been processed with all sorts of inorganic chemicals and artificial flavors, such as, candy, cake and condiments. If you have a strong desire for these unnatural foods it is a sure indication that you lack certain nutritional minerals which only wholesome food can supply. Therefore, include more of the vital foods in your diet. A large glass of raw vegetable juices daily is an excellent tonic to counteract this.

Now a word about stasis and constipation. These are synonymous with friction and means a dangerous slowing up of the food movement through the digestive system. This indicates that every avenue of elimination within the body will be affected and overtaxed. It also means a slowing down of efficiency all through the body. This retention of the waste through wrong rhythm increases the death factor within the cells and slows down

VIVISECTION IS USELESS (continued from page 100)

20. Vivisection has never been able to cure, or eliminate, pseudo hypertrophic muscular dystrophy, or polio myolysis.

21. With all the vivisection that we have in the United States there is the appalling number of twelve million five hundred thousand children of school age with physical defects and ailments which impede their normal development. Why is this?

22. Vivisection has never been able to kill gonococci in gonorrhea, commonly known as clap.

23. Vivisection with all of its horrors and brutality to animals has not been able to tell us how to treat burns.

25. Vivisection with all of its brutality has never been able to discover the cause or cure of impotence in the male or female.

26. Vivisection has not been able to help the human race and this is proved by the fact that we have over three million sick in the United States every day. Why is this when we have one hundred and forty-seven licensed physicians who butcher, kill and

their renewing processes. This is another way of saying that old age is setting in. Getting old means that more cells are dying than are being born. Reverse this process and you rejuvenate your body.

Just as water seeks its level, so does beauty and health. Beauty can only be prevented from expressing itself where there is obstruction or friction.

N. P.

pump our bodies full of serum, bugs, drugs and every other devilish medical concoction they can? With all of these physicians we have this appalling number of people sick and vivisection has not helped the situation one bit so why continue with such a beastly practice? It is an abomination to the Lord!

Caryl B. Abbott says, in Nature's Path for January 1946, on page 36;

"Dogs, cats, monkeys and all dumb animals are just as much a part of God's creation as is man. They are just as precious to Him as man. No man, therefore, has the right, or the authority, to take unto himself the torture, mutilation or death of one of these creatures—even though, in his warped mentality, he believes such action might benefit humanity. And few real scientists do. The animal experimenters are the off-shoots, the ne'er-do-wells, the sadists in the professions who cannot think of any way to demonstrate their hay-wire theories except through the suffering of animals." N. P.



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INDIAN NATUROPATH

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

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Physical
Mental
& Spiritual

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OUR CREED

We Believe:

That our bodies are our most glorious possessions;

That health-wealth is our gratest asset;

That every influence which interferes with the attainment of superb, buoyant health should be recognised as a menace.

We maintain that weakness is truly a crime;

That sickness is the penalty of violated health laws;

That every man can be a vigorous vital specimen of masculinity;

That every woman can be a splendidly strong, wellpoised specimen of femininity,

IF THE LAWS OF LIFE ARE RIGIDLY OBSERVED.

PUBLISHERS:

The Indian Naturopathic Association

NATURE CURE — 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 for 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.

ITS CHEAPNESS

In the name of medicines 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 pharmacopea 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 are all his diagnostic necessities.

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.

ITS NON-INTRICATE 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 licenced or 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.

HOW WE CAN HELP THE MASSES

We can liquidate the sickness of the masses by removing the 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.

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 25 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	2,00,000
Central Hospitals.	1,75,000
For propaganda and other purposes.	
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.

Estimate for a Linguistic Naturopathic College for 50 students with a Hospital for 50 patients for 1 year.

4 Senior professors	7,200
4 Junior professors	4,800
4 Assistants	3,600
10 Servants	4,800
Miscellaneous	4,600

Rs. 25,000

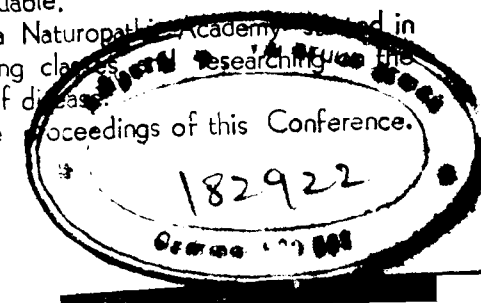
A short history of the movement will be read by Mr. I. Venkata Ramanaiah. He is the Registrar of the Andhra Naturopathic Academy; Secretary, Prakriti Karyalaya Trust and the Propaganda Secretary of the Indian Naturopathic Association.

He was the person who planned the 'Back to Nature Camps' He is working with us all these years. His services to the movement are invaluable.

From the report you will learn how The Andhra Naturopathic Academy started in the year 1933, has been working all these years conducting classes, researching the merits of natural forces, in the prevention and the cure of diseases.

I crave the co-operation of all of you in the proceedings of this Conference.

Thank You!



NATUROPATHY IN SOUTH INDIA

Progress during the past Half - a - Century

Presented to the South Indian Naturopathic Conference held at Nellore on 31-8-47

BY

Dr. IYYANKI VENKATA RAMANAYYA, N. D.,

Propaganda Secretary, The Indian Naturopathic Association; Registrar, Andhra Naturopathic Academy; Secretary, Prakriti Karyalaya Trust, Bezwada.

