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The Life Natural

VOL XIV

FEBRUARY 1957

NO. 6

TRIAL AND ERROR OR INTUITION?

How are the truths of Natural Hygiene to be discovered? How were discoveries made before by those who preceded us? How are we to discover what is yet to be discovered?

In a booklet received from the Kingston Clinic (Edinburgh, Scotland), consisting of articles contributed to the *Sunday Mail*, during 1955, by a journalist, Walter Lang, we find the following:

"How to stop doing all the wrong things? What ARE the wrong things? The fact is that we don't know, and at our stage of degenerate instinct we have no way of finding out. The Naturopaths say that they have been finding out, for a good many generations now, by a process of *trial and error*, just what are the right things, the natural things for a man with his feet in the soil of temperate latitudes. They have, as it were, a menu for the superman. They admit frankly that this is based on trial and error. 'But,' they say, 'the proof lies in the effect. It WORKS'."

Trial and error is the method pursued in *all* the sciences and arts. It is so in medical practice and also in medical research. And this has gone on for thousands of years. And even today it is admitted that allopathic medicine is an empirical system, and the dictionaries tell us that an empiric is a quack, one that proceeds blindly, without knowing the why or the wherefore of his actions. And Dr. Majendie of Paris (quoted in Practical Nature-Cure) frankly admitted that that was

the state of medicine in his day. Indeed he himself preferred to leave his patients to Nature, only pretending to give them medicine, and he said that they got well. And medicine is in the same state now too; it has not changed in this respect.

The Natural Way has been making astonishingly rapid progress since its revival in the last century. And this certainly could not have been by trial and error. Indeed though there was trial, it was mostly trial and success, not trial and error. There was something behind their trials, that ensured that they would not be errors.

Louis Kuhne discovered the Unity of all disease, not by trial and error, but by something else, of which he was not aware. Dr. Dewey discovered the fasting cure for patients in acute disease, not by trial and error, but by that same something. When he applied the same method to chronic disease, there he proceeded by trial and error, and the result was that he set up a mistaken procedure, which was strongly criticised by Dr. Lindlahr and severely condemned by Prof. Arnold Ehret, as explained on a previous occasion.

When Dewey discovered the No-Breakfast Plan, he did so, not by trial and error, but impelled by that same mysterious power.

We ourselves were led to the discovery of our own principles,—namely Non-Violence, and its corollaries, Vital Economy and the distinction between primary and secondary foods—not by trial and error, but by that same power. This power is not unknown to the cultured ones of the present generation. It is known to them as INTUITION.

In *Practical Nature-Cure* this Power is dealt with in the chapter on *The Light Within*, which is the Supreme Spirit, the Impersonal Being, the *Para Brahman* of the Upanishads, the Oversoul, which was the subject

of an essay by Emerson. That this same Impersonal Being is available to devotees as their Personal God is the unique feature of Hinduism. The Impersonal includes the Personal. So to believe in the reality of God, as Personal or Impersonal, is therefore a necessity for the further progress of our Divine Science. For only by an approach towards Egolessness is it possible for us to receive intuitions or inspirations from this Inner Source of Wisdom.

These are our beliefs, to which we shall adhere to the end. But let it be understood that we do not wish to *impose* these beliefs upon our followers. Every one is free to accept or reject these our beliefs. We understand that this Message of Health can be accepted by any one who likes to do so, even though he does not believe in God of any kind.

Whoever comes to the Natural Way must, in the nature of things,—if he is intelligent,—have a minimum of belief, which is that there is a mysterious Power inside the living body, which, if not hindered, and more particularly if helped according to Natural Law, can bring about a restoration of Health; and this it can do even to the incurably sick, because their sickness is incurable only by 'medicine,' but is curable by submitting the case to this mysterious Power. We call this mysterious, because science is unable to see that this power exists, and even goes so far as to declare that it does not exist.

Those whose ego is not unduly rampant, and whose culture is both wide and deep, will be able to recognise the truth of what has been here set forth.

In this context there is the testimony of the great musicians of the west, namely Brahms, Beethoven, Bach, and a few others, whose musical compositions are immortal, because they were the products of a state of inspiration, which is only a profounder form of

intuition. These practised intense devotion to God, and because of it the Divine Source of all good was responsive and accessible to them. Their testimony on this point is set forth in detail by one Abell, in a book, '*Talks with Great Composers*,' which was reviewed in '*Self-Realisation*,' an American magazine devoted to the philosophy and practice of *Yoga*. The immortal compositions of the great devotees, who were also great musicians, namely Tyagaraja, Purandara Dasa, Tukaram Swami and others, confirm the same theme. These compositions are still held in great esteem, as dynamic expressions of devotion and the Life Divine. No mere musician has ever succeeded in producing anything of more than ephemeral value.

PHILOSOPHY MUST NOT STAGNATE

Philosophy has no existence of its own, outside the mind of the Philosopher, and hence the truth there is in the philosopher is the measure of the Truth in his philosophy, so we learn from the Great Sage, Bhagavan Sri Ramana Maharshi. Hence appeals to 'Philosophy' as if it were something objective, are not rational. For this reason, 'Authority' may be an enemy to progress, and so the seeker of Truth must be on his guard against such authority. Questions of procedure must be decided not by authority, but in the light of facts, experimental or observational. Remember, there is no more truth in any philosophy, than there is in the philosopher. Our own philosophy may be wrong, or at least oversimplified, and we must be willing to revise it in the light of new facts. Progress comes, not by stagnation, but by keeping an open mind. Other people's philosophy cannot be on a higher footing.

HEART DISEASES - I

S. Swaminathan, New Delhi.

I

The calorie consciousness and the almost superstitious belief in the 'bottle-of-medicine' (or, its modern counterpart, the needle) are the primary causes for the increasing incidence of chronic and degeneracy diseases. The intensely unhygienic character of both these fads will be unfolded in the course of this article. All that looks clean and taken in clean containers cannot be regarded as hygienic. There are plenty of de-vitaminised and de-mineralised 'foods' in beautifully-packed tins and bottles, advertised as 'untouched by hand', which are really unhygienic. (The writer often used to wonder whether these are the real 'untouchables'.) These manufactured foods can give us only an 'artificial health' (as Dr. Alexis Carrell termed it), which is quite different from *natural health*, that is the reward of rational living in accordance with the Laws of Nature. Addiction to stimulants and sedatives is also an unhygienic habit, because of their harmful effect on the digestive and nervous systems. Eating beyond the assimilative capacity, or when there is no biological need therefor, or eating the wrong foods (here it is that the 'calorie-consciousness' plays its part) and the super-toxic effect of medication—all these produce unhygienic results. Hygiene means something more than cleanliness. Hygiene is the Science which treats of the preservation and restoration of health. Any system that adopts methods which foul the blood-stream and deaden the nerves cannot at all claim to be hygienic or scientific, however much it may adopt a 'technical' terminology.

THE BETTER CANDIDATE FOR HEART DISEASES

It is the increase in such unhygienic habits (many of which unfortunately pass under the cloak of fashion

and civilisation) that is responsible for all types of of cardiac (heart) ailments. The so-called 'heart diseases' are not an affliction of the undernourished and the poor, nor does it normally affect the unsophisticated villager, who toils all day long. The excessive eater, whether obese or not, is a 'better' candidate for coronary thrombosis (and other heart ailments) than his moderate counterpart. The person who is addicted to stimulants and sedatives is a better 'candidate' than the one who abhors their use. The smoker too runs the same risk.

A PLEA FOR DIET REFORM

Dr. Ancel Keys (of the Minnesota University's Laboratory of Physical Hygiene), who has made extensive studies on the incidence of coronary disease in peoples inhabiting the different countries of the world, pleads for a radical diet reform in the following words:

"In any event, it seems to me inescapable that the recent increase in coronary disease in many countries is the result, in great part, of too luxurious a diet with too high a proportion of fat-rich meats and animal products, fried foods and fat-laden gravies, dressings and desserts. Of course, there is still much to be learned about the role of fats in coronary disease. For instance, all fats may not be equally harmful. This question has not yet been thoroughly studied. But I think it is clear that we must overhaul our diet if we would reduce the immense toll of coronary disease."

II

No one would like himself to become a better candidate for coronary disease, or for any heart ailment. What causes the heart ailments, what should be done to prevent and cure them, what are their predisposing factors and symptoms, and such other facts will be given during the course of the present article.

THE BASIC TRUTH

The health of the part depends upon the health of the whole. A diseased organ in a healthy organism is an impossibility. To look upon disease itself as reality is a great mistake, and to fight it with the so-called 'modern clinical methods' is the greatest error that can be committed. As has often been repeated in the pages of this journal, disease is in reality a diminution of health and cure lies in the restoration of health.

THE HEART IS WEAKENED THUS

The reliance upon the orthodox methods of diagnosis (through symptoms) sets up unfounded fears. The symptoms themselves are often unreliable; they may change from day to day, or even within a day itself. It is often thought that palpitations, a feeling of pressure in the chest region, or shortness of breath are symptoms of a diseased heart. Anyone that has one or more of these symptoms even occasionally, feels—or is made to feel—that he is having some cardiac malady. The resultant worry sets about a vicious cycle of events that end in weakening the heart. It is the "anxiety neurosis" that produces the weak heart in such cases.

A feeling of pressure in the chest region may be due to indigestion, nerve-irritations caused by addiction to drugs, stimulants and sedatives, or even to worry and overstrain. The shortness of breath may be similarly due to some minor defects in the bronchial tubes or lungs, or to persistent overeating. If such symptoms are to be mistaken as indicating some kind of a cardiac malady or the other, and if drug treatment is resorted to therefor, the heart will really be weakened in due course.

III

STRUCTURE AND FUNCTIONS OF THE HEART

The heart, which is one of the most vital organs in the human body, is a wonderfully constructed, powerful

pump. It is an ovoid muscular organ, located within the chest. Structurally, it is a double pump, each half consisting of a collecting vessel (auricle) and an ejecting one (ventricle). Valves connecting the auricles and ventricles, and the ventricles and the great blood vessels, ensure a one-way flow. The right auricle receives the blood from the venae cavae, and expels its contents into the right ventricle, whence it is discharged into the pulmonary artery. The vena cava is the large vein through which the impure blood returns, after completing the systemic circuit, to the heart. There are two of them, connected directly with the right auricle, the one coming from the upper organs is called the superior vena cava, and the other coming from the lower organs is called the inferior vena cava. The blood discharged into the pulmonary artery flows through the pulmonary capillary network, where it is oxygenated and vitalised. The oxygen-laden blood resumes its journey through the pulmonary veins and flows into the left auricle; the blood is then discharged into the left ventricle, whence it is pumped forcefully into the aorta, the large artery, for the systemic circuit. The blood takes oxygen (and nutrition from the gastro-intestinal tract) to all the cells and tissues in the body; it takes away waste products (from the cells and tissues) which are eliminated through the kidneys and other eliminatory channels; it circulates the internal secretions and provides for the regulation of body temperature.

The normal heart beats about 72 times a minute, or more than 1,00,000 times a day. It pumps many gallons of blood into the circulatory system. It is a strong muscle that is controlled by both the central nervous system and the autonomic nervous system. In between the beats, the heart takes a brief rest. Emotions, by their effect on the central nervous system and on the endocrinal glands, affect the working of the

heart. If such emotional stresses happen to be a constant feature of one's life, the heart-health will be considerably affected, and then its functioning will become abnormal.

DEPRESSING EMOTIONS AFFECT THUS

For instance, worry or fear—or, for the matter of that, any depressing emotion—can bring about digestive disturbances, with lack of proper assimilation. The digestive disturbances, like distention of the stomach, flatulence and fermentation, would disturb the functioning of the heart. Lack of proper assimilation would cause incorrect nutrition. The emotion would further restrict the blood supply; and the heart will be called upon to take an extra load of work, causing it considerable additional strain.

