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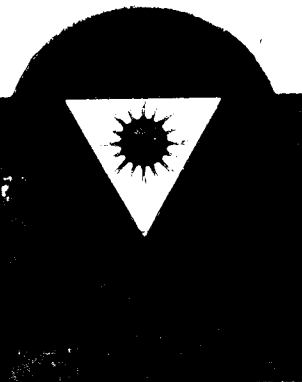


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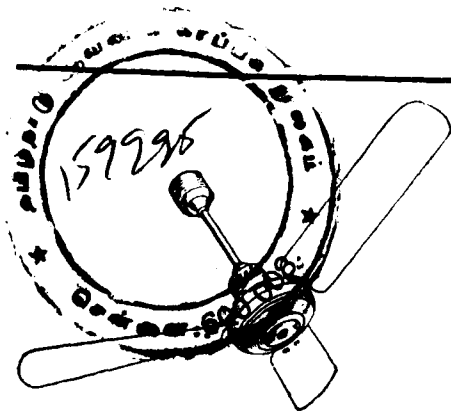


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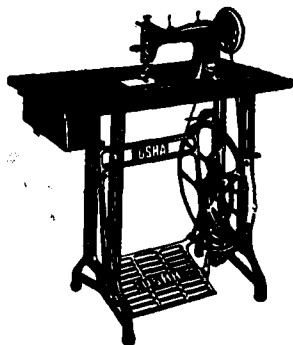
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PLEASE NOTE

Due to the 75% cut in electricity till the end of June, the press could not print the usual 48 pages. It will be made up in the next issue for August '58.

With August '58 The Life Natural completes 15 years. The 16th year begins from September '58. Readers whose subscriptions expire with August are requested to remit their subscriptions soon.

Copies of this magazine are posted regularly on the 2nd or 3rd of every month and they are checked with the list carefully before despatch. Still we receive complaints about non-receipt of copies, especially from Delhi and New Delhi. Readers are requested to write to us and to the postmaster concerned before the 10th if copies are not received.

The Life Natural

VOL. XV

JULY 1958

NO. 11

The Crimes and The Defence

In the last issue I published particulars of 25 Vaccination-Murders, for which the Government and their Medical Advisers are responsible. Considering that in only a few villages during only two years the deaths were so many, simple arithmetic will tell us that many lakhs of children are thus being murdered every year.

What is the defence of the accused? It is that these are just accidents for which they are not in any way responsible. But actually these deaths are naturally to be *expected* in any mass vaccination programme carried out thoughtlessly by the medical officials. And what can be expected is, according to law, presumed to be intended by the perpetrators. Hence these deaths are NOT accidents. If there were an impartial agency for collecting evidence in the way Sri Sambasivam Pillai has done, this will become undeniable.

The people's case is going by default and the guilty ones escape punishment. This must not be the case any longer.

I suggest that we organise a League For The Defence of The People on the lines of the

National Anti-Vaccination League of England. And this we must do as soon as possible. For those that tamely acquiesce in crimes will become guilty of abetting the crimes.

I may here remind the regular reader of the fact that a French Court has given judgment, after deliberating for seven years, that the Government is bound to pay compensation for injuries or deaths caused by compulsory vaccination or inoculation.

Let me affirm here my conviction that this question must be pursued to the bitter end, so that somehow these murders and disasters shall cease once for all. —

Nature's Sanitary Influence in Healing:

Huxley and Youmans were medical house-cleaners when they wrote in their *Physiology*:—

“All who have watched the progress of the healing art in recent times will note that among the most enlightened practitioners there has been a steadily diminishing confidence in medication and an increasing reliance upon the Sanitary Influence of Nature. It is notorious that in proportion to people's ignorance of their own constitution and the true causes of disease is their credulous confidence in pills, potions and quackish absurdities; and while this ignorance continues there will be plenty of doctors who will pander to it. And not the least benefits to follow the better diffusion of physiological and sanitary information will be the protection of the community from the numberless impostures of charlatanism and a better discrimination of the qualifications of competent physicians.”

(Quoted in an article by John T. Miller, D. B., D. Sc. in *Human Culture Digest*, September, 1945,

Welcome Address

Presented by the Vegetarian Club, New Delhi.

To

Sri. K. Lakshmana Sarma,

Director, Indian Institute of Natural Therapeutics,

Pudukkottai (South India)

14th June, 1958

Champion of Natural Hygiene

We, The members of the Vegetarian Club of New Delhi, extend a hearty welcome unto you, Sir, the Champion of Natural Hygiene.

The Vedic Sage

Your great efforts to educate the public of this country on the basic principles of this Science of Health are something of which we are naturally proud. We see in you a Sage re-echoing the Vedic Message of Health with its stress on the twin principles of *samyama* and *ahimsa* (Vital Economy and Non-violence).

Advocate of Anti-Vivisection

Sir, we vegetarians should particularly be grateful to you for your services to the cause of vegetarianism and anti-vivisection. At a time when vivisection is practised under the pretence of research, you, Sir, have raised your powerful voice of *ahimsa* against such tortuous practices. Your powerful advocacy of the cause of anti-vaccination is one that has already echoed and re-echoed through the land and we have every reason to hope that the cherished goal of Medical Freedom will be achieved in the not too distant future.

Source of Strength to the Cause of Vegetarianism

We, vegetarians, have our source of strength in you in taking the message of Vegetarianism for Health to all and we assure you, Sir, that we would do our best to remove the only unhealthy factor still persisting among many vegetarians, to raise the Cause of Vegetarianism to its high pedestal. We mean, Sir, that we would do all in our power to bring home to such vegetarians as are still using them, the dangerous consequences of the continued use of devitalised and denatured foods upon the human constitution.

Stamp of India's Genius

We are indeed proud—and, we believe, justifiably so—to see that modern Nature-Cure bears the stamp of India's genius imprinted upon it by you. Your great contributions to the Science of Natural Hygiene are well known throughout the world and, under your able stewardship, we hope to propagate the grand Message of Mother *Prakriti* to liberate the mass of mankind from the thralldom of disease. In so doing, Sir, we rely upon the non-violent armoury of the Life Natural that issues regularly from Pudukkottai, "The New Fort" of Health.

Free Health Brotherhood

Sir, we realise a grand future to the Cause of Vegetarianism and Anti-vivisection with men like you to guide us and we, on our part, would like to assure you that we would take every step to realise the achievement of the grand ideal of a "Free Health Brotherhood."

Sir, once again, we vegetarians of the Capital of India extend a hearty welcome unto you.

Rheumatism—Its Causes and Cure

Sri S. Swaminathan, 1, Sivaji Place, New Delhi

A patient, then aged about 53 and suffering from rheumatism for over a decade, came over to me in September, 1956, seeking to know whether he could be cured by natural methods. The gentleman had, as could easily be guessed, already tried "Symptom-Cureo-Pathy" from all possible quarters but to no avail. His condition had been worsening steadily and, at the time he came to me, he was a frustrated individual. After narrating his case-history in detail, he said he was praying for the only radical cure that is perhaps possible for him. When I asked him what was in his mind, he summed up his 'philosophy' in these words: "Life is a disease, sleep a palliative and death the radical cure."

I tried to assure the patient that he could get rid of his troublesome complaint. During the course of my conversation with him, I could not but resist the temptation of repeating verbatim the famous lecture of the eminent nineteenth-century surgeon, Sir James Paget, delivered at the lecture theatre of St. Bartholomew's Hospital, stressing the need for rest. Sir James had said: "Gentlemen, the first point of importance in the treatment of inflamed joints is to rest them; their second need is rest, and their third need is also rest. Gentlemen, that concludes my lecture on diseases of the joints to-day."

The patient, who was suffering from what is known as articular rheumatism, retorted, "I took plenty of rest, but even then my condition did not improve. I thought you might be able to suggest some positive measures other than rest, which would enable me to have at least some relief from this irksome complaint, but you are simply repeating the need for rest. Shall I take it, then, that you have nothing positive to suggest?"

I advised the friend to be a little patient in knowing how he should proceed in the matter and told him that if he took to *real* rest, as recommended in Nature-Cure, he could safely leave the rest of the matter to Mother Nature. I explained to him that the disease itself was the result of incorrect nutrition and pointed out to him that unless the nutritional errors were set right it would not be possible for him to overcome the condition. The patient took to diet reform and also adopted certain other measures recommended in Nature-Cure. He got himself cured fully and radically within four months and he is no more the frustrated individual that he once was! I am recording below a few facts about rheumatism a knowledge of which might enable any sufferer to help himself to overcome his condition the Natural Way.

A medical dictionary defines the term rheumatism as "an indefinite term applied to various conditions characterised by pains in the joints and fibrous tissues." The same dictionary defines chronic rheumatism as "an affection of the joints, slow in progress, producing a painful thickening and contraction of the fibrous structures interfering with motion and causing more, or less, deformity."

The three common forms of rheumatism are known as muscular, inflammatory and articular. The first one is a common complaint characterized by pain and stiffness with the consequent loss of mobility in the muscular area affected. This is brought about by large deposits of toxic material in the system.

The second type is, as its very name indicates, accompanied by considerable inflammation of the muscles affected. The area in question is sensitive even to the slightest pressure. If the condition is

wrongly 'treated' or left unattended to, the patient would develop the chronic stage of the complaint, where the swelling might subside to some extent, but pain would become more pronounced when moving the muscles.

The third type is a chronic one, accompanied by much stiffness and pain in one or more joints of the body. Mineral deposits in and around the joints are found in this stage.

The role of incorrect nutrition and the previous drug treatment, if any, resorted to for treating acute diseases, in the causation of rheumatic ailments should be plain enough to the readers of *The Life Natural* and I do not, therefore, propose to deal with these points here at any length.

The first step in natural treatment of this irksome complaint is a sensible diet reform. Of course, all drugs (including synthetic vitamins) are to be thoroughly eschewed. The predominantly acidic diet that seems to be the rule obtaining nowadays, with its refined cereals, dehusked grains and pulses, fried vegetables and dishes, condiments and spices, is the one which would aggravate the condition much further. The sufferer would do well to begin with a two or three day fast. Let him not be afraid of the word 'fast'. Perhaps many come to know about the fast for the first time only when they come to Nature-Cure. During the initial two or three-day fast, the sufferer may take vegetable soup (water in which vegetable is boiled) or herbal juice in small quantities, twice or thrice in the day. The nonviolent enema is to be taken daily, as also sun and spinal baths during this period.

After this initial fast, the patient would do well to live upon a predominantly positive diet, consisting of

vegetables (raw and conservatively-cooked) and fruit. The diet should be moderate in quantity and not more than twice a day. The food should be thoroughly chewed and taken. This exclusively positive diet should be had for as long as even eight or nine weeks, or even more if found to be necessary. There should be enough variety in the choice of vegetable and fruit, but not at the same meal. So far as fruits are concerned, it would be wise to restrict the intake of sour fruits to the barest minimum, and that too only occasionally. It would be better not to consume more than one kind of fruit at a time. Frugality in diet should be observed to the very spirit and letter. During this period, no cereals, pulses or grams, milk or ghee should be taken. In addition to the diet suggested above, the patient is also advised to take two or three spinal baths daily, accompanied by hot water foot baths. He is further advised to take the non-violent enema, once daily. In cases of very chronic constipation, the retained enema should be taken first at night before going to bed and the non-violent enema in the morning. Sun baths may be taken, once a day, at some convenient time.

During this period, it would be wise to have a weekly fast, only dilute herbal juice or vegetable soup (twice a day in moderate quantities) being permitted to be taken at such times. Such occasional fasts would enable the patient to become stronger in body and mind. As and when healing crises come up, a complete fast is advised.

Needless to say, all stimulants are to be eschewed by the patient. Stimulants weaken the nerves slowly but steadily. They are all poisons and they would only weaken the person. The apparent stimulation felt in the beginning is had at the cost of future ill-health. Even after the patient gets well fully, he is advised to keep away from the stimulant habit in his own interest.

The patient is also advised to keep away from synthetic vitamins. They are vitamins only in name but toxic in effect. There has been plenty of recorded cases where extremely dangerous results have followed as a result of intake of such 'synthetic vitamins.' Biochemists might say that synthetic vitamins are technically the same as natural vitamins. Technically, they may be, but in fact they are not. Let me try to explain. Vitamin C consists of six atoms of carbon, eight of hydrogen and six of oxygen, arranged in a certain pattern. Chemists can make this in a laboratory, but will it be the same that occurs, say in an orange or a tomato? Technically, the answer may be in the affirmative. But the laboratory-produced vitamin is only the carbon, hydrogen and oxygen, nothing more than that. The vitamins and minerals that are found in the vegetable kingdom are the result of the activities of the living organism that is the plant. The chemist, in his efforts to supplant the work of the plant, is deceiving himself and others, for his imitation vitamins are never the same as those that are found in the products of the vegetable kingdom. By taking to a predominantly positive diet, one can overcome any condition that might have been caused in him by vitamin deficiencies in the past. Synthetic vitamins are not to be resorted to by any one.

Health can be regained, and retained, by living as Nature intends us to do. In the words of Mr. Harry Benjamin,

"Simplicity is indeed the key to all living; not over-refinement or over-elaboration. For instance, where there is simplicity of eating (the eating of simple, natural unspoilt foods) there is natural appetite and genuine appreciation of food, with resultant health. But where there is a craving for rich and

over-elaborate dishes (for “unnatural” and over-refined food) there is perversion of natural appetite and artificial appreciation of food, with resultant disease.”

Nature-Cure offers the only salvation for medical failures. At present, mostly medical failures take to it. Why become a medical failure and then take to it? Why not take it up even earlier? Nature-Cure is chiefly a way of living. Why not adopt it as such and prevent all disease? Will it not be more economical, and much wiser, to retain health by living according to the principles of Natural Hygiene, than to lose it and then try to regain it? These are questions which everyone should ponder over. Chronic disease would become a relic of the past if one takes to Natural Hygiene from the beginning.

Lectures on Natural Hygiene in Delhi & New Delhi

The Delhi Branch of the Institute proposes to intensify its campaign to educate the people in the fundamentals of Natural Hygiene. For this purpose, more lectures and practical demonstrations are proposed to be held all over Delhi and New Delhi. Individuals and organisations interested in arranging talks or demonstrations may get in touch with the Hony. Secretary. (A 434 Defence Colony)

Training Camp Again in Delhi

The 24th Nature-Cure Training Course will be conducted in New Delhi for a period of one month during the month of September, 1958. People interested in joining may please correspond with the Honorary Secretary, I. I. N. T., Natesa Mandiram, A-434, Defence Colony, New Delhi—3.

The Director in Delhi

(From our Special Correspondent)

Delhi which had always been in the forefront in the propagation of Natural Hygiene became much more so during the Director's stay from the 10th May; 1958, to the 25th June, 1958. It was an opportunity for the active workers to get together more intimately and to have more inspiration from Sri Sarmaji.

The local organisations interested in the spread of Natural Hygiene took the opportunity to welcome the great Sage of Health. Public receptions were held in different parts of the city.

DELHI PUBLIC LIBRARY (NATURAL HYGIENE GROUP)

The Natural Hygiene Group of the Delhi Public Library arranged a public reception in honour of Sri Sarmaji. Sri M. Anantasayanam Ayyangar, Speaker, Lok Sabha presided over the occasion.

Sri Ram Lal Sethi, Retired Agricultural Commissioner, welcoming the honoured guest referred to his great services to the cause of Nature Cure. He made a special reference to his original contributions to the Science of Nature-Cure on the theoretical and practical aspects. Sri A. D. Kohli read a report on the working of the Group.

Sri Sarmaji in his speech drew attention to the great havoc caused by vaccination and inoculations, and very often even forcibly used on individuals. The readers of The Life Natural who are conversant with the subject know that this procedure of filth medication, done in the name of preventive medicine, has been

responsible for many sad blunders all over the world. Sri Sarmaji developed this point and showed how the medical profession was actually waging a war against internal sanitation, which in other words would mean that they were more interested in the disease of mankind. He pleaded for Medical Freedom as an inherent right to which every individual is entitled to and hoped that before long the authorities would have to recognise the force of Truth and concede the God-given right of every individual to keep his body and mind pure internally and externally.

Sri Ayyangar in his concluding remarks referred to a few experiences he had come across in the field of Nature-Cure. His knowledge of the subject being admittedly meagre, he could not obviously understand the problem of 'Doctors vs. Sanitation' referred to by Sri Sarmaji. In Sri Ayyangar's view Nature-Cure (which he bracketted with religious living in accordance with scriptural injunctions) would do to keep an individual fairly healthy. He would however not agree that such a person could be disease-free. The germs and viruses might make him ill and in such an eventuality the ordinary man would better be advised to go to the medical man. Sri Ayyangar even remarked that Nature-Curists were making a tall claim.

The audience most of whom were persons conversant with the basic principles of Natural Hygiene took Sri Ayyangar's remarks as from one who had not much knowledge of the subject. The audience listened with rapt attention to Sri Sarmaji's speech which was interspersed with cheers all along.