Those that are conversant in the Dharma Sastras, can easily learn that in almost all the details of the daily routine mentioned to be followed by an individual, numerous hygienic and biologic ways of living are ordered. The Swastha Vritas of the three great Ayurvedic writers, Charaka, Vagbhata and Susruta, tell us clearly how to behave every day and in various seasons and climes. More hygiene and biology is seen in those works. By following them we can improve our vitality and be free from diseases. Even in disease we are taught to follow the pancha karmas. They clear the body of impurities by the simple enema, lavage, massage, and fasting. Then only a few herbal preparations were prescribed for the patient. They never applied the dead and poisonous minerals for the cure of diseases.

Even the religious customs are intended for the improvement of the health of our people. Our holy places are situated on the tops of hills, in the middle of forests, on the mouths of the holy rivers and on the banks of the rivers. People used to walk all the distances, enjoying the beauties of Nature and taking benefit from the fine natural elements, and got health.

Owing to the foreign rule, we had a period of darkness, when we forgot most of them.

By the advent of Naturopathic movement in Germany we opened our eyes. Our people revived the movement and here is a short history of Naturopathy in our country.

I. D. V. SARMA

THE PIONEERS

As early as 1898, that is 50 years ago from now, there was a D. P. W. Officer by name Dronamraju Venkata Chalapathi Sarma. He was the first man to bring to light the translation of Louis Kuhne's "New Science of Healing" into Indian languages. He next took pains and bore the cost of publishing the 'Science of Facial Expression' with all the explanatory pictures contained therein. Later on in the year 1900 he published his last translation of L. Kuhne's 'Am I well or sick.'

My father was a co-officer of D. V. Sarma and the book was thrust on my father I read it while I was twelve years old.

I knew him taking every care in clearing the doubts of the readers of his translations and guiding the sick, in their struggles against sickness and suffering.

II. A. BALA MUKUNDA DOSS.

Next to the late D. V. Sarma comes to my memory the good Ayurvedic Physician, A. Bala Mukunda Doss, who after the first reading of D. V. Sarma's translation of 'New Science

of Healing' buried all the valuable medicines underground, gave up the practice of Ayurveda and took to Nature Cure as his profession. Later on he studied "Science of Facial Expression" and became a master in the science. To the end of his ripe old age, he helped hundreds of people.

III. G. V. KRISHNA RAO, B. A.

The living pioneer who next took up the cause is Dr. G. V. Krishna Rao, B. A. He resorted to Nature Cure to cure himself of the nasty pulmonary tuberculosis. After regaining his health he continued his studies and took his B. A. Degree. Though in those days, he had all chances of Government service, he was determined to be a missionary of KUHNE's methods of natural healing. He started an ALL INDIA NATURE CURE SOCIETY in Bombay. He helped a number of patients by his advice and published a number of leaflets on Nature Cure. By the patronage of the rich Parsi Merchants of Bombay, he went to foreign countries for the study of Nature Cure. He was in Germany when war broke out in 1914. He then visited Nature Cure Sanitariums in England and America and came home safe with a fund of information gathered in the various Nature Cure Centres and from the leading Naturopaths of those countries. Louis Kuhne was no more then and his heirs were running the Kuhne Sanitarium in the footsteps of their predecessor. In America he visited the Lindlahr Sanitarium, Kellogg's Battle Creek Sanitarium and Bernar Macfadden's Physical Culture Centre. He says that the institutions were ideal for those rich people of the West and that we must found our clinics in our Oriental way to treat the poor patients with cheap Nature Cure methods. He is now working as a Naturopath in Bezwada.

IV. N. HANUMAYYA, the founder of the Neucleus of our Work.

While I was struggling, experimenting on various Nature Cure methods on my body, N. Hanumayya issued the first number of "PRAKRITI" the Naturopathic Monthly in Telugu from Bezwada. In the same number the Editorial appeared with the following appeal to the Public:—

OURSELVES

'किं भाग्यं देहवतां? आरोग्य.' says Sri Sankaracharya, "which is bliss for the bodied?" "Health."

The great expounder of Ayurveda—Charaka says:—for the four achievements, Dharma, Artha, Kama and Moksha, health is essential.

Our body is the place of all virtues; so we must protect it carefully. If you have no body you cannot realise the BRAHMA.

For one who wishes to be happy here and hereafter, health is the prime necessity. Even with all the wealth in the world one is destined to be unhappy if one is not healthy. Those that wish to succeed materially, financially and in love must have health. Even those that strive for the realisation of Self through devotion, (ॐ शिवाय) action, self purification (साधना) or knowledge (ज्ञान) must be healthy to be efficient to achieve their ends. Without health and strength none can be successful in any walk of life. So, it is essential for every one to attain and maintain health. By health, some mean bodily health. It is not so. Health physical, mental and spiritual is what is meant by real health. It is necessary for those who seek bliss here and hereafter to be healthy. In truth there are no varieties in health. Body

and mind are the two embodiments of one self. If the body is sick the mind cannot be healthy and vice versa. Both can be sick or healthy as the case may be. Physical and mental health is perfect or real health. The negation of health is sickness. Our Sastras declare that through wrong ways of living, and through improper and immoderate diet, one gets sick of body in the shape of fever, indigestion etc. and sickness of the mind in the shape of anger, fear, envy, jealousy etc. Through wrong dietetics or wrong ways of living, one becomes a prey to numerous diseases. As all the various phenomena of the world is the manifestation of the one Divine matter, so also the various symptoms of disease called by various names and the manifestation of one single DISEASE.