CAUSES OF CARDIAC MALADIES

Enervation and incorrect nutrition are the two fundamental causes of any kind of diminution of health. Enervation is the result of the violation of the principles of Vital Economy. Incorrect nutrition is a term which includes the dual mistake in nutrition, viz. (i) wrong choice of food, and (ii) wrong modes of eating. Heart ailments are also the result of the violation of the twin principles of healthy living, positive diet and vital economy. In other words, all cardiac maladies arise from a general toxæmia, which is itself the result of these and other wrong habits of living.

IV

The medical nomenclature of different symptoms affecting the heart naturally varies. Many of these names instil fear in most of the people, mainly because of the supposed incurability and fatal nature of the disease. An attempt is made below to explain each condition, indicating also the Natural Hygienic methods to restore health in such a condition. The methods outlined are of a general nature, and in applying them

to a patient, due regard should be had to the patient's general level of health, i. e. the methods should be applied non-violently.

ANGINA PECTORIS

When the walls of the coronary arteries (the arteries supplying blood to the tissues of the heart) thicken due to the inner lining of the arterial walls being deposited with fat, the arteries get clogged. The heart is then more or less deprived of the blood which nourishes it and the result is a pain—mild or wild—which is known as angina pectoris. In certain cases, there is also a slight inflammation of the heart muscle in this condition.

This condition is accompanied by a general arteriosclerosis (hardening of the arteries) in all cases. The treatment in such a condition would be to "de-silt" the arteries, so that they may once again regain their tone, their elasticity.

When the pain is mild or severe, alternate hot and cold fomentations over the region of the chest and abdomen repeated twice or thrice a day would be very helpful. All that would be needed for this simple operation is: a pot of hot water, (as hot as the patient could possibly bear), a pot of cold water (as cold as bearable) and two small folded towels, preferably of the coarse variety. The towels are folded in such a way that they would be just enough for application over the area. One towel is reserved for the hot application and the other for the cold one. The first towel is dipped in hot water, slightly wrung out and applied over the region of the chest and abdomen for about a minute; the cold application is followed immediately thereafter, for about twenty seconds. The hot and cold applications are alternately done for 15 or 20 times, as the need may be, and a cooling or stimulating wet pack is given at the end. Hot foot baths, once or twice a day (lasting for about 10 to 15 minutes each time) may also be given

with great advantage. A non-violent enema daily would be very useful. [No anti-coagulant drugs (which prevent the blood from clotting), nor the so-called 'vaso-dilators' (the term means 'expanders of blood vessels') should be used.]

During this period, a complete fast should be observed, in addition to the above treatment. Fasting during such periods (when acute pain is felt) is very easy, as there will be no inclination whatever to take any kind of food. The treatment outlined, with complete rest, would give considerable relief, within two or three days.

"DE-SILT" THE ARTERIES

When the acute pain ceases to be felt, it should not be supposed that normalcy has been restored. It is now that the real "de-silting" process has to begin. The system has to be cleansed by hygienic living. The artery deposits, which are composed mainly of some fat-like substance termed cholesterol, are due to a diet rich in fat, protein and starch. The term 'rich' used here has to be understood in the proper sense. Anything beyond the basic *need* of the organism, anything which is beyond the normal assimilative capacity of the person concerned is a 'rich' diet.

Positive diet, with occasional approaches to fasting, the sun bath, the spinal bath, rhythmic breathing, the hot-water foot baths and the non-violent enema—these would be chief features of a daily programme to be followed for a period of four to six weeks, or more. Stimulants and sedatives will have to be completely given up. This programme would restore the tone of the digestive system, the heart and the lungs and the "de-silted" arteries would once again proudly discharge the vital duty that Nature has cast upon them.

The arteriosclerosis* and angina pectoris would have become a thing of the past and would not recur, if the hygienic sins, which previously caused them, are not repeated
(To be continued)

*High blood pressure is a condition which often accompanies, or is the result of arterio-sclerosis (hardening of the arteries). What causes high blood pressure and how the condition could be radically cured forms the subject of an article in *The Life Natural*, Vol. XIII, No. 7.

The dilatation, distention or distortion of the veins (known as varicose veins), caused by circumstances similar to arterio-sclerosis, forms the subject of an article in *The Life Natural*, Vol. XIII, No. 9 (pages 263-270.)

NATURAL CURE OF EYE DEFECTS

REVISED FIFTH EDITION (1956)

Printed on fine art paper in clear types
and tastefully got up.

"With the growing realisation that glasses are not a cure for defective eye-sight, greater interest has come to be evinced in the natural ways of restoring correct vision.....The booklet under review, as the title makes it clear, aims at making out a strong case for allowing Nature to have its way in putting an end to eye-defects.....Sri Sarma prescribes diet and exercises for treating the body as an organic whole. Instances of 'miraculous' cure of short sight by natural methods have also been given."

Bharat Jyoti, Bombay

Homeopathy And Nature Cure

M. M. Bhamgara F. I. I. N. T., M. S. S. Ch (Eng.)

Dr. Samuel Hahnemann (1775—1843) was indeed a rare genius. Though belonging to the then most prevalent school of medicine which today we know as allopathy. Hahnemann's discerning mind saw the futility of heroic doses of drugs then freely prescribed in the world of medicine. It was after years of observation that he first propounded: "There are no diseases as such; only sick people." This was a highly revolutionary statement to make in the eighteenth century when established dogmas died hard. Not mere ridicule, but fierce opposition awaited the person who uttered anything against the accepted beliefs.

Though fully aware that large doses of drugs were not health-restoring, "it did not occur to Hahnemann that it is possible to restore health by purely drugless ways. It seems that he might have seen that Nature cures disease. But if he did so, he stultified himself by gratuitously assuming that 'Nature is a poor healer' "*.

Hahnemann did not have as clear an idea of vital power being the curative power as an average naturopath has, as evident in his proposition, "Disease itself is unknowable as it is an invisible morbid force which attacks the vital force in man, and in upsetting as it were the equilibrium of the vital force, man becomes sick." It is clear from his words how close he came to value the vital power, and yet how far he was from its proper understanding. To him disease was unknowable; to him it was an invisible force which attacked the vital power. And this belief is not far removed from the allopathic one, where germs are considered the chief factors in pathological etiology.

* Quoted from : *Practical Nature-Cure* by K. L. Sarma.

As the *vis medicatrix naturae* was not understood by him, he had to prescribe "from the homeopathic materia medica a drug which was known to produce artificially similar symptoms to those complained of by the patient." Explaining this further, Hahnemann said, "The most similar drug or medicine is then prescribed in what is known as a homeopathic potency, that is, in a dynamic power stronger than the invisible morbid force which has made the patient sick; this dynamic power then neutralises the effects of the morbid force and the patient regains his health."

It is remarkable how the founder of homeopathy did not stress any connection between the mode of living of the patient and his disease, though he did see such a connection. He did not properly emphasise any alteration in diet, and up to this day his followers do not give any importance to the diet of the patient except to prohibit a few condiments and fried foods, as also tea and coffee. The only other pernicious habit they want their patients to eschew is tobacco in any form. As sole reliance is placed on this or that drug, the correct ways of eating, walking, breathing, posture-maintaining, etc., fall out of their sphere of recommendations. In fairness to a few homeopaths it should be said that in homeopathic literature we do find at places some emphasis on the reformation of living and eating habits of the sufferer—as in J. Ellis Barker's books—but that is exceptional. Even Hahnemann had pointed out the importance of proper food habits in very clear terms. He had said, "If health can be improved by a change in eating and living habits of the patient, it should be seen how much benefit can accrue to the patient by such change alone. Only in case of failure to effect some improvement by such reform, should the proper drug be administered." In spite of this postulation, Hahnemann himself never waited long enough to see the benefits of proper diet alone before giving some drug. Today we

find hardly any homeopath who claims to remedy any disease condition by a reform in patient's eating and living habits.

In fairness to homeopathy it should be admitted that an average homeopath tries to elicit "fullest information from the patient as to all his symptoms, from the mind inmost to the skin outmost." An average allopath generally does not pay as much heed to his patients.

What place homeopathy can have in Nature Cure is a question that we meet with frequently. The true answer can only be one; let us find it out.

Homeopaths believe in, and use, drugs. We do not put any faith in drugs, and, whatever their dose, we stick to the Law of Druglessness. Most of the drugs used in allopathy and homeopathy are virulent poisons. A drug remains foreign matter to the body, no matter if it is given in infinitesimal quantity. Homeopaths boast that they can use the most deadly poisons in disease without fear of producing anything but good effects.

Homeopaths do not seem opposed to the idea of vaccination. In fact, some modern homeopaths pride themselves as being ahead of the allopathic practice of vaccination by several decades. The achievements of a Dr. Weber, a follower of Hahnemann, has been recorded with pride, for, in 1831 he was using a preparation of anthrax to cure anthrax in sheep. To talk of combating disease is as common in homeopathic practice as that of waging war against microbes is in allopathic parlance; also the belief in products of a disease to fight off that disease is not uncommon in homeopathic circles.

Those who believe that homeopathy employs smallest doses only will be surprised to know that, *per se*, homeopathy does not concern itself with smallness

of doses, and that large doses also can be homeopathic. In fact, if a layman were to think that even if a homeopathic dose may not do any good, it will not do any harm either, he will be sorely mistaken. Homeopathic drugs can react violently; I say this from my own observations.

The belief in encumbrances of foreign matter in the body is not held by homeopaths as by naturopaths. Only the allopathic view of foreign matter was held up by Hahnemann - the view that the calculi and stones or similar demonstrable bodies alone were foreign bodies. Moreover Hahnemann declared that surgery should be resorted to for such bodies.

Homeopathy does not believe in unity of disease; it has not given any injunctions regarding the laws of health. It does not recognise that the laws that go to maintain health also go to effect a cure. In fact, homeopaths generally blunder in looking at the negative aspect of health which is disease, rather than positive health. Thus, they disregard the vital power of the patient. Vital Economy is nowhere explained in homeopathic literature.

Few homeopaths know anything of hydrotherapy, heliotherapy, fasting and positive foods.

This, in brief, is the view of what homeopathy is, and is not. It should be clear now that homopathy has few points in common with naturopathy. And if a naturopath would follow to the letter the Law of Druglessness, he cannot make use of homeopathic medicine.

EDITOR'S NOTE:

It has been reliably reported that for external use, homopaths employ allopathic drugs freely, without any limitation of dosage. They have not found any strictly harmless substances, such as wet earth, or poultices of potatoe or carrot, for external use.

BOYCOTT COFFEE

L. Ganesa Sarma, New Delhi

"Of all things, I never thought that this coffee would be so bad as to make me actually 'mad' - I mean a lunatic. How I used to enjoy the drink! I used to say that faddists who avoid coffee deny themselves the pleasure of a nice 'energising' drink. Why, I even used to mock at them like that. But a philosopher friend of mine used to warn me that pleasures are only seemingly real and temporary and that a heavy cost will have to be paid for it, sooner or later, which will of course be a real loss, very difficult to make good. Such teachings are understood not until the cost is paid - in the manner the philosopher friend used to explain.

"I consumed strong cups of the drink, numbering never less than half a dozen a day. There were occasions when it used to exceed the dozen limit. And I used to enjoy the drink. I must confess that later I could do no work, especially brain work without a cup of coffee before me. I could now recollect how it worked on me. I had developed constipation which I did not mind, for a hot cup of the drink in the morning generally used to help me to ease myself. But I cannot say it was a satisfactory motion. I developed a hot temper, getting irritated for almost trifling things. Occasional headaches used to be relieved by a dose of the same drink. I could not then imagine that the drink was bad when it was relieving me of my malady. Coffee got upon my nerves so far that I used to quarrel with my husband for nothing, making him miserable, and myself start weeping till I got tired and went to sleep. In short, I was not my original self. I was mad. I was partly conscious that I was possessed - if not by a spirit, by this coffee (it is also a mild intoxicant). I was able to make out that I have been enslaved by this coffee. I wanted to be myself again.