THE VEGETARIAN CLUB

The Vegetarian Club of New Delhi accorded a reception to Sri Sarmaji at Dewan Chand Memorial

Hall on the 14th June, 1958. The welcome address presented on the occasion appears elsewhere in this issue. Sri V. H. Dalmia presided on the occasion.

Sri Sarmaji spoke on how Nature-Cure solved the health problems of even the medical failures. He pleaded that vegetarians should, in the interest of Health and Hygiene, take to Vegetablarianism. The lecture was listened to with great interest.

Sri Ramachandra Sarma, Principal, Sanatana Dharma College, Palwal, stressed that vegetarians should align themselves with the cause of Natural Hygiene unequivocally as otherwise it may not be possible to make much headway in carrying the message to every one in the land.

THE D. C. M. HEALTH ASSOCIATION

The readers of The Life Natural may be aware that this association owes its existence to the enthusiasm of quite a number of employees of the Delhi Cloth Mills, Delhi, a leading industrial establishment of the Capital. The D. C. M. Health Association had been arranging regular lectures on Natural Hygiene in the past and propose to continue the programme on health education in future also. The Association arranged for a public meeting at Ajmal Khan Park, Karol Bagh, on the 17th June 1953, to accord a reception to Sri Sarmaji.

This meeting was attended by quite a number of people. Shri Ishwar Dayal Mathur, Deputy Commissioner, Delhi Municipal Corporation presided over the function.

Sri Sarmaji, in his lecture, referred to the role of food in health. The Nature-Cure standpoint on food

and health was explained to the audience by Sri Sarmaji within a brief spell of thirty minutes.

Prof. Ram Singh, Srimati Ranjit Jawanda, Sri J. C. Sharma and Sri K. K. Jain also spoke at the meeting, praising the great services of Sri Sarmaji in taking the Gospel of Health all over the country.

Shri Ishwar Dayal expressed the hope that Natural Hygiene would find more and more adherents in future. He pointed out that if people became health-conscious, it would solve many problems which happen to be quite insoluble now.

Shri Om Prakash thanked the main guest and the other speakers on behalf of the D. C. M. Health Association

Appreciation

"I have had many copies of *The Life Natural* and find it a very excellent and useful magazine, which has a real understanding of the true meaning of Nature-Cure."

Mrs. Stella Lief, Hony. Secy., British College of Naturopathy, London.

Thirty-fifth Basic Nature-Cure Study Group

The second phase of this Study Group commenced its sittings at "Chaubhurja" (near the Delhi University) on the 20th June, 1958. It will be for four weeks daily from 5-45 a.m. to 6-45 a.m.

Sri K. Lakshmana Sarma addressed the Group on the 22nd June, 1958.

23rd Summer Nature-Cure Training camp—1958—New Delhi

Inaugurated on the 17th May, 1958, (Report published in The Life Natural for June, 1958) regular classes of the Training Course started the very next day. The professors who took up the class were (1) Sri K. Lakshmana Sarma, Director of the Institute; (2) Sri Ramachandra Sarma, Principal, Sanatana Dharma College, Palwal and (3) Sri L. Ganesa Sarma, Honorary Secretary of the Delhi Branch of the Institute. The Director delivered lectures on the theoretical aspect of the Science, the Principal on the subject of Food & Nutrition and the Secretary on the Practical application implied in the lectures of both the former.

On week days the lectures were for an hour from seven o'clock in the morning and on Sundays the programme occupied almost the whole of the day time, covering about 12 hours, starting from 7-50 A.M. After a two hour lecture on Food & Nutrition, the students, both those that were in the Camp and the rest stayed on in the Camp and had their food also there. It was a regular demonstration and training both in cooking and eating. The students happily joined in the work of preparing the different kinds (some of them quite new to them) of foods whose tastes they relished very much, in spite of the fact that they were all sattvik and made of mostly a selection of positive food items.

Of the total of about 50 students, there were 13 who stayed in the Camp. A Committee of Management of the Camp was elected and Sri Sita Ram Gupta was the Secretary of the Camp. Special mention is due to the excellent way he managed the Camp with the

help of some of the elderly members in the Camp, of whom Sri Sankar Dass was most enthusiastic doing every sort of work whether it was of the manual type of carrying vegetables from the market or of keeping accounts in every detail.

It was mentioned in one of the Bulletins that some of the old students are interested in joining the Camp again as a refresher course, and one such was Srimati Ranjit Jawanda who was attending the Camp for the seventh time. On many mornings, about half an hour before the regular class started, she used to lecture to the students about her experience in Nature-Cure, how she recovered her health, how she brought up her children and so on.

The Director was very much pleased with the great amount of work that has already been done in Delhi. But he deplored that almost all of that was done by one and only person, Sri Swaminathan. He desired that more and more people would come forward to serve the society. Very soon a programme of lectures by some of the students for about half an hour each every morning was put up. This made him feel confident that very soon the work in the Capital is sure to increase so much that he might even have to think of shifting his Headquarters.

The Examination was held on two alternative days for the convenience of the students. (22nd and 29th June, 1958). The results will be published in The Life Natural for August, 1958.

The Director had some talk with some of the active workers in Delhi and gave them advice on the possible lines on which further activities in the Capital could be conducted.

AMBAR CHARKHA IN THE CAMP

A unique feature in this Camp was that the inmates of the Camp were given a training in all the different stages of operation of the Ambar Charkha set. Yes, it is not one piece as we have in other charkhas. From the very raw cotton to the final yarn, the whole process is a cottage industry, but with improved and fast working hand operated and very simple machinery. The new charkha is a four spindle spinning mill, so to say. The readers might be wondering as to what connection this charkha has in Natural Therapeutics or Health Culture. A fuller article will follow in the next issue of The Life Natural by Shri Sheo Prasad, Retired Assistant Salt Commissioner, New Delhi—14.

The Honorary Secretary of the Institute was for quite a long time interested in introducing something constructive and productive to provide a means of pastime. And he has always been of the opinion that spinning was the best suited for patients. He addressed the Chairman, Industrial Advisory Board of Delhi Administration for help in this connection and Dr. Yudhvir Singh took great interest in helping him. Being himself a doctor, he wanted to encourage a study on these lines. When the suggestion was first put before the Industrial Advisory Committee by Sri Sheo Prasad, the committee, presided over by Dr. Yudhvir Singh agreed to give the institute all the help it needed in this direction and decided to send a number of sets of charkhas and an instructor at the cost of the Government.

The Institute hereby records its sincerest thanks to Dr. Yudhvir Singh, Sri Sheo Prasad and the Industrial Advisory Committee for the kind help that it received.

Health Restored By Divine Grace

By Sri T. S. Visvanatha Pillai.

The following is the detailed history of the health-recovery of my wife,—who at the age of 46 had become extremely weak and emaciated—by the Natural Way.

This was in 1932. It was only in 1933 that I studied the books of Sri Sarma for the first time. So the curative measures applied in her case were according to the notes on fasting by Upton Sinclair and some other books on Nature-Cure.

About six months before this it had happened that a grandson of mine, aged 12,—who lived with us for his education—fell ill of typhoid and died, in spite of treatment by eminent allopathic doctors. Four months after this, my wife's younger brother, aged 35, who had suffered from T. B. for 6 or 7 years, died in my house, staying for one year with us under the loving care of my wife, in spite of many treatments by a highly esteemed expert in Siddha Vaidyam. It was because of these unexpected bereavements that my wife became heart-broken and lost health.

The symptoms of her ill-health were the following. She was able to eat only just as much food as a child of 3 or 4 years of age would eat. Even this was digested with difficulty and there was no natural hunger. During the concluding period of 3 or 4 weeks, there was no sense of taste, due to the presence of a sticky mucus on the tongue. Also a tooth on one side of the upper jaw had become shaky and had descended about a quarter inch. If any doctor had seen that tooth, he would surely have pulled it out. Because of this tooth-trouble it was not possible for her to chew even a little piece of

appalam (thin wafer made of black gram flour, usually fried or baked). During this time, when the patient had lost all zest for life, there came on a severe fever which lasted four or five days. But disregarding this fever, she went on with her daily routine of baths, meals etc. She never told anybody about the fever. By sheer chance I happened to touch her with my hand, and noticed that she had a high temperature, 105° F, and the fever was seen to be a severe one. I asked her for how many days she was having the fever. The reply was that it had been going on for four or five days. I said: "Should not some treatment be had?" "Why should there be any treatment? All systems have been tried and found useless," said she in reply, showing that she did not care. "At least, why not take to fasting," I pleaded. She agreed. But there was a difficulty. At that time we were staying in a small village, called Kooniyur. And the house was in the middle of the street. And in previous fasts it was found that on the second day of the fast she would have disturbance in the belly and vomiting with great noise, which would cause the whole neighbourhood to come to the house to inquire sympathetically.

I remembered that I had read in a book that the vomiting due to fasting and the noise consequent upon it can be prevented by taking a teaspoonful of honey daily in the morning, and so I told her that, and my wife agreed to fast and take the honey. Accordingly she started fasting and took daily one teaspoon of honey in a cup of water. Thus nine days passed. Also she took one cup of water once every hour. She also took enemas. Except water, nothing was taken. Only these four things were done, and nothing else of Nature-Cure. Besides, as she also went through her usual routine of bathing, spinning and the rest, in spite of her weakness, and was moving about in the house, excepting

us two,—neither my mother nor my daughter—knew of the fasting. The nine days passed without any noticeable change in her condition. I had some anxiety concerning the non-occurrence of any vital reaction. On the tenth day the customary drink of honey was stopped, and within an hour vomiting started. Drinking of water and vomiting occurred 20 times during that day till evening. This was not alone vomiting; there was also disturbance in the belly, with pain, and it became unbearable. She said “I am very hungry, give me something.” Even though I did not then have that clear knowledge of true hunger given in Sarma's books, I had the belief that true hunger would not be of this sort, and told her so. This made her angry. She said: “How can you know what is the condition inside my belly? Don't tell me what you have read in books.” As there had been no thought of breaking the fast, there was nothing suitable for the purpose in the house then. So I gave her the juice of a lime in one cup of water. Even that was vomitted. The same thing was given again, with the same result. Next I gave her tender cocoanut water, which was also vomitted. Thereafter I gave her honey in water. That too was vomitted. The disturbance in the belly and the pain seemed rather to increase. It occurred to me that the fast could be broken on orange juice; but these were no oranges to be had in Kooniyur. So I sent a man for getting oranges. But the man could return only the next morning, and the state of the patient caused me fear and anxiety. It was not my custom to pray to God for any particular boon. But seeing that if anything went wrong all the people would condemn me, saying that it would be all right if I myself a robust man, made dangerous experiments on myself but it was wrong to try such methods on a weak patient,—a censure that would continue for life—I prayed to God: “Let this once her life be spared, and let her

become able to move about: if anything happens later, that would not matter. Thy will be done!” It did not occur to me that this serious condition could be relieved by baths. At about 9 p. m. I tied a wet bandage on the lower belly. Perhaps the thought of this occurred to me due to the prayer. At once she became quiet and slept soundly for two hours. At 11 p. m. I applied a clay pack in the place of the wet cloth bandage; a man was sent to Kosakudi for bringing this clay. As a result she slept soundly till 5 a. m. and then awoke with a clear mind. Instead of seeking how to break the fast, she herself came to think that she would do well to continue the fast for a few days more, and so she did not take the oranges that had been brought for breaking the fast. The severe condition of the previous day may be considered as a curative crisis. It seemed as if the load of morbid matter, that had not been vomitted during the preceding days because of the drinking of diluted honey, was voided by a great many vomits on the last day. On that day the fever was at 102° F. As the fasting was continued day by day, the fever became milder, and strength returned. On the 16th day she was able to wash and wring out the water of her Khadi sari. On the 17th day there was an astonishing event. Due to a sudden necessity, she began cooking with such energy as she had had many months before, and finished it. On the morning of the 21st day she was able to go to the canal which was a furlong and a half off, bathed in the cool water and returned. It had been planned that the fast should be broken on that day. But in obedience to the suggestion made by Pandit Malaviya, that all people should fast one day and pray on the occasion of Mahatma Gandhi's fast in the Yerwada Jail for 21 days, the fast was actually broken with orange juice on the evening of the 22nd day.

The beneficial results of this fast were the following:-

(1) Even on the fourth day of the fast the tooth that was shaky and loose, and had become displaced, of itself rose to its original position and became firmly fixed and continued to serve for 12 years more.

(2) The black spots that had been on the face for about a quarter of a century disappeared, leaving no trace after this fast, and the face regained its natural complexion.

(3) Before the fast, after the bereavements, there had been such weakness and inability to do any work, that most of the time she had to rest in bed. For example, if she had to serve meals for four persons, she used to be so tired that she had to lie in bed for about an hour. But after the fast this was not the case. One month after the fast, she was able to look after the confinement of her eldest daughter-in-law for 36 hours without having to lie down.

(4) For about 30 years, while travelling by rail, she had to instantly vomit anything she ate, due to importunities of others, even if it was only a little, and however tasty it might be. After the fast she was able to eat as much as was needful, just like others.

(5) The quantity of food eaten, which had decreased much, increased again after the fast and she was able to eat the full quantity needful, having regard to her age and constitution.

These great gains in good health reaped by the fast, undertaken for the fever, were considered as the miraculous effects of Natural Healing. Besides, the general health which had fallen low during the previous four months, now had risen to a much higher level. If the treatment had been in accordance with the fuller and

clearer knowledge obtainable from studying the successive editions of Sri Sarma's Practical Nature Cure, which had enabled me to treat many patients successfully, there would be no need at all for long fasts. Instead of them short fasts at intervals—that is, Instalmental Fasting—would have given great benefit. Before fasting also there could be preparatory courses of dieting for improving health. Also during fasts the Spinal Bath, the Sun Bath, the Earth Bandages, wet packs and the like, according to the prevailing conditions, might have been availed of. If these had been done, there would not have arisen any fear of loss of life. Besides if Sri Sarma's conditions in breaking the fast—about gradually increasing the quantity and raising its quality,—had been observed, much better results might have been attained, I am sure

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Bhavan's Journal, Bombay

"...Here is a good book written by a doctor-philosopher. Dr. K. Lakshman Sarma is a pioneer among naturopathists and runs a sanatorium. He has spared no pains in making the book a very useful one."

Bharat Jyoti, Bombay

"The reviewer has been following for the past 25 years Sarma's methods for the treatment of illnesses among relatives and friends and 'Practical Nature-Cure' continues to be his guide."

Sentamil Selvi, Madras

"This standard work on Nature-Cure, the ninth edition of which has recently been published, needs no introduction. Surveying a wide area of subjects pertinent to its main theme, the book attempts to present a clear exposition of the laws of health, metabolic process, food values, disease-prevention, curative agencies of natural elements, diseases and their cure, and so on."

Divine Life, Rishikesh

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Bulletin No. 4

The Annual Convention of The Indian Institute of Natural Therapeutics, Pudukkottai.

Postponement of

The Executive Body of the Reception Committee of the Annual Convention of The Indian Institute of Natural Therapeutics has unanimously decided to postpone the Convention which was formerly scheduled to be held by the end of the month of June, '58, to the 14th 15th, 16th & 17th October, 1958, for the following reasons:—

In consonance with the high religious and cultural tradition of this great country which has as its essential, the sentiment of humanitarianism, there is a strong feeling that the Convention must necessarily include a section called the "Vegetarian and Anti-Vivisection," for which it is felt that one full day should be allotted.

Non-Violence is also the basic principle in the practice of Natural Therapeutics. Vegetarianism and Natural Hygiene are therefore indivisible and are just like the obverse and reverse of the same coin. The Reception Committee will therefore associate representatives from such groups as well.

As Gandhiji often used to stress that the means should suit the end, it is not to be hoped that this Satanic process of Vivisection will lead us anywhere towards our goal. Organisations in the west doing Anti-Vivisection work have always been co operating with us and when we tell them of our present proposal, it is certain that we will get more help.

We need to educate the public, specifically the legislators, those select ones of the nation who are the law makers. If there be illegal laws we must get them repealed. Laws must be passed to make murder punishable equally whether it be of man or of an animal. Laws affecting the religious practices of the individual, laws enforcing irreligious practices on the individual (Natural Hygiene is part of our religion) can have no place in our statutory books. England had had the vaccination laws repealed. But it was through educating the public, who in turn stressed on the legislators their demands and finally achieved their goal in spite of very strong vested interests. The same story may have to repeat itself here in this land. Perhaps, it may be quicker and smoother in our case as they have already shown us the path. It is therefore essential that we educate our legislators who alone can help us to recover the God-given individual freedom. We should therefore so plan our Convention that it is possible for them also to attend the session, get convinced of the soundness of our demand and agree to support our cause. Such a time is unfortunately not the one that we had already scheduled. It is therefore necessary that we postpone the convention to a time when the parliament will be in session.

