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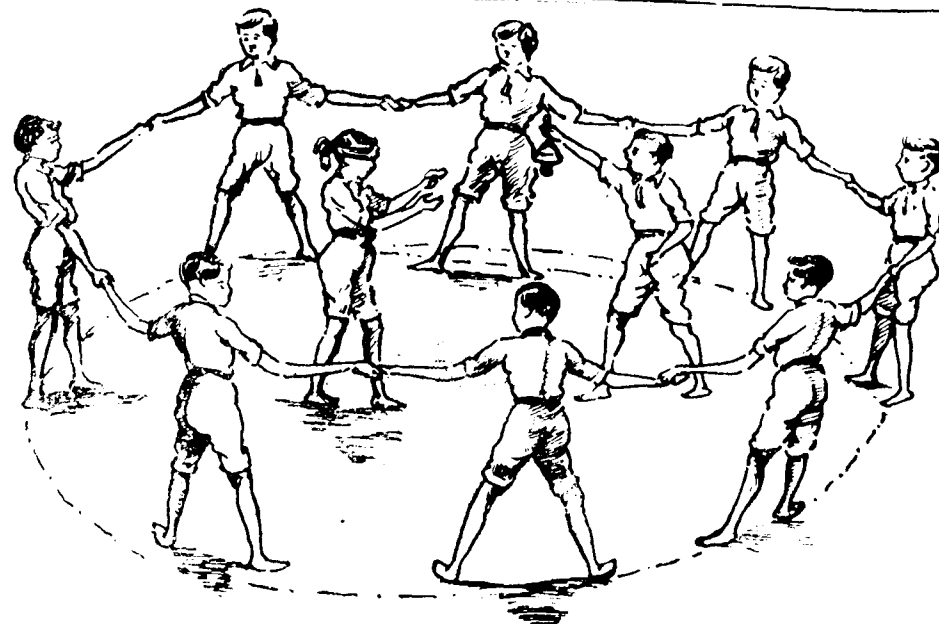
THE INDIAN NATUROPATHIC ASSOCIATION

BEZWADA

Child is the Father of the Man



Children are the Future Citizens of the World



TAKE GOOD CARE OF THEM



The Indian Naturopath



★ Editor ★



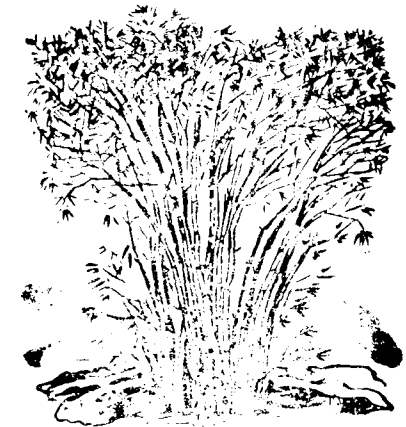
Dr. P. Venkatramaiah

N. D., D. M.

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BEZWADA



THE DESTINATION OF NATUROPATHY

By Dr. Yithal Das Modi, N. D.

India got the first message of Nature Cure through Louis Kuhne's NEW SCIENCE OF HEALING which was soon translated in all the Indian languages. A little later the attention of Indians was drawn to Adolf Just's RETURN TO NATURE and Father Kneipp's MY WATER CURE. These books were also almost equally welcomed in India.

People studied all these three books. Thousands who had lost their health regained it and learned to lead natural life. Some of them grew into institutions themselves and on the basis of their personal experience began to guide and advise their friends and neighbours as to how to preserve their health and to regain it when lost. This work of theirs continues even today and the number of such silent public servants has been on

the increase. Some of them have been so much charmed by Nature Cure that they have gone to Nature herself and Ashramas have appeared in their presence, where they pursue the ideal of service by treating the diseased according to the Principles of Nature Cure.

This gives them real happiness and in their life of selfless service there is no plea for mercenary considerations of money.

After this as Nature Cure and its literature developed in the West the latter travelled to India, but being difficult and complicated it was not within the grasp of the common people and so remained largely untranslated. It was therefore confined to highly educated readers, specially those who had the benefit of the Western type of

education. Some of them made a special study of it and adopted Naturopathy as a vocation. But this system of treatment was so expensive that only the higher middle class could afford it. So in India the system could not gain the popularity it deserved though it did gain popularity among the moneyed people, and the number of Naturopaths has been growing. On the one hand there is the group of men of study and culture and on the other hand there is the group of silent workers who away from the world of fame and advertisement are devoted to their work. They are not known by many people excepting in their neighbourhood nor they want to be known as Naturopaths.

The reason why Nature Cure could, soon after its arrival in India, win the affection of the people was the popularity of the teachings of Ayurveda (the Science of Long Life). Ayurveda is the most ancient system

of cure in India, and it lays stress alike on the arts of keeping healthy and curing diseases. As to the art of keeping healthy it teaches the principle of dietetics and of proper living. As the art of curing, its principal techniques are lubricating, sweating, emesis, purging and enemas. Fasting too has an important place in the Ayurvedic system. As a matter of fact it is regarded as a religious performance, indispensable, on certain occasions, for every man and woman. This technique of cure put on a religious garb because the religious preceptor and the physician were often the same person or at any rate belonged to the same class.

But to-day as a result of competition with allopathy, this old system has in its effort to achieve a speedy cure, become so deformed that Dhanvantari, who is said to have found the system would find it difficult to recognize it in its present form even as Priessnitz, Kneipp or Just would find it difficult to admit that a Nature Cure Institution located in a big modern town deserved to be so called.

Any way both the forms of nature cure—Basic Nature Cure and Modern Nature Cure—obtained a firm-foot hold in India and both are flourishing, but Nature Cure has largely been adopted as the technique of cure and not the way of life.

I do not know if there is anywhere in the world—nothing to speak of America and India—a systematic vigorous movement to promote this system as the way of life. We permitted modern civilization to drift as it would. Not content with this

we made efforts to adapt ourselves and the system of Nature Cure to the requirements of modern civilization. It did not occur to us that, instead of controlling the circumstances, we were permitting ourselves to be conditioned, even determined by the circumstances. Instead of trying to popularize this system nurtured in the lap of nature, among the simple innocent village-folk leading, by and far, a natural life, we expended our energy in trying to suit the system to the requirements of unnatural life of the townsmen, and we are proud of the present status of Naturopathy.