Without real WISDOM Brahma cannot be realised by the various branches of knowledge. So also without the correction of the wrong ways of eating and living which are the very cause of disease, ill-health cannot be got rid of, or health cannot be attained by the various unnatural methods of cure however scientific they are boasted to be. Through ignorance of the real nature of health, the cause of ill-health and the means of combating ill-health, the number of diseases is increasing, causing innumerable premature deaths in its train. People following various branches of disciplines for the attainment of SELF are also failing, through disease. For centuries, the Rishis of the East and the Scientists of the West have recorded the results of their researches regarding the cause of disease and the methods of prevention and their cure. Now the researches are successfully concluded.

There are discussions and researches going on in America and Europe as to the real nature of disease, its prevention and cure. Diseases that could not be cured by medicine are now treated and cured successfully by the new method of treatment.

Now you can have a number of books, journals and pamphlets on the new method of treatment known as "NATURE CURE"

Vast tracts of land are used for the establishment of Hospitals along Nature Cure methods. Patients who could not find relief in the Hospitals of the old type, are resorting to these Nature Cure Hospitals and are enjoying perfect health. "Doctors, of the old methods who had their training and degrees in the colleges of the old method, have by experience learnt that the old methods are unnatural and harmful and are now teaching Nature Cure methods. The following may be mentioned among them. (1) Benedict Lust (2) R. D. Trall (3) J. H. Kellog (4) Haig (5) Keith (6) Elmer Lee (7) Forest (8) Asler (9) Cooper (10) Teitton (11) Johnson (12) Gross (13) Remez (14) Cocks (15) Sadler all are Doctors of Medicine. But unfortunately many Doctors in our country do not know these things.

There are some who are practising the New Science of Healing which was expounded by Louis Kuhne. But many of them do not seem to know the aim of the treatment, the cause of disease and the difference between the treatment and diet. Even when we find such adviser, the patients do not correctly follow them and fail. They create all sorts of misgivings as to the efficacy of Nature Cure.

Even those that follow correctly and achieve good results think that the dietetic details mentioned by Louis Kuhne are endall and are not making any attempt to expand them along the lines mentioned by him in the text.

There may be a few persons who broad-mindedly experiment on these methods and try to improve them.

If we must follow these methods with efficiency we must be conversant with the discussions and researches going on in other countries, which are being published through the various books and journals.

We have got translations of Louis Kuhne's books in Telugu up till now. We do not find any other books or pamphlets on this subject. There are no journals in Telugu. There is already a vast literature on this subject in English and German. New books are being published from day to day. We must translate and publish and try our best to spread the gospel of the Natural Life and Nature Cure in our country.

It would have been good, had the rich and the learned of our country taken up this task. But due to their faith in the old methods of cure, due to their ignorance to the new methods of cure or due to indifference to new things, people are inert in the line of Nature Cure. Countries around us are progressing. We have no Journal in the Science. So, we have taken up this huge task in the hope of doing some service to our fellow-beings and in the hope of doing His service in this way.

We shall publish translations of the books and articles which teach the real cause of disease, its prevention and cure and Natural Life. We shall publish also the reports of cure of diseases treated along Natural methods of cure and experiences of Naturopaths in the country. We mean publishing the lives of those, leading natural lives.

The aims of the pious founder of the Journal are being achieved from day to day. From August 1919 to this day 'Prakriti' is a household journal in the Telugu country. Not even one number was suspended till now. Even in the War-time we were publishing the journal on hand-made paper.

THE TRUST.

The late N. Hanumayya, the Founder of Prakriti had created a Trust in his life-time and handed it over to us.

Though born in an aristocratic meat-eating family, it is a wonder how he took to simple natural life subsisting solely on uncooked food. He led almost an ascetic life. By the time of his death, he handed over the trust consisting of buildings, land, library and books worth about Rs. 25,000. The present day estimate is about Rs. 50,000.

THE WILL OF Dr. N. HANUMAYYA.

- (1) To spread the Science of Health, to eternity.
- (2) To publish books and pamphlets on Nature Cure.
- (3) To establish a "Tapo Vana" or Garden with free facilities to the mendicants to enable them to meditate.
- (4) To furnish facilities for those who experiment and research in the field of Yoga.
- (5) To invite teachers of "Advaita Philosophy" and make their teachings available to the public and pay the teachers of Philosophy, as much amount as was needed by them.
- (6) To establish a Nature Cure Research Centre and Naturopathic College, for the spread of Nature Cure, by treating patients and by teaching students respectively in the institutions.

He further said thus :—

- (1) Teaching of Advaita Philosophy.
- (2) Conducting Prakriti Patrika in Telugu and the Indian Naturopath in English.

By any mishap if the journals could not be maintained, he asked us not to forget to print at least as much as a quarter sheet with health news and distribute it every month.

As before mentioned we are publishing the two Journals till now. The Prakriti Karyalaya Trust has published 80 books on various branches of Nature Cure. We have bought a garden in Bhimavaram and we are going to make it a TAPOVANAM shortly. We are now straining every nerve to establish a Nature Cure Research Centre and a Naturopathic College in the near future. We approached the Madras Government on the 17th and 19th of July, 1946 and made a representation to the Premier and the Health Minister to help us in the cause. There is no proper response till now.