The constituencies whom the legislators represent should make it a point to convince their representatives in the State and at the Centre about our demands so that when they meet next they will have it first in their minds to work upon. Therefore the session must be so planned that we get enough time for the numerous followers spread all over the country either to meet the legislators individually or at public meetings and discuss the subject with them and convince them. If technical help is needed for such purposes, the Institute will be pleased to provide.

The Souvenir that we have planned to bring out should reasonably be enlarged and improved with respect to the enhanced greatness of the session. Obviously it will cost us more and we will have to canvass more advertisements—advertisements that are not objectionable to our creed—and collect more funds to strengthen our movement.

He should be credited with wisdom who takes lessons from others' experience. We should be careful not to copy others where they met with failure. We should not blindly copy others if the means do not suit the end. If we keep these in mind when we plan our work, success is certain.

The Convention will meet for 4 days from the 14th October. Hon'ble Sri Morarji Desai, Finance Minister of the Central Government has kindly consented to inaugurate the convention on the 14th.

Yogi Sri Shuddhananda Bharati is expected to preside over the Convention, depending upon the finalisation of his American tour.

Some Cultural Shows will be staged in Aid of the Convention Funds, during the month of August, in and outside Delhi. If friends can arrange any show in their place, they are requested to correspond with the Honorary Secretary.

As the work of the Institute is increasing, it has been decided to instal a telephone in the premises of the Institute.

The Executive Body again appeals for funds from all readers and followers.

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There are a series of articles on Long Fasts by the editor followed up by M. M. Bhamgara, C. V. Chetty and Dr. J. M. Gehman which will be found very instructive by all readers especially chronic patients.

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Spiritual Value of Fasting

Mark Clement

In a remarkable work entitled "A Reporter finds God through spiritual healing," recently published, Emily Gardiner Neal points out the spiritual value of fasting, not as a penance, but as a means of quickening the spirit, authorised by Christ and used extensively in the healing ministry of the early Church. She writes: "So many cases have come to my attention where fasting has immediately preceded miraculous healing that there can be no doubt that the denial of the body makes us singularly receptive to the Holy Spirit."

St. Paul, in his epistle to the Corinthians, tells them to "Give themselves to fasting and prayer."

When the disciples asked Christ why they had failed to heal the boy possessed by a demon, He replied: "This kind goeth not out but by prayer and fasting." Thus making it clear that their spiritual potential needed strengthening by the stern discipline of fasting.

In these days of official dinners, banquets, and cocktail parties, when the "choice and master spirits of this age" congregate in an atmosphere of goodwill and comradeship in the hope of attempting to solve the world's great problems affecting the lives of millions of people, one cannot help observing that such functions, pleasant though they are, seem to serve no real purpose in the end, and leave all questions unresolved. Dr. Robert Bridges, one of our greatest modern poets, once described those particular social parties as assemblies of "The half-drunk leaning over the half-dressed." Anyone who has attended such parties will realise the truth of that masterly description.

World Forum, London, April, 1958

By K. LAKSHMANA SARMA

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Editor Back at Pudukkottai

The Editor returned from Delhi on the 28th June and will be at Pudukkottai till the 4th week of August '58. He will then go back to Delhi to conduct the 24th Training Camp.

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July, 1958

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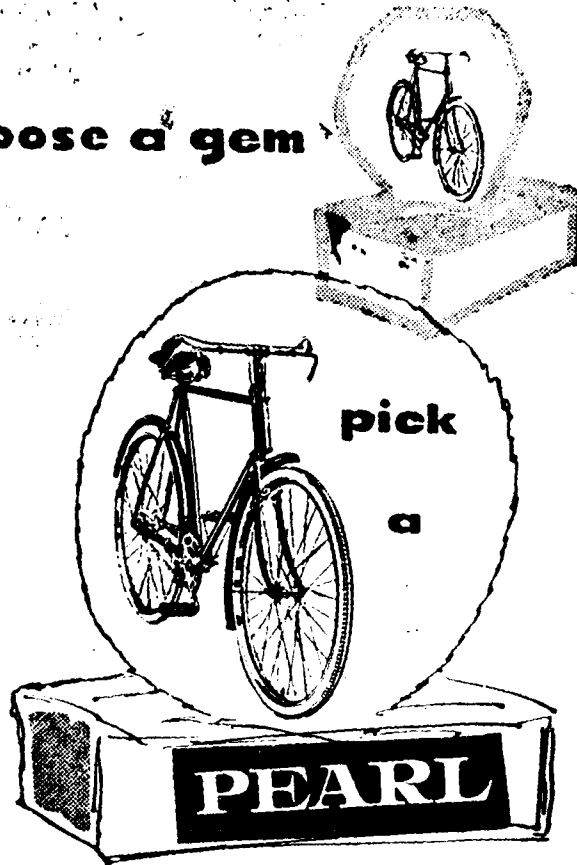


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Eat Your Way To Health

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Discrimination

Editor

Editor: K. LAKSHMANA SARMA

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Completely revised 9th edition (November 1956)

By

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Bhavan's Journal, Bombay

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Divine Life, Rishikesh

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The Life Natural

VOL. XV

AUGUST 1958

NO. 12

Discrimination

For some years already there has been in force a compulsory contribution for medical care of a certain class of public servants, among whom are a large number who do not want it, they being staunch adherents of the Hygienic System popularly known as 'Nature-Cure.' As these persons reject the allopathic system as sheer quackery, consisting merely of Poison-Therapy, the State is guilty of robbery in forcing them to contribute, solely for paying the doctors, who are the real beneficiaries of this measure.

Now we learn that there is a move to extend this service to the members of the Parliament, but with the proviso that for them it shall be only optional, not compulsory, as it is for the public servants concerned. This constitutes a DISCRIMINATION, which is unconstitutional. If the members of Parliament are deserving of this right to reject the offered service, it follows that all must be allowed the same right.

It is an easily demonstrable fact that those who reject this foreign system, being followers of the Hygienic System, are in the enjoyment

of a much higher level of health than those that submit to allopathic treatments for their diseases. The former consist of patients of medically incurable disease, who have won a new lease of Life and Health by taking to this drugless, hygienic way. As in this way the cure of disease is reached, not by specific or other so-called remedies, but by recovery of health, they remain healthy for the rest of their lives. Thus it is clear that they are all the better for boycotting this foreign quackery, and hence deserve to be encouraged, not penalised by being forced to contribute for a 'service' they detest as based upon superstition.

Mrs. C. MACKENZIE, F. I. I. N. T.

Our readers would have heard about the French lady Naturopath Mrs. Cilette Mackenzie, (formerly Miss C. Pain of Bangalore. She has been in India from 1939 and came into contact with us in the summer of 1944. She was a patient in our Sanatorium here for some months. Having had Nature-Cure treatments in England and the continent she had practical experience. She availed of her stay here to learn the theory of Nature-Cure Science from us. Then she started treating others by natural methods in Cochin, Mysore and Bangalore. In 1948 she had been the Superintendent of the Nature-Cure Hospital at Malad (Bombay) when late Professor Kamesvara Sarma and Professor Ramchandra Sarma were conducting the Institution. In recognition of her services to the cause she was made a Fellow of the Indian Institute of Natural Therapeutics in 1952.

Now she is going to Los Angeles, California. While in America she will serve the cause of Nature-Cure. We wish her success in her mission.

Results Of The Examination Held At The End Of The 23rd Training Course Held During May—June, 1958, At Defence Colony, New Delhi 3

S. No.	Name and Address	Marks Scored	Rank
	Sarvasri		
1.	Agrawal, B. R., 54, Lake Square, New Delhi—1.	72	5
2.	Ambwani, B. N., 12/25, East Patel Nagar, New Delhi.	59	17
3.	Arya, Sukh Lal, Village Gheora, Delhi District.	55	25
4.	Bansal, Radhe Shyam, L. I. C. Jan Path, New Delhi—1.	...	...
5.	Basin, Baldev Raj, Ministry of Transport, N Block, New Delhi.	55	25
6.	Bhagirat Lal, Superintendent, Delhi.	...	...
7.	Chuni Lal, Accountant, Hotel Cecil, Delhi.	74	2
8.	Dang, Lekh Raj, 51, College Lane, New Delhi—1.	52	27
9.	Devnath, S., Deputy Secretary, Ministry of Defence, New Delhi—1.	63	12
10.	Dharam Dev, 129 E, Timarpur, Delhi.	58	21
11.	Garg, Khem Ram, 20/24, Rohtak Road, New Delhi—5.	...	...
12.	Goela, Lakshmi Narayan, D. C. M. Delhi	46	30
13.	Goil, Paras Ram, Lloyds Bank Ltd., New Delhi—1.	...	...
14.	Gulati, Des Raj, American Embassy, Bahawalpur House, New Delhi.	...	...

15.	Gupta, Din Dayal, D. C. M. Delhi.	44	32
16.	„ Inder Singh, 38, Model Basti, Delhi.	....	....
17.	„ Ram Kumar, 10983, Shiddhipura, Delhi.	68	8
18.	„ Shyam Sundar, 69 E, Kamalanagar, Ajmeri Gate, New Delhi.		
19.	„ Sis Ram, 4007, Phool Bhawan, Ajmeri Gate, New Delhi—1.	69	6
20.	„ Sita Ram, 22, 23, Purana Qila, New Delhi.	69	6
21.	Handa, Hari Chand, Government H. S. School, Kutub Road, New Delhi.	57	23
22.	Jagdish Chandra, Shaktinagar, Delhi.	60	16
23.	Jain, Gian Chand, 4/11, Lodi Colony, New Delhi—3.	59	17
24.	Kapoor, Sewa Ram, D. C. M., Delhi.	....	....
25.	Khetarpal, S. R., Paul Bros., Connaght Circus, New Delhi—1.	61	14
26.	Kohli, A. D., 295A, Lajpatrai Market, Delhi—6.	59	17
27.	Malik, P. C., Asst. Engineer (Elect.) N. D. M. C., New Delhi.	...	...
28.	Mathur, Dr. L. S., Director, Radio Meteorology, Meteorological Deptt., New Delhi—3.	...	...
29.	Mathur, Satnam Sahai, Income-Tax Inspector, New Delhi.	....	....
30.	Mohinder Singh, 1286, Gita Colony, New Gandhinagar, New Delhi.	45	31

31.	Narula, Ram Labhaya, F/17, Bhagwat Building, Kotla, New Delhi—3.	50	28
32.	Om Prakash, Accounts Officer, Delhi Cloth Mills Ltd., Delhi.	...	...
33.	Paramatma Dayal, D-418, Moti Bagh, New Delhi.	...	...
34.	Prithvi Raj Varun, Govt. H. S. School, Vinaynagar, New Delhi—3.	....	....
35.	Ram Prakash, Milhard & Co., Hauz Kazi, Delhi.	...	...
36.	Ratan Lal, 1956, Katra Lachu Singh, Fountain, Delhi—6.	50	28
37.	Sangwan, Balbit Singh, 66, Princes Park, Lytton Road, New Delhi.	65	11
38.	Sarma, Jagdish Chandra, Ministry of External Affairs, New Delhi.	66	10
39.	Saxena, Anand Prakash, Ministry of Communication, New Delhi.	59	17
40.	Sethi, Ram Lal, Retd. Agri. Commissioner, 49, Rajpur Road, Delhi—8.	68	8
41.	Sethi, R. S., Punchquin Road, New Delhi.	...	...
42.	Sharma, Bishambar Dayal, Motor Taxation Office, Delhi.	...	...
43.	„ Bishan Sarup, Delhi Varsity, Delhi.	...	...
44.	„ Brahm Dev, Punjab National Bank Ltd., Underhill Road, Delhi.	....	....

45.	„	Dinesh Chandra, 624 B, Jawaharnagar, Subzimandi, Delhi.	62	13.
46.	„	Har Charan Lal, Commercial H. S. School, Charkhewalan, Delhi.	73	3.
47.	„	Hari Ram, Ministry of Defence, New Delhi.	61	14.
48.	„	Shankar Dass, Nausheramajja Singh, Via. Gurdaspur Punjab.	58	21.
49.		Sheo Prasad, (temporarily at III H/12, Lajpatnagar, New Delhi-12) Retd. Asstt. Salt Commissioner, Village Salapur, Dt. Ghazipur, UP.	73	3.
50.		Sukhbir Singh, Telephone Exchange, New Delhi.	57	23.
51.		Tandon, Rup Narain. Asstt. Weaving Master, Delhi Cloth Mills Ltd , Delhi.	76	1.
52.		Venkatachalam, T. R., Rajya Sabha, New Delhi.		....

Candidates scoring marks 75 and above percentage are placed in the First Class, those scoring 60 and more are placed in the Second Class and those scoring less than sixty and 50 and above percentage are placed in the third Class. Those scoring less than 50 percent are unsuccessful in the examination.

Sri Rup Narain Tandon, Assistant Weaving Master, Delhi Cloth Mills, Ltd., Delhi stands first, scoring 76% marks, in the examination held at the end of the 23rd Nature-Cure Training Camp conducted during May-June, 1958, at Defence Colony, New Delhi-3. He could actually have got a few more marks. He has lost them by oversight, having read *Advaita* as *Avidya*.

He has written a fairly good essay about the subject of his choice. But as it is one that was not wanted, he had to lose a little that would otherwise have added to his credit. However, he keeps his rank.

A complete list of students, who attended the Course of lectures follows.

It will be to the advantage of the students, present and future, to know something about the way the questions were answered. In spite of repeated advice to give short answers and to the point, many have erred to their disadvantage. Long essays were not required to be written. The length, whatever it might be, must be by the fund of information conveyed. There are a few who have written at great length about Cosmology in answer to the question on the Upanishadic definition of Food. To give out the secrets of a Healthy and Happy life some have written verbose compositions on the Life Natural. Few have completely listed the aspects of Advaita in Natural Hygiene. In answer to the question about vaccination and other immunisation methods, only one, Sri Ambwani, has said at the very outset that there should be no 'if we reject', for they are to be rejected as they are themselves filth, and seeds of disease. Such answers exhibit a clear thinking and straight expression. While preferring Shallow Hip Bath over the Full Hip Bath, some have pointed out as objections the mistaken impression that the bather has to keep both his hands in cold water which is inconvenient. Some others have stated that it is necessary to use the Kuhne's type of tub for taking the full Hip Bath. None of the answers stated it in clear terms that malaria and such other intermittent fevers are in fact to be treated as continuous fevers, which show that the fever is latent when it is not patent because of the low Vital Reserve. The treatment is to aim at changing the periodicity, reducing the gap

gradually so that two periods run consecutively and there is an end of the fever or a restoration of better health. Mere statement of this fact would have gained the answers 50% of the marks allotted to that question. Such points are essential as they exhibit the fitness of the person to handle cases.

To sum up, I shall just repeat my father's advice that reading the text-books once is not enough. They should read them over and over again, have an understanding of the subject before attending the lectures so that there will be a better understanding possible. It is possible that while reading the books there are doubts and most of them get removed while listening to the lectures. If there be any left, they can be got cleared by personal contact with the lecturers in the discussion classes held every week. I hope this will be followed by the students of the coming Courses.

The Indian Institute of
Natural Therapeutics,
Delhi Branch.
6th August 1958.

L. Ganesa Sarma,
Hony. Secretary.

स्वाधीनस्वास्थ्यमहाविद्या

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Rebuilding A Nervous Wreck

S. Swaminathan, 1 Sivaji Place, New Delhi-1

No Bargain With Nature !

Patients who had for years gone on trying one doctor after another for a "cure," question us as to how much time it would take for them to be restored to health ; this question they pose before they resort to the Nature-Cure system. They who had spent ten or fifteen years in "treating" themselves medically consider even fifteen weeks of Natural Hygienic living as a long, arduous process. "Can't I get well quicker? I am afraid I cannot keep away from my office or business for such a length of time. Can I not follow a modified programme of diet that will permit me to have some 'nutritious' food as well?"—such are the questions raised by them before they would take to Nature-Cure methods.

Let them not bargain with Nature ! Let them not think that they are obliging the Nature-Cure system by resorting to it. If at all, they are only obliging themselves by it. Restoration of health will take some time, it cannot any way be had overnight. The impatience exhibited by them and the feeling of frustration which they normally develop when they do not get the results that they expected within the specified time-limit will surely stand in their way of rebuilding the nerves. When a chronic patient, a medical failure, takes to Nature-Cure, let him understand the full implications of his choice.

Implications of Nature-Cure Treatment

Let every one taking to Nature-Cure understand that he should be no more after "magical cures" and "wonder drugs" which make wild promises of miraculous results without the patient having to change

over to hygienic habits of living. *The only 'miracle,' if at all, about the so-called wonder drugs is that people continue to live even after taking such poisons!* This is due to a persistent and purposive effort of Prana to accommodate itself, as much as possible, to whatever evil influences it cannot ordinarily expel or destroy. When Prana can no more accommodate itself to any further unhygienic habits, then comes an end to the physical frame.