"I stopped taking coffee—not with a spirit of sacrifice, but with a will of vengeance. I was able to see that the grip of that external control was loosened gradually. Avoiding that particular meal of the day, when I had headache, helped me to relieve myself of the temporary malady which I now understand was a retrogression of the disease-process. In the place of coffee, I had a fruit, any one kind at a time. In the course of a little more than a month I was alright."

Now let us analyse the case: That lady committed mistakes, viz., (1) She took to coffee which is not a health promoting drink; (2) she took it with a strong decoction and too many times in a day; (3) she ignored Nature's warnings and persisted in taking stronger doses of the drink; and she suffered as a result of the cumulative effect of her mistakes. She was fortunate to have had a sub-conscious understanding of her own lunatic state of mind due to a wrecked nervous system. She gathered strength to overcome the situation and was successful in returning to almost her original level of health. She is also conscious that the progress of improvement of her health is still being maintained.

The claim that coffee or tea taken on a few occasions in the day will cause no harm at all is not correct. They make the claim that coffee or tea energises the drinker and gives him a new vigour to face any work, or, they go on to say, it feels pleasant after a dose of the drink. Now we must remember the teaching of that philosopher—that pleasure costs something; it has to be paid for. This has been proved beyond doubt by the instance of that lady narrated above. If the drink habit gives a plus value to pleasure in doing one's work, there must be no minus effect when it is not taken. Some faddists, just to mask their weakness for the drink, argue that it is not that it has any minus value, but even the normal level of feeling looks minus compared to the plus level after the drink.

We need not worry about false contentions. There are plain confessions that when one does not take coffee or tea at the usual hour there will be an upset in one's health. Giddiness, headache, are both symptoms felt normally. People who commit mistakes, say in eating and working, also,—to be precise, people who commit physiological sins,—suffer from blood pressure, palpitation, short breath, gasping, etc., etc.

Coffee contains a number of poisons of which tannic acid is one, and it tans the inner layers of the digestive organs and they are disabled in doing their work. The result of digestion is not going to commend the pains taken in selecting only the good articles of diet chosen in consideration of their health and nutritional values. The movement of the food through the alimentary canal is maintained more by the mere downward pressure of the food loaded above than by its innate capacity of peristalsis. That constant movement of the intestines is necessary for mixing the digestive juices and for the propulsion of the matter. The stimulus for this movement is provided by the very presence of the food. But a tanned intestine has no such stimulus. Obviously the normal movement of about an inch a minute is very much retarded, the movement, as already said, now being maintained by the mere pressure of the food load. The money spent on the purchase of the food goes to waste, as little of it is being assimilated. The matter rots inside and foul gases are produced which contaminate the blood-stream and causes headache or giddiness. The pressure of gases on the diaphragm, mistaken for blood-pressure in the beginning, later confirms it and a weaker heart is the result, providing a chance for the doctor to interfere.

If you have become an addict, it is good you leave that habit at any cost. Pray, do not give this habit to your children. It affects their growth. Impaired

digestion will soon add two artificial eyes—the spectacles—over their nose, to begin with. Dyspepsia will follow. The bones of children who take coffee cannot be strong because of many reasons, one of which is that it is taken with enormous quantities of white ‘refined’ sugar.

If you are earnest about leaving off the drink habit whether it be coffee or tea—you will fail if you hope to do it by stages. It is never done gradually. It was nearly two decades back that a boy, a distant relative of ours, wanted to learn Photography from me. As usual with me, I insisted that he will have to stop his coffee-habit. He had to choose the more necessary one of the two—to keep on drinking coffee for no benefit, or to learn a paying trade. Naturally, he chose the latter. He was afraid he may get headache. I told him that he may even get fever, which will help him to forget that devilish drink. I cannot say he agreed willingly; he had to. But he had the hope that I will treat him when he was suffering from any trouble. He did get headache which was followed by a high fever. He was lying half unconscious. The usual treatment of fasting (लेंग्रनं परमौषधम्), drinking dilute lemon juice, spinal baths, etc were given. He was perfectly alright on the fourth day. He began to hate coffee after that.

By the bye, I may add here that to leave off the habit of being addicted to smoking or drinking alcoholics, the only way is to undertake a fast for about a week, or two at the most. If the strength of mind to undertake a fast is lacking then leave it to Nature. Only banish the vice (the habit you want to shun) and otherwise do nothing else. If spontaneously a crisis comes on, as it generally does, well and good. It is easy to treat an acute crisis. Do not feed the unwanted guest and the crisis will soon go off. And with it the temptation for the vicious stuff.

Miraculous cure of Sarcoma of The Thigh Bone

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

In the thirties of this century, an old student of mine was admitted into the Madras General Hospital for treatment for an overgrowth of the right thigh bone, diagnosed by doctors as ‘Sarcoma.’ After a course of treatment for some months, the doctors opined that unless the thigh was cut off just above the affected part, there would be immediate danger of the left thigh bone being similarly affected.

Even before the patient sought allopathic treatment, my advice to him was to seek colour and water treatment with non-stimulating diet. But it was thought allopathy would effect a speedy cure. Hence, only when the leg from the affected part downwards was proposed to be removed, did the patient run to me crying that he would prefer death to living with one leg and that he would take to ‘Nature-Cure’.

In consultation with an experienced Naturopath, I gave the patient Dr. Babbit’s ‘Thermolume’ treatment, exposing the affected part to violet rays, the upper portion of the body to blue rays and the lowest part to yellow or green rays of the sun passing through colored glasses fixed to the ‘Thermolume’. Violet water (water kept in a glass bottle wrapped with violet cellophane paper and exposed to mid-day sun for 4 or 5 hours) was also given in two ounce doses every two hours. Besides the patient had to take 4 to 5 cooling baths. Sitz baths in the mornings and evenings and hip baths in the warmer parts of the day, for 10 to 15 minutes (as described in Louis Kuhne’s New Science of Healing) Enema with cold water (with nothing added to the water) was given every alternate day for some time and whenever necessary, thereafter. For over

forty days since the commencement of the treatment, nothing but orange juice—as much as desired—was given slightly diluted with water; sugar was never added, nor should sugar be ever added to orange juice, if orange juice is to properly eliminate the bad matter in the system. In fact, white sugar is considered 'Sweet Poison' by naturopaths. Cocoanut or Gingelly oil used to be applied to the affected part and it was now and then exposed to violet rays (rays passing through violet paper attached to a Thermo-disc, as described in Babbit's book) After this exposure to violet rays, pure mud from the bed of a flowing canal was applied to the affected part for about half-an-hour.

The effect of this treatment was that the patient who could not walk up the steps—about three or four leading to the pial of my house (about a yard higher than the ground level), before treatment, could, not only get up these steps with ease, but could also walk about 3 or 4 furlongs at a stretch; and the pain which he felt at the affected part, no longer troubled him.

In addition to plenty of orange juice, steamed vegetables (mostly greens) and wholemeal wheat gruel with no salt whatever, was given for about two months after the first lap of the intensive treatment, (with only orange juice) after which period, steamed hand-pounded rice & greens (with absolutely no salt) and thin buttermilk was given for two more months. The results achieved after these Thermolume, cooling baths and restricted and regulated diet for about six months as described above—were really wonderful. The man—a manual training teacher in a Government school already exhausted one year's leave; and so, he went back to the Madras General Hospital for examination which, strange to say, revealed no Sarcoma; The doctors who first proposed to remove the leg, suspected it to be a case of syphilis and accordingly

sent him to the Guindy Institute for examination of blood, where the blood was declared 'negative.' He was accordingly given a 'fit' certificate and he rejoined duty, had a few more children, served his full term and retired only about five or six years back. He is hale and hearty now with no traces of his dreaded complaint, and he stands to-day a living monument of what 'Nature-Cure' could do in cases declared incurable by the greatest physicians and surgeons in India.

It is the declared opinion of eminent allopaths of the world that the 'knife' need not be used so often as it is now used in allopathic hospitals. Examples there are where some operations after they were performed, were found unnecessary. When the abdomen is opened sometimes and when the proposed operation is found to be unnecessary, generally the appendix, for which allopaths find no useful purpose in the body, is removed 'to ensure perfect health' thereafter without any trouble from this 'mischievous' organ.

This 'unwanted' appendix according to Dr. Babbit and some eminent doctors, contains a red fluid whose purpose it is to propel the matter in the small intestines from the downward to the upward course, into the ascending colon of the large intestine.

This shows that allopathy is not the last word in curing disease.

A Naturopath's Opinion about Practical Nature-Cure

"I am talking about your 'classic' work to friends where-ever I go to encourage the spread of Naturopathy."

MORE ON FASTING FOR CHRONICS

M. M. Bhamgara F. I. I. N. T., M. S. S. Ch. (Eng)

Following the article on "Fasting for Chronics" in January issue of the Life Natural I have been invited by Shri Tyagaraja Sarma to contribute my views on the subject.

I find no reasons to think different from Shri K. Lakshman Sarma who in his "Fasting Cure and Vital Economy" recommends Progressive Fasting for the chronics. He says, "The safest method is Progressive Fasting, in which the faster proceeds gradually, dividing the progress into a number of easy stages until he becomes master of that length of fasting before proceeding to the next stage. Thus the patient may fast for twelve hours at a time once a week, until he feels that this length of fasting is easy. After this he may fast for eighteen hours at a time, with intervals of a week or more. When he has become used to this length of fasting, he may fast one whole day at a time. From this he may proceed to fasts of thirty-six hours, two full days, three, four, five or six days at a stretch, in each stage repeating the fast until he has mastered it. He may stop there and complete his cure by fasting instalments of six days at a time. Or he may proceed on the progressive plan until he reaches the limit of fourteen days." In the same book Shri Sarma says, "as a rule fasting is in order when Nature gives a clear indication, as by a curative crisis. At other times only short fasts are advisable. If long fasts are undertaken and persisted in accordance with the teaching of the older school—it may have the effect of stirring up more of the foreign matter than the vital force would be able to deal with and eliminate safely. This stirring up would mean a premature crisis, which

might prove fatal or at least serious enough to become fatal unless treated with special care."

Regarding Mrs. G. Y.'s case that Carrington describes it is to be noted that the patient begins treatment on 3rd October and commences fasting on or before 10th October, That is Carrington's first mistake. The patient is not even used to a simple wholesome diet regime, before she is put on a fast. We know today that one week is too short a period to bring a patient from average wrong foodhabits to absolute fast. After a week of reformed diet, if at all we would fast such a patient we would do so for a few hours or a day, NOT for a month or more as Carrington did. But then those were the days of heroic fasts. Fasting was considered a panacea around the beginning of the twentieth century. In Mrs. G. Y.'s case Carrington is definitely to blame for the fatal results; that the patient had latent syphilis, as revealed by her too late, does not alter the fact that the blame lies with the practitioner, who did not apply the fast judiciously.

I personally do not think it wise to put any sufferer from destructive or chronic condition on an absolute fast. My procedure is to give tender coconut water at least twice a day, or instead sour lemon juice and honey, or mosumbi juice in very small doses preferably diluted. Only in any truly acute condition (not associated with chronic disease) absolute fast is thought of. The rule of safety and non-violence in other cases is to administer some sort of light drink, not with the idea of nourishing the patient, but only to avoid a premature crisis for which the patient's vitality may be too low.

Recently I had a case of osteo-arthritis of the dorsal and lumbar vertebrae. There was past history of glycosuria, calcification in blood vessels in pelvis, dimness of vision, facial paralysis, iritis, etc., according to numerous medical reports. The patient

aged 55 saw me for her painful osteo-arthritis. She had then got tired of best of medicos in Bombay, who could do no better than prescribe sedatives to dull her pain; and even these poisonous drugs were losing power to relieve her pain. This was six months back.

After her admittance at my Arogya Niketan, she was brought on a positive diet consisting of breakfast and night meals of fresh and dry fruits (excluding nuts) with or without milk; cooked vegetables with roti or hand-pounded rice being given only at lunch. After weeks on this reformed diet, her cooked meal was substituted for a fruit salad. After some time on this all raw diet, she was brought on juicy fruits (not fruit juice). Next step was not absolute fast, but some light drink suggested herein before. She fasted on this light drink for two weeks, and gained great relief from her excruciating pains.