Is the present condition of naturopathy a consequence of our ignorance of philosophy of life? Has not naturopathy, instead of being the embodiment of the truth, 'Nature only heals' become a reflection of the egoistic superstition that we cure diseases? Or is it that we fear lest the patient discover that he is getting well of himself and that the knowledge of the Naturopath comes easy and natural to all and is available to him also? Or do we suffer from some illusion and wish to keep under our control life and death? In order not to suffer from this illusion we must as Naturopaths comprehend the following verse from the Gita,—live upto it and explain it to those who seek our help to get well. The verse is, "As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others, that are new."

If we accept this point of view, we will have firmer faith

in the forces of nature. And we shall be more helpful to these forces in dealing with patients. The patients and ourselves will strive, without any attachment, to regain health and to help others do so. You can well estimate the extent to which this point of view will enable us to remove our concern and attain a balanced state of mind and remove the illusions of the patient and help him in his recovery.

If Nature Cure is synonymous with life natural, then we must make the world suitable for such a life. Some of us have established Nature Cure Institutes suited to the natural life, but no efforts have been made so far to establish at least some towns all the inhabitants of which will have the facilities to live the natural life.

We have also paid very little attention to the principles of natural dietry. Had we done so, would businessmen have played with the primary need of human life, food and denatured it as they have done? Should not the ignorant masses have known that in purchasing sugar and white-flour they are purchasing not articles of food but slow poison.

Many thinkers hold that the last war was not mere war of weapons but one of ideas and ideologies. The social techniques had become so developed that even before the last war a single individual could induce an entire country to think as he liked. The technique of conditioning and even determining the thinking of the common people is liable to misuse but it can also be utilised to noble

end. Why not we, who only seek to serve the humanity, successfully utilize this medium of educating the people?

But if we the believers in Nature Cure wish to popularize in our respective countries, the worship of life-giving nature, we must wean ourselves from the dazzling glamour of towns and get saturated with the purity of village life. The impure atmosphere of the town should begin to choke us; the din and hubbub there should begin to deal us hammer blows. On the other hand we should be able to experience an inner peace in the quiet rural atmosphere; we should appreciate the prevailing tone of fraternity there; the free atmosphere of fields and hamlets should be life-giving to us and the contact with soil should give us far greater comfort than the costliest beddings and mattresses devised by the human hand.

But to live upto these aspirations one must have the required outlook on life. To-day most people spend all their energy in earning their livelihood. A life of pleasures and not the real happiness of life, seems to be their end. They never think of what they gain by thus grinding themselves in the mill of heavy work. This is not only with the factory labourer or the office clerk but also the moneyed man. Does not outer opulence fail to bring inner happiness? As a matter of fact they find it difficult to get rid of the attachment of earth. Of course even glimpses of the kingdom of heaven are out of question, for even a fleeting glimpse would have convinced them of the

worthlessness of the pleasure of senses.

But even if the end be a life of pleasures, are these less available in villages than in these big towns? Which of the pleasures available in towns could you place by the side of the pleasure one could derive—while lying on the green grass or sitting in the cool shade of a tree—from a study of a book of poems, philosophy or fine art? Certainly not drinking and late-hour dances.

It is common knowledge that village life is health-giving. In India when taken ill, people often go to the villages and return after they are restored to health. Even if the happiness of the world consists in the pleasure of senses, we require healthy bodies. But in the town the health of the body is damaged rather than improved, and then even the pleasures of this urban civilisation become unavailable. From this point of view big towns can never be conducive to human welfare. We have, thus, while conveying the message of nature, also to give to the people the right point of view; we have to bring them in contact with nature. Only then can men return to the Nature in the real sense of the word.

This is not difficult work provided we recognize our strength. The forces that have dragged the world towards the so-called civilization can be canalized in the right direction and made to operate according to our will.

Nature-cure has its own philosophy of life and we have to accept it unequivocally. Unless

the body is treated as a means to the fulfilment of the Divine purpose, Nature Cure will have little attraction. Unless we experience the peace-born of the glimpses of the Universal Soul, the attachment to the excitements created by meat, drink, tea, coffee, smoking and the like will not loose its spell. External glamour will continue to dazzle our sight and we shall fail to see things with clarity. If we lack the true point of view towards life and if we do not inculcate it among the people then we will end by becoming doctors like the rest of that tribe, and we shall try to ensnare and even enslave the common people by degrading the simple cure by sun, water, air and earth into one by electricity, steam, exact diagnosis and complex apparatus. We shall forget that freedom is the birth-right of man and shall try to enchain him to our system.

We are hardly better than those whose health we seek to restore. We consider ourselves in no way superior to the rich patients, inspite of our invaluable divine knowledge of health. This is why, instead of the rich patient seeking us, we have been compelled to go in search of him. We are far more interested in money than in curing the sick and teaching the healthy the art of preserving health. This is why we the successors of Priessnitz, Kneipp, Just and Kuhne have given up Nature and gravitated to densely populated towns. It is a case of the river going to the thirsty horse rather than the latter seeking the former. We ourselves have departed from natural life. We could

blish our clinics in the most densely populated part of the biggest town and keep ourselves at a respectable distance from air and water, sun and earth. We prefer the shelter of the roof to that of the starry heavens. This is nothing but our fall, unless rise is identical with establishing big clinics and collecting a large number of patients. We may be, I suggest, rightly blamed for having chosen Nature-Cure as a means of earning livelihood and of some-how trying to play the role of naturopaths. Do we have the missionary spirit of our teachers? Is it not true that if some easier method of earning livelihood were available, many of us would give the go-by to Nature-Cure and adopt it? Let us ponder over the question coolly and not get excited.

Nature Cure is a necessary accompaniment of a life of renunciation and can flourish only when rooted in renunciation. Any other kind of life is inconsistent with it and will never go with it. It is futile to try to change this essential character of Nature Cure. Even if you try to change it, it is you who might change but not Nature Cure. Besides, there will always be available persons who will bear the torch of its truth. Even if truth were adulterated with untruth that would not endure. Truth has the unique capacity to shed untruth and to assert itself. It is possible for you to wander away from Nature Cure, so far away that it may become obscure that you also are worshippers of Nature, but you can never change the real character of Nature Cure. If

IS IT ASCETICISM?