THE POLICY OF "PRAKRITI" AND "THE INDIAN NATUROPATH".

The policy of the two Journals was also dictated by the good founder Dr. N. Hanumayya.

We were given as ideal the Rishi jeevan of old and "Return to Nature" of Adolf Just of Germany. To achieve that end methods adopted by Benedict Lust in his Herald of Health and methods adopted by Bernarr Mac Fadden in his Physical Culture, were directed to be followed by us.

THE PRAKRITI GATHERED AND CONSOLIDATED INDIVIDUAL EFFORTS

After the publication of "The Prakriti," individuals working at various places gathered around and exchanged their views through the columns of the paper. Mention may be made of the following gentlemen: Ayurveda Sudhanidhi, Krishnam Raja Yogi and his brother Rama Raja Yogi. These two gentlemen have made a number of researches in the field of Hatha Yoga and have recorded them in their autobiography published in Telugu by us.

We mean to translate the same into English for the benefit of the public knowing English. They have undergone very serious troubles in their experiments on their own bodies.

2. Next Dr. B. S. Gopala Rau the dietician of Rajahmundry who has given his valuable work entitled the 'Universal Uncooked Food' in English and Telugu. He worked with us in the 'Back to Nature' camps and carried on the researches regarding dietetics.

3. Dr. Gnanamba the lady Naturopath who not only translated the valuable 'Care Free Future' of Englehardt into Telugu and other works on food; she even composed the matter of the paper, when the paper was being printed in her own press at Bezwada. She wrote articles, composed them, read proofs, and even worked on the treadle. She lived a natural life, exclusively subsisting on fruits, milk and uncooked things. She was working with us till her death in 1942.

4. Dr. M. S. Mallikarjuna Rau the Artist Naturopath of Masulipatam. He is working with us all these years. He gave us his valuable drawings for the publication of the Prakriti Title. He is conducting a Nature Cure Home at Masulipatam even now. He is the author of 'Blood-wash method and Chiropractic'.

V. Mr. K. W. Bhairavamurthy, B. A., Vakil

Has taken up Naturopathy in the year 1920. He worked with us in the founding of "The Indian Naturopathic Association". In the earlier days he took all pains in the drafting of the rules of the Association, in its registration, in its guidance and in the editing of the official organ "The Indian Naturopath" for a number of years. He travelled to various places in India for the propagation of the gospel of Naturopathy. He is working with us up-to-day.

VI. P. VENKATRAMAYYA

Mr. Venkatramayya is one of the very few great Naturopaths, who mastered not one or two branches of Naturopathy but all the branches in it. He translated many of the standard authors and wrote original works on sexology, infant care and nursing of babies. By the list given below one can understand the various branches of knowledge he imparted to the public. As an Editor of the Indian Naturopath and Prakriti, and Principal of Andhra Naturopathic Academy, his services are invaluable.

He founded the Prakriti Niketanam and began publication of Naturopathic books. After the publication of 4 books, Mr. Hanumayya invited him and requested him to co-operate and help him in the movement.

Accordingly Mr. Venkatramayya gave the following 4 editions free of cost.

	Rs.	A.	P.
800 Copies of 'Tub-Baths' (2nd Edition) face value	2,400	0	0
1000 Copies Chromopathy (2nd Edition) Face value	750	0	0
250 Copies Arogya Prabhakaram, Face value.	62	8	0
300 Copies "Guide to Health"	150	0	0
250 Copies of "Constipation" : Face Value	125	0	0
	Rs. 3,487	8	0

Afterwards he wrote the following books and gave them to the Trust without any remuneration.

		Pages.
1 Sunisita Vaidyam being the translation of "E. D. Babbitt's HUMAN CULTURE & CURE"	750	
2 Proudha Prabhakaram: being the translation of the same Author's Chapter on Chromopathy in his Monumental work entitled 'Principles of Light and Colour'	200	"
3 My Water Cure : by Kneipp	100	"
4 Enema	100	"
5 Prakriti Griha Vaidyam 24 Ele. Lessons in the Art of Natural Healing :	350	"
6 Sukha Samsaram : on the physiological aspect of Sex	300	"
7 Pranaya Leela : on the Psychology of Sex	250	"
8 Ahara Sastram Part-I : on dietetics	300	"
9 The real cause of disease	100	"

He has written a number of Booklets on the prevention and cure of various diseases, each of about 60 pages

1. Consumption 2. Spermatorrhoea 3. Malaria 4. Hysteria 5. Purpural fever 6. Diabetes 7. Asthama 8. Constipation 9. Smallpox and others. He published a few cheap pamphlets on the various health topics of the day for the lay men.

VII. K. LAKSHMANA SARMA. B. A., B. L., N. D.

The author of 'Practical Nature Cure' in English. Practical Nature Cure is an original work on the subject given by an Indian. There are only two people who made most attempts 1. G. A. Kikla, 2. K. M. Kulkarni. Practical Nature Cure can be taught to our

- 14 Dr. Sri Bhikshu, N. D., Madras
 - 15 Dr. Sophia Wadia, N. D.
 - 16 Dr. Manoranjan Das, N. D.
 - 17 Dr. Kula Ranjan Mukherjee, N. D.
 - 18 Dr. K. Suryanarayana, N. D. Author: "Prakruti Vydyam" Madras
 - 19 Dr. V. Nageswara Rao, N. D.
 - 20 Dr. L. Kameswaran, M. A., N. D., Author of many books on Naturopathy
- This Association was registered in the year 1923 under Act XXI of 1860

THE OFFICIAL ORGAN OF THE ASSOCIATION

From July, 1926 "The Indian Naturopath" was published as the official organ of the Association. Only 2 numbers were out. It was suspended. By special arrangement 'The Nature Healer' which was published from Calcutta by R. C. Chatterjee was made the official organ of the Association. The Indian Naturopath was then incorporated with the Nature Healer. But the Nature Healer stopped its publication in 1930.