Before this fast period, it had so happened once that she had developed some strong symptoms including loss of hunger; she was then brought on the fast regime for four days, after which the all raw diet, and much later, one-cooked-meal-a-day program followed. The patient remained here for three months, and was rid of her pain, and felt much better. During the last two months she has never suffered any arthritic pains.

A duodenal ulcer case, a gentleman of 72 years, himself a medical man, suffering from the abdominal discomfort and pain for the last 20 years, had the least food given to him as follows. He was not made to fast completely.

7-30 a.m. Warm water
 9-00 a.m. Veg. juice (Cabbage and tomato; max 7 ozs.)
 12-30 p.m. Mosumbi juice (Max. 7 ozs.)
 3-45 p.m. Warm water
 4-45 p.m. Coconut water
 7-30 p.m. Mosumbi juice as above
 10-00 p.m. Coconut water

Before and after this regime he had milk included twice a day. On the reformed dietary, he has been now for only two months, but he already feels at least 66% better. Some whole-wheat biscuits and steam-cooked vegetables are included in his diet. The pain and discomfort are few and far between. Another two sessions of the minimum diet outlined above, each session of five to seven days, with milk and solid fruits before and after, should bring a complete recovery if coupled with other health-promoting measures.

I may mention one more case; It was diagnosed 'essential hypertension'. Dr. Kohiyar's report showed blood pressure at 160/100. The person had an apoplexy resulting in left side hemiplegia. The high blood pressure was kept in check by Serpasil recommended to be taken for three years: The person was obese for last several years. On the day he was admitted, I checked his b. p. at 160/95. He was feeling great heat in forehead every evening; also feverish within him though the thermometer would register no rise above normal. The change in diet soon brought down the pressure. The third day it was 135/95. On fourth 120/85. In a month he derived the following benefits: His pressure averaged no higher than 125/80; he had reduced his body-weight by twelve pounds; he had left off dependence on Serpasil; there were no hiccoughs that he formerly had; forehead heat and feverishness were gone; inability to walk even short distances was replaced by ability to walk more than a mile without fatigue. He had not been put on complete fast any time during his stay in Arogya Niketan. The minimum sustenance given to him was diluted fruit juice thrice a day, and water of one tender coconut. Five decades back such a patient would have been bled by an allopath to relieve pressure, and fasted for weeks by a naturopath.

Some puritans would perhaps raise up their hands in horror and exclaim, "But what you prescribe is not fasting at all!!" Well, call it what you will; a rose would smell as sweet by any other name. After all, the dictionary meaning of fast is "to abstain from food in whole *or part*." We are not for making stunts as some naturopaths did a few decades back, or, as even today, some so-called fakir of Burma does in Paris and London annually, when he encloses himself in a glass cage with serpents and poisonous reptiles for company, and no food. We are not seeking publicity galore; we are applying fast therapeutically. Our aim is to more or less completely suspend ingestion of gross food, and get sustenance from air, water, ether and sun.

The dangers of overdose of fasting cannot be overemphasised. In a well-known Nature cure Home recently a person died after 51 days of complete abstinence from food, taking only water. Was fasting warranted? No; the deceased had only flatulence and dyspepsia; only a fool would prescribe seven weeks fast for such comparatively minor troubles as gas and indigestion. But then apparently we do have such men of indiscretion in our profession.

It has been wisely said, "Learn by making mistakes". But to keep on making mistakes is no way to learn.

HELPFUL HINTS—III

S. Swaminathan, New Delhi

The factors that are responsible for producing tension—and enervation—have been discussed earlier. Any tension-producing habit uses up nerve energy in excess. While this avoidable vital expenditure has to be saved in the general interest of health, the effect of enervation caused by vital expenditure in the normal day-to-day activities of life which is comparatively lesser, can be offset by recourse to the right mode of relaxation.

If the daily vital expenditure is more than we can, or we do, recuperate daily, by relaxation or repose, and if such daily deficits become constant, the concerned individual becomes enervated; in other words, his health level goes down. This is the result of not 'living within the energy income'.

The result of such continued enervation will naturally affect the bodily functions, assimilation and elimination. Of the two, the latter is more important; for, when elimination suffers, toxins will accumulate in the system. An enervated individual, in whom elimination is defective, should take steps to give the needed biological rest, by taking the load off the digestive tract and by right living, to restore normalcy in the system. Unfortunately, most people forget the noble dictum 'Live within the energy income', and become weaker and further enervated.

It is no exaggeration to say that many such enervating habits flourish in society today under some pretext or other. Deficiencies of what may be termed as the 'basic needs of living' (e. g. insufficiency of fresh air, lack of sunshine, rest and sleep, dietary deficiencies, etc.), excessive indulgence in any kind of activity, e. g. overwork, overeating, sexual excesses, etc., addiction to drugs, stimulants and sedatives, and emotions and stresses—all these cause enervation and many of them can be found in modern civilised society. The cumulative effect of all these is that there is a state of subnormal health prevalent everywhere. And a good number of people do suffer from various types of disease, for which, generally, only drug-treatment is resorted to.

Some explanation may be needed to clarify what is meant by 'deficiencies of basic needs of living' referred to earlier. Fresh air and sunshine may be available in

plenty, at no cost, but the vital question is whether we utilise them. Shallow breathing (which is quite common in almost everyone except children) deprives the lungs of their due share of oxygen. The lungs of a shallow breather lose their tone. Due to lack of enough oxygen, general nutrition would suffer, as the blood will not be able to supply enough oxygen to the cells and tissues. General health would suffer. In passing, it may be stated that the large incidence of lung and bronchial disorders is mainly due to the shallow breathing habit and indulgence in negative and devitalizing foods. 'Breathe well' is a maxim that can be forgotten only at the risk of losing health.

* * *

If sunlight and fresh air are not allowed to play upon the skin at least for some time daily, the skin too would lose its tone gradually. When the skin, which performs numerous functions of which elimination is a very important one, gets sluggish, the general health would be affected adversely.

* * *

Due mainly to stimulants and sedatives and to other unhygienic habits, many have lost their sleep. They may go to bed; that is a different matter. There are, in the modern world, numerous persons who are half awake in sleep and half asleep during wakefulness. Such a kind of semi-sleep does not give the needed relaxation.

* * *

Dietary deficiencies persist in modern society. The craze for 'refined' and 'manufactured' foods is actually rising. During the process of refining, the natural foods are deprived of their essential vitamins and mineral salts. For improving what is called the 'keeping quality', chemical preservatives are added. Such refined and manufactured foods undermine health. In the words of an eminent authority, 'The whiter the

bread the sooner you are dead'. A claim is now being made in some quarters that such foods are being 'fortified' with vitamins. The synthetic vitamins which are added to the refined and manufactured foods, are toxic. They have only a commercial value, no health-value at all. [Editor's Note:—Read what a great bacteriologist has said about artificial vitamins, P. 229, P. N. C.]

That every type of disease is the result of the violation of Natural Laws and that everyone is personally responsible for his own health, or disease, are truths with which the readers of The Life Natural would be fully familiar. In other words health and disease are matters of choice, according as we choose the conditions for the one or the other.

* * *

If the germ theory of disease, (the unproved 'theory' that germs, viruses, bacilli or such other micro-organisms cause the different types of disease) is true, Nature-Cure should be a uniform failure, and the drug-therapy which seeks to kill the 'suspects' a uniform success. Experience, which incidentally is the best Teacher, however proves otherwise. Drugs simply suppress the symptoms and give an apparent sense of relief for the time being. Drugs drive patent disease into latency and pave the way for greater toxæmia. As Dr. Lindlahr is said to have remarked, "Chronic diseases are manufactured on hospital beds and tables."

* * *

The germ theory is a convenient one for disowning personal responsibility in matters of health. If 'A' is ill, it is not because of any unhygienic habits on his part, it is because of some germs, or bacilli, or viruses or what not—this is what the germ theorists would make us believe. That is a convenient way of exonerating 'A'; the poor micro-organisms are blamed. The myth is exploded best, perhaps in the words of George Bernard

Shaw. In one of his plays, the eminent playwright makes the sick bacillus say :—

“These humans are full of horrid diseases ; they infect us poor microbes ; and you doctors pretend it is we who infect them.”

* * *

The fallacy of the germ theory will be exposed on a little reflection. Readers of 'The Life Natural' may have personally experienced, or heard or read about, 'miraculous' cures by adoption of Natural Hygienic methods. No poisonous remedies, no drugs and no symptomatic treatment—in fact these are completely boycotted. If the problem of health and disease is analysed fully, it will be clear that it will be impossible for man to disregard the Natural Laws and yet remain healthy. The greater the violation of, or deviation from, the Natural Law, the greater is the fall in the health-level.

* * *

Followers of Natural Hygiene pay heed to Nature's warnings in time and avoid all avoidable suffering by eschewing drugs and unhygienic habits. Whenever mild warnings are administered by Nature (in the nature of 'acute disease'), the occasion is used to reflect and meditate over the past mistakes committed, which have really caused the crisis. Such reflections lead to self-reform in order to prevent future disease. The Natural Hygienist takes to health-culture-methods for restoration of health ; for thus alone can a radical cure be effected in any kind of disease. He renounces the "artificial form of health to exclusively pursue natural health".

(To be continued)

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MY LONG FAST

In the article on 'Fasting For Chronics' in the January issue I mentioned a 35 days' fast that I went through in 1932, as the cause of my loss of faith in the propriety of long fasts in the beginning for chronics, because the chronic has a bodily constitution which is much below the normal. In fasting the good effects are due, not to the fasting itself, but to the Life Force, and whether that Force will be able to do what we expect of it in any case is a moot question. If many of the vital organs are subject to organic weaknesses, due to their permeation with foreign matter, if at the same time the blood and the tissues are heavily overladen with toxic waste, mucus, and if the bodily stock of repair material—the organic salts and vitamins—be extremely low, or non-existent, then the sudden and complete suspension of food would surely prevent the elimination of the toxic filth. And if the fasting be prolonged beyond the vital capacity to profit by it, serious injury to the constitution is bound to set in, and if the fast be persisted in, in spite of these adverse circumstances, then the patient may die, making it an awkward problem for the doctors and staff of the Sanitarium. It was fortunate for my patients that I myself went through an excessively long fast, but broke it in time to save life. The case of Mrs. G. Y., who died under the care of Mr. Carrington and the five cases of death under Dr. Dewey's care, prove that this possibility should not be disregarded.

My long fast was undertaken because of hungerlessness, loss of digestive power and consequent derangement of the nervous system and the constitution as a whole. But it was persisted in for too long a time even after unfavourable symptoms had set in, because then I was under the influence of the dogmatic assertions of Dr. Dewey and Mr. Carrington that the fast must be absolute and must not be broken until the tongue clears and natural hunger appears. I became steadily weaker and weaker and became bedridden. My mind became affected in due course. My present opinion is that I ought to have broken the fast after a fortnight's fasting. Carrington himself mentions a case in which the patient broke his fast *before* the appearance of natural hunger; in that case no harm resulted from this supposed premature breaking of the fast; on the contrary the patient obtained a radical cure. If I had continued to fast longer than I actually did, my case might have ended as Mrs. G. Y.'s case, described in Carrington's book, ended.

Fortunately at that time my obstinacy,—as I must call it—had given way and I was then easily persuaded to end the fast, which I did by taking the juice of two country oranges, as they are here called.

The convalescence was slow and it took nearly a month for me to recover my usual strength. The transition dieting had to be gone through for a whole fortnight. It would have been better if I had prolonged the process.

There was no improvement in my health due to the long fast. The utmost that was possible was that the injury sustained by the constitution was repaired and I got back only my previous level of health.