By J. C. Kumarappa.

The way of life advocated by Gandhiji is often attributed to the strain of the ascetic in him. Because of this the mode of life advocated stands discredited. If properly understood it would be seen that the need for simplicity is the basis of any economy aiming at permanence. During my recent visit to Europe nothing impressed me so much as the fact that the force of circumstances is driving the people of aristocratic England to simplify their lives willy-nilly.

Owing to Great Britain's dependence on the outside world for food, she is compelled to forego many imported consumer goods in favour of food and to pay for these, she is obliged to export cloth and other manu-

factured articles, even though these goods may be in short supply in Britain itself. As a result of this, one finds hardly any woman wearing stockings and I was amazed to find young men riding about, on bicycles in the streets of London in bathing slips, with not a stitch of clothing above the waist. These are no followers of the Mahatma! And they wear less than he does. In the days of old, if any one attempted to go about in such stages of nudity, such a person would be promptly arrested as being indecently clad.

The high rates of wages prevailing have practically made it impossible to employ household servants. This situation combined (See page 194)

you go astray and fail to reach the destination, the loss is yours and not of Nature Cure. Thousands succeed in reaching the temple of Nature, some of them are able to light their torches from the truth therein. May be that many like us lose the way but that does not damage the destination. May be that our eyes cannot stand the blaze of the light there but this does not mean that the eyes of all are defective.

That collectivity is strength is not always true. It does not matter if thousands wander away. Mankind can be saved even by the efforts of one. Buddha was one, so was Jesus, Ram and Krishna acted alone. Not that others striving like them

were wanting. It was the last stage in the development of the effort of the age which expressed itself through these divine beings. From that point of view your services are of great importance to Nature-Cure. Some one of us will discern the light and the power of his words will convey the message, for the propagation of which we are all so very anxious.

In the end let me repeat this verse from the Vedas!

From the unreal lead me to the Real.

From darkness lead me to the Light.

From death lead me to Immortality.

OM TAT SAT



CONSTIPATION

By Mr. M. L. KHARE, M. A.

The present day around degeneration has not spared the domain of health. A child of today has got the precious signs of physical prostration. His cheeks are sunk; his complexion is grisly sallow; his bone is prominently sticking out. What may be the cause of this physical emaciation? There may be several reasons for it. But the principal reason which is grossly neglected is CONSTIPATION which is the grand-mother of all bodily ills. Over-emphasis on the victuals as the prime source of energy and the restoration of lost health is just like stuffing a skinny person with cotton on the exterior to make him look more fat. Vitamins have got their value no doubt but it is restricted.

The brain of a modern highly educated man is basely stuffed with medicine; he remembers a schedule of specifics and patent drugs and slight disorders he considers grace and benediction specially set apart for him by the Providence. Slight constipation is considered no ailment; pretexts are audaciously put forward for the skinny constitution; and what is more regrettable, a bodily adynamy and constant base surrender to medicines is considered a fashion.

All diseases owe their origin to lurking constipation. It is the radix of cold, a petty small fever which if not properly treated may develop into obstinate inveterate diseases which sometimes take money and sometimes life and money both.

Before discussing the subject any further at length, it is very necessary to describe constipation which is so important and still so badly ignored. What is Constipation? Very few know it. Below are given a few important things about it.

1. Constipation means disturbed stools at irregular intervals. Ordinarily, we take meals twice a day, every morning and evening. System takes in ordinary course about eight long hours to digest thoroughly masticated food. So if a man takes food at about 10 in the morning and at the expiry of 18 hours from the last evening's instalment of food pitched into, regular stool, sufficiently drained, should instantaneously go out at one slight unfeeling effort.

2. Stool should be neither stiff nor relaxed. And if not for exercising a cooling sensation on the back-bone and for better cleansing and satisfaction, water should not be considered a necessity. Animals use or administer no water.

3. There should be no pendant accessory of stool waiting to be dragged out after motion as in the case of animals.

4. At the accustomed time it (stool) should go out all in one instalment; there being felt no craving or necessity to let it out. And then again in the evening, it should pass because as many times as we take food, it is formed. Sometimes, people go three or even four times to pass

stool; sometimes they feel a suppressed craving for it many times a day; sometimes they pass very thin stool and still they do not expostulate about constipation. Even doctors betray sheer ignorance about the parent of all bodily ailments, which eats into the vitals of the system in no time. This ignorance is mainly responsible for inveterate and fast-developing gruesome diseases which may be stigmatised as newly-fangled. They are ascribed to this or that cause when in fact they spring from constipation.

5. There should be no disturbed sleep. Usually, people tend to trace dreams to one cause or another but in sordid fact, they are all the harvest of constriction in the system. The casual or regular dreams are murky according as the constipation is acute or settled i. e. chronic.

Automatically, the question now arises as to how can the simple constipation be the progenitor or cause of diseases simple or festering, acute or chronic. When the food sharked is ill-digested or semi-digested there is no easy secretion. Faeces stay into the intestines and pass out at small or interminable intervals of a day, two days or even three days, and then extra-hardened, in conformity with time. And if the constipation has just inchoated, the excreta takes a little more time to pass out and is not as stiff or disjointed. In constipation, acute or chronic, the system is never unencumbered. A modicum of faeces passes out and a portion of it is retained in the system. At

engenders fermentation and the gas thus generated coils up, flits or settles into morbid or was waste matter where it finds any obstruction or cold. And this morbid matter is the cause—immediate or remote—of every disease. Diseases have now got diverse names but, in fact, they are unitary and are the result of the same cause.

What is a chronic disease? and how can we account for constipation as the cause of it? When there is vitality into the nervous system and the body can well stand the rigour, the system precipitates a crisis. There is high fever, pneumonia, boils, itch, or any other ailment which comes abruptly as a paroxysm or as the abundance of water which is visible when the flood-gate is open. An acute trouble is subject to easy recovery if proper treatment is done. But if it is suppressed by the dispensing of poisonous drugs as is generally done the morbid matter piles up and the disease still smoulders within, suppressed and undetected. This state of repeated suppression saps the vitality, enervates the nervous system and thus when the body fails to stand the acute disorders, there is no vigorous uprising: the disease gets covert but more deadly and languishing as in tuberculosis, piles, gout, asthma. If the disease is suppressed even in spite of constipation, the result is further festering, and the accumulation of waste matter. But, if on the other hand, constipation is relaxed or cured outright, the disease is also cured and there should be no apprehension of

disease evolving a chronic ailment.