One who takes to Natural Hygiene has first to give up the popular, but superstitious idea, that drugs are necessary for cure of disease. He takes to health-culture as a necessary programme of his day-to-day life and in planning his daily routine, he keeps in mind the twin principles of Vital Economy and Positive feeding. He is not "worried" as to *when* he will regain high-level health. He takes to the new idea of healthy living as part of his religion, as part of his culture, as part of his *dharma*, and not as a mere "curative" system to be followed for a specified time to get rid of an ailment and to be given up later. With a proper mental approach Nature-Cure will offer the only succour there is for ailing humanity.

Does any one expect his house to be repaired in a day, especially when he knows the vast extent of the damage done already to it? Is he not prepared patiently to wait till the house is set in order? How, then, can one expect his system to regain full health overnight? The time taken for recovery of health will depend upon the extent of damage already wrought upon the system by unhygienic living in the past and the amount of Vitality that the individual concerned possesses.

Avoid That Pill ... and ... Stop Being Ill.

There are millions of people in the world who are not sick enough to feel diseased, in the popular sense

of the term, but also not well enough to feel good. They do not generally realise the seriousness of the situation. It is this lot of people that generally "dope" (and dupe!) themselves with pills, purgatives and powders. If the disease that is their lot makes them ponder over their way of living and enables them to give up the bad, unhygienic habits, their level of health would certainly go higher. But the prevailing symptomatic therapies would not perhaps let them contemplate the question the sensible way. Perhaps they do not know that the "pill age" that they live in is nothing but an organised pillage set on foot by certain vested interests! In a sense, the pill-makers are only exhorting the diseased to continue the usual, unhygienic, way of living. The manufacturers of the so-called "corrective drugs" are really the persons responsible for the creation of more and more chronic states of disease in men and women constituting modern civilised society.

The Havoc of "Corrective Drugs"

If the mischief that incorrect nutrition wreaks upon mankind to-day is not fully recognised in its true colours, it is because of the presence of "corrective" drugs. Let me quote Dr MacPherson Lawrie in this connection:

"Incorrect nutrition is to-day unchallenged as a cause, simply because corrective drugs have blinded and hypnotised the nation. The sale and consumption of corrective drugs is seldom attacked, yet they contribute very largely to disease. Corrective drugs relieve the early signs and symptoms of incorrect nutrition. They relieve constipation; they relieve the discomfort of dyspepsia; they soothe the frayed nerves and stimulate the apathetic ones. *Corrective drugs enable incorrect nutrition to flourish.* Pills and purgatives, digestive remedies, nerve sedatives and

tonics permit the cause of constipation, of dyspepsia and 'nerves' to prosper, and it is this cause, persisting as it does in spite of them, which creates the later and more serious and permanent disorder."

Readers would agree that there cannot be a more forceful condemnation of drugs or of symptomatic treatment. There is also a clear admission that chronic and degeneracy diseases are caused by drug-suppression of acute ones.

Rebuilding the Nerves.

When it is realised by the patient and his close relatives that the only way back to health lies through the observance of Vital Economy and Positive Food, the onward path becomes clearer. The system has to be rebuilt, in a sense, after the toxæmia is cleared. The enervating habits which had been causing toxæmia have to be given up and positive, health-culture methods have to be substituted therefor. Thus and thus alone can the nerves be toned up, and restored to normal.

The nervous wreck, that every chronic patient almost always is, has to rebuild himself slowly. The weaker the nervous system, the slower is the progress bound to be. The healing crises are bound to be few and far between—or may even be completely absent—in the initial stages. The patient has to give up the worrying habit; he should not even be worried about the apparently slow progress of health in the beginning. Worry has never paid, nor can it be expected to pay, any dividends. Assured of the fact that Nature's way is the safest and surest, he has to proceed with the greatest confidence that he is capable of commanding. Positive diet with due regard to vital economy, periodic fasting suited to the individual case, proper relaxation by means of air and spinal baths, the application of the non-violent enema (and where necessary, the retained

enema), sun-baths, mild walks or exercises including Pranayama—these and other suitable hygienic measures will have to be adopted by the patient. External cleanliness is also essential, but "spurious hygiene" such as the use of germicides, etc., should be avoided.

Zest in Work

The chronic patient, if he happens to be employed somewhere, should take note of one more fact, viz., zest in work. Many persons take no living interest in the job that they have to do daily. To almost every one of them, the daily work is something which they have been forced by circumstances to take to. With the body-mind co-operation more or less lacking, such people feel exhausted and tired very much more than what they would to have felt had they shown some real zest in doing it. Emotional maladjustment to one's work creates serious psychological problems with resultant harmful effects on health. If any one feels that the job that he has to do in his day-to-day life is not very much to his liking and that he is better fitted to do some other job, let him by all means change over to a vocation of his choice. But if, for any reason, he is not able to do so, let him not begin to blame his "fate" or become pessimistic, or develop an inferiority-complex for the rest of his life. In the interest of his own health, it would be better for him to adjust himself emotionally to the work that he has to do.* If real interest could be developed in the kind of work that one is daily called upon to do, many a problem could be solved. In quite a majority of cases of nervous debility (ranging from a feeling of persistent tiredness all day long, to nervous fits and breakdown), the case

* If a person feels that he is better fitted for a task other than what forms his daily piece of work, official or business, let him choose a hobby to his liking. A little time devoted every day to a pleasant and useful hobby of one's choice will go a long way to act as a 'pick-me-up.'

histories reveal that the patients have had a lot of emotional maladjustment to the work that they had to, or perhaps still have to, do, with the type of domestic or other environment that they have been forced to live in. This maladjustment brings about an inferiority complex—helplessness, hopelessness and all that—and this condition worsens in the long run, wrecking the nerves ultimately. Instead of facing up to the problems that they were confronted with and overcoming them, they had been succumbing to almost every environmental factor and thus weakened their nerves steadily over a period of years.

No Escapism Please

Many such people, not finding any practical solution to their problems, content themselves with some sort of escapist methods. Some take to smoking, only to spoil their health further; some others, to other stimulants like coffee or tea.

A good number of such disappointed and frustrated people become 'religious'. Even as the medicine-men tempt people with various remedies, the vested interests in religion offer dopes to the disappointed. Unfortunately for us, we have in our country a number of institutions and personalities trading in the name of this or that religion or sect. The heads of such institutions or personalities have self-assumed titles which would inspire awe in anyone. They promise the gullible ones passages to heaven, in return for a nominal tribute every month. Send them a few rupees every month and they would 'pray' for your welfare and prosperity and send *kavachas* and *prasad*. They would talk about you in high esteem, so long as you continue to be a docile chela, (disciple), not questioning any of their activities. They are not interested in your welfare, least of all in your spiritual welfare. Yes, they are

interested in social welfare, but their 'society' is limited to their clan.

I am not to be mistaken as condemning religion. It is my experience that such institutions are most interested only in looking to the comfort of the people who manage them and not in improving the lot of the people for whose welfare—social and spiritual—they are supposed to exist.

Practice of a righteous life, which forms the core of *real* religion, will definitely go a long, long way in toning up the individual, mentally and physically. Mere surrender to the self-styled 'yogis', 'mahatmas' and 'sadhus' who are intent only in praising everyone that they come across (of course, with a purpose that is all their own!) will only worsen the individual who seeks peace of mind and health of body. Symptomatic relief of any kind—the little satisfaction that one experiences when coming in touch with such pseudo-yogis, is just symptomatic and nothing more—acts only as a dope.

Conclusion

To sum up, the chronic patient is advised to take to Natural Hygiene as a part of his *dharma*, and not to seek any kind of escapism in stimulants or surrender to the pseudo-yogis. Let him work for his health in accordance with Nature's Eternal Laws and not expect to be delivered a "parcel of health" from heaven through a self-appointed agent. Let him practise *real* religion and cease to rely on the "sadhu industry"—which thrives on ignorance, illnesses and emotional problems of a vast majority of laymen—as effectively as the drug industry does.

Reviews

The following books have been received from The Yoga-Vedanta Forest University, "Ananda Kutir," P. O. Sivananda Nagar, Reshikesh, Himalayas.

- "*Beauties of Ramayana*," priced Rs. 3/- is a rendering in free English verse, of the substance of the holy epic, by His Holiness Swami Sri Sivanandaji Maharaj.

"*Easy Path to God-Realisation*," priced Rs. 2/- an easy and authoritative guide to the Holy Life.

"*Daily Readings*" of His Holiness, priced Rs. 2/- is a collection of short paragraphs, shedding abundant light on the spiritual path, fit for daily reading.

"*Guide to Kedar and Badrinath Pilgrimage*" by His Holiness, for free distribution, is indispensable for pilgrims.

"*Health and Diet*" by the same, priced Rs. 3, happens to be an indifferent performance, due to the Author's failure to distinguish between allopathy, the system of violence and superstition, and Hygiene, which is based on Non-Violence. While there are gems of hygienic wisdom scattered here and there, the general trend is rather allopathic. The calorie theory is accepted, and negative diets are prescribed for patients, which would prolong the ill-health, instead of hastening the cure. The least we would like to see is that His Holiness would keep the two systems distinct, so as not to mislead believers in the Natural Way. These, if they read this book, would need to use considerable discrimination in accepting or rejecting what is said. For believers in the allopathic system this book would be of considerable benefit.

How I Got Rid of High Blood Pressure

R. N. Ayengar, Coimbatore.

I am presenting my case history to the "Life Natural" with a view to help humanity to follow the Natural Hygenic way of living and to enrich themselves mentally, morally and financially.

During August 1954, while in service in Madras, I was suffering from palpitation, sleeplessness, giddiness etc., with the result I was very weak and had to avail of 4 months earned leave from August 1954 to November 1954.

The doctor to whom I went for treatment examined me thoroughly and said that it was only due to high blood pressure which needs complete rest and medical treatment during that period. I had a series of vitamin B and Glucose injections, Serpina tablets to be taken orally, 2 tablets twice a day and some other drugs and mixtures every now and then to be gulped.

After 3 months of leave the blood pressure which was 190/120 at the time I was admitted for treatment, came down to 170/115. During these 5 months I was advised by the doctor not to have any stimulants like coffee or tea and reduce the common salt which is added to my food to the minimum possible which I followed strictly. Even though the B/P came down slightly, my health did not improve and I was weaker; I was not able to walk even a furlong and within a few yards' walking I used to get giddiness and tiredness. The doctor advised me to have change of place which may do me some good and hence I planned to go to my village which is about 250 miles south of Madras. While I was contemplating this, on one fine morning an order came to me from my Head Quarters Office

transferring me to Ahmedabad and this helped my B/P to go to its maximum which I was having originally. Added to this I had a severe heart attack. One night, even now I shudder to think of that, I was actually raving, gasping for breath in my bed without even a wink of sleep. The whole night I had no sleep even for a second and I had an acute pain in the region of my heart. That night I even thought of committing suicide. Such was the agony and pain I had in the region of my heart. I had no sleep throughout the night, all the 24 hours and this weakened my health. The doctor prescribed some narcotic pills to be taken orally before sleep daily which also failed to give me any relief after a couple of days of continuously taking those pills.

With this state of health, and as my leave was nearing its end, I went to my village to spend a few days there. I left Madras with no hope of my survival which I told my landlady also at Madras, and hence I never thought of joining my services at Ahmedabad. My parents were shocked to see me in this bad state of health. They called an ayurvedic vaidya who diagnosed my case as nervous debility and gave me a lehyam and choornam and by taking the prescribed quantity daily twice he said I could regain my lost health and would be able to join duty after the expiry of leave.

The daily pricking of injection needles, gulping of mixtures and swallowing of pills were stopped during these few days and I tried this ayurvedic system of medicine. I had my daily regular bath in early mornings in the adjoining Cauvery river, prayers and oblations to God and meals twice daily without any kind of restriction as to the quantity and quality of the food. In this connection I may say that I am a strict vegetarian and I continue to be so even now. With this change in medicine, environments and diet I was

able to put on some flesh and enough strength to walk a few furlongs at a stretch. I avoided coffee or tea but instead I used to have $\frac{1}{2}$ lb of fresh cow's milk daily in the mornings. I am a man who believes always in Nature and like natural things.

Few days were only left for me to join duty at Ahmedabad. So one evening I went to my family doctor, of course allopathic, to get myself examined and to get my fitness certificate. The doctor tested me thoroughly and told me that I was having a B/P of 200/115 which was more than normal for a man of my age of 46. He then told me that some people are generally having high B/P from their infancy and that may be the case with me also. I also told him that I had giddiness and weariness of head since my boyhood. So the doctor told me I need not worry much about my health and to join duty at Ahmedabad on the due date. He cautioned me to have periodical check up of my health under some expert heart specialist as he envisaged a kind of murmuring near the heart.

With all the good wishes of my friends and relatives I left for Ahmedabad and joined duty there. It is needless to say I maintained a very poor health. I used to get some sort of giddiness and reeling sensation while walking. The B/P was tested periodically which ranged from 200/115 to 180/115. Under expert medical advice I began to drug my system with serpina, serpasil and the like. I had too many intravenous injections also this time. Day by day I was getting weaker and weaker and one day while going to office my whole body profusely perspired and my legs refused to carry me further. The general physician to whom I used to go for blood pressure test directed me to a heart specialist who tested my blood pressure, took cardiogram, graph-radiological tests and informed me that I was suffering from very high blood pressure. The mercury level

showed 220/140 pressure. From the cardiogram graph the doctor told that I might have had a serious heart attack some few months back and not then at the time of test. He gave me a long prescription of drugs to be taken orally and a series of intravenous injections. He advised me not to eat rice in any form and to refrain from adding salt to my dish. 2 months leave was recommended and I was asked to have complete rest and to have the treatment prescribed by him.

While on treatment I had serious setbacks in health such as unconsciousness, insomnia, restlessness and sleeplessness. No amount of multi-vitamin pills and vitamin B injections could restore my normal health. The B/P came down to 170/115 within these 2 months and my weight remained at 140 pounds. I felt life to be a miserable one not worth living. I was completely without any stamina, vigour or vitality in me.

One thing I want to mention here is this that though I was having this allopathic treatment my mind was certainly not for that. Casually I came across a friend of mine who got himself completely cured of Asthma by Nature-Cure methods. At that time I did not give much attention to that. But casually I took one book from him entitled 'The benefits of fasting' written in Hindi by Dr. Vitaldas Modi of Gorakhpur. I went through that book a couple of times and that appealed to me to a greater extent than the allopathic much food treatment.

I completely stopped having breakfast of any kind. Stimulants like tea or coffee had been stopped by me even since a year then. I began to fast completely for two days in a month drinking water only. To observe this fast rigidly and in a systematic way I gave a religious tinge to this and I fasted on Ekadasi days. As before I used to talk and discuss daily with my

friend about our daily life regarding each and everything, diet regulation etc. I used to consume more of vegetables and less of starches, rice, wheat etc. I purchased the works of Sri Lakshmana Sarma, Sri Adolph Just and Louis Kunhe on Nature-Cure. "Return to Nature" by Adolph Just and "Practical Natural Cure" by Lakshmana Sarma are exceedingly good books. Fresh and dried fruits also used to form a portion of my meals. I used to have only two meals a day, one in the morning at 9 A. M. before I went to my office and one in the evening at 6 P. M. Sun bath in the mornings for about $\frac{1}{2}$ hr. daily, 2 times bath and puja and prayer, all these things could instill in me some courage. Added to this my B/P came down to 160/115 which gave me a further fillip to pursue the course. People around me including my own relations began to discourage me in this sort of trial with life. I went headlong in my own way. I used to take milk in raw state without being boiled and many tender vegetables in raw state without being cooked. First in my life I was then on fruits alone for 15 days. Even though previously I had fruits as a part of my meals, this was the first time I was entirely on fruits. This fruit diet I had twice a day. During this period of 15 days I had a boil in my finger tip which gave me a severe pain and was cured by Nature Cure method, wet bandage only. After the successful completion of these 15 days I was only skin and bones without any flesh on me. My friends were shocked to see me in this state of health. But I had the vitality and energy in me more than I had before, even though my weight was then reduced by 15 pounds. I was feeling hale and hearty. This loss of weight did not affect me in any way. After a lapse of a couple of months I was again on this fruit diet for 10 days only and I repeated this successfully, 2 more times. My weight still went down by 10 pounds.

By then I was transferred to Bombay and I had to shift my family to Bombay. It is not out of place to mention here that at one time I was not able to climb up a few steps of my Ahmedabad Office, while by this Nature Cure treatment I was able to climb up and down not only a few steps but tens and hundreds of steps in my Bombay Office without much strain. My weight was only 115 pounds then. My wife used to tell me always to get my blood pressure tested so that she could rest assured that I was improving as she could not find any improvement in my health with her naked eyes. I was under the firm belief that my B/P has come down to normal and I avoided going to a doctor simply because I may be prone to think otherwise if he says anything else and this might upset me mentally.