Even one or two such cases are enough to cast doubt on a conclusion which seems to be sustained by a great number of apparent successes. From that time

forwards I made it a rule not to fast absolutely for any cause, except acute illness; whenever there was any defect of health, I fasted on tender cocoanut water, which I took thrice a day, and within three or four days the condition for which I fasted cleared up. I may mention here that in Carrington's book there is one case in which the patient took fruit-juice or lemonade on many days during the fast. Professor Arnold Ehret also advises this mode of fasting.

And when I opened my Sanitarium I made it a rule to start the course of health-recovery by putting the patients on a course of tender cocoanut water for a week or more; this proved to be a non-violent way to the relief of symptoms and an improvement in the patient's general health. It should be needless to say that in this course there is not the slightest danger to life. The plan of progressive fasting, which I have recommended in my text book, has so far been found to be unnecessary, because the cure is reached by the measures taken. Instalmental fasting is observed, during the treatment, in order to hasten health-recovery.

SRI ARABINDO ON INDIA'S FUTURE

"That there is still an unexhausted vitality in her (India), that she yet nourishes the seeds of rebirth and renewal, we owe to Shankara and his successors and the great minds and souls that came after them. Will she yet arise new, combine her past and continue the great dream where she left it off, shaking off on the one hand the soils and filth that have grown on her in her period of downfall and futile struggle, and reasserting on the other hand her peculiar individuality and national type against the shallow civilisation of the West with its dogmatic and intolerant knowledge, its still more dogmatic and intolerant ignorance, its deification of selfishness and force, its violence and its ungoverned Titanism? In doing so lies her one chance of salvation."

(Arabindo's concluding passage in the chapter 'Age of Kalidasa,' in his booklet on Kalidasa.)

A FOOD FALLACY

A STUDY IN SCIENTIFIC DOGMATISM

That mere scientists are not reliable authorities on the question of what is wholesome food and what is not, has been our settled conviction all along. Dr. Alexis Carrel in his book, *Man the Unknown*, has corroborated this view by his remark that scientists, when they turned their attention to biology, sought to apply to the problems of biology the results achieved in physics and chemistry, which are concerned with inorganic matter, whereas living substance is altogether different. The following experiment, described by one Walter Lang in a booklet on the results of his investigation of Nature-Cure, confirms this conclusion.

Before proceeding to describe the abovementioned experiment and considering what it proves, it is needful to take note of the scientific dogma that there is no real difference between inorganic and organic matter. They affirm this dogma on the basis of chemical analysis, which is a crude method that destroys the difference, thus reducing all organic matter, such as food in its natural freshness, to an inorganic state. But the difference is seen in the effects on living creatures of the eating of the food.

Food, it must also be here stated, is that which grows on soil whose fertility is maintained by the use of *natural* manures. Soil so maintained contains a substance which agricultural scientists call HUMUS, the absence of which renders the soil incapable of producing health-giving foods. This has been explained in Practical Nature-Cure and in the review of the book '*The Soil and Everyman*' by E. Westacott published in the December '56 issue of this journal.

Walter Lang states in his booklet abovenamed that in the experiment, first, "grain was grown in two different situations. One grain was grown in soil fed

with all the (scientifically) correct substances. The other was fed with naturally decayed vegetation and animal wastes (that is, compost manure). When the grains were ripe, each sample was sent for (chemical) analysis. The list of constituent parts in each case seemed to be the same. For the orthodox scientist, the two grains were identical. (Were they really identical?)

"Two colonies of rats were now started. One was fed the natural grain; the other got the chemically fertilised corn. In a relatively short space of time the contrast between the two colonies was startling. The *natural* lot were sleek and strong, and, though living by now in conditions of gross overcrowding, were socially tolerant (with one another). The other colony showed signs of every deficiency disease. They were hunch-backed, becoming hairless, and were surviving to some extent by cannibalism (eating one another).

"Now the only difference between the two colonies was their food. And science said their food was identical! This is one of the few cases where the consequences of the wholly materialist scientific outlook is capable of verification at everyday level. Whatever science may say about the rats' diet being identical, it is obvious to anybody that, in point of fact, the two diets were radically and even monstrously different. From one point of view the results had the hallmark of God's intention. In the other there was more than a suggestion of the diabolic.

"Now allowing for the difference in the life-spans of rat and man, and realising that the use of sulphuric acid derivatives as substitution manure on the land is only as old as the First World War, then between now and the end of the current century,—say another forty years—there is to be expected a plunge into headlong degeneracy at which the mind boggles. The runaway curve of cancer-increase in the last generation is exactly predicted by Nature-Cure theory."

The use of artificial manures—condemned in our Divine Science,—is going on in our rice-fields and vegetable gardens. And the above and other experiments prove that this rice and these vegetables are fundamentally different from similar foods grown with natural manure. The fate that overtook the rats that received the 'scientific' grain in this experiment is certain to overtake civilised man before 2000 A. D.

From this evidence would any reader think there is reason for complacency? Does not the evidence show that our scientists are unwilling or unable or both, to find the truth about food that was demonstrated in the above-described experiment?

It should be remembered that Dr. McCarrison's experiments at Coonoor were inspired by his observations on the superb health enjoyed by the people of the Hunza Valley, due to their eating fresh foods grown on soil manured in the natural way; and also the demonstrations at Indore by Sir Albert Howard. These were real scientists. But such are few.

Incidentally we may here notice the new scientific plan for growing vegetables without soil, by the method called hydroponics—cultivating in water in which a few chemicals are dissolved. It is claimed that the vegetables thus produced are as good as those *naturally* grown, because chemical analyses have not shown any difference in vitamin content; but chemical analysis is unreliable, as we have seen. Whether the vegetables, with which these artificial ones were compared, were themselves grown strictly naturally, with compost manure, or with chemical manure, is not clearly stated. Also, in this system of growing vegetables there is no HUMUS mentioned, and the necessity of Humus has been admitted by the orthodox 'scientists' themselves. Hence we can predict that in the long run these vegetables will prove detrimental to Health.

Chlorinated Water

Roop Narain

On several occasions the question of contamination of drinking water has been raised in public and also in the Lok Sabha, since the jaundice epidemic broke out in Delhi last year. A committee was appointed by the Government to enquire into the causes of this epidemic and the contamination of water and to determine the people responsible for this state of affairs. The committee was of the opinion that the mixture of sullage water with the waters of the Jamuna was the cause of the epidemic.

Notices are issued in the press from time to time, warning people about the contamination of water at Okhla and they are advised to boil water before drinking. During the debate in the Lok Sabha, the Health Minister denied reports about contamination, but assured the House that steps have been taken to divert the course of Najafgarh Nallah and to chlorinate the drinking water before and after filtration.

I have been watching all this with interest and concern just to find out if some one would even accidentally stumble upon the real cause of water contamination, but I was disappointed. I therefore take this opportunity to warn the medical authorities, the administration and the public, against the disastrous results of the constant use of chlorinated water. The effect of chlorine even in the smallest quantity constantly taken for a long time is dangerous to human beings and causes many complicated diseases. The public is advised to boil water. It is surprising that the medical authorities have not thought about the results to be obtained by boiling chlorinated water. Boiling of such water only discharges the oxygen; chlorine remains, and the hydrogen combined with chlorine produces hydrochloric acid, making the water still more dangerous. The effects of the hydrochloric

acid are horrible. Dr. Clarke in his *Materia Medica*, Volume 1, page 505, gives characteristic symptoms and conditions produced by chlorine water in small doses on the health of human beings, such as laryngeal spasms specially pronounced, inflamed and ulcerated mouth, rapid emaciation, acute rheumatism, excessive sensitiveness of the skin, nettlerash with fever, cutis anserina, skin dry, yellow and shrivelled, malignant pustules and carbuncles, typhoid state.

Boiling chlorinated water does not destroy the chlorine; it merely effects a chemical change giving a dilute solution of hydrochloric or muriatic acid, whose terrible effects have been related above.

Dr. Clarke mentions among the marked effects of greatly diluted doses of muriatic acid on the healthy, the producing of stupefying headaches, obstruction of sight and optical illusions, half-sight, whizzing noises in the ears, hardness of hearing, bleeding of nose, loss of smell, cracked lips, foul breath, scurvy mouth, paralysis of tongue, bruised pain in abdominal walls, fever and stinging heat, frequent small pulse, marked prostration from blood poisoning going on to complete paralysis of brain and heart, rapid decomposition of tissue, hence blood changes and subsequent muscular weakness and atrophy, cancer, and weakness which will be almost universal.

The subject is one fraught with so much importance to so many individuals that I feel it my duty to awaken public sentiment to a state of enlightenment that will bring about free discussions from various angles together with careful and proper investigation to ascertain the truth of this big problem.

My purpose in writing on the subject of chlorination is to warn the authorities and the public to beware of the horrible consequences of using chlorinated water.

(*The Indian Express, Delhi, Dated 7-2-57*)

HEART DISEASES - II

S. Swaminathan, New Delhi
(Continued from page 172)

CORONARY SCLEROSIS

The cause of chronic degenerative changes in the arteries known as arteriosclerosis was explained earlier. The hardening of the coronary artery is known as coronary sclerosis. The pain which is symptomatic of this condition is the 'angina.' The treatment outlined earlier for angina pectoris and arterio-sclerosis should radically cure the coronary sclerosis too.

CORONARY THROMBOSIS

The condition which causes angina may (if neglected or unnaturally treated) develop into a coronary attack. As a result of the hardening and narrowing of the coronary arteries, a lesser amount of blood passes through them. The blood in this condition contains a high proportion of toxic wastes and hence it tends to flow sluggishly. If a clot (or thrombus, as it is known) occurs in one of the coronary arteries, the blood supply to a portion of the heart is cut off. This is known as 'coronary thrombosis.' The corresponding area of the heart muscle is physically damaged and, therefore, a pain similar to angina but more prolonged and severe, is felt. Nausea and vomiting are common. Dyspnoea (difficulty in breathing) and a feeling of distress in the chest region (especially at night) are symptoms* that

* I would in this connection invite the reader's attention to the remarks on page 167 of *The Life Natural* (February 1957). These symptoms are present in other conditions too and everyone having these symptoms should not consider himself or be diagnosed as a 'heart patient.' As readers may be aware, according to the Nature-Cure school of thought, it is not the symptom nor the disease that is to be treated; the *patient* is to be treated. If the individual having these symptoms follows the health culture methods indicated later in this article, his health would improve and the symptoms (whatever they might have indicated in the medical terminology) disappear with the removal of the causative factors thereof.

indicate a possible condition of coronary sclerosis, which precedes coronary thrombosis.

If the clot is formed in one of the main arteries, the situation is bad indeed. The circulatory network from that point on must go without its blood supply and the cells and tissues in the affected area die (infraction and anemic necrosis). Quite often, Nature herself does repair the situation. Immediately after the coronary attack, Life starts a tremendous activity to bypass the block and to re-route the blood so that the affected area may once again get the much-needed oxygen and nutrition. The Great Architect (Life) sometimes forms a series of tunnels through the clot itself to keep the blood flowing. This healing process is slow but steady indeed.

While this compensatory activity enables the patient to carry on as an invalid or semi-invalid, the condition of arterio-sclerosis which caused the thrombus remains and there is thus always a possibility of further clots occurring. Those who believe in symptomatic treatment, while admitting that they do not know the cause of the hardening of the arteries, use what are known as anti-coagulant drugs to prevent the blood from clotting and to keep it fluid*. But, when once these are stopped the blood begins to clot quicker in the coronary artery. Again, their "side-effects" are such "as not to justify their routine use".

It is said that the incidence of coronary thrombosis is much commoner to-day than it was, say, fifty

* This brief reference to the symptomatic treatment resorted to in such cases is not to be mistaken as recommending it in any way. The very symptomatic nature of the 'treatment', without trying to remove the cause of arteriosclerosis, the toxic nature of the drugs employed and their "side-effects" are arguments enough against their use. The so-called "side-effects" could well be imagined, since the British Medical Journal (5th February 1955) describes the anti-coagulant therapy as 'laborious, uncomfortable, expensive and potentially dangerous'.

years ago and that its great incidence is among brain workers, mainly among the doctors. The reasons for these will be clear if the causative factors are understood.