But how does the waste-matter go out of the system? The waste matter may seek an egress through lungs (air exhaled or breathed out and expectorations), kidneys (urine), skin (Perspiration), or bowels (faeces or stools) because the foreign matter dissolves and repairs to the abdomen whence it passes out.

Constipation is caused both by under-feeding and over-feeding. When we eat less, there is a diminution of vital force which expels the faeces. And just so, when we eat more, there is an undue strain over the digestive organs which begin to refuse steady response, get out of gear and delayed stools cause constipation. The remedy of constipation would be suggested in some other chapter allocated for the cures of diseases but here, I would only touch it. In constipation, brought about by under-feeding, the surest and unfailing oestrum or device is to increase our diet slowly to the fringe of our genuine hunger and thus recognise our appetite. We shall thus, in due course restore our lost hunger and constipation would also disappear.

Constipation is of two kinds—acute and chronic. In the beginning, it is very slight; hardened stools pass out either in small instalments twice or thrice daily or they are a bit delayed. We ignore this slight disorder. The result is cold or fever etc., the real cause of which we do not know. Thus our constipation, when unheeded, goes on stiffening and in due course, it turns into chronic. In

constipation of the acute type, stools get a bit delayed into the bowels: they are comparatively relaxed but in chronic, they are interminably detained, get dry and disjointed into small ringlets or pieces. In the former they are humid; in the latter, they are very hard; in the former, they pass out detrop, in the latter, they need exorbitant pressure to let out.

What is the cure of constipation? Why not check a disease into the primary stage than when it has begun to draw upon the hordes of vitality. Why not be alert and face the burglar in the beginning when he has done the devastation? I really laugh when I think that our allopaths have no knowledge of constipation. The allopathic diagnosis is objective: allopaths peer or investigate into the external causes of disease and get satisfied if the patient tells them that he suffers not from constipation. They then begin to fish out other probable reasons for ill-health and give anodynes bringing about deciduous cure. More often than not, the allopaths do not realise that it is not anything else but constipation which is the real disease: and all else is the effect of it. There is unity in disease. In Homoeopathy, there is no recognition of constipation and hence no cure. In Ayurved, constipation is recognised as the prime cause of every disease but there too purgatives are freely used which may serve as palliatives and tend to alleviate suffering but not cure it.

In the old times, people though not so civilized were far more stoutly-built. They did

much for it. Their way of living was such as promoted their health. They did exercise, they were regular in their friction bath; lived in the open and seldom did any irregularity. In fact, exercise, fresh air, massage bath, and the right food are the best sureties of health. Dr. H. Lindlahr of America says, "If men and women lived more naturally, the majority of diseases would disappear. Civilization has largely stood for the artificiality of life and for unnatural habits. Excess in meat-eating, strong spices and condiments coffee, tea,....., lack of exercises, - all these and many other evils of life and hyper-civilization have contributed their share in creating the universal degeneracy of civilized nations." Then again he says, "Man is naturally an air animal. He breathes with the pores of skin as well with lungs. However the custom of hiding the body under clothes, thus excluding it from fresh air and light together with the habit of warm bathing has weakened and enervated the skin of the average individual until it has lost its tenacity and is no longer fulfilling its natural functions. We would think of keeping plants or animals continuously covered up, away from fresh air and light. We know they would wither and waste away and die beforelong. Nevertheless, civilized human-beings have for ages hidden their bodies most carefully from sun and air which are so necessary for their well-being. Undoubtedly this has much to do with the prevalence of diseases. Dr. Ostler, M. D., an eminent allopath and in-charge, Medical

Department, Oxford University, says, "There is no general treatment. As a matter of fact, as would be shown hereafter when treating the unity of disease, there is no such thing as local diseases or local treatment. One and all diseases are constitutional and should be treated as such."

Exercise

In acute or chronic constipation, so long as vitality is there and the body relishes it, we should do some exercise preferably the breathing exercise. Exercise does immense good. Foreign matter gets an easy outlet through pores in shape of perspiration. The increase in the body of oxygen and ozone helps the burning process. There is very quick incineration of the waste matter and the foul air is rapidly driven out by the lungs. The vitality of the essential organs i. e., skin, lungs, kidneys and bowels is then adequately improved or resuscitated. Air begins to pass through pores also and thus we rattle up the inert and sluggish skin from its lethargic condition. Thus, exercise remits the constipation if there is any and properly done commensurate with the vigour of the body, it serves as a sure hostage against any bodily ailment. More about it when we come to a separate and elaborate treatment of it.

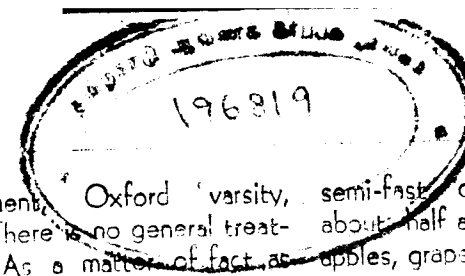
Regulation of Diet

In acute stage of constipation, avoidance of such food which sits heavy on the stomach or total abstinence from food once or twice may do. Light diet often suits the system when there is constriction. But if these simple recipes do not prove of desired efficacy, a

semi-fast on subsistence of about half a seer of fruits i. e., apples, grapes, orange or baked or raw vegetables whichever may suit both the system and the palate, supplemented by a chatak or half a chatak of soaked raisins when so desired would mitigate or relax constipation. In cases of many persons, only one a quarter seer and half of fruits would do. In order to take up this semi-fast as a prescription, it should be observed once in a week or fortnight according to the need of the body.

Ordinarily, we take so many fasts. But they spoil the system rather than improve it. A semi-fast so simple ostensibly works out a thaumaturgical effect in relieving the constipation in the system, and any physical ailment whisks itself off if it is properly resorted to. The purpose of semi-fast is to relieve the system and thus dis-encumber it. The diet during the course of it should be almost as much as our regular diet but it should be very light. In absence of fruits or vegetables, goats' milk may also be taken. But in place of sugar, it should be drunk with raisins. Cow's milk should never be taken. Cow's milk is a complete diet. It is as heavy and nutritious as our regular food. Our very old conception of its being light is wrong.