The Original Indian Naturopath was then revived in the year 1931. It is running from then.

THE PRESENT OFFICE BEARERS

- | | |
|------------------------|------------------------------|
| 1 Sofia Wadia | President |
| 2 P. Venkatramayya | General Secretary |
| 3 I. Venkata Ramanayya | Propaganda Secretary |
| 4 V. Murahari Rao | Secretary for Social Service |

WHAT MORE COULD THE PRAKRITI KARYALAYA TRUST DO?

In the month of August 1920, a Naturopathic gathering was held at the Prakriti Karyalaya Trust Buildings for celebrating the First Anniversary of Prakriti Patrika. There, Coconut, Plantain and other fruits were served for the guests. Lectures were delivered on Nature Cure. After holding 2 or 3 such Naturopathic gatherings, it was thought that by holding Naturopathic Conferences at various places, it would do immense good to the people in the education of Naturopathy. Then 10 such Provincial Conferences were held. And in the year 1932 it was settled to hold continuous BACK TO NATURE CAMPS for 30 days, and teach Nature Cure to students. Accordingly an Association was formed for this purpose and it conducted 14 Nature Cure Camps at various places in the country.

The first three camps were held in the extensive mango grove of Maddimsetti, Ramaiah Garu of Inavalli, under the kind patronage of Nadimpalli Subbaraju garu of Kodurpadu, (Amalapur Taluk) on the sacred banks of Vriddha Gautami near Inavalli, where the famous Bulusu Papayya Sastry garu and their forefathers, performed their Vedic sacrifices. Credit for this idea of camps must go to M. R. Ry. Iyyanki Venkataramanaiah garu (of Grandhalaya fame) the Registrar of the Academy, who toured the Konaseema in the spring of 1933, and pitched upon the sacred grove as the most suitable place for holding these open air camps. It was he that secured the kind patronage of the generous-hearted Nadimpalli Subbaraju Garu whose love for Naturopathy made him agree to be a life patron of these camps. He promised to finance these camps as he did for the first three—as long as they were held in Amalapur Taluk. M. R. Ry. N. Subbaraju Garu is also the Chancellor of the Academy. "No better disciplinarian could be found, for organising and running

these camps, than Dr. Putcha Venkataramaiah, the Vice-Chancellor of the Academy and the Editor 'Prakriti' and the 'Indian Naturopath' and Captain of the camp, whose presence in these camps electrifies the atmosphere and unconsciously compels every camper—student, patient, visitor—to rigidly stick to the daily routine laid down by him," observed a visitor to the camp.

These summer camps are in the form of little colonies, lasting one full month from 1st to 31st of May. They are usually set up as far from the 'madding crowd of ignoble strife' and city conditions as possible in the midst of natural scenery close to rivers, mountains and valleys, where the summer heat is assuaged by the cool shade of gigantic mango trees, each of which forms a house itself. Such a change, once a year, from the congested metropolitan areas, lends a new lease of life to and a new outlook altogether for the men, women and children, who choose to spend even a few days in these camps under the canopy of heaven. It is, no doubt, a sacrifice on the part of the city dwellers, to be severed from the so-called amenities of city life; but it is a sacrifice worth making. The thousand and one ills that city life breeds, disappear as if by magic, after a short stay in these camps.

The chief object of these summer camps are: (1) to teach the value of open air life and uncooked food in maintaining and prolonging our life; (2) to teach young men and women, the theory and practice of Naturopathy; (3) and to treat chronic patients by natural methods—Hydro-therapy, Chromopathy, Fasting and other allied Naturopathic systems. How far these objects have been achieved in the thirteen camps held so far could be gathered from the public opinion.

A word of explanation is due for holding the first three, successively near Inavalli. Every student should go through a three year course—theoretical and practical to become a Doctor of Naturopathy. Besides, chronic patients who undergo some treatment in the first year will continue the same treatment in their places after the camp breaks up; keeping themselves, if necessary, in touch with the Prakriti Office at Bezvada, as to the methods (of treatment) they should follow at home. This arrangement facilitates them to attend the second camp and undergo another intensive course of treatment to be completely rid of their disease.

The daily routine in the camp begins at 4-30 a. m, when the whistle rouses the campers from sleep and invites them to assemble for prayers. A few holy verses are recited by a select few and then, short sermons are preached offering thanks to the Almighty for having preserved the campers—men, women and children—the previous night and awakened them to live another day, in tune with Nature. Prayers and sermons over, the gathering breaks up and all go out for long walks and morning ablutions and a plunge bath in the river canal or mountain stream. They return before 6-30 a. m. when men and women fall in different squads for taking Suryanamaskara exercises. At 7-30 morning classes begin. After 3 hours of work, at 10-30 a. m. dinner whistle goes and the campers assemble round the dining place with their earthen saucers and earthen vessels. Germinating wheat grains, pulses (green gram mostly and Bengal gram now and then) and coconut slices, ground nuts and plantains are served. After the partaking of a hearty meal, chit-chatting on the work done or to be done or any excursions proposed to be undertaken in the course of the day. At 11-30, the parties retire to their places—each group to its mango tree, where they keep their boxes and their kit—, and after resting for a while, students study their lessons, patients read books relating to their diseases and visitors pour over Nature Cure books dealing with Fasting, Hydrotherapy and Chromopathy of which there will be plenty in the library of the camp.