Nature works wonders. Once it happened that I was one among the many in my office to contribute blood to the blood bank. I was rather reluctant as I was not keeping good health. Anyhow I was asked to get my blood tested before contributing the same. I consented and the blood was tested with the result I was called at the hospital for contributing the blood. Something struck me to avail of this opportunity to get myself examined thoroughly. I was on the hospital bed and the doctor tested my pulse, blood pressure etc., as usual for everyone who donates blood. All the materials were kept ready to extract blood from my body. After the usual test the doctor asked me about my 2 years' previous history of my health whether I suffered from any disease like Jaundice etc. I narrated my entire history from the beginning, the B/P, the heart attack, the treatment I had and was then having. The doctor again examined my heart, B/P etc. very thoroughly and asked me how I feel nowadays. I told him except for my loss of weight and general weakness. I was keeping quite all right. He informed me that my

B/P was normal i. e 150/105 and there was no trouble in the region of my heart such as murmuring or displacement. He asked me about my diet and I explained him in detail about my hygienic way of living. He appreciated my way of cure and advised me to take care of my health and not to venture any more in this kind of bold steps as to contribute blood at this state of health when I myself needed more blood. My weight was then 109 pounds. This news was flashed to my wife as soon as I reached home in the evening.

Then I was transferred from Bombay to Coimbatore where I am at present working. I had to undergo a number of curative crises which I have gone through successfully. Now I can say with confidence that I got rid of the hypertension and palpitation once for all and I am now completely cured of them.

I can now give briefly a programme of my daily life.

I am now 49 years of age and my weight is 119 pounds whereas my weight in 1953 was 156 pounds. I take twice bath both in the morning and evening in cold water only and if in warm water the finishing touch will be with cold water—bearing in mind the instructions of Adolph Just in "Return to Nature" and pray God and give oblations to Almighty thrice according to Brahminic rites. I take only two meals a day and no break-fast. I am not taking any beverage such as tea or coffee or cocoa etc. On Ekadasi days I fast for whole day without taking anything except water at times. The previous nights I take only light food such as fruits or vegetables. The next morning after Ekadasi I break the fast with a glass of lime or orange juice. After a lapse of 3 hours I take a small quantity of cooked vegetables and in the afternoon one or two fruits or butter milk. In the evening only I take my meals consisting of 2 chapatees and conservatively cooked vegetables.

On Saturdays I take one meal in the day time consisting of a little quantity of rice and vegetables, cooked conservatively, and butter milk, and only fruits at nights. The meals which I am having are conservatively cooked. As far as possible I am strictly following the book "Practical Nature-Cure" by Sri Lakshmana Sarma and I take the full advantage of his teachings. I consume 50% of wheat and 50% rice in my meals, that is, day time rice and night time wheat. I am not able to command the convenience of hand pounded rice. The polished Vellore rice which I am getting is conservatively cooked and so also the vegetables. 70% of my meal consists of vegetables and fruits and the rest cereals and pulses. I follow the principles enunciated by Louis Kuhne, Adolph Just and Lakshmana Sarma very minutely. Daily in the mornings I read some sargas from Valmiki Ramayana and in the evenings I recite Vishnu Sahasranama and some verses from Divya Prabandha. I read books on Naturopathy like Life Natural, Return to Nature and Practical Nature-Cure. I am a regular subscriber of Life Natural. I take sun bath regularly and the use of enema also is not forgotten. I used to take nonviolent enema daily and even twice a day at times. Even now I am not adding salt to my food. As no salt is added there is no need of chillies or masalas to the food. Hence the food with its natural tastes is very palatable. I consume milk in the raw state only, that is, not being boiled. I get sound sleep at nights. I go to bed at 9 at night and rise at 5 in the morning. Even my family people also follow this hygienic way of life and my children know the use of wet bandages, clay poultice, hip bath, spinal bath etc. By going through the books regularly I have cured many of my children's diseases.

I hope and earnestly wish many of our people would follow these Natural Hygienic ways of living and enrich themselves in all aspects.

Eat Your Way To Health

L. Ganesa Sarma

Yes, I have heard all you had to say. You have constipation, flatulence, gastritis, etc., etc. You have lost all your wealth trying in vain all the systems except Nature-Cure, which is the last resort and the only remaining hope. (A very high percentage of sufferers are in the same state.) You will not fast, because you do not want to rest your stomach even for a few days, for fear of losing some hundreds which you would otherwise earn. And lastly you do not want to pay the Nature-Curist, whose advice, you are not sure, will restore your health. You had to pay the other doctors who only spent a few minutes for you, because they dispense poisons on the authority of certain degrees obtained after years of study with the backing of the Government and because their 'science' is abstruse to the layman. Nature-Cure or Natural Hygiene is simple, logical and something positive. When you do not want to pay me, you have no right to expect me to spend my time on you, give you the benefit of my knowledge backed by so many years of experience. But still have it, eat your way to health.

Your doctors advised you to be regular in eating, eating anything with a relish, once every three hours.

Because you had no hunger, you had to create a relish by frying everything, even vegetables, in 'refined' and hydrogenated 'vegetable ghee' (denatured groundnut oil in truth) and spicing them heavily. You had thirst and your belly got bloated, for which you took aerated soda water. Now you must change all that.

Your food must be as simple as possible. There must be only one preparation for a meal. The only sauce that is permitted is natural HUNGER. Because

you do not want to fast, whatever might be the excuse for it, there must be a partial fast every day. It will take sometime for you to recognise real hunger. (Read the chapter on Vital Economy in Practical Nature-Cure. Later, you will find a relish in sattvic and positive food.

You like both wheat and rice. I shall therefore tell you the methods of preparation with both of them.

CHLOROPHYLL ROTI

Gather some sattvik and positive green herbs (அரைக்கோரை, சீலாடி, பாலக) included, wash them clean, crush and extract the juice out of them. Juice of grass can also be mixed with other herbal juice. It does not matter if a few particles of the roughage have come into the juice when squeezing. If so desired, it can be filtered through a porous cloth. This juice can be diluted with half the quantity of water. Prepare the dough with whole wheat meal (not passed through a sieve for separating the coarse particles). Use only minimum water. Experience will guide you as to the exact quantity of the diluted juice required for a particular amount of wheat flour to be kneaded into dough. No salt, sugar nor ghee should be mixed in the dough.

CAROTENE ROTI

Fresh, washed and grated carrots up to about a third of the quantity of whole wheat flour should be mixed together and the dough kneaded adding just the required amount of water. The grating should be done exercising very little pressure, so that it is not too rough and make it necessary to mix more of the flour to get the required stickiness in the dough.

CELLULOSE ROTI

Cocoanut is scraped and added to the whole wheat flour to prepare the dough similarly. Dry cocoanut

(copra) is not useful for this purpose, because the milk in the kernel has already turned into oil and it will mean frying, causing flatulent indigestion. If the cocoanut scraping too is not available, it can be cut with a knife into small pieces and then crushed on a stone (சில வட்டா) adding a little water.

GLUCOSE ROTI

Any type of ripe banana can be mashed together with whole wheat flour to prepare a dough of the proper consistency. No water should be added. It is highly essential that the banana should be fully ripened (but not overripened, or rotten, so to say). Otherwise it will cause constipation. Bananas are considered to be laxative. But some people say it is the opposite of it, i. e., that it causes stagnation of matter in the bowels. The reason is that they have taken unripe fruits and they throw the blame on the banana. The starch in the fully ripened banana has been converted into fruit sugar (glucose). This is *natural* glucose and is a health-food as contrasted with the product of commerce which is only claimed to be so, just as any other poison administered by the medico. Commercial glucose, to be plain, *must not be used*.

ALKALINISER ROTI

When the normal quality of the blood system had been changed into acidic from alkaline, it is obviously in a sickly state. Treatment is therefore to be aimed at correcting this acidity. A direct attempt at this is made by the use of raw juice of ash pumpkin (கூழாண்டம், பட்டா, சபேத குண்டா) to provide the liquid for preparing the dough with wholewheat flour. The juice is extracted by grating big pieces of the pumpkin and squeezing it through a coarse and thin cloth. It will be useful to wash the skin and grate the skin of the pumpkin also, as it will provide some chlorophyll too.

MIXED ROTI

It is not that the roti should be prepared only out of wheat flour. Any other whole grain can be used. Whichever it be it is advisable to grind it in stone hand grinders (चक्री, இயந்திரம்). Mill-ground flour is less sticky as it is raised in temperature in the process and the result is that it is partly cooked. It also suffers loss of its health-values. Some of the grains, for example ragi (रागी in Mahratti, मण्डूआ in the Hindi of U. P.) and bajra (जम्ब) contain much of roughage and does not make a sticky dough. In such cases wheat flour will be required to be added. The proportion of wheat will have to be a little more than half of the total. Grams or pulses should not be used for preparing rotis. They will be negative.

Green herbal juice, grated carrots, coconut scrapings or paste, ripe bananas and ash pumpkin juice (ash-gourd, botanical name: Benincasa cerifera)—any two or more of these can safely be mixed with any one or more whole grain flour or flours in the preparation of the dough.

BAKING

In certain homes the dough is flattened on a banana leaf, greased by applying ghee or oil, and then transferring it on to the hot plate. Sometimes ghee or oil is also added while baking on the plate. This is just an imitation of the poli (पोली). The north Indian aristocratic method of preparing parotas (परौठा) by putting ghee between layers of the dough and baking with ghee is worse than the former. These methods of baking will make all the trouble of adding the herbal juice or other things go to waste. The dough must be flattened either by hand or on the wood or stone (marble) plate in the presence of some dry flour with the help of a wooden roller. (चकला, रोलर)

Fire is required for two purposes, viz., the initial baking and the swelling of the roti for completing the baking. The first is done on an earthen or iron pan placed over the fire. If it is baked in a baking box (available from The Life Natural Book Depot, Ganeshnagar, Pudukkottai) the process will be one simple baking. It is best baked in the Punjabi style in a tandoor (तन्दूर). It is an underground oven with an air inlet at the bottom and a wide mouth at the top through which the rotis, about 8 or 10 at a time are stuck to the wall inside and is baked in hot air. Fire is lit with dry leaves and sticks and baking is started when there are just red embers at the bottom. The roti gets baked and swells well and an expert can control the extent of baking to a soft or slightly crisp stage. When it is done by the first method which involves two processes, the first *may* be done on coke fire, but not the second. Carbon-monoxide, an organic, unstable and highly poisonous gas, when directly breathed in, it is capable of causing death. Gas is emitted by the coke fire and it may readily enter into combination with the roti and prove harmful. A number of cases of flatulent indigestion have been relieved by just this reform. Fire of burning wood will not serve for the second process of baking. All will have to be done over charcoal fire only.

No ghee or butter should be applied after baking. These rotis are to be eaten dry without any sauce as already said.

There are three advantages in eating these composite rotis which are (1) avoiding hungerless eating; (2) thorough chewing of the food; and (3) control of over-eating. Because there is no sauce, vegetable, dal or curds to take with the roti, it cannot be gulped down. It contains no salt nor sugar. The taste is brought out only by mastication (fletcherisation). Satiety is there in time.

Composite roti is a fairly complete food as a part of it is vegetable.

The different names of the composite rotis go by the main aspect of its vegetable content, viz., Chlorophyll in herbs, Carotene in carrots, Glucose or fruit sugar in bananas. Alkaline essence of the ashpumpkin juice and so on. Any number of such adaptations can be made and more new names given.

(Rice preparattons, conservative cooking of vegetables, preparation of kanji, etc., the food values of the articles mentioned in the various preparations, will follow in the next number of the Life Natural.)

The Life Natural, Vol. XIII, July, 1956

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Dr. K. S. Jamwal,
Regional Research Laboratory.
Jammu, Kashmir.

To

The Editor,
The Life Natural,

Dear Sir,

I have to-day received the July 58 issue of the Life Natural and very glad to read about Ambar Charkha to provide a means of pastime in nature cure camps and at homes.

I was also of opinion that some constructive and productive hobby may be introduced in Nature-Cure training camps and the people should be advised to make such hobbies as part of their daily routine.

I shall be looking forward with great interest to a fuller article on Ambar Charkha by Shri Shiv Prasad, Retd. Assistant Salt Commissioner, New Delhi.

I think that Atta Chakki and Paddy dehusking chakki would also be other useful means of constructive and productive pastime. In this respect, I have got practical experience of two years of daily working with Atta chakki for 15 minutes at 4 A. M. This exercise gives me fresh 3 lbs. of flour which is sufficient for two to three members of the family, and peace to the mind like spinning wheel as advocated by Mahatma Gandhi. I need not emphasise the

value of stone-ground flour of compost grown wheat as it is well known to all the followers of Nature-Cure. The Nature-Cure followers in the west speak very high of this kind of flour.

Similarly dehusked rice prepared by paddy chakki will be very useful for rice eaters in India as milling of rice deprives the consumers of vitamins and mineral salts which are present in the outer ground layers of rice.

A good Atta chakki is available at subsidized rate from Messrs The Emery Stone Manufacturing Company, Kuchaman Road, (Rajasthan) at Rs. 23—65 f. o. r destination. The paddy chakkis are available from your sales depot and through the Organiser, Handpouring Industry, Nadiad, Gujarat.

July 17, 1958. }

Yours Sincerely,
K. S. Jamwal.

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Religion And Health

Our Stand-Point

For some time in the HEALTH FOR ALL magazine a controversy has been going on as to whether it is permissible to bring in religious views in our understanding of our science. This was started by an article by Mr. Harry Benjamin, wherein he stated and explained the fact that at bottom the truth about health is spiritual, a view that was unacceptable to a great many, which was due to the fact that the western mind had become thoroughly materialistic, and was upset and angered by any hint that there was some truth that transcended the world of matter.

These objectors probably think that theirs is a scientific stand. But the true scientific spirit is—or at least ought to be—one of humility. A claim to omniscience comes with an ill grace from one that claims to be scientific. According to Einstein “There is no finality in science”, which implies that the science of today is only an interim report of a process of research which began long ago and will proceed for an indefinite time, so long as there are scientists seeking objective truth. Hence it is unscientific for any one to claim infallibility, which is implicitly what these objectors do.

From the Indian point of view there is no problem here, because in our view there are no compartments in our knowledge, since all knowledge is one integral whole. That is to say, Religion (or Philosophy, which is only the Rationale of Religion), Ethics and Hygiene are all parts of one single whole, namely Wisdom. Health is part and parcel of the Science of Well Being and includes the cult of what we call Deliverance or Salvation. Health is a Wholeness of Being, from which the spiritual goal of Life cannot be excluded. Thus even health of the physical body is fundamentally a spiritual entity. Nature-Curists cannot deny that mental health is an

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aspect of health, which we cannot ignore. And mental health needs religion as well as hygiene.

Westerners seek to evade the necessity of facing this question by starting with the postulate, that the living body has an inherent faculty of maintaining itself in good health, and of regaining health that has been lost, if the person obeys the natural laws of Health and Healing. By obedience—and obedience alone—Nature is conquered, or is seemingly conquered

But the adjective 'living', that has been put into the above postulate, suggests the question what is it that makes a body 'live'. While it is open to any one to ignore the question, it is equally open to others to face the question and seek answers to it from any source of knowledge that is available. In the chapter on Biology in our text book this question has been pursued and answers obtained from our ancient lore, called the Vedantas or Upanishads.

The distinction between a living body and one that is dead is undeniable. And as Shaw has pointed out, no scientist has given a satisfactory explanation of this difference. Indeed no scientist has so far even become aware that this question demands an answer. A scientist gave out the view that 'vitality' is a term used to cover his ignorance, as if there is going to come a time when he or some other scientist would be able to explain the facts of biology without admitting an entity that can be called 'Life'. How long are we to wait for this satisfactory explanation? What is there to forbid our seeking an explanation which assumes, at least hypothetically, the existence of a subtle entity called Life?

Medicine tells us that Food is the source of vitality. Food can undergo change into heat. But heat is only one of the numerous phenomena of life. And there is

no proof that vital heat cannot arise independently of food. In a long fast there is not enough loss of flesh to account for the bodily heat being maintained at its normal temperature for many days, the body-weight remaining practically constant all that time.

Besides, food is something that needs to be digested and assimilated, before it can be of any use. That which digests the food cannot be food itself, but something more powerful than food. A dead body cannot digest food.

Another point is that the calorie theory of food-values has never been proved, and has been disproved. If the theory were true, dyspeptics and all chronic patients must be incurable. Medically they are so, but hygienically they are curable, as otherwise our science would have no reason for existence, since it is only by the cure of these sufferers that it can demonstrate its superiority over medicine. And if it were not so, how could it have become what it is now, the system of last resort?

To cut short this discussion it may be stated without fear of contradiction that Life is the builder, the operator, the co ordinator and preserver of the physical body and its health. It is life that is responsible for all the phenomena of health and disease, from the moment of conception to that of what we call death. And it may be said also that life is that power of the mind by which it pervades and possesses the body. Having said all this, we have still to admit that Life is a mystery, and therefore a spiritual entity.

We cannot stop with life in our quest of the truth, but have to proceed further and further until we reach the greatest mystery of all, namely God. And since He or It is a mystery, it will be absurd for us to try to define Him or It. Only a few negative propositions can be made on this subject, as the Vedanta philosophers do.