But, if however we want a very speedy cure, we may do a complete fast followed by a semi-fast. On the day of complete fast, only water should be taken. And on the day following the semi-fast, regular food should be taken a little sparingly i. e.,



we should eat less than on other days. Complete fast for its successful execution without any attendant complication, requires some experience. It should, therefore, be taken under the guidance of some expert.

In cases of acute constipation, taking of bread and vegetable alone is also very useful. Pulse does not suit when there is any disorder in the system. But, in normal state of health, it should be taken.

Diet is a very important subject. A separate chapter has been assigned for it also.

Our meals should be strictly two. There should be no refectations or slight repasts. After meals too, nothing however light should be taken. It is erroneous to suppose that fruits help the digestion if taken after the regular meals, or milk is salutary at the time of sleep.

Constipation if acute may soon be cured but if it is chronic it would take a little more time. So long as there is vitality, there should be no fear of any kind. The malady must be cured. But if there is left no vitality, constipation and the resultant disease may not be cured but the life would become more easy and comfortable.

Massage Baths :

“आयुः सर्वस्य मेघजीवन्ते कृणवन्तु मेघजम्” ऋग्वेद-१०-१३२-६

Water is indeed medicine: water is the dissolver of the root of all diseases and water itself is the remedy for all ills. May that water afford thee a cure for thy ailment.”

In Vedic times, people were very fond of water. And mass-

age-baths were one of the causes of their sound health. In Ayurved; there is a sufficient stress on such baths. But today our bath has suffered a great mutation. We simply souse water over our bodies and a short while after stand duly clothed. Many of us prefer warm or even hot water to cold. It is no good. Bath should itself be an exercise. Its real purpose is to open the pores of the body and to dispel the waste matter. Water should be spattered over every part of the body and simultaneously with it, scrupulous rubbing should be done. This would serve double purpose.

Massage-bath opens the pores of the body and stops or reduces the fermentation of foreign matter in operation when the effect of cold is felt. The fermented matter is successively cooled and turned into liquid. It then comes to the abdomen and from there goes out of the bowels or kidneys. In Massage bath, abdomen which is the seat or repository of every disease should also be rubbed, and the process should synchronise with the sprinkling of water by the other free hand. The abdominal massage, in order to be more effective should be downward and a little slanting.

This type of bath may take about half an hour but it is of prime importance since sound mind dwells in a sound body. Most of our diseases may be cured simply by this seemingly-simple device- it is so effective.

Ordinarily, in normal health, it may be taken al fresco or in the open air, without any detriment to body. But in the

diseased state, it must be taken into a covered room. Air should not touch the body direct. After such bath, clothes should be worn warm if winter, so that there may be no exposure to the air. And some sort of exercise should also be taken so that warmth may come into the body. Walking is also a good exercise. Then, there should also be an interval of about an hour between such bath and food.

Many of us think that in constipation, too much water is always useful. It is wrong. Water though a good thing and the easy dispeller of constriction, does not help it if it is taken in excess.

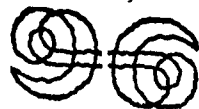
The study of constipation is very necessary so that the sneak-thief of constriction may be discerned and the system be saved from further festering and the subsequent diseases by subjecting it proper treatment before it is too late. But alas: so important and yet it is so badly ignored. O God: enough of it: lead us unto light and open the cryptic secrets of health. The Pandora-box of diseases is open: let it be shut.

“प्रविशत प्राणापानाद् वाहाविव व्रजम् ।

व्यन्य यन्तु मृत्युवो यानाहतिराञ्छतम् ॥

अथर्ववेद-३-११-६

Let ‘on breath’ and ‘off-breath’ enter the patient’s person as do bulls enter the stall and let hundreds of diseases and deaths go far away.



DON'T

By Hary Hatton, M. D.

The gates of heaven open when a little child is born and into the keeping of loving human arms is given to our world a new life. The tiny traveller opens his eyes to begin life's adventure in utter strangeness and confusion. Looking at the pink baby doll it might seem a simple, delightful task to bring him to our world and let him learn in beauty and happiness, how to achieve earthly success and conquer life.

But the voice of science suddenly calls out and startles us. Our new-born infant is not what he seems to be. He is in reality a wild, uncontrollable little being with feelings and instincts evolved from all the prehistoric savages and animals from which he descended in evolution, down the scale to the one-cell ameba.

The strongest things in his mental make-up are the three primitive emotions with which he is born—love, fear, and rage. As he begins to develop and get control of his body and reaches out to learn the new world, his life becomes full of struggle and frustration. He does not know a single thing and it is a gigantic task for him to learn.

The baby's first years are the most important of his life. It is then that his body and brain develop with the greatest rapidity and the foundations of his character and personality are securely laid.

It is his mother then who is his first and most important

instructor. If she is a poor teacher, his life is facing failure and ruin—no matter how good as a person she may be and how loving a mother.

Perhaps the one most important thing that the science of child guidance has done for mothers is the taboo it has placed upon that word “Don't” in the modern educational process.

If you forcibly hold down a new-born baby he will scream with rage, for nature has put into him a fundamental instinct against restriction. This instinct lasts all his life and appears to have been put there for his self-preservation.

A baby's first task as he gains control of his body is to learn the world about him. He must take hold of everything, manipulate it, smell it, bite it, pull it around, examine and learn in every way he can what the object is. This is his fundamental education and nature demands of him that he shall explore and learn his world incessantly and thoroughly.

As he begins his life adventures, if he hears “Don't,” “No, no,” “Don't touch,” his anger rises and it is more than anger, it is rage against restraint. If the “Don't” is loud and stern, he experiences his other instinctive emotion, fear—and if he does not desist upon command there is a sharp slap. He is torn with emotion. His inborn quest for life has met with a sharp rebuff and as he screams out his resentment, frustration, that sinister destroyer of self-reliance and character, settles down upon him to complete his defeat.