At 2-30, the evening classes begin and after another three hours' work both the students and such of the patients as can stand any physical exercise, practise Hata Yogasanams. From 6 to 7 p. m. Campers go out for the evening walk and bath. If the camp is held near hills and valleys, as was the case in many summers, some enjoy mountain climbing. As the whistle for supper goes at 7 p. m. the campers again assemble with their 'sarna patras'—the earthen saucers and vessels are familiarly called. The evening meal also consists of almost the same items as are served at dinner. Dates at times replace groundnuts. Mangoes also are now and then served.

Students again are engaged in reading the lessons taught in the course of the day and before 9.30 p. m. all go to sleep, so to speak, in the lap of Nature. In this connection, it should be stated that an hour's sleep in open air is worth ten hours' sleep indoors. All that is required is, that those who are not accustomed to sleeping in the open, have to wrap themselves in thick blankets, just keeping the nose uncovered. Even the most delicate constitutions are not at all affected, if only this precaution is taken. Is it not within our experience, how farmers and labourers have so far hardened their skins that they always sleep in the fields, never minding the weather to which they are exposed? Who can deny that that habit contributes to their excellent health and their enviable longevity?

It is rightly said that, in building pucca houses, we are unconsciously building so many prisons for ourselves. Not that we need no shelter from the inclement weather of the rainy and cold seasons, but in India and especially on the plains, our homes lie in the open except for two months in the year - one in the rainy season and another in the cold season. The winter air is known to be a nice tonic for the lungs, provided it is inhaled through the nose as it is consequently slightly warmed before entering the lungs. No bacteria of any kind can thrive in this bracing cool air. How else can we explain the fast growing nude cult of the West, where weather in all seasons is much colder than in India? The Gandhian dress, is really the national dress, of India and brawny muscle and the elastic nerve are the monopoly of those that have not as yet come within the orbit of civilization which does not permit our bodies to be exposed to the life giving rays of the sun and life prolonging air of the open.

Soft and yielding muscles are the curse of the over-clad civilised classes. Masses are still hardy and they owe their disease-resisting power to their partial nudity.

A WORD ABOUT RAW DIET

The word 'raw diet' has unfortunately a bad odour about it. It is really not raw as the name implies. It is 'sun cooked, as distinct from 'man cooked'. The mango, the orange and the papaya extract their sweet and delicious taste, from the elements - sun, water and air. The same is the case with nuts (cocoanut, almonds, walnuts, ground nuts). These nuts are best eaten raw. They can never be improved by cooking. Even some vegetables like the cucumber are better enjoyed in the uncooked state. Our tongues, accustomed as they are to cooked life-less food for generations, require to be trained to enjoy the sweet taste of uncooked food. Such foods as are not palatable in the raw state may be omitted in raw diet. Persons taking to raw diet for the first time in their life, may feel week but as they regulate the choice and quantity of raw foods they should take, will surely feel light and more energetic on raw diet. It is not so much the quantity that counts as the rough-age that the raw food contains. It is this rough age that remains in fact in raw foods, that induces peristaltic contraction in the sluggish bowels of a constipated patient and brings about a thorough evacuation of the bowels. The following are some of the points that should be borne in mind in taking raw diet.

Foods rich in proteins, (pulses and nuts) and fats should always be taken in small quantities. Soft foods like the plantain and sapota with little or no roughage in them should also be sparingly taken. Juicy fruits like the orange and mango may be indulged in comparatively large quantities.

The number of meals should not exceed three. Two would be a safe rule. The beginners can take three meals in the early days and gradually live on two prominent meals.

The beginners should take a light meal of juicy fruits at about 8 a. m. and prominent meals consisting of starches, fats, protiens and minerals at about 11 a. m. and 7 p. m.

IMPRESSIONS AND EXPERIENCES

Impressions of the First Camp, May 1933. Dr. Ganapaty Panigrahy, Ph. D., (New Street, Aska, Ganjam District.) writes:

The Practical Naturopathic training which is being given on the banks of the River Vriddha Gowtami by nine professors as published in The Indian Naturopath of June 1933, reminds me of those good old days of India when, as we find in the Shastras, our great Rishis were practising the science of Nature Cure in their practical daily life with a view to purify their physical bodies and thus to acquire healthy minds very strong and calm like mountains, never to flit away from their noble object for realisation of the truth, the end and aim of life. They never knew what diseases were, nor were they unhappy in any way. By being in close contact with Nature they had radiant and robust health with fearlessness, steadfastness, enduringness and other higher and finer qualities enjoying heavenly bliss rarely known to the common run of mankind. Their sole food was fruits and vegetables and beverage pure, clear spring water as furnished by Nature. Alas! where have gone those days with all their splendour and glory for which Mother India was noted!

Space limits us for mentioning more impressions of various others who have enjoyed the privileges of these "Back to Nature Camps."