But here we must guard against the Original Sin that is at the root of all our errors, namely the self-centredness, which abets the dogmatic assertion: Mine is the only true religion; all others are untrue and evil. Every one is free to fit into his own religion—or irreligion—the teachings and methods of our Hygienic Science. And I may be permitted to suggest that if any religion is truer than the rest, it is that one which recognises as true the proposition that all religions alike are ways to our return to the Feet of God, however He may be conceived, and hence cannot be condemned as of the devil.* Such condemnation is what we call fanaticism.

And I may say also that, whether recognised or unrecognised, there is a Religion that underlies, and is expressed more or less faithfully by all the higher religions that are still vital and fulfil the spiritual needs of believers. The mutual contradictions of religions can be resolved if we can get at this fundamental Religion, which is truer than most religions.

One further statement can be made: God is not an external Being. He is the Indwelling Spirit, the inseparable companion of the individual soul.

* Nowadays the non-believers are found to be more fanatical than the believers which shows that the Original Sin is practically universal.

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Activities In Delhi

(July, 1958)

Thirty-Fifth Basic Nature-Cure Study Group

The second phase of this Basic study Group, which commenced its sittings at "Chauburja", near Delhi University, on the 20th June, 1958, concluded its sessions on the 15th July, 1958. This was one of the best attended Study Groups conducted by the Delhi Branch of the Institute. *Lectures in the Capital*

During the month, a number of talks and lectures were arranged in different parts of the Capital, as would be seen from the particulars below:

Delhi Public Library Lectures continue to be delivered every Monday evening (6-15 p. m.) Sri L. Ganesa Sarma gave a talk on "Fads and Fancies in Nutrition" on 7-7-58 and Sri S. Swaminathan gave talks on "The Emotional Factor in Nutrition", and on "Facts about Digestion" on the 14th and 21st July respectively. The further series of talks will deal with salivary digestion, gastric digestion, intestinal digestion, food combinations, etc. exhaustively.

Social Education Centre, Pahargani—During the month, Sri S. Swaminathan gave talks on "Breathing For Better Health" and "Sun Baths" on the 2nd and 9th July. Sri J. C. Sharma gave a talk on "Care of Children" on the 16th July. *D. C. M. Health Association, Delhi*—Under the auspices of the Association, Sri Swaminathan is

delivering a series of talks every Saturday evening at 5 p. m. at the Officers' Library. Sri J. C. Sharma gives talks on Sunday mornings at 7-30 a. m. in Hindi at the Open Air Theatre, Satyavati Park. At the latter place, regular yoga asana classes are held every morning at 5 a. m.

Lectures at the Office of the D. A. G. P. & T., Delhi At the request of some of the officers and staff of the Office of the Deputy Accountant General of Posts and Telegraphs, Old Secretariat, Delhi, Sri Swaminathan gave a series of six talks from the 7th to the 12th July, 1958. These talks were attended by over a hundred persons regularly and appreciated by one and all.

The Timarpur Govt. Quarters Residents' Association, Timarpur, Delhi—Under the auspices of this Association, Sri Swaminathan gave a series of nine talks in Hindi, in the evenings, from the 15th to the 24th July. In spite of the rather inclement weather then prevailing, the talks were attended by quite a number of people of the area.

Advice to Patients

Quite a good number of patients—mostly chronic ones—are regularly benefitting from the advice of the active workers of the Institute residing in Delhi. Every chronic patient cured introduces many more to Nature-Cure and the movement is thus spreading far and wide in all the localities of the Capital.

The Director

The Director, Sri K. Lakshmana Sarma, will once again be visiting the Capital in September, 1958. Those intending to attend the 24th Nature-Cure Training Course to be conducted by the Director, or otherwise wish to have his advice, may correspond with the Hony. Secretary of the Delhi branch.

The Convention

The Annual Convention of the I. I. N. T. will be held in October, 1958. Details will be published in the September and October issues of *Life Natural*.

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Science and the Humanities

Education has tried to divorce science from life which accounts for the discord in the various spheres of life. The following editorial note in The New York Times, April 27, 1958, presents the Sarvodaya concept of unity of life and pleads for the need of whole men by bridging the gulf between science and philosophy for the peace of humanity.

The current debate over the proper balance between science and the humanities in higher education was going on last Friday in Denver at the forty-fourth annual meeting of the American Association of University Professors. Dr. Eugene Rabinowitz, an atomic scientist from the University of Illinois, came out with the attractive suggestion that "Science should be taught not as a separate body of technical facts but in relation to other disciplines, including history, political science, sociology and religion."

To those who listened it may have seemed that the discussion was at last getting somewhere. Why should there be an arbitrary distinction between the working of the mind when it is applied to what we call science and its working when it is applied to history, sociology and art? It continues to be the same mind. The greatest scientists have not been mere thinking machines. Dr. Einstein wasn't—he even played the violin quite well. There is something of the poet in every creative scientist as in every creative poet. The good mind is not lost in any subject.

We need whole men to-day, even more than in any preceding stage of history. How can there be today a wholly detached and unemotional pursuit of truth? The truth to which we gain access may lead us to a new concept of matter or of "anti-matter", or it may reside in a new concept of harmony in music, or of perspective in the graphic arts, or of the meaning of words, or the reasons why men desire beauty and see it in such varied phases. The time has passed, in short, when scientists dared be cold-blooded, or when the poets, the artists and the philosophers dared be inaccurate and illogical.

We must now seek to humanize the sciences and enlarge and co-ordinate them with the other disciplines. Education need have no conflict. What we require is a sort of brotherhood among all those who in the various branches of learning seek to understand and to guide man in his relationship to the universe.

Comment :—Science has been running amok for nearly a century; it is high time for controlling it, so that it will cease to be the enemy of them it now is.

Sarvodaya, Tanjore.

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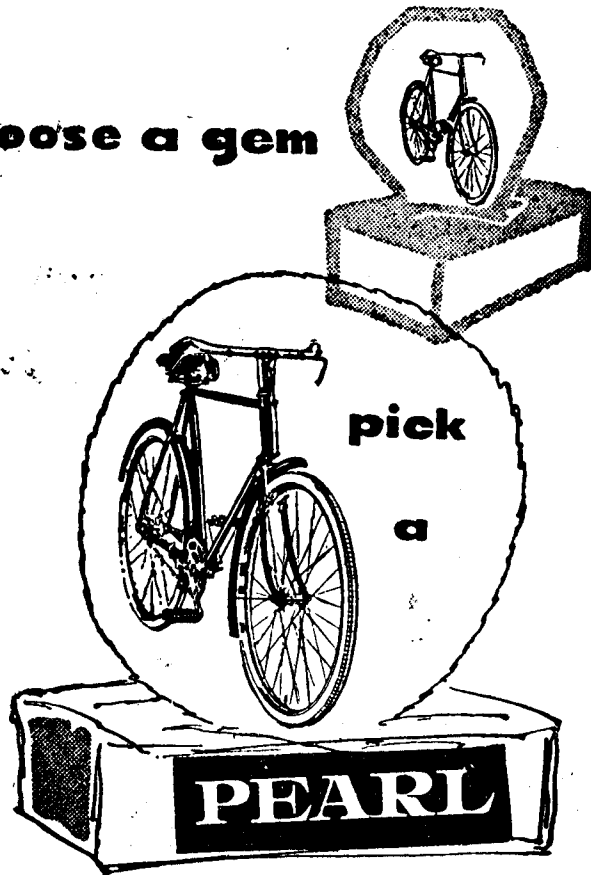
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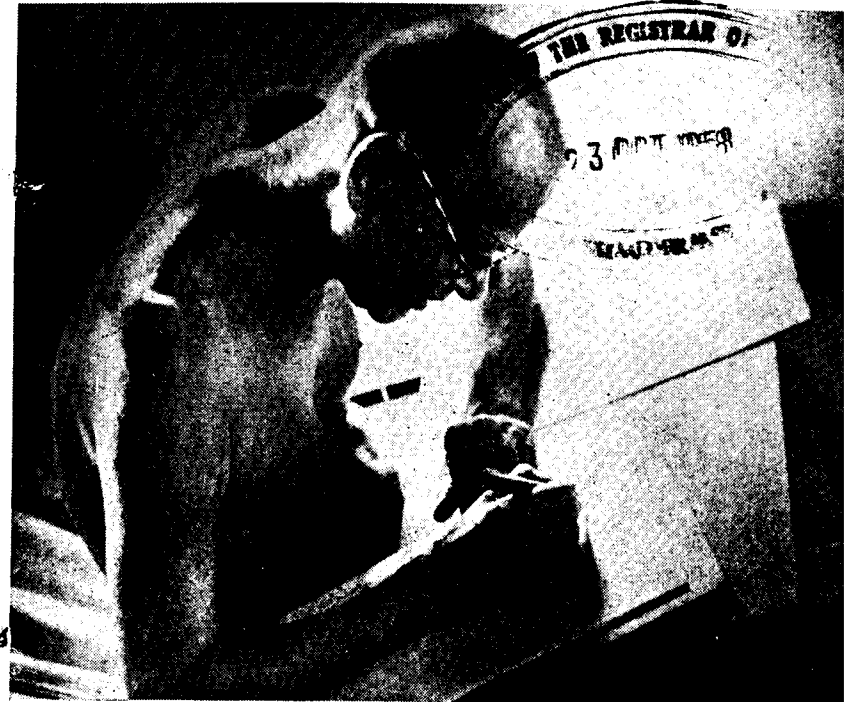
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THE LIFE NATURAL



Editor: K. LAKSHMANA SARMA

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The Life Natural

VOL. XVI

SEPTEMBER 1958

NO. 1

Artificial Health

Health is always natural, while ill-health is always unnatural. Hence the term 'Natural Health' suffers from redundancy. But the necessity for the use of this term has arisen because of the term 'Artificial Health' coined by Dr. Alexis Carrel, wellknown at one time as the author of the book, '*Man the Unknown*,' wherein he has proved that allopathic medicine has proved to be, on the whole, a failure, because it has led up to a phenomenal increase of diseases like cancer. There has been a greater increase in diseases of the heart, which happens to be the foremost of all the causes of death at present. But cancer is a close second. These two, with Tuberculosis, are diseases due to a degeneracy of tissues and a subnormal state of the nervous system, which, according to some doctors also, are in great part a medical creation, due to the excessive and frequent fouling of the blood and tissues by means of vaccines and serums, soups of germs and their toxic products and what are called viruses.

Dr. Carrel quite innocently believed that these interferences with the living body were good, that they really prevented diseases, as claimed by the allopaths. So he described the condition created by their use as 'artificial health.' As stated at the outset, this is a clear self-contradiction. Any change that is artificially produced, especially by measures of a system of Violence to Life and Health, is not a change towards health, but a progress, through incurable disease, to DEATH. That this is so will be obvious to any one who has mastered the contents of our text-book, '*Practical Nature-Cure*.' This view is amply supported by the argument and evidence given by Dr. A. S. McNeil in his book '*The Cancer Mystery Solved*,' to which reference has been made in that book.

Now, in the July issue of the magazine, 'Good Health,' which is being conducted by an association of doctors of liberal views, we find categorical corroboration of our stand. This is one of the magazines we are getting by exchange. In the Editorial, after drawing attention to the distinction between genuine, natural articles and their imitations or substitutes, the Editor goes on to show how the same distinction prevails in respect of Health, as follows:—

"The sphere of health presents us with a parallel to this idea of the genuine and the substitute. Dr. Alexis Carrel, of America's Rockefeller Institute, describes two kinds of health and immunity to disease. He calls one 'natural' and the other 'artificial,' and gloomily admits that the modern trend is towards the enjoyment of 'artificial' health, rather than natural health."

Then the writer goes on to mention experiments being made in Africa to deal with the leprosy-problem by means of a new 'wonder' drug, and then proceeds as follows:—

"Here was an illustration of a very real danger which we face today—the danger of looking to pharmaceutical products, chemicals, drugs, antitoxic sera, and hospital technique for combating disease and maintaining health, rather than concentrating on building up positive health. It is the danger of emphasizing what Dr. Carrel calls 'artificial' health, and forgetting the undoubted superiority of "natural health."

The writer supports this view by the following:—

"Emphasis should ever be on building up positive health, rather than on the problem of curing disease. Healthy cells are largely

disease-resistant. Weak cells are not. The vital cells of a raw potato or apple can remain for weeks and months in good condition. But a cooked potato or apple quickly succumbs to destructive change."

Thus it will be seen that there is a minority of medical men, whose views on the prevention of disease are almost indistinguishable from ours. It is true that the majority of the profession is obstinately persuaded that they are right in pushing the practice of blood-poisoning by means of vaccines and serums. But since there is no reason to suppose that this majority is otherwise than inferior in mental activity and clarity, to this minority, we may safely ignore this brute-majority. The greater the ignorance, the greater is the arrogance.

Obituary

Miss Lily Loat, who worked for fifty years as Secretary of the National Anti-Vaccination League of Britain has at last passed away after a brief illness on the 16th August. Before she assumed the responsibility for the whole work of the League, the Act of 1907, containing the 'Conscience Clause',—by which objectors to vaccination could obtain exemption from vaccination for their children by an easy process—had been passed, and this made it necessary to carry on active propaganda, enlightening

parents on the true nature of vaccination and the legal position, so as to enable them to protect those little ones from the deadly effects of the virus of smallpox—which all vaccine is—and this work was efficiently performed by the new Secretary, of course with the cooperation of other faithful workers in the cause. The result was that a great proportion of parents obtained exemptions and thus a growing fraction of the children went unvaccinated. Because already, in 1875, the Public Health Act, which cast upon the municipalities the duty of ensuring good sanitation for their cities, had been passed, this preservation of the purity of the children's bloodstream ensured the success of the new policy, and smallpox declined in the whole of the country, just as it did in Leicester, where vaccination had been given up and sanitation carried out thoroughly, and the gloomy prognostications of the rabid supporters of vaccination were falsified. In addition there was the frequent necessity to neutralise the false propaganda and the scare-mongering to get people vaccinated, and this was done so well whenever there was need, that the provaccinists as a rule were discouraged. A few conscientious doctors who were convinced of the utter wrongness of vaccination, joined the League and supported its cause. Ultimately, due to this persistent fight for the truth and for the people's personal liberty—their right to live in good health—led up to the repeal of the laws for compulsory vaccination. This did not put an end to the struggle for freedom, because the medicos continued to try misleading the people

by deliberate false propaganda, and so the League is still actively at work, and can cease from work only when this false system of medicine is disestablished and disendowed. Even afterwards the League will have to continue its work, because "Eternal vigilance is the price of Liberty" as has been wisely said. The work of the League and consequently of Miss Loat, was by no means confined to Britain, but embraced the world as a whole, wherein our country was prominent, because it was felt that they were specially responsible for our health-freedom, because it was the British that had foisted the vile practice on us. Miss Loat contributed articles to our newspapers. She wrote special articles for the Life Natural and has been in intimate contact with us in a great many ways. In particular I must mention the gift of a rare and highly valuable book, by Professor A. R. Wallace containing a chapter entitled 'Vaccination A Delusion - its Penal Enforcement a Crime' which is perhaps the most important part of all the literature on vaccination which we possess. It is a pity that while Miss Loat was alive we did not succeed in forming an active association for Medical Freedom for our people. Of all this strenuous work Miss Loat has borne by far the greater part. Her mastery of the subject and devotion to the work of the League made this amount of success possible, for which we shall be for ever thankful to the Divine Providence that has spared her long. Miss Loat has set an example of devotion to this work, which will not fail to inspire survivors in the movement to

carry it on for perhaps another century, if meanwhile the world is not destroyed by H. Bombs.

Those that have passed away after a lifetime of honest and useful work, become our Guardian Angels and hence are not lost to us. May the Soul that was Miss Loat, now rest in the Bliss that is Peace!

By K. LAKSHMANA SARMA

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By RAMACHANDRA SHARMA, M. Sc.

SUNLIGHT FOR HEALTH Re. 1.

Even the dreaded tuberculosis of the lungs has been found to respond to mild sun-treatment, combined with judicious dieting. Sunlight stimulates circulation and helps in the vital processes of assimilation and elimination. It purifies the blood; tones up the nerves; rejuvenates the skin. Practical methods of sun-bathing are described.

The British 'National Health-Service.'

Our rulers at New Delhi have vowed to produce a New India which would be as near a copy as possible of the supposedly more advanced countries of the West, and hence the time may not be far distant when they take to the institution of a similar 'service' upon us, which would be both compulsory and costly to us. We would be forced to contribute our share of the COST, and thus forced to submit to treatments that we detest. So the progress made by that Service in Britain is revelent for us. The following is what N. C. P. writes in the 'Health For All' on this subject.

"It is a curious paradox, that, although the Health Service costs rise, there is no diminution in the incidence of disease. A doctor, writing in the *London Times*, April 12, 1958, said that not enough attention is paid to the idea of prevention and that in this 'lies the challenge to medicine and society.' He pointed out that there were three forms of disease largely responsible for the constant increase and, no matter how effective the treatment might become, unless preventive measures were thought about, the burden on the Health Service in the future would become very heavy.