Many misguided parents still hold to the ancient discarded educational principle that the child's will should be “broken” and they drill at him constantly to obey, to give up to their wills. As he reaches out his little hands in an eager questioning way towards the fascinating shapes of life he is constantly beaten back with the relentless “Don't.” It strikes him every way he turns and its blows are deadening. His character is being beaten into shape by repression to which nature makes him respond with rage. And if in rage he dares persist against the “Don't,” there comes the loud parental command calling up instinctive fear. So the battle rages until, the mighty sledge-hammer “Don't” has beaten his initiative to apathy, and aimlessness becomes his portion until he gathers further strength for another battle. Such a baby is not being trained his activities are being annihilated.

As the great genius of education, Maria Montessori, expresses it—“We cannot know the consequences of suffocating a spontaneous action at the time when the child is first beginning to be active; perhaps we suffocate life itself”.

Such methods smother and dwarf a baby's brain just as the ancient Chinese by bandaging and restraining the feet of their high-born female babies, dwarfed them so that they could never be used for walking and all Chinese ladies of great rank had to be carried when they were grown up. So the children of to-day subjected to the “restraint” training and getting their wills “broken” will have a

carried mentally by others when they grow up.

In a modern baby's education the sledge-hammer "Don't" is eliminated to the vanishing point. As Montessori puts it, "The first dawning of real discipline comes through work." Discipline comes through work in freedom. As a baby struggles to command and co-ordinate his muscles and applies his senses to the learning of an object he makes great efforts. His entire body and mind strain to the task and as he gains control of himself and is more successful in his attempts, an inner mastery over the outer world develops and this is real discipline—coming from himself, born of his own efforts. This is advancement, not a forced repression.

But what, says the mother, shall I do? I cannot allow him to destroy things, or let him hurt himself.

Mothers must learn from the great educators, adopting their methods. Everything in the house that he can safely handle should be given to the baby for his experiments, to learn life by play. Even the commonest things are new to him and a delight—the dish mop, the small frying pan, the rubber soap dish.

Day by day he can be kept busy in his waking time with all the various fascinating things a house affords. Then as he grows older, the modern educational play equipment can be bought and added—the blocks and rings and endless things devised by modern educational science for a baby's development in play.

A baby's activity and play needs supervision, for left

entirely alone to play he becomes aimless and his mind inactive, but his supervision or help should only be partial. If he is started in an adventure with the building blocks, he can be left to continue alone.

Recent scientific investigations carried out by Harvey Carr, on the effectiveness of learning by teaching, have shown that: "The most effective results" in teaching "were generally secured by giving a small amount of tuition relatively early in the process of learning."

To be an efficient mother-educator in the modern sense is lots of work—but then a mother's work is a full-time job anyway. To educate a baby is to play with him intelligently, which is after all a never-ending delight; and the intelligent mother will experience that further delight which comes from observing the growing of fine Character traits in her baby, his self-reliance, good temper and ever-increasing eagerness to attain. As Montessori says: "Man disciplined through liberty begins to desire the true and only prize which will never belittle or disappoint him, the birth of human power and liberty within that inner life of his from which his activities must spring."

Many a child who has been subjected to a daily bombardment of the sledge-hammer "Don't" in the first two years of his life will, when he reaches a freer time at the age of three or four, become an unmanageable non-conformist. He will copy the early treatment accord to him by answering with a determined "No, I won't" to every thing proposed to him. Such

children often finally wear their parents down so that a compromise is finally reached by parental submission and partial peace restored at a still more mature age of five or six.

All of this sad warfare in the family can be avoided, and with great benefit to the child's character as well as to the peace and joy of a well-ordered household.

Instinctive mother love is a great and wonderful thing but *educated and directed* mother love is the greatest force for well-being and happiness in the whole world. P. C.



Noise Stimulates Sex

Professor's Finding

Noise, jostling and even light are sex stimulants, according to Professor William Rowan. He bases it on observations made on trapped birds whose cages were jostled for some minutes daily.

In all cases, he says in Nature, the sex organs of those abnormally disturbed birds were larger and more fit for propagation than the sex organs of normal birds.

The chain of physiological events which causes such sex stimulation is not clear. But in the case of light, he suggests, that rays "falling upon the eye stimulates the pituitary which in turn activates the gonads".

Besides influencing birds, light has also been shown to be effective in certain mammals, reptiles, amphibians and fish.



NATURE CURE

By Dr. Benedict Lust

It is the firm conviction of all true followers of Natural Healing, that any ailment can "catch", the body, with proper help, can eliminate. We do not believe in the "incurability" of any ailment or disease. When the body is ill—when it is beset with abnormal conditions, we know, from long experience, that the laws of nature have been violated. To correct these abnormalities, the only method which conforms with common-sense, is to correct the living habits of the victim and conform to the natural laws that have been violated. If there have been nutritional deficiencies, we must supply the body with those elements of which it has been deprived. If there has been an over abundance of some element, we must cut down the intake of that excess element, and, through fasting purging and exercise, aid the body in expelling the over plus already received. Health, vigor and vitality are built along those simple lines.

Juggling with "Itis"

We are not interested particularly in the diagnosis of symptoms. We leave that to the medical boys. We are not interested in segregating these symptoms, placing them in distinct classes and giving them complicated Greek or Latin-derived names. We are not interested in tackling "itis" on to some group of strange symptoms which seem to affect the nerves or prefixing "derma" to some disturbing symptoms which appear on the skin. That sort of juggling we

leave to so-called "scientific research." The reason for our reticence in this regard is because Modern Medicine has an endless task before it. New symptoms—mysterious ailments are always cropping up. And they will continue to appear as long as the "serum squirters" and the "pus handlers" are permitted to contaminate the blood streams of our people.

After the advent of every "wonder drug"—every "medical marvel" ballyhooed by the laboratories—for example, the "unique discoveries" like the sulpha drugs or pure bacterial strains carved away from ordinary bread-mold like the so-called "blood purifier" Penicillin, there follows the aftermath—the unexpected results of their use in the human body—"new" ailments and abnormalities appear to afflict suffering humanity. That medical boys are careful not to call attention to the real causes of these "latest ailments"—no mention is ever made in their profound papers and treatises that such and such a condition—which is bringing death to the victims—for some strange and unaccountable reason, only harasses those unfortunates who have been dosed with this or that new laboratory "cure".