CAUSATIVE FACTORS

The discussion that follows deals with the causative factors of coronary sclerosis and coronary thrombosis and the methods that may be usefully adopted in treating the patient having these disorders.

The readers of *The Life Natural* should be fully familiar with the role that diet plays in the development of health, or in the development of disease. The greatest single factor in the promotion of health is correct nutrition and the greatest single factor in the promotion of disease is incorrect nutrition. The energy-from-the-food theory (called the 'calorie theory') has been responsible for ingestion of unwanted food-stuffs. The conventional food habits—and the food tables indicating the calorie value are used to justify such habits—are indulged in to 'keep up energy.' Dietetic errors persistently repeated over a period of time will have harmful effects on health. Eating beyond the assimilative capacity, hungerless eating, eating too much of starch, protein and fat-rich foods, the taste for refined foods and fried vegetables, use of too much of condiments and spices, addiction to stimulants (tea, coffee, etc.)—these are but a few of the common dietetic errors prevalent to-day. Such dietetic errors are responsible for arteriosclerosis, coronary sclerosis and coronary thrombosis.

The immense amount of stimulants, sedatives and other toxic material (called drugs and the like), washed down the throat or otherwise finding its way into the

* How the dietetic errors and the 'deficiencies of basic needs of living' produce tension and enervation has been explained on pages 188—192 of *The Life Natural* (February 1957—Helpful Hints III).

body, weaken the health considerably, and this medication is to no small extent responsible for the hardening of the arteries and heart ailments. It is observed by some that other diseases—like rheumatic fever—produce heart ailments. This is not strictly correct. If the toxæmia that was present in the earlier disease conditions was not removed but was actually added to by introduction of drugs into the system and by continuing to live the same old conventional way, a greater toxæmia will result. Interested circles may claim that the previous diseases had been cured but that the latter (heart) ailment was the result of a new 'infection.' Those who have understood the theory of Unity of Disease can look through the fallacy of this claim.

Besides the repeated dietetic errors and indulgence in stimulants, sedatives and drugs, referred to above, strain and stress, and destructive emotions (by their general debilitating effect on the nerves) can also be regarded as contributory factors.

THE NATURE-CURE PLAN FOR THE PATIENT

The patient who is having an acute attack of coronary thrombosis needs absolute rest, physical and mental. If the injury to the heart is great, that is if a large portion of the heart muscle is deprived of blood supply, the attack proves fatal. But, as explained earlier, in quite a good number of cases, Life takes immediate steps to restore the blood supply at least partially and if the patient survives the first hour or so of the acute attack, recovery is possible. The room where the patient rests is not to be crowded and there should be ample ventilation. Absolute fasting is recommended for a period of 2 or 3 days or even slightly more. During this period, very small quantities of diluted fruit-juice or diluted ash-gourd juice, or diluted herbal juice may, with advantage, be given twice or thrice a day.

At this stage, hot foot baths once or twice a day and alternate hot and cold fomentations over the affected area will be very useful. As the patient is in need of absolute rest and as there should be the least possible movement on his part, the nurse should be careful in giving the water-cure treatments mentioned. Cold water (or, if preferred, tepid water) in *achamana* doses may be given once every three hours or so.

When a marked improvement is observed—and this can be seen well within one week if the above instructions are followed—the patient is to be given, at least for a period of two or three weeks thereafter, a diet of only conservatively cooked vegetables and fruit. A spinal bath or two, the sun bath and the non-violent enema—these should form part of the daily programme. If tender coconut water is available, it can be taken once or twice daily. It is during this period that the actual "de-silting process" is on, and hence during this period itself or shortly thereafter, the healing crisis may appear. If the healing crisis comes about, well and good; that is the sure indication of progress towards health. A short fast of two or three days during the healing crisis should improve the health considerably. The spinal bath, etc. should be continued daily.

After the fourth week, the patient may be permitted to include a small quantity of cereals (unpolished) in his daily diet, which should still be predominantly positive. It would be wise to eschew protein and fat altogether, at least for a period of two months. At this stage, the patient may be able to go out on short walks. Bare-footed walks on grassy lawns or uneven surface like a ploughed field, would be advisable. Pranayama should be done according to capacity for a few minutes daily. All tension should be avoided. The daily spinal baths should be continued. Enema may be taken non-violently, as and when needed.

The programme, outlined above, is intended to achieve high level health and if it is followed long enough *non-violently* with due regard to the principles of Vital Economy and positive dieting a radical cure could be effected within three months to six months in most cases; in others it may take a longer time.

(To be continued)

ATOMIC FISSION ALIAS ANNIHILATION

M. M. Bhamgara F.I.I. N. T., M. S. S. Ch. (Eng)

Some months back our newspapers reported radio-active rainfall in Calcutta. A month later a similar rainfall was noted in Lucknow and Banaras. A little later we got the news from Ahmedabad that after a spell of showers in a near-by-lake the fish in the lake died in numbers. Obviously, it is time we took some note of this radio-active business.

The devastating results of atom bomb explosions are revealed to us in spine-chilling accounts by on-the-spot reporters in such words as: "Burst of green white light estimated to equal the light of 500 suns at high noon..... the cloudy mushroom going up twenty-five miles and spreading out a hundred miles..... the minimum range of destruction as follows: complete annihilation within six miles diameter; severe to moderate damage in fourteen miles diameter; and light damage in twenty miles....." The bombs lately developed are said to be scores of times more destructive than those which wiped out Hiroshima and Nagasaki. The bomb on Nagasaki had the force of 20,000 tons of TNT. Now the bombs have force equivalent to at least 500,000 tons of TNT. The atom bomb of 1952 was capable of causing a crater in the earth 175 feet deep and one mile wide, and that ONE bomb

had more force than the combined weight of all bombs dropped on Germany and Japan during the second world war. The 1956 bombs are said to be several times as destructive as the 1952 bombs !!

Unfortunately, the danger is not restricted to the few square miles of the explosions, but spreads for thousands of miles; nor is the destruction temporary, for what is known as the "radio-active fall out" continues for months or years, contaminating the water in clouds and by that route the soil; thence the vegetables and animals are affected. This effect is apart from the direct accumulated radiation in men who either suffer immediately or years after the date of exposure to radiation. Some Japanese war victims showed the pathological effects nine years after the explosions in their land.

In the disease condition known as Acute Radiation Syndrome the sufferer goes through four different stages. First there is nausea, vomiting, diarrhea and lowered blood pressure. After this has passed, a stage comes when the victim feels alright; but the illusion of well-being is smashed when the third stage is reached in which the body weight falls, emaciation sets in, fever and palpitation are frequent or continuous, and often intestinal hemorrhage occurs. Very few survive this stage, but those that do, recover gradually and may live for years in apparently good health. Be it noted, however, that there are chances of recurrence of the same syndrome after some years. Other pernicious effects noted in animals are: destruction of red blood corpuscles, liver damage, lessening of digestive enzymes and nucleic acid in each cell, and frequently, cancer of the bone.

The worst effects are those that influence the reproductive powers or bring changes in the genetic characteristics of the individuals, i. e., mutations, which

once induced become permanent and are passed on to future generations. Man's gonad, being outside the body in the scrotum, is more susceptible to radiation than woman's. Sterility can occur; but the damage is greater to the human genetic ability which is irreparable; too early senile decay may be noted in the offspring.

According to Dr. Hexel, a Heidelberg physicist, it takes years before all the radio-active dust from atom bomb explosions has floated down to earth. His belief is that it would take fifteen years for the soil contamination arising from a single atomic explosion to reach its maximum. Of all the radio-active elements produced by atomic explosions such as Iodine 131, Phosphorus 32, etc., Strontium 90 is said to be the worst to be feared because it is chemically similar to calcium, and hence tends to lodge itself in the bone-marrow. Sr 90, as also other radio-active elements coming from the fall-outs to the soil, tend to accumulate in plants, and in greater concentration in animals eating these plants. One scientific report reads, "Living beings are apt to hoard these dangerous materials in a surprising degree. A fish in a river contaminated by radio-active material is 1,50,000 times as radioactive as the water itself; and the yolk of eggs of water birds eating such fish is 1,50,000 times as radio-active as the water." Last year it was found that cows in Black Forest, Germany, were giving milk contaminated by radiation.

Apart from the above effects of atom bomb explosions even the atomic research for peaceful purposes has its painful aftermath. Atom-smashing machines and nuclear reactors, even when harnessed to production of power for civilian uses, contribute to a tremendous increase in radio-activity in the atmosphere. The innocent-sounding X-rays and television too have their share in raising the sum-total of radio-activity on

and around the earth. It would seem that unless we are careful, we shall have plunged headlong into racial suicide in a century or two.

Last year the British Medical Council put forward a plea for restraint in use of X-ray machines for diagnostic or therapeutic purposes. It is estimated that X-rays for diagnoses have increased the radio-activity in England by 22%! Apart from the increase in general concentration of radiation, there is the physiological damage to the individual who is exposed to the rays. A pregnant woman may inadvertently harm her unborn child if she agrees to any kind of radiological examination. Science News No. 41 published last year reports on the conference at Oak Ridge, Tennessee, on the effects of radiation on the developing embryo: "It was estimated that last year over 25,00,000 women in U. S. A. were exposed to X-rays of strength five to eighty roentgen in clinical diagnoses; and it is anybody's guess as to how many thousands of these women were pregnant within the first three to four weeks. Experiments of rats have shown that doses of as little as 40 r to the rat embryo at the time comparable to the 20-days stage in the human, is extremely damaging to the central nervous system" The radiotherapy used for destruction of cancerous cells is also not as innocent as we are commonly led to believe. It is a remedy worse than the disease, insofar as the healthy cells may get cancerous by such exposures to radium or radio-active material.

The natural cosmic radiation probably affects each of us individually to the extent of 3 r over a period of 30 years, but even this little has been held responsible by discerning scientists for a large number of undesirable mutations which occur in all animal species including the human. At 10,000 feet altitude, the radiation is twice as much as at sea-level, a fact which should

make us think twice before travelling in planes or going to a hill station. Perhaps no animal can survive a dose of 1000 r, and a dose half as much would be fatal to most people in the world.

When scientists warn us even about wearing luminous radium-dialled wrist-watches, the immensity of the radiation problem strikes us with full force.

But the warnings remain unheeded; and we hear of possible uses in agriculture, for example, irradiating of potatoes with hot isotopes to prevent them from sprouting, thus preserving them for two years. We are told, "Milk can be preserved for weeks without refrigeration; bread, cheese and fruit can remain fresh for months; all this is possible in a few years, thanks to the atomic energy." At Harwell Atomic Research Station in England, an atomic wheat harvest has been grown; and the wheat has seven ears instead of the customary three or four. One scientist predicted, "Perhaps in the near future we shall get grains as big as plums!"

"Really? But what is wrong with the ordinary size grain of wheat?" we, laymen, can't help wondering. Truly it has been remarked that in proportion as one develops a special sense, one loses one's commonsense. "As one leopard might say to another, the human being will never change his blind-spots!" Or will he???

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MIRACULOUS CURE OF Dropsy and Asthma and Grey Hair Turning Jet Black

(C. Bhanumurti, B. A., L. T., N. D., Kakinada.)

My brother, a graduate, suffered from asthma (inherited from my father, if disease can be inherited at all) and dropsy, in his 23rd year, perhaps as a consequence of living mostly on coffee-hotel foods in preference to regular food, in Madras where he attended his B. A. classes. Coffee or tea drinking was unknown in Andhra in the early part of this century; and in my college days, till 1908, there was no coffee house at all in Rajahmundry, the only town in Godavari district, where there was a First Grade College in those days, where I studied my F. A. and B. A. classes and where now there are coffee hotel magnates whose properties can be reckoned in lakhs.