"The three diseases are bronchitis and its complications, cancer of the lung, and the arterial diseases affecting the heart and the brain. In spite of the treatment, he declared, 'the

mortality and morbidity rise each year, so that bronchitis kills 30,000 people each year, causes the loss of 30,000,000 working days among the insured population in Britain, and the investigations in New Castle revealed that 36 percent of men over 30, and 17 percent of women, had evidence of confirmed bronchitis. The rising graph of deaths from cancer of the lung is wellknown; it has passed the annual total of 20,000. Meanwhile, coronary thrombosis causes over 80,000 deaths a year, and arterial disease generally is responsible for half of our annual deaths. Unless preventive action is taken, our present hospital system is likely to be unable to meet the rising demands for treatment, much of it is merely palliative.

"The writer mentioned three main factors in the cause of these complaints: the use of tobacco, the growing menace of atmospheric pollution, and *diet*, with special emphasis on excess food and dietary fat, particularly with reference to the arterial diseases. This *ought* to sound very much like common sense to the ordinary man and woman, and, what is more, it is very much in keeping with what Nature-Cure people have been saying for at least the last 100 years."

From this it is evident that, whatever else it may be, the British Health Service is really an Anti-Health Service. In a few years it will topple down with the weight of its impossible cost. Our idealist, impatient rulers, whose

knowledge and discretion are much less than their zeal, will do well to wait for the final outcome of this British experiment, before thinking of starting a similar costly futility in our own country.

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Simple and Effective Exercises

M. M. Bhamgara, F. I. I. N. T., M. S. S. Ch. (Eng.)
Director : Arogya Niketan, Rander Road, Surat.

Of the more than 700 muscles of the human body, not all are used daily ; some are not used even once a week or month. A child manages to work his muscular system very thoroughly, though inadvertently, if he is active and healthy. But as the human being reaches the adult stage, the tendency is for less and less use of the superficial musculature. I have given the 'why' of exercise before now. ('Why Exercise,' Life Natural Nov. 1957) Here below I shall give some suggestions as to 'what' and 'how'.

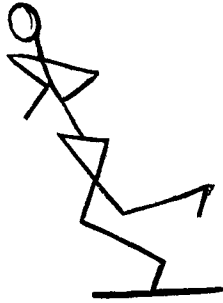
Walking is a grand mode of exercising * however, not all can find time for it regularly. Such persons can practise

- (1) Stationary Running or
- (2) Stationary Jumping.

In *Stationary Running*, fig. I, one runs as ordinarily done, contact with floor being made only by toes and the metatarsal arch of the feet; the heels being kept off the floor. There is no moving forward in this exercise, however, the person remaining in the same

* 'Walk Your Way to Health' article in Feb. '58. L. N.

small area all the time; this area may be as small as a yard by two yards. Speed of running may be kept slow or fast as desired, and the duration may be marked by counting Nos., or using a centresecond watch or clock. Usually one minute should suffice in the beginning, gradually reaching to five minutes. This much time should be enough for a non-athletic man or woman of 20 to 35 years of age. Some few may find it too strenuous; they should keep off it till lung-power has improved by brisk walking and breathing exercises. The idea of on-the-spot running is to provide convenience and privacy to the person. Not all people like to run out on roads or streets; and few have their compounds or lawns to indulge in this health-building activity. Essentially, this exercise is meant for improving weak lungs and heart; hence is strongly recommended to those having weakness of these organs. *BUT*, no case of consumption, pneumonia, bronchial asthma or cardio-vascular or valvular disease should take to this exercise without at first practising the simple breathing exercises or Pranayama or walking-breathing exercise.



Another exercise equally efficacious for thoracic organs, but putting direct work on rectus abdominis, iliacus and psoas muscles of the abdomen besides thigh and calf muscles, is the *Stationary Jumping*, fig. II. In this, unlike the running exercise, the body is kept upright or slightly backward tilted, and alternately the lower extremities are lifted up in front and towards the chest, the knee being bent no sooner the leg is off the floor. Jumping action is provided by keeping on toes all through the exercise. Duration as in the Stationary Running.



As preparatory to either of the above exercises, for a few days, simple Standing Jumps fig. III may be practised. In this, both the legs are kept together, bending of the knees is little, recoil from the floor being taken by action of small muscles of the feet. The whole body should be kept rigid, and one should try to reach as high as possible.

Postures VS. Movements :

The Yoga Asanas as usually practised are static exercises, because they are postures. The exercises here given are dynamic exercises, because they effect repeated contraction and stretching of muscles. Actually there is no need for the Yoga Asanas to be



static; I have seen a very good exponent of Asanas who believes in bringing some life in the statuesque postures of Asanas. In any case, there is need for almost every human being to do some work or exercise that accelerates the pulse and respiratory rate temporarily.

These need not be carried on to point of exhaustion; only till slight fatigue i. e., healthy tiredness is felt. During these dynamic movements concentration should be on breathing deep, and stimulation of the abdominal viscera; no thought should be given to the muscular action. If muscular development is the goal, it should be noted that these exercises work more than one muscle group hence are poor muscle builders; excepting the gastrocnemius (calf) muscles, no notable improvement may be expected in other muscles.

A greatest benefit of all these exercises is that they stimulate the intestines and other abdominal organs in a way only brisk walking can. Many persons with digestive troubles have got rid of the same by these exercises alone. Of course, it is no way a wise procedure to rely upon exercises alone to improve health; for diet is of great importance in removing any physical irregularity.

In the next article, we shall take up some exercises that work both the spine and the abdomen effectively.

My Experiences with Nature Pleurisy and Its Cure

R N. Ayengar, Coimbatore.

There was only one week left for the marriage of my son. My wife was in bed laid up with swelling all over her body from head to foot. Her face was pale and health deteriorated. A couple of days prior to this occurrence she was complaining of a slight pain in the region of her lungs and in the night prior to this swelling she had complained of a severe pain in her lungs and had experienced great difficulty in breathing. This was due to heavy household work which she had to attend to. With the three month old child by her side, I had to take care of them day and night. My neighbours advised me to take her to an expert doctor as the swelling in her body was increasing day by day. With a firm belief in God and a determined mind I started the following treatment.

Early morning after the daily ablution, she was given $\frac{1}{2}$ lb. of the juice of ash pumpkin (पेटा) on empty stomach and nothing else like tea or breakfast. After three hours she had her regular bath in bearably hot water and immediately afterwards was wrapped round with a woollen blanket or flannel. Her whole body and legs were completely covered with this blanket and she was asked to take rest lying down for half an hour. She had very good perspiration by this. Then the perspiration was removed by a wet towel.

After an hour she was given a meal of conservatively cooked vegetables without adding salt. No oil, ghee or any fatty substance was used in the food.

After this meal an abdominal wet pack was applied and was kept on for more than three hours.

In the night she was given three thin chapaties and conservatively cooked vegetables. No salt was added to either of them.

Before going to bed a hot foot bath was given.

During the treatment non-violent enema was given daily.

The above routine of treatment was given for 4 days continuously and the swelling and pain disappeared completely. The people around were wonder-struck by this miraculous cure.

Happily we undertook the journey for the marriage. After our return, for the quick recovery of her lost strength she was given $\frac{1}{2}$ lb of raw cow's milk both morning and evening. As she had not enough milk for her child she was given along with the chapaties in the evening a handful of green gram previously soaked in just enough water for over 6 hours. This increased her milk.

She is now quite fit and looks after the child according to Nature Cure methods.

I never worried to know the name of the disease. I straightway started the treatment with firm belief in Nature.

Editor's Comments :

The case must have been an acute one. Mr. Aiyengar would have done better by putting the patient on cocoanut water or dilute fruit juice for the 4 days. At least he could have avoided chapaties till a cure was reached. The ash pumpkin juice given in the mornings on an empty stomach was all right as also the non-violent enema. The baths and packs were all right. After recovery to have an increase in milk the mother could have been given grass juice instead of soaked green gram. The latter will not agree with people having weak digestion.

Our readers would have read Mr. Aiyengar's own cure of High Blood Pressure reported in the August '58 issue of the L. N. He did not go to any Nature-Cure clinic for the cure. He was able to treat himself at home simply by studying books on Nature-Cure especially 'Practical Nature-Cure.'

PRAKRUTI JIWAN

Telugu monthly on Nature-Cure

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

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(Andhra State)

How to Cure Headaches

S. SWAMINATHAN, New Delhi.

Headache is a symptom, not a disease. It can be present in different conditions—indigestion, constipation, eye-strain, catarrh, menstrual disorders, nervous disorders, high blood pressure, anaemia, fever, common cold, tension, etc., etc. Often, the sufferer goes on trying one after another the remedies advertised in the newspapers and journals offering him a plentiful choice. The futility of using them is best summed up by Dr. D. J. F. Montague, M. D., in the following words:

“However, it must be apparent that one is hardly doing justice to himself and his health by merely taking a tablet or a powder in such an instance. When a headache, it is Nature’s way of telling the possessor of that head that there is something wrong. It is no more logical for you to abolish that headache without determining the cause of it than it would be for an automobilist to knock down a red light and keep on going.”

CAUSATIVE FACTORS

Anyone who wants to get rid of this unpleasant and annoying symptom for ever should realise that the reaction (sensation of pain in the head) indicates a disturbance in the physical and mental equilibrium. It is a warning to be taken notice of. Practices such as hurried meals, working on a loaded stomach, wrong food-combinations, unbalanced food (with too little positive elements), eating too often, eating beyond one’s assimilative capacity, taking meals when one is excited or tired, addiction to stimulants, etc., tend to produce headaches. If some or all of these become regular habits, headache would become, so to say, a constant companion.

Other factors that can produce headaches are: (i) emotions, (ii) wrong posture producing tenseness in neck muscles, (iii) visual strain, (iv) fatigue due to over-exertion, (v) unhygienic surroundings, e. g., lack of ventilation, etc.

OCCUPATIONAL HEADACHES

There is a class of headaches, which are designated as ‘occupational headaches’. Workers engaged in occupations concerned with the manufacture, production or use of chemicals inhale the poisonous fumes and suffer, consequently, from chronic headaches. Workers engaged in certain processes of the printing, tanning, dyeing and textile industries, as also lithographers, engravers and others, who use acids of an irritating nature capable of producing metabolic disorders, also suffer from the same handicap. The common impression that there is no method to help such people is not quite correct. In many cases, it may not be possible for the individuals concerned to give up their respective vocations. If however such persons follow the Laws of Vital Economy and Positive Dieting, they need not suffer much; when Nature produces an acute disease to do away with the toxic matter from within the body, they should not resort to the suppressive (drug) method. Resort to Nature-Cure methods will restore them to good health.

INCORRECT NUTRITION

Incorrect nutrition is a term which includes the dual mistake in nutrition, (i) wrong choice of foods, and (ii) wrong modes of eating. It can be said without any fear of contradiction that incorrect nutrition is the major cause of the ever-growing deterioration in health. Yet this truth has not been universally recognised. Dr. MacPherson Lawrie explains the reasons therefor:

"Incorrect nutrition is to-day unchallenged as a cause, simply because corrective drugs have blinded and hypnotized the nation. The sale and consumption of corrective drugs is seldom attacked, yet they contribute very largely to disease. Corrective drugs relieve the early signs and symptoms of incorrect nutrition. They relieve constipation; they relieve the discomfort of dyspepsia; they soothe the frayed nerves and stimulate the apathetic ones. *Corrective drugs enable incorrect nutrition to flourish.* Pills and purgatives, digestive remedies, nerve sedatives, and tonics permit the cause of constipation, of dyspepsia and 'nerves' to prosper, and it is this cause, persisting as it does in spite of them, which creates the later and more serious and permanent disorder."

Readers would agree that there cannot be a stronger condemnation of drugs, or of symptomatic treatment. There is also an implied admission that chronic and degeneracy diseases are caused by drug-suppression of acute ones.

THE TRUTH ABOUT 'REMEDIES'

The 'remedies' (referred to as 'corrective drugs' by Dr. Lawrie in the quotation cited above) at present used for 'smashing pain' can be classified into

- (i) analgesics and hypnotics (which include the familiar aspirin and other salicylates, etc.);
- (ii) barbiturates (popularly known as "sleeping pills");
- (iii) synthetic vitamins (thiamin, nicotinamide, etc.);
- (iv) narcotics (morphine, codeine, opium, etc.); and
- (v) the ergotamine derivatives.

Many of these are being used in headaches, but the symptomatic relief attained by the use of any of them will not prevent the recurrence thereof. On the other hand, they will have a highly deleterious effect upon the digestive system, the nervous system, the kidneys, liver, heart, etc., and 'create more serious and permanent disorders'.

THE POSITIVE APPROACH

If the digestive system and the nervous system could be made to regain their tone, headache symptoms would permanently disappear. The reader may in this connection usefully refer to the valuable information contained in the series of articles on 'The Tone of the Stomach' by Sri L. Ramachandra Sarma in *The Life Natural*. By following the simple hints contained therein, the digestive system could be kept in tone.

The habit of taking stimulants (coffee, tea, cigarettes etc.) to relieve headache is one to be condemned outright, whatever those interested in the sale of those products might say. The so-called 'stimulants' produce enervation in the long run. The stimulant habit is not one which cannot be overcome, as some people suppose.

Purgatives or laxatives should, in no case, be used—not even occasionally. They are the chief cause of chronic constipation.

Enema, taken non-violently as advised in the *Editor's Practical Nature Cure*, would be found to be a very useful aid in the cure of chronic constipation.

The Spinal Bath, which is an excellent method to tone up the nerves, should be taken regularly. Hot foot-baths would be found useful in very many cases of chronic headaches, for immediate relief.

Wet packs over the area of the temples, practice of rhythmic breathing in fresh (cool) air, a head bath, a few simple movements of the neck muscles to relieve tension—are some of the other methods which will immediately relieve congestion in the head and thus bring down the uncomfortable sensation.

If headaches are due to visual strain a spinal bath may be had. If for any reason this is not found practicable, palming would be very useful. If there is visual defect or eye disease, it should be treated on natural lines*.

THE EMOTIONAL FACTOR

Earlier, mention was made of the part emotional factors play in causing chronic headaches. The writer came across several cases of chronic headaches of psychosomatic origin.

The case of a friend is worth recounting. Mr. V. was a faithful worker on 'excellent' terms with his immediate superiors, towards whom he was apparently friendly. He was, however, all along harbouring a feeling of envy towards them for their success in life and contrasting it with his own 'failure'. With the passage of time, he began to complain of his growing inability to deal with his official work and, of constant headache. He could not get any time to devote for prayers (which he used to do before) and he was not getting sound sleep either. His mind was constantly full with the feelings of envy and discontent—and this persistent negative attitude was affecting the normal working of the glandular and nervous systems. After a free and frank talk, he was made to see the real cause of all his troubles. He could have become as much

* Study the book 'NATURAL CURE OF EYE DEFECTS, by Dr. L. Kameshvara Sharma.

a success in life as his official superiors, had he only adopted a positive attitude. The writer is glad to record that this friend has reformed himself outright. Doubtless he has regained physical and mental health—and the headaches are not there any more.

CONCLUSION

As stated already, headache is only a symptom: the underlying (chronic or acute) condition being the cause, an effort to restore high-level health by Natural Hygienic means will be the only effective way to get rid of headaches.

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Planning a Balanced Diet

By DORIS GRANT

Planning a balanced diet for health and beauty means both design and discipline. Haphazard meal-planning can undermine health and the contention that "a little of what you fancy does you good" can be a dangerous one.

Many people pin their faith in the so-called "good mixed diet", and are under the impression that a diet is a well-balanced one if it contains all the foods necessary for health. A balanced diet, however, must not only contain the necessary food; it must contain them in the right proportion.

The answer to this right proportion is to be found in the body itself, and the proportion of its mineral salts, some of which are acid and some of which are alkaline. In a healthy body, the ratio of acid ones to alkaline ones is approximately as 20 to 80. To maintain this balance the acid-forming and the alkaline-forming foods we eat should be roughly in the same proportion.

Too much!

The *acid-forming foods* are the animal proteins, the cereal starches, most nuts, and concentrated cane sugar. The *alkaline-forming* ones are the fruits and vegetables (including potatoes if cooked in their skins and the skins eaten). To preserve the natural balance of the body salts, therefore, the fruits and vegetables should form the greater part of the diet *as far as this is possible*. The *proteins*—meat, poultry, game, fish, cheese, eggs, most nuts, and the

Planning a balanced diet

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starches—bread, rice, and all foods made from grains, should be eaten in moderate amounts. There is a tendency to include far too much starchy food in the diet, and also to saturate many foods with sugar. Sugar, as such, should be cut down to the minimum, and white sugar in particular should be avoided by all those who value their health—and beauty. In *Food for Health and Healing*, Dr. Dudley d'Auvergne Wright points out that this normal alkalinity is the most favourable one for the action of vitamins. This means that if our chemical balance is good, we will get far more benefit from the vitamins in our food. It also means that small amounts of vitamins in a properly balanced diet are far more effective than large amounts in an unbalanced diet, and that *less food is required*. Most people eat far too much food. As a famous doctor once said: "We live on a third of what we eat—the doctor lives on the other two-thirds!"