Stick to Nature

No, we will leave those results to the medical boys who have brought them on. We will allow them to figure out what next scientific move is necessary to try to check these ravages. We will stick to the old esta-

blished and proven Nature Cure which regards all ailments—as arising from a simple cause—too much waste in the body or too little nutrition in the digestive tract. We will continue to work on these lines and we will continue to cure the suffering where, in the vast majority of cases, medicine fails. To us, as stated above, no abnormal body condition is incurable. Not that we can cure anything or in fact, any ailment in another. We cannot. Nature alone can cure but we can either assist or impede that improvement and we prefer to assist. We do not wish to stop or curtail or smother any abnormal condition in the body. Fevers we look upon as merely natural cleansing processes of the body and we "help" fevers instead of trying to suppress them as is the common custom of Modern Medicine.

Cough—a Symptom

The ordinary cough is an indication of a congestion in the bronchial system—it shows the presence there of some waste matter which should be eliminated. The cough is nature's way of letting us know that something must be done at once to free the breathing apparatus of unwelcome guests. To suppress that cough, without removing the cause, is dangerous procedure. To suppress it prevents the elimination of that waste material which, while temporarily dormant, is sure to make itself known at some future time, probably under conditions that will be far more unpleasant, and much more difficult to eliminate.

But Modern Medicine cannot view ailments as we view them. The microscope, the X-ray and the stethoscope are turned on the symptoms and the common practice is for the medical man to eliminate, by suppression, those symptoms and ignore the cause which may be far, far away from the spot where the symptom has made itself felt. Take for example, ordinary whooping cough which is an abnormal condition of the bronchial tubes. The medical man starts his medications at the mouth and throat. Just contrary to that, the natural healing practitioner starts with poultices at the soles of the feet and through the use of herbs—ordinary garlic or red onions—the whooping cough is cured. The same poultices on the throat and chest would accomplish little or nothing.

Too Many "Gadgets"

And so it goes through the entire bag of tricks of Modern Medicine. Simplicity of treatment with harmless herbs have been cast into the garbage can. The modern medic demands enough "scientific" gadgets in his office to equip a laboratory and before he gets through the victim is given a short-cut remedy—either inoculation, vaccination or some type of filthy serum taken from a suffering, diseased animal. If the problem proves to be too great for such a type of medication, the victim is hurried to the operating table and the poor, abused organ is removed.

Curious, isn't it, how an intelligent people will permit young striplings, possessed of only a college education and a

STRAIN AND STRESS OF LIFE

Recent investigations conducted by certain American statisticians have proved that a major percentage of the high mortality prevalent in the world today is caused by heart and blood-vessel diseases. This phenomenon is one of the major problems for the physicians. Many experiments were initiated to find out an effective medicine to combat this menace. Though none has been concluded successfully, the one conducted by Dr. Hans Selye, Director of the Institute of Experimental Medicine and Surgery at the University of Montreal, is particularly notable in its having opened up new avenues for further researches.

According to Dr. Selye, the causes of heart and blood-vessel diseases are the stress and strain of life—mental worries, fear, fatigue, hates, jealousy and other intense and persistent emotions. There is however general agreement on the point that anxiety and fear are capable of upsetting one's organism, sometimes making even digestion of food impossible. But how do anxiety or excitement bring about heart-

medical license, to defile their precious bloodstreams with such laboratory junk or will calmly mount an operating table to have some of their essential organs removed just because the badly baffled medical man cannot cure these ailing organs with the witch-brewed potions of the "scientific laboratories."

No, your hope for health does not lie along the road which scientific research is following

trouble, hardening of arteries, high blood pressure, kidney diseases and various forms of diseases?

Controlling Glands

Emotions and other mental reactions act upon the various controlling glands in the body; the most important of these glands being the pituitary, controlling growth, the thyroid controlling metabolism or the process of transforming food into energy, the sex glands, the adrenals, etc. Different emotions have different effects on these glands. Consequently the production of hormone is either tampered with or facilitated. Normal conditions in these glands are essential for the upkeep of health and therefore too little or excessive production of hormone will have marked effects on the body.

Adaptation

"Diseases of adaptation," as Dr. Selye calls them, are some of the diseases traceable to the excessive hormone production. The human body's ability to defend itself against injury is limited. Therefore we find

to-day. It is to be found in the simple, home remedies which permitted human beings to remain well down through the centuries—long, long before a surgeon was permitted to sink a knife into the human body and eons prior to the time when "coal-tar" drugs and filthy serums entered the ken of the practitioner.

N. P. H.

when we are sick; the conclusion is that the body is increasing its efforts to resist the invading microbes. That temperature rises as the body puts in more and more energy (in the form of heat) to check the increasing strength of microbes.

Dr. Selye has divided the process of adaptation by the human body into three stages. The first one is the alarm reaction (due to shock). In the second stage the body harnesses all its resources and fights the invader until the third stage when it exhausts. During this final stage the body becomes fertile for "diseases of adaptation" and generally death ensues. Most common of these diseases are hypertension or high blood pressure which may lead to coronary thrombosis, kidney diseases, brain hemorrhages, stomach ulcers and painful muscle and joint diseases usually called rheumatism.

When men or animals are enlarged or frightened, the adrenals which lie just above the kidneys are disturbed and excessive amounts of the secretion are poured out. Within limits this excessive secretion is harmless, but when very great, the adrenals get tired out. Supply of hormone to the blood is affected and as a result the blood-vessels harden up, the heart gets injured, the kidneys are damaged and symptoms of rheumatism appear. Ulcer is also one of the diseases caused by alarm and fear. When England was incessantly bombed during the war and everyone was threatened, more cases of stomach ulcers were said to

By J. C.

We have been constantly pointing out that work is a medium of education. It is through work that man expresses himself and learns more about the environment and the science of what he is doing. When properly directed work should be the main channel through which a human being develops to his full stature. It is from this principle that the Talimi Sangh is developing its technique of education through a craft.

It follows from this that if work is not given in a fully balanced form, the development of the worker also will become eccentric or lop-sided. Evidence of this can be looked for in countries where large-scale industries have replaced handicrafts. The best illustration of such a state of affairs is to be found in the United States of America. In a volume of *Five-*

have been reported than ever before. Evidently the high percentage of ulcer cases were caused by fright and anxiety.