After completing F. L. course he had to give up studies for some years seeking relief from Allopathic and Ayurvedic systems. As I became a devotee of Naturopathy early in 1910, I was insisting on my brother taking to water-cure (the only branch of Naturopathy then known to me, Louis Kuhne's New Science of Healing being my Bible then). My brother was as vehemently denouncing this 'insipid' treatment as it tabooed salt, chillies, tamarind and all spices and was openly declaring that if ever he was destined to be cured, it should be only by Ayurvedic system, as Allopathy was by then found useless in his case. It happened once, when we both met to perform our father's annual shraddh, that I found him in a very bad state—a mere mass of bones covered with pale swollen skin full of water,—I put him the straight question whether he would give my 'fad' a trial, in that state of his, to which he readily consented. But I had not the guts to put a mere skeleton that he was,

into a bath tub. An allopathic doctor whom I consulted was against my treatment altogether, as the case appeared to him to be 'hopeless'.

Trusting in God and placing my faith in every line of Louis Kuhne's book, I prescribed the following routine for him:—

- | | |
|-----------------|--|
| 5 a. m. | Friction Sitz bath (30 minutes) |
| 9-30 a. m. | „ Hip bath (30 „) |
| 11-30 a. m. | Masticating a fistful of wholemeal hand-ground raw wheat flour. |
| 12 to 2 p. m. | Rest. Light reading of Nature-Cure books. |
| 2 p. m. | second Hip bath (30 minutes) |
| 4 p. m. | second Sitz bath (30 minutes) |
| 6 p. m. | Masticating raw wheat flour as in the morning and eating a few slices of sweet orange. |
| 8-30 p. m. | third Sitz bath (30 minutes) |
| 9 to 4-30 a. m. | Sleep. |
- N. B:—(1) After each cooling bath (Sitz or Hip bath), either lying wrapped in a woollen blanket or going about in the sun, to warm up the body.
- (2) Steam baths were given from 5 to 10 minutes once a week before morning Hip bath which immediately followed the Steam bath.
- (3) Cooling baths were given at first for 15 minutes, later for 30 minutes and finally for 35 to 40 minutes.

He was relishing this raw wheat flour with the avidity which a person, starving for some days, exhibits for food.

The immediate effects of this intensive treatment of 'cooling' and steam baths and absolutely non-stimulating diet, were (1) the elimination, through the rectum, of large quantities of thick mucus (resembling phlegm), as in dysentery, more than a dozen times a day for

about a fortnight and (2) the gradual decrease of water in hands, feet and all over the body and (3) the reappearance of reddish hue on the pale body and (4) gradual regaining of strength. He who could not walk even a few paces before the commencement of the treatment, could easily cover one or two furlongs, more than once, in the course of the day.

Four months after this rigorous treatment, about 2 or 3 ounces of freshdrawn cow's milk was given an hour and a half after the first sitz bath. It was gradually increased to 5 ounces. The effect of giving this raw milk (Ushna Dharalu—warm drops, as known in Ayurveda) was that his gait became steadier and pace quicker, and he used to take longer walks, the distance walked rising from 2 or 3 furlongs to 5, 6, 7 and even 8 miles in the course of a few weeks. After a few weeks along with this raw milk in the morning, the evening raw wheat flour was substituted by Graham bread (wholemeal handmilled wheat flour bread baked without yeast, on an iron pan, over hot air, in a specially made round iron box as described in Louis Kuhne's book). It was this raw milk and Graham bread that contributed to his energy which induced him to take long walks extending to more than two miles a day.

In the course of this treatment a metamorphosis which escaped our notice and which attracted the attention of an old college mate of his, who happened to see my brother about six months after the commencement of this 'insipid' treatment, was that he found his hair on the crown of my brother's head 'jet black' as he termed it. He knew my brother's hair on the crown of his head was gray in his college days. This physiological phenomenon could, I assert, only happen under Naturopathy, which is 'Return to Nature' in Adolf Just's (a great pioneer of Naturopathy) words. After about eight months' treatment, as described before, my

brother became a young man, full of vigour, healthy blood and youthful bloom and we used to call him a 'Nava Manmatha' (an incarnation of Cupid), his skin colour having become a golden yellow hue. Every one who had seen him in his worst state and had feared his end was a matter of days, was astonished at this wonderful metamorphosis and Naturopathy went home to many of them. Thereafter he became the father of eight bright children, all in prosperous circumstances now.

Some figures showing the increase in his weight, and the distances walked during the progress of Nature-Cure treatment, are given below.

Weight.

July	1912	about	70 lbs	} His height was 5 ft. 5½ inches.
January	1913	"	96 "	
March	"	"	112 "	

According to Allopathy a 65½ inch man should weigh 131 lbs, at 2 lbs per inch*.

Distances walked.

July	1912	1 to 2 furlongs a day.
Sept.	1912	2 to 3 miles a day
21st Jan.	1913	5 miles a day.
22	" "	5½ " "
23	" "	6 " "
24	" "	
March,	1913	8 to 9 miles a day.

Fasting Cure and Vital Economy

By K. Lakshman Sarma

Re. 1—8—0.

To Subscribers of The Life Natural Re. 1—0—0.

* This is not correct: the proper weight is less by about 20 lbs.

GONORRHOEA

L. Ganesa Sarma, New Delhi

The ninth edition of Practical Nature-Cure which has recently come out of the press has been well reviewed by some newspapers and magazines. And quite a number of inquisitive inquirers pour into the Delhi Branch of The Indian Institute of Natural Therapeutics (A-445, Defence Colony, New Delhi-3). Some of them who have not strained themselves to know the basic truths of the Science of Natural Hygiene, question if the particular disease from which they suffer finds a place in the book. The author has given a note in a very prominent place, just opposite the frontispiece, so that none will ever miss it. It says:

"Since no disease is cured directly, but only by restoration of lost health—which loss is the real cause of the disease—IT IS OF NO USE FOR THE READER TO LOOK UP THE PAGE WHERE HIS 'PARTICULAR' DISEASE IS DEALT WITH. He must read the whole book and master the principles, as well as the methods, taught in it, and only then must he decide how to proceed in his own case, so as to reach a *REAL CURE* of his trouble. Even to understand what is said about his particular trouble he must read through the whole book and that too not once, but many times."

He is not saying this for the first time. This has been repeated times innumerable, and will be repeated without end.

But as far as the *profession* has to continue as a business for the purpose of making money, interests come in and truth has no value there. Classifications continue to be made there even among the so-called professors of Natural Therapeutics.

A mutual co-operation-clique is set up and maintained in a very flourishing state of business. Experts are there each for a particular class of diseases

or particular group of organs. When a patient visits a doctor, the latter after he finishes his resources to extract his share, will send him to the next expert and the chain is kept up till the very end of the patient.

Among the many groups of specialism, there is one called 'venereal diseases' which is so far the most paying. To a certain extent, we have to believe, sufferers from such diseases are bound to suffer loss of health as well as wealth.

One must be fortunate enough to come to Nature-Cure. Another qualification essential to become a follower of the Natural Hygiene, as Louis Kuhne has said, is character. People lacking it cannot succeed in getting back Health.

Character, one generally understands, stands to qualify a person who eschews vices, especially of the moral side, what we call morality; this is essential.

There was a patient who suffered from a severe type of gonorrhoea. A dictionary explains this disease as follows: "A venereal disease. In very few diseases does the chance of cure depend so much on the patient's co-operation. Prompt and persistent treatment is effective in nearly every case; but if such treatment is delayed or the doctor's orders are not carried out to the letter, the disease may become chronic and incurable—a danger not only to the patient himself but to the race." But this does not explain the disease actually. There is only a threat, causing the patient to rush to the doctor at once and to obey his orders. I shall just give details of that case so that it will explain itself.

The person, even from his early years, was admittedly a person of loose morals. He had money enough and to spare. He was the only son of his parents. And some rich people take pride in being of loose morals. Pleasures are short-lived. But the memory of the pleasure is the real intoxicant. And the

person is after it as often as he could manage. As I have already written, any pleasure costs—costs money, health, etc. And the person had all such losses. The suffering was not very severe all at once. The doses of drugs administered gave him apparent relief and he resumed his past loose living. He was, as was not usual in his family, given to reading a lot of books, and my father's books happened to be some of them. He saw there was truth in it. But he had not sufficiently corrected his morality. There came a crisis. He sent a message to my father only when he found it impossible to manage by himself. I also went with my father to his village.

Please do not mistake me, urination is a relieving action. One feels to have thrown off a heavy burden after he urinates. It is this process that becomes intolerable for a patient of gonorrhoea. It seems as if concentrated acid is flowing out. The passage is ulcerated. When the urine passes out in such a concentrated form, looking red—may be there is blood mixed up with it—that too in drops, the agony is severe even to his people around. At times other than passing urine, except for the weakness, he was alright. He therefore used to hope that if the urine did not pass out he will have a chance of passing the days a little peacefully. We cannot dictate terms to Nature. Now he has had his go when he seemed to be healthy. Now he has to pay for it. 'Action and reaction are equal and opposite', says Newton's Law of Motion. Our philosophers say that we reap the fruit of our karma. If it is philosophy, it can be ignored as superstition. But when Newton has said the same thing it is accepted as science.

My father stayed there for a few days treating him. I was taking care of him later. For the first five days he fasted. Actually, he neither had hunger, nor even a desire for any food. Later I gave him the juice of one

small part of an orange diluted with four ounces of water. This diet was to be given only once for the first two days. He had spinal baths, local wet packs repeated about thrice in a day. Then for two more days, he was to have taken the same food twice in the day. Then I made a programme for him very slowly stepping up his feeding, and returned home. Within about 8 days of treatment he was so much cured that the following were the improvements: Urine began to pass more freely—no more in drops—the reddish colour had diminished greatly; the burning sensation was far far less; he began to feel some relief after urination. He promised to carry out the programme to the letter.

But within three days there was a sudden call. This time, I went with one of my brothers. We saw the patient, heard from his own mother how he came to that state and awaited the medical man who was also called in to state his opinion. The medical man said that it was simply emaciation and nothing to fear of. But we felt that his end was near and the allopath who gave them full hopes was erring grievously. We refused to give any guarantee, as we never do. Again to repeat Louis Kuhne's words, 'All diseases are curable, but not all patients.'

The allopath felt that it was emaciation and nothing else. Yes, the gonorrhoea was almost cured and he could not see if it was there. The patient was almost in a swoon when the medico was brought in. The real truth is that he had exhausted himself by not carrying out the Health Adviser's words to the letter. As is said in that dictionary, he erred and he suffered because of it. His mother begged him to follow the advice with care. But he said that the prescription was made at a time when such a rapid return of health was not foreseen and that he was so much improved by the time that it justified his taking one full tumbler of orange juice. He insisted

on having it, had it, and almost immediately vomitted that and some blood and fell down in a swoon. The medico's contention that strength will have to be restored by feeding is not proved by the fact of what happened. If food were the source of strength, he should not have come to that state.

We were ready to take up the case but with no assurances. But when the medico gave a guarantee of a cure, the parents, for whom he was the only son, had only one choice, not by reason of truth, but by assurance given by the medico. Man cannot change the laws of Nature, but the medico knows none of the laws.

My brother had to leave the same night, leaving me behind, a witness to torture and death in the end. Glucose and some other injections were given. The next day the patient was conscious. He felt sad that we had betrayed him in the hands of "demons" (I am simply quoting the words of the patient, who was more a friend than a patient by that time). An army medical officer also examined the patient. He agreed with me cent per cent in the mode of dieting. He realised that feeding must be progressive. But the injections were there. That afternoon, the patient's mother and his wife begged me to do something to save him if I could. I said that when a medico was treating him, I could not interfere. But they begged me that it was the medico who has made it worse and that I must have mercy and not talk of professional etiquette. I went in and saw the patient. He was sinking. I had no hope. However, I asked them to prepare hot water so that a foot bath can be given. But he closed his eyes for ever before the water could be brought. Just then the medico came in and when he knew that he had no more work, he slipped away.