Andhra Naturopathic Academy, Bezwada

SYNOPSIS OF COURSES

BACHELOR OF NATUROPATHY (B. N.)

- 1 **Anatomy**—The Skull; Trunk, Extremities, Pelvis, Spinal column.
- 2 **Physiology**—Digestive system, Nervous system, Circulatory system, Respiratory system, Renal system, The Colon, Skin, Organs of Sense, Brain, The ductless glands.
- 3 **Hygiene**—The daily routine, Bath, Clothing, Prayer, Sunlight, Air, Exercise, Rest, Water, Food, Sleep, Sexual Limitations, Care of Children, Construction of Houses, First Aid.
- 4 **Hydrotherapy**—What Sacred Books say about water and its manifold usages, Packs, Baths, Douches, Enema, Drinking of Water, Kuhne's Baths, Just's Baths, Sharma's Baths.
- 5 **Fasting**—The why, when and who to fast and who not to fast, different types of fasting, rules during a fast, conclusion of a fast and its rules.
- 6 **Colour cure**—The Suryanamaskar exercise, every drop of blood is the representative of the mighty sun, the seven colours in light, diseases that are caused through lack of colour, the supplying of the lacking colour, charging different articles with colour, chromopathic appliances and their usages, precaution.
- 7 **Physical Culture**—The excretory organs in the body, exercise and its relation with the above, how the blood is purified, how the muscles are toned, how diseases are cured, the quality and quantity of physical culture, the time, age, mode, precaution.
- 8 **Yoga**—How yoga is beneficial in diseases of the body and the mind, cheapness, the six cleansing applications, asanas, mudras, bandhas; their use and application, adhikari, precaution.
- 9 **Massage**—The skin, the muscles, the extremity of nerves, capillaries, how diseases are caused through inertia, and inactivity in the above, squeezing, pressing, kneading, patting and other means of massage, its physiological effects over the body, caution.
- 10 **Dietetics**—Amrita, mrita, and nishiddha Aharas. (a) Starches, proteids, fats, sugars, their nature, their relation in the construction and retention of the body tissue, (b) Vitamins, their necessity in body hygiene, cereals, legumes, nuts, vegetables, grains, fruits and roots, tables of food properties and nutritive values foods that increase certain diseases in certain persons, foods that decrease certain diseases in certain persons. (c) The quality and quantity of food, cooking and irregularities and deficiencies, that come from it, how to refill the deficiencies, various classes of foods in different diseases.
- 11 **Chiro-practice**—The spinal column, the sympathetic system, cerebrum, cerebellum, crural, dorsal, lumbar and sacral regions, the misplacement of vertebrae, the adjustment of the spinal column.

12 **Back to Nature**—The inner voice, instinct, strength, earth power, light and air baths, natural bath, clay packs, lying on earth.

MASTER OF NATUROPATHY (M. N.)

- 1 **Anatomy**—Skeleton, Skull, Trunk, Arms, Legs, Hands, Feet, Spinal Column.
- 2 **Physiology**—Construction and Physiological action of :—
The Brain, Nervous system, Sensuory Motor Nerves, Heart, Lungs, Blood-vessels, Digestive system, Skin, Renal system, Colon, Tongue, Nose, Ear, Eye, Sexual system, Foetus, the Ductless glands, the Balancing apparatus.
- 3 **Hygiene**—(a) Rules to be observed by wife and husband, Brahmacharya, Exercise, Sun and Air baths, Recreation and Rest, Love and Mental attitude.
(b) Rules to be observed in pregnancy, limitations regarding food and recreation, Brahmacharya, Mental Attitude.
(c) Rules to be observed in confinement, Food, Rest, Sleep, Clothing, Labour Room, Cleanliness, Light, Air, Water, Mental Attitude.
(d) Rearing of Children, Lack of Milk, Cultivation of Milk, Milk Foods, Clothing, Recreation, Rest, Sleep, Idiots, Juvenile Criminality. Their Rectification.
- 4 **Fine forces**—(a) Suryopasana Surya Namaskar exercises, principles of power, the two great divisions of Power, Cold Forces, (Electrical Forces), Hot Forces (Thermal Forces), Chemical Affinity, Reaction, Neutralization of negatives, Relativity of colours, Colours in relation to power, Diseases that come through cold, Diseases that arise from heat, Curative value of colours in different diseases, Chromopathic appliances and their uses, Caution, The coining of chromopathic terms and their abbreviations.
(b) **Treatment** :—Organs and their diseases; Lungs, Digestive system, Generative system, Sexual diseases, Renal diseases, Skin diseases, Mental diseases, Nerves, Eye, Ear, etc.
- 5 **Hydrotherapy**—The scientific explanation of and their physiological effect of Baths, Packs, Sweatings, Ablutions, Douches, Gushes, Water-Drinking, Steaming and other applications.
- 6 **Dietetics**—Matter, Power, Spirit, Evolution, Food components, Proteids, Fats, Carbo-Hydrates, Organic Acids, Organic Minerals, Organic Salts, Acid-binding Foods, Acid-producing foods, Vitamins, Food in relation to the fertility of land, Natural food of man, Fruits, Vegetables, Greens, Cereals, Legumes, Animal foods, Meat, Stimulants, Narcotics, Food adulterations, Wrong diet, Doctors' opinions regarding the curability of diseases with diet, the curability of diseases with natural food, tables showing the different food values in different article of food.
- 7 **Diagnosis**—Phrenology Physiognomy, the five temperaments, Iri-diagnosis, Ashta Sthana Pariksha, Spinal diagnosis and Facial expression.