Reduction of proteins and salt in the diet, Dr. Selye says, is the only way to control the consequences of strain and stress of life. If men and women over 40 years affect a thorough control over their diet many of the possible high blood pressure, strokes, rheumatic fever, and even allergies will be less problematic.

Minute B. Carnegie the following observation appears.

"There are more patients suffering from mental diseases in the hospitals of America than from all other diseases combined. One student out of every 16 at school there today will spend part of his life in an insane asylum. If you are 15 years of age, the chances are in out of 20 that you will be confined in an institution for the mentally ill for 7 years of your life. During the last decade, mental diseases have almost doubled. If this appalling rate of increase continues for another century, half the entire population will be in the insane asylums and the other half will be outside trying to support them by taxes."

The truth of the above statement has been constantly vouched for by references to the state of affairs in the Health magazines, etc. The only trouble is that the writers rarely seek for the causes.

We hope, therefore, that when India is to be reconstructed, our planners will keep in mind the needs of the human being—body, mind and spirit—apart from the material needs of the animal man. Unless our plan is comprehensive of these various aspects of human development, our planning will be not only futile but derogatory to the progress of mankind.



But Modern Medicine cannot view ailments as we view them. The microscope, the X-ray and the stethoscope are turned on the symptoms and the common practice is for the doctor into the body makes you feel you're worth a million. It wears off, of course, but it has had its good effect toning you up, giving you another spell of natural energy to be stored until you need to draw upon it!

That healthy bout of laughter stretches and massages the muscles, contracts the diaphragm—which is the feeling you get when your "sides split"—replenishes the action of the heart and lungs, and through the solar plexus, changes life, from being something slightly grim, into that on-top-of-the world feeling.

Aching Heels

There are different causes for this condition, the most common being bruising. If the feet could be rested and elevated for three or four days and bathed twice a day with warm water containing a little bicarbonate of soda and once a day with cold salt water, one should get much relief, and very likely correction of the trouble. Alternate hot and cold foot baths, with good friction during the cold baths, will help in case of chilblain. Sometimes raising the heel of the shoe from a quarter to a half inch will benefit. Wearing a sponge rubber heel inside the shoe will also help.

P. C.

STRAIN AND STRESS OF LIFE

Recent balanced diet to the situation. We should like to know how many thousands of acres are under cultivation to supply the needs of foreign tobacco companies. Is Government willing to ban such criminal misapplication of good social assets for mercenary purposes? Again, thousands of acres of first-class fertile lands are being used for growing the needed raw material for sugar mills while crores of palm trees in waste lands, which can supply the needed sugar and *gur*, are allowed to remain unexploited. Is it not time that reason guided us in these matters, to put good land to such as to supply the much-needed cereals? Has the Government the courage to tackle the vested interests involved, so as to bring relief to the masses? Similarly, crops raised raw material for export must be surveyed to see what lands could be made available to supply the deficiency in the acreage of food crops to make our harvests adequate for our need. The first lien on our lands must be our primary needs and no land-holder should be allowed to raise crops to satisfy his financial greed, while the country is facing the danger of death from famine and starvation. What is needed is not a slogan but drastic action.

IS IT ASCETICISM?

(Continued from page 182)

with the scarcity of soap has made sending of clothes to be washed by laundries a luxury, open to but a few. Existing laundries

and the situation of the night. This situation leads those who want to be reasonably clean to wash their own clothes. Such are no *ashramites* devoted to philosophy of self-sufficiency!

The shortage in food has led to heroic efforts to supplement the available supplies. In our own land, "heroic efforts" seem to dry up with the advertisements of the "grow more food campaign". But in Britain one sees every back yard, which not so long ago was littered with rubbish, turned into vegetable patches growing potatoes, cabbages, cauliflower, lettuce etc. The householder returns from work and rolling up his sleeve attends to his vegetable garden. Is this return to working on the land "putting the clock back"?

With all this the middle and working classes look well-fed and better clothed than they were ever before. Compared with their condition about three to four decades ago, they are definitely better off. Wars have certainly conduced towards a better distribution of wealth.

The Government subsidizes certain food articles needed by the general population to the extent of about fifty per cent and in some cases even higher. This programme has taken the business out of the hands of the blackmarketeer. Can our Government take a leaf out of this? Though the food is rationed, every one is ensured a balanced diet. *May it not be that the rationing has, by controlling overeating and bad dieting, brought about the better health conditions of the people?*

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Is it Asceticism
Constipation
Don't
Noise Stimulates Sex
Nature Cure
Strain and Stress of Life
Large-Scale Industries and
Human Developments

RICKET
Rupture
Hearty Laughter & what it does
Natural Energy
Aching Heels
Grow More Food



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

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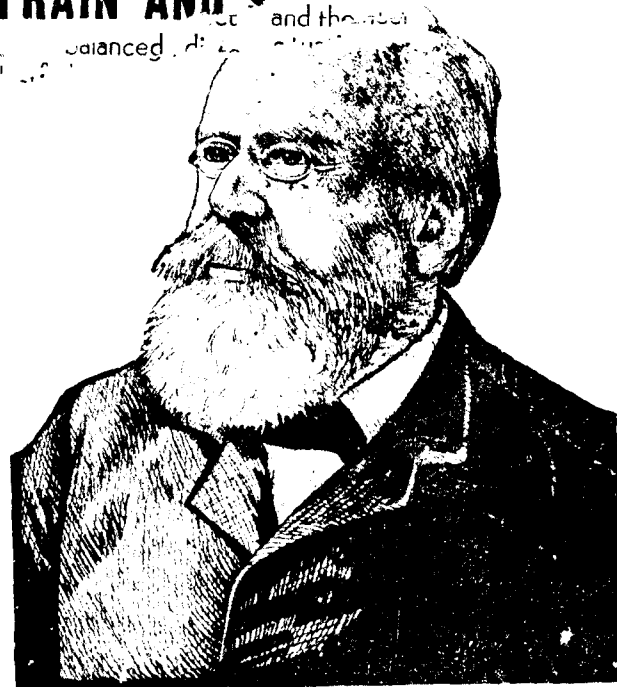
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