It is therefore not enough to get cured. One must take great care to *stay* cured also. It is wrong to repeat

the very same mistakes that brought in the dis-ease. The punishment for repeated crimes is always more severe, even under man-made laws. Food is a tax on vitality and the quantity of feeding can be increased only with increase in the Vital Reserve, which depends on the level of health.

Now we have seen morality in respect of a man's behaviour with others is not enough. Morality in respect of hygiene—physiological—is also essential. Diseases classed as venereal are thought to be caused by sexual indulgence. Hence such patients out of shame try to put up with the trouble till they can no more bear it. To start with, they try some known remedies and some patent drugs for relief from the painful disease. Suppressants are effective only for a time and the disease returns with renewed vigour showing a more horrid face.

It is not necessary that one must be a sexual free-lance to become a victim of a venereal disease. There are many other causes. One of them is the alcoholic drinks, considered to be the essential companion in a civilised society of the big-wigs. If a poor man drinks, he is termed a drunkard. Before I came to this highly civilised capital city, I was given to understand that the housewife hates her husband's drinking, and if he is given to drinking, he does so secretly without her knowledge. In civilisation the woman has an equal place with man in this fashionable way of immorality. A system grown too acidic because of wrong feeding can also try to expel the toxic matter by setting up a crisis which has a venereal form. The sufferer is sure that morally, I mean sexually, he is pure. But the world around will only take him to be otherwise. He knows that too. He therefore dare not express his difficulty in public.

Science has advanced at a very rapid rate! Yes, alas it has advanced to our detriment. The readers might have read about Albert Howard's studies of foot

and mouth disease suffered by cattle fed on fodder produced by artificial manures. And man is no exception to this law of Nature. The 'protected water supply' of cities is highly chlorinated, more so during rainy season, during an epidemic in a drought, and so on. These contaminations in water and food cause in man (excuse my vulgarity, if you think it is so) penis or mouth disease. In the penis it is a type of trouble which may be mistaken for gonorrhoea and in the mouth it is sores. Even a person taking plenty of fresh vegetable, raw and conservatively cooked, in the proper rations, at proper times and in the proper way may not be free from one or both of these troubles.

I have already written about treatment of sore-mouth. I shall explain the treatment of the urinary trouble. There are people in whose case the foreskin on the penis does not roll back. Medical men are of the opinion that circumcision is essential, as otherwise they may either be impotent or suffer from venereal diseases. If the opening is too small then, it is said, that sexual action is painful and it may not be possible to continue the act till insemination. In an old volume of the Life Natural there is a report of a case where the person, long before he could experience any difficulty, had a natural removal of the defect by a simple process of alternate splashing of hot and cold water which restored the natural elasticity of the skin so as to expand and roll back. The other reason against which a circumcision is advised is to escape from venereal diseases. This is also a practice religiously advised by a community where polygamy is freely permitted. So also people without character believe in its necessity. But they suffer all the same.

Treatment is almost the same, whatever might be the cause. First and foremost the essential commandment in such cases is to forget sex relations for a

sufficient time to come,—even after a cure. This will be possible only if one lives on highly positive and saattvik diet. It will be wise to start with a fast for two or three days. During the fast and for a sufficiently long time afterwards also, it will be good to take a tonic enema after natural bowel motion or at least after an attempt to have one. After the fast, breaking it, as is generally done to break a fast, it will be good to confine to a single meal consisting of a major portion of raw and conservatively cooked vegetables mixed with a generous quantity of coconut scrapings. It is not necessary to stress the necessity to chew the food thoroughly, as the readers are aware that there are no teeth provided in the stomach.

Local treatment will help to remove the pathogenic matter collected in the part and give relief and also help to maintain the exudation of the foul matter by removing the congestion and heat. Cold bandages round the penis or a wet pack over the region held by a kaupeenam (langoti) applied after smearing coconut oil on the part can be done irrespective of the season—summer or winter. There are people who doubt the sensibility of applying cold packs and bandages during cold seasons. The fact is that when there is excess of heat and congestion to be relieved in the particular region, there need be no fear in doing so. If the patient be weak, a woollen covering over the pack or bandage will prevent external temperature to have any effect over the bandage or pack. At least one process of massage, viz., rolling done by holding the penis between the two palms of the hands help face together, applying pressure progressively from the root to the tip and repeating it several times can be done with advantage. Some pus and dirty blood may be thus exuded. While doing this massage it is essential to apply coconut oil on the hands so that injury is not caused by friction. This coconut oil also helps to heal up the ulcerations.

Before passing urine, apply coconut oil in the passage. And after urination, wash the penis well with cold water. Alternate hot and cold water immersion will be beneficial.

If you live in a city where poisoned water is supplied in the name of 'protected water supply', try to find if you can get well water anywhere. Or else, minimise the intake of water as far as possible by (1) minimising salt intake, (2) by not eating when not hungry and (3) by taking water provided through fruits and vegetables and drinking coconut water whenever available. To compensate for the bad quality of vegetables grown with artificial manures, take herbal powder. The little water that is to be taken may be Hamsa water explained on page 305 of the Practical Nature Cure. It will be of great advantage if the water is kept in an earthen pot and aerated by pouring it from a vessel to another several times repeatedly as if to cool down a hot drink. Generally the medical authorities advise boiling the water on occasions when the water is contaminated or during epidemics. But the actual fact is that the chlorine joins hands with the water to become hydrochloric acid eliminating oxygen, thus becoming a worse poison. This will only increase the acidity and cause inflammations and ulcerations. Therefore boiling must be avoided. It will be better to prepare Hamsa water after aerating, and keeping it in an earthen pot for a day. If Science is knowledge of Nature, it must not be forgotten that egoism combined with half knowledge is dangerous.

In the Next issue :

DOCTORS AND DOCTORING

By Prof. C. E. M. Joad, Eminent British Philosopher.

HELPFUL HINTS—IV

S. Swaminathan, New Delhi

The hygienic way of living is commended not as a policy but as a duty. Hence Natural Hygiene will not permit the use of any unhygienic product,—be it a drug or a so-called ‘tonic’ or ‘energy-food’—externally or internally, in any condition whatever.

Fear of disease (which is a marked feature of the modern age) is what is really causing havoc. Fear is perhaps the worst enervating factor. With the all-pervading sub-normal health due to dietetic and other errors in civilised society, a slight dose of fear of some expected epidemic acts as the last straw. Numerous persons get further enervated and develop similar symptoms. What caused the epidemic is not the germ, bacillus or virus but the fear in the minds of the large number of individuals constituting the society.

Epidemics come in the wake of festive seasons, fairs, melas, when indiscriminate eating is often indulged in. The already imperfect elimination in the individual becomes more so. When a fair number of persons develop similar symptoms, an epidemic is said to be on. When a handful of individuals, say five or six, in a locality of 10,000 persons suffer from similar symptoms, a mass fear is generated and filth-medication is advocated freely, or sometimes even forced upon ignorant minds. The health level in the society gets further affected and there is the epidemic in full swing. The ‘infection’ is not caused by the germ but by fear, medication and wrong living.

Apart from the indiscriminate eating referred to earlier, any general prostrating influence, e.g. prolonged cold, prolonged heat, a sudden drop in temperature,

mass fear caused by calamities like floods or man-made crises, can act as an epidemic influence.

The only way not to be affected by the ‘epidemic influence’ is not taking recourse to the so-called ‘protective medicine’ which is really a process of fouling the bloodstream, but sane and safe living, living strictly in accordance with the Laws of Nature: in other words, living the Life Natural to the utmost possible extent. In such a case, there can be no fear of falling a ‘victim’ to the epidemic.

What applies to the individual applies also to the mass of individuals constituting the society. There cannot be different laws. If toxæmia is the cause of disease in an individual, the same is the cause of a so-called epidemic in society. If the society happens to maintain high level health, even the so-called ‘epidemic influence’ cannot produce an epidemic. The low level of health (which is the result of persistent violation of biological laws) is the real cause of the so-called epidemic, the ‘epidemic influence’ acting as the last straw.

Fear—here we are concerned chiefly with the fear of disease—is the result of lack of proper understanding about the nature and purpose of disease. It is this lack of understanding that is responsible for the almost ceaseless race for newer and newer ‘wonder drugs’ as if these can solve the problem. The word ‘disease’ is so completely misunderstood that often the ‘resistance-to-disease’ quality is talked of in glowing terms as if that quality reflects the standard of health of an individual.

What the term ‘resistance’ really connotes can best be summed up in Sri K. Lakshmana Sarma’s words:

“This word resistance is freely used, but without a right understanding of what it means. We have to ask, resistance against what? The allopaths assume that this resistance is, more often than not, absent at the time disease begins, but comes into existence only later. For this reason alone we reject the germ theory as unproved and disproved.

“In our Science, the term resistance has an altogether different meaning. Disease, in our view, is a vital reaction to the foreign matter accumulating inside the body, or to such matter introduced by ignorant quacks, by injections or inoculations. Life does not tolerate the presence of such matter in the body; it seeks to expel it at the earliest favourable opportunity.

“Take the case of fever or any other acute disease. Before the disease starts there has been laid up an appreciable load of foreign matter. It is for expelling this matter that Life starts the acute disease-process. Here the resistance is obviously directed against the foreign matter. Before the disease there is a state of dis-ease or want of ease, and Life seeks to end this want of ease by the disease process. When the foreign matter is expelled the disease is at an end and health is restored. Here it is clear that the resistance is to the foreign matter, which has been deposited inside, due to imperfect elimination.

“The same resistance occurs against the introduction of poisons or of filth by medicos. The bloating of the body after the antitetanus inoculation is an instance of this resistance showing that Nature violently disapproves of these medical procedures. Whenever Life is strong enough to resist, there is a violent reaction to the foreign substance. That medicos fail to understand this obvious truth is a clear proof of their ignorance and incompetence.

“The same kind of resistance is observable after vaccination also. One of these is the well known reaction called *vaccinia*. Sometimes this reaction occurs over the whole body and it is then called generalised *vaccinia*. There are a great many other reactions. As many as forty different disease-reactions have been observed and recorded. Some of these prove fatal. The deadly disease

called sleeping sickness — ‘encephalitis lethargica’ — is one of them. Here the vaccine pus gets into the brain and there paralyses some vital nerve-centres and causes death. These reactions prove that vaccine pus is not at all a harmless substance.

“Acute disease being itself a vital process, it is wrong to speak of resistance to disease. The resistance, we must understand, is against whatever provokes disease.”

“We see this in the case of a first attempt at smoking a cigar or cigarette, or even at betel chewing. Tobacco is a deadly poison, and life strongly disapproves of its use. It shows its disapproval by some violent reaction or other. If unwholesome substances are introduced by a licenced quack— called a doctor — it makes no difference. Nature does not grant licences to those men.

“This resistance, which is so important for health and longevity, can be, and is, weakened by persistently drugging and fouling the body, which is just what the medicos are doing almost all the time. And the weakening of this resistance is the cause of the change in the character of disease from the acute to the chronic nature. Hence doctors are the true cause of chronic and chronic-destructive disease.”

* * *

It would follow, from the above discussion, that the hygienic mode of living alone can restore health. That health cannot be bought across the counter is what Dr. Felix L. Oswald emphasises when he says :

“The disciples of Natural Hygiene try to deserve the blessings that the dupes of the drug-mongers attempt to buy across the counter; instead of changing their hospital or their course of medication they will change their habits, and their loss of faith in a few popular superstitions will be compensated by an abundant gain in health The removal of the cause is a remedy which the sufferers from almost any disease might prescribe for themselves.”

* * *

There can thus be no place for any "symptom-cure-opathy" (all kinds of drugging systems come under this category) in Nature-Cure. The aim of the "symptom-cure-opathy" is suppression of symptoms by specifics, without removal of the Cause, while that of Nature-Cure is a radical cure effected by hygienic, healthful methods.

(to be continued)

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