DOCTOR OF NATUROPATHY (N. D.)

We shall have to teach the various subjects that are prescribed for the two classes of students Bachelor and Master of Naturopathy. He must be able to conduct the camp, Look after the Food question in the camp. He should arrange the wards for the various classes of patients that come to the camp, watch their comforts last but not the least he must run a regular camp for one year, examine the students etc. Then he is declared a Doctor of Naturopathy. By the time he gets a 'Doctor of Naturopathy' Certificate he will be able to work independently

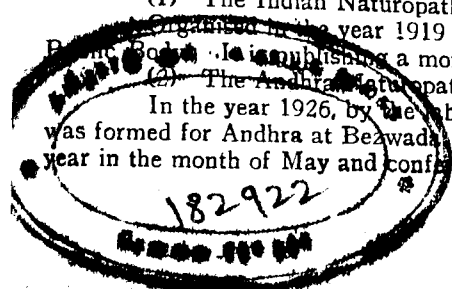
VARIOUS NATURE CURE INSTITUTIONS IN MADRAS PRESIDENCY

- (1) The Indian Naturopathic Association, BezWada.

Organized 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 Sri 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 labour 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. Babbar, 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.

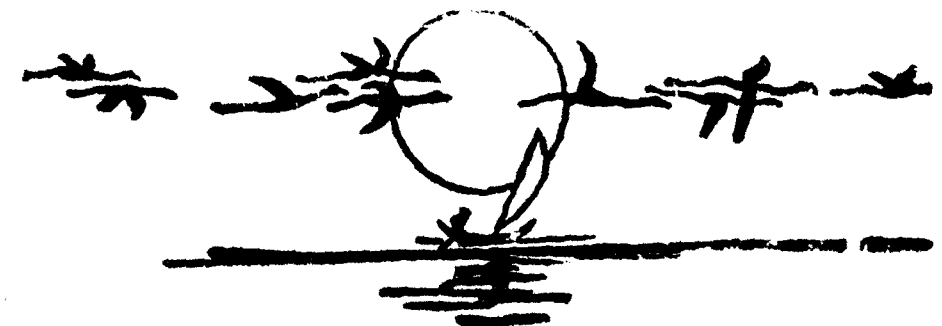
(6) **The Saraswati Sangham, Madras:** It is running a Naturopathic Clinic and a School and also a Journal "Saraswati" a Tamil and English Periodical (Suspended temporarily). It has published some valuable books on Naturopathy.

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

1. Bhimavaram (West Godavari Dt.) 2. Moruthotha, near Repalle (Guntur Dt.)
3. Patamata Lanka, near Bezwada. (Kistna Dt.) 4. Bezwada (Kistna)
5. Idupugallu, (Kistna)
6. Komaravolu (Kistna Dt.) 7. Puggnala (Guntur Dt.) 8. Kolipara (Guntur Dt.) 9. Dantalur (Guntur Dt.) 10. Marripudi (Guntur Dt.) 11. Vetapalem (Guntur Dt.) 12. Nellore (Nellore Dt.)
13. Kandukur (Nellore Dt.) 14. Banganapalli (Kurnool Dt.) 15. Tenali (Guntur Dt.) 16. Purasawalkam (Madras)
17. Thyagarayanagar (Madras) 18. Govindappa Naick Street, (G. T. Madras)
19. Pedariar Koil Steet, (G. T. Madras) 20. Kulla Mallavaram (East Godavari Dt.) 21. Pudukkottai (Pudukkottai State) 22. Mudianur (Kolar Dt.) 23. Kovvali (West Godavari) 24. Cuddappah (Cuddappah Dt.) 25. Kurnool.

OUR PRESENT PLAN.

With the 15 years' experience in the 'Back to Nature Camps' where Naturopathy was taught to students, and treated to the patients taken up in the camps along with individual experiences of our colleagues, we wish to establish a permanent College and a Naturopathic Research Hospital.



The Madras Provincial Naturopathic Conference

NELLORE 31-8-47.

The Conference was held in Sree Lakshmi Narasimreddi Town Hall and it was begun with prayer. Mr. O. Vijwanadharao invited the delegates. After the forenoon session, the evening Conference was shifted to A. B. College hall. Dr. V. Krishnamraju and V. L. Sastri and his children demonstrated Yoga Asanams. Dr. I. V. Ramanaiah presented his report regarding the work in the province, for the last 50 years. Dr. P. Lakshmi Narasimreddi, V. Krishnamraju, and Murahari Rao spoke on the occasion. Mr. P. Lakshmi Narasimreddi an old veteran of Nature Cure read a paper on his experiences in Nature Cure.

On 1-9-47 in the Co-operative building, morning was devoted for the discussions of the Andhra Naturopathic Academy on fasting.

In the evening speeches were made by Mr. Varadachari Vakil, Dr. V. Murahari, K. A. N. Sarma and Pundarikakshudu. With the presidents, concluding remarks and vote of the thanks to the Chair the Conference came to a close.

On 2-9-47 Andhra Naturopathic Academy discussions were resumed in Navaloka gardens and concluded. Next year programme was discussed. The Conference was invited to Nandyal by Sri K. Chinnabbarayudu of Allagadda.