From Fitness and Health From Herbs.

Comment :—

The above paragraphs, taken from the Magazine, "*Fitness and Health from Herbs*" will show how the principles of *The Life Natural* are winning acceptance from the small minority of people who believe in living for Health and Happiness. This magazine was till very recently being published under the title "*Health From Herbs*." Now the title has been changed and the purpose too, which means that the magazine will contain more articles on Positive Health.

The Cancer Problem

I recently received a cutting from the *Hindustan Times*, in which an Australian 'scientist' Sir Mcfarlane Burnet, O. M., gave answers to questions on the Cancer problem, especially its prevention. The 'distinguished' scientist gave expression to the ludicrous opinion that the longer one lives, the more inevitable is his dying of cancer. He is also definitely of opinion that there is no radical cure for cancer, but only hope of making life far more tolerable for the cancer victim, if it cannot be prevented. Further he describes cancer as a public health problem. Like all diseases that are confessedly incurable by medicine, cancer is certainly a health-problem; for to treat it as disease-problem—as the allopaths always do—has not succeeded up-to-date, and cannot succeed hereafter. Already a medical thinker has expressed his opinion that, since the medical attempts to deal with cancer as a local disease have all failed, it must now be treated as a constitutional disease. This, if rightly understood, suggests that it is a problem of Hygiene, and not of medicine, just as all chronic diseases demonstrably are. And since hygiene is personal, it—cancer—is not a public problem, but a private one. Of course there is the element of State-interference, which makes all such diseases inescapable for the average man, namely polluting the blood-stream of every one, compulsorily, with the filthy products of disease, composed of viruses, germs or germ-toxins. Already three decades have passed, since a most conscientious medical man, Dr. Andrew Seargent McNeil, demonstrated with strictly scientific evidence, that, among the causes that lead up to cancer, vaccinations and inoculations are the foremost. The persistent assaults upon the bodily integrity by means of these deadly poisons, slowly, but steadily brings about a **DEGENERACY** of the bodily tissues, which makes

diseases of the third stage—to which cancer belongs—inevitable. The advances in Technology also contribute their share by means of poisonous chemicals,—which are believed or suspected to be cancer-causing—and the State can help in checking this cause, if it can be induced to do so, which however is problematic, because the real rulers, the Vested Interests of Big Business, will not consent to be sacrificed for the public good.

One good thing that this 'great' authority has pointed out is the need to give up smoking, for those who are smokers, and to abstain from forming the smoking habit for those that are not yet smokers. The demonstrated fact, that smoking leads up to lung-cancer, is accepted by him as true, and he himself has given up the evil habit.

Our own view is that cancer, like tuberculosis or heart-disease, can be prevented by personal Hygiene as taught in The Life Natural and Practical Nature-Cure. The same measures, adapted to the constitutional needs of cancer-victims, will also cure them. Cure is not to be aimed at by direct methods of assault on the disease itself, but indirectly, by simply restoring **HEALTH**. Of course this means that not all patients can be cured, but only those whose character enables them to take themselves in hand and carry out a proper programme of health-recovery with faith in God and surrender to Him, as taught in Practical Nature-Cure.

It is also to be noted that this scientist admits that the use of X-rays predisposes to cancer, because it causes leukaemia, or increase of the white cells of the blood.

A Common Sense View of Smallpox And Vaccination

Smallpox, as a cause of death, is not as important as provaccinist doctors try to represent it. For one thing, according to statistics given by Dennis Taylor and Arnold Lupton, M. P., smallpox is actually the least among the causes of death. According to Taylor (p. 144 of his book) in the decade 1911—1920, the average annual deaths (actual deaths and not rates) from smallpox and other wellknown diseases have been as follows.

During that period there were only 14 deaths from small-pox. But the deaths from typhoid Fever were 90 times as many, those from Scarlet Fever 121 times as many, deaths from Diabetes were 297 times as many, deaths from Diphtheria were 368 times as many, deaths from Whooping Cough were 481 times as many, from Measles 719 times as many, and deaths from Phthisis (Lung-tuberculosis, 3000. times as many. If there were to be inoculations for each of them, the quality of the blood stream of those so maltreated can well be imagined by any man with a sane mind. It would not be at all unfair for us to suppose that Doctors—especially those that are in posts of power—have not got sane minds. Are they intoxicated by the unlimited power entrusted to them, or are they *by nature* enemies of health and life, being emigrants from Hell?

Another fact that statistics show is that total mortality, as seen from the general death rate from all diseases, is not increased by even the most serious epidemics of smallpox. "Dr. Farr, the statistician of the General Register Office, pointed out that the general death rate per 1000 of the population was not raised by the great smallpox epidemic of 1871—72.

Smallpox, if survived, as a rule enhances the patients' health, and is thus on the whole a beneficial disease. On the other hand it kills off those whose

health-level is low, due to inveterate violation of the laws of Health, and in these days, when the population problem is a serious headache to our statesmen, it would be the wiser part not to seek to save lives which are not of the best, hygienically. It may be remarked that the 'scientific' methods of birth-control are not going to solve that problem satisfactorily.

Smallpox can be reduced to very insignificant proportions by personal hygiene and public sanitation. Actually Sanitation alone, with little or no improvement in personal hygiene, has been the means towards this end. This was demonstrated beyond all dispute by the daring 'control' experiment of the City of Leicester. In this city after the great epidemic of 1871—72.—when the whole nation was vaccinated to very near 100%,—the Municipal Council gave up public vaccinations and took to Sanitation and other auxiliary measures, and from that date the city's general health-condition improved and smallpox and other zymotic diseases were practically abolished. This shows that any healthward measure has a beneficial effect on all causes of death, smallpox included. History shows that to the extent Sanitation is relied upon, and vaccination—which is only an anti-hygienic rite—is rejected, the public health is surely benefited. Vaccination tends to keep smallpox alive and causes epidemics, even in spite of sanitation. This is explained by the contrast between England and Germany, as shown by Dr. Bayly in his booklet.

Vaccination is admittedly an evil thing, because as confessed by Sir James Paget long ago, it produces a morbid state of the blood. Of course he added that it was beneficial, because he believed that it prevented smallpox; but this is inconsistent with the admitted fact of the morbid nature of its effect on the constitution. *Prima facie*, therefore, there is a case against vaccination and it is not proved that it prevents a greater evil.

The case for vaccination is presented in the form of statistics of hospital cases and deaths, showing that the unvaccinated have a much higher case-mortality rate than the vaccinated. But these statistics are unworthy of credit, not only because there has been wilful dishonesty in preparing them—putting down fatal cases of vaccinated smallpox as unvaccinated or doubtful,—but also because the basic assumptions which underlie them are wrong.

The fatality of smallpox depends on a great many factors, each of which is variable. A child that gets smallpox may be in healthy residential quarters, or in the slums. If vaccinated, the vaccine itself may be more or less virulent and dangerous to life. The doctor who treats the patient may be incompetent, and the nurse that attends on the patient may be untrained or ill-trained. The hospital may be insanitary, for want of sufficient ventilation. But all these considerations are wilfully ignored, and the cases are classified only according to vaccination, as 'vaccinated,' 'unvaccinated' or 'doubtful.'

Vaccination does not add to the immunity of a child in a sanitary dwelling in a sanitary area. But it will detract from any immunity possessed by a slum-child. Also, as its quality is uncertain and variable, it may prove a cause of death. It is notorious that vaccine becomes more virulent with the passage of time, especially in the tropics, but the poor one is vaccinated with this more dangerous vaccine, while the well-to-do one is told to wait till fresh stocks are received.

The mortality is as a rule insignificant in the residential areas where the well-to-do people live. The highest possible case-mortality may be 6 p. c. But in the slums it may be 36 p. c. In badly administered hospitals it may be 54 p. c. These facts are borne out by Dr. Hadwen's lectures and booklets.

Eat Your Way To Health

L. GANESA SARMA, New Delhi

(Continued from August, 1958 issue)

RICE PONGAL (KICHDI)

Usually the Pongal or Kichdi is planned to make it appetising, ignoring its effect on health. Roasting the rice and dal dry or with ghee or oil (worse still, with vanaspati*) is bad. Whatever health-value the food had would be removed by this process. The result will be that a part of the stuff will be converted into carbon. Whole rice dehusked in hand mills must be used. If the addition of dal is preferred, for taste, broken green gram with the husk intact, better still, germinated whole green gram, can be mixed in a small proportion.

Almost every one of the items described here is intended to be taken as a mono-diet. Therefore this pongal is also to be a composite preparation of vegetables and rice. Vegetables suitable for mixture in pongal are: chulai, palak, makoe (மணித்தக்காளி), cabbage, cauliflower, carrots, sweet potato, elephant.

* I saw a film-short advertising the most known brand of Vanaspati. First a basin full of butter is shown which attracts flies and gets dirty. Then a similar basin full of vanaspati is shown which remains clean and no fly comes to it. Butter is edible but vanaspati is not so, being similar to kerosene oil, and that is why flies do not sit on it. This reminded me of a historical incident. Akbar used to enjoy the hooka and Birbal his friend never did so. They were both going on a walk one evening. At a distance there was a donkey grazing in the fields. But it avoided the tobacco leaves, though there was not enough attraction elsewhere as it was summer. Akbar remarked that the ass does not know how enjoyable the tobacco is, thereby trying to hit at Birbal, comparing him with the ass. But Birbal softly retorted saying that the ass was ready to go hungry, but will not touch the tobacco leaves.

yam,* ash gourd, cucumber, beans, cluster-beans, French beans, knol-khol, amla, banana flower, pumpkin (सीता फल), ribbed gourd, snake gourd etc., Water about $2\frac{1}{2}$ times the quantity of rice and dal put together, must be added. Cooking can be done by any of the three methods, boiling, steaming or cooking in a pressure-cooker (described later under koottu). Salt, pepper and jeera whole or powdered, fried in ghee), and cocoanut scrapings may be added in the end and mixed well. Properly prepared Pongal will be a tasty and wholesome food suitable also for the hard (physical) worker.

SATTVIK IDDALI

Iddali is a peculiarly south Indian preparation nowadays available even in the north, in South Indian restaurants. Generally restaurants serve unhealthy edibles fried in oil or vanaspati.† Iddali is a steamed cake made of polished parboiled rice and whitened black gram dal (उडद दाल). These are well soaked in water in the morning and ground fine in a stone mortar and mixed together, slightly salted and left overnight for fermentation. In the morning it slightly swells up by the formation of yeast (खमीर). This is poured in spoonfuls into depressions of a perforated plate of tinned brass, on which a thin cloth is laid, in a steam cooker designed specially for cooking this delicacy. When the cakes are cooked, they are of a spongy texture, so as to absorb oil and the liquid appetiser or relish like sambhar, chutney, gotsu or chilly powder. Truly speaking this iddali is no more than a vehicle for these relishes. Iddali is not a wholesome food because

*Cut pieces of elephant yam or banana flower must be soaked in dilute slightly sour buttermilk for a minute or two before cooking.

†The Annapoorna Cafeterias conducted by the All-India Women's Food Council are blind to the bad effects of the hydrogenated oil while they claim to supply healthy stuff.

it is wholly *negative*. It is devoid of vitamins and organic salts that are present in the bran and germ of the rice and the outer husk of the black gram. This is the reason for its lack of taste, necessitating the addition of relishes.

Natural rice,—that is, whole rice dehusked in a wooden chakki,—complete with the bran and germ, should alone be used in all our preparations. If one tastes polished rice by chewing, after trying so with unpolished rice, he will know the difference. There is a red variety of rice, discarded by the rich, which is more tasty than the white ones. The black gram can be used whole, with the husk. It remains a fact that black gram adds to the already high proportion of carbohydrate and also adds protein. Starch (carbohydrate) and protein is a bad combination, but when they are naturally combined in one grain it does not affect much. But it is unwise to have it by a combination of different grains.

Black gram is added for the purpose of giving the iddali a softness. This can be achieved in a more natural way by the addition of ladies' finger (*Hibiscus Osculentus*, मिण्ड, வெண்டிக்காய்) or ash pumpkin or both. These can be ground together with the soaked rice. Leafy green or other vegetables, cut fine or grated after washing can be added and slightly salted. If it is intended to be taken as a mono-diet, a few green chillies can be cut fine and mixed. In any case plenty of cocoanut scrapings can be mixed. The total quantity of vegetables and cocoanut scrapings can almost be equal to the quantity of ground rice. The mixture can be steam cooked in the usual way without allowing time for fermentation, as it makes it a little tamasic. If chillies are not added, it can be eaten with conservatively cooked vegetables.

KOOTTU

Koottu as the very name indicates is a mixture of two or more vegetables cooked together. Fresh, positive and sattvic vegetables preferably greenish ones containing also some roughage (cellulose) are washed clean, cut and cooked together. (Refer to *Practical Nature-Cure* for a list of sattvik and positive vegetables). It must be remembered that they should be washed before cutting and not after, so that nothing will be lost. Decay in vegetables starts immediately they are plucked. It is therefore essential that they be as fresh as possible. If they are available directly from the plant they are the best. If they are produced by chemical manures, no matter how fresh they are, they have little or no health-value. Sometimes they themselves contribute toxic matter. If there is some piece of land available, it will be best to produce some seasonal vegetables. They may not supply all our needs. Even the little that is available will go a long way to preserve health. It is necessary for us to study, experiment and start growing vegetables, at least leafy ones which grow quickly in trays placed in a rack and exposed to the sun on the open terrace or the open space. It is said they do so in Japan as there is little land available. Cowdung or other dung, ashes and other wastes in the house can be put together to form compost manure and mixed with the soil.

Cooking can be done in different ways: 1. boiling, 2. steaming, 3. baking and 4. cooking in a pressure cooker. Minimum water should be put in for boiling. Care must be taken to see that the water does not dry up (more water may be added if necessary). If ladies' finger (फिंजि) is one of the vegetables, it should be cooked separate and added almost at the end of the cooking. No water should be drained after boiling the vegetables for adding the condiments and spices

(मसाला). Steaming will cook the vegetables fairly dry. Vegetables can be steamed by placing the containing vessel in another slightly bigger vessel containing water. The inner vessel may or may not be covered. The outer vessel of course must be covered. The inner vessel must not sit directly on the bottom of the outer vessel. It must be kept slightly at a higher level by a metal ring or the lid of a tin or on three small pebbles, so that the cooking is done only by the heat of the steam. Steam starts coming out with force when cooking is almost complete. In a few minutes more the vegetables will be fully cooked. It is advisable not to overcook them.

Baking (of vegetables or rotis) is done in a baking box. The vegetables are placed on a circular perforated plate placed within a cylindrical box. In this also this plate is kept aloft by a ring so that it does not get direct heat from the bottom of the box. It is the hot air inside the box which cooks by heating the water that is contained in the substance to be cooked (vegetable or roti). Time taken for cooking different articles of food depends upon the amount of heat applied and will therefore have to be determined by experience. Care must be taken to see that the food is not charred. Foods cooked by baking are seen to be definitely better in taste.

The modern method is cooking in a pressure cooker. Steam at different pressures ranging between 8 and 15 lbs. is used for cooking foods. Any article of food can be cooked in this process, the harder or denser ones taking more time to cook. There is very great economy of fuel and time. Vegetables, for example, are cooked in about 4 minutes and dal in about 8 minutes. All the available models have aluminium containers inside. This is a grave defect. The inner

vessels must be replaced by suitable stainless steel ware. It is claimed that there is little or no loss of vitamins in this method of cooking.

Vitamin C is found in vegetables, particularly the green leafy varieties. This vitamin is most easily susceptible to destruction by atmospheric oxidation, heating or drying. Indian gooseberries (आमलकम्, आमला, அமலிக்காய் phyllanthus emblica) is exceptional in this respect, because of its very high initial vitamin C content. It contains substances which partially protect the vitamins from destruction on heating or drying. Acidity has a protective action on vitamin C. It is therefore advisable to cook vegetables along with some of the Indian gooseberry or tomato. In the case of steaming or baking, because it is somewhat dry, it will be necessary to prepare juice and mix it with the vegetables before cooking.

During prolonged drought or floods and consequent famine, lack of vitamins due to scarcity of vegetables can be compensated to a good extent by taking sprouted green gram (மீன், பாகிப்பயறு, Phaseolus radiatus). This may be taken raw or with minimum cooking. It may be added to koottu when it has been partly cooked. This will also add to the taste. In a case of asthma, the lady patient was even prepared to face death, when she was asked to give up pulses. She was advised to use 'sprouted (அங்குரம் மீன், green gram along with the koottu. It may be said that this was also contributory to the removal of constipation, the basic cause of most ills.

Addition of salt or other articles for taste must be done at the end of the cooking. By adding them in the beginning, it will be necessary to add more of it because they will penetrate into every particle of the food; these are added only for taste and not for any other purpose. They do not add to the value of the food, but, on the

other hand, diminish it, allow of the food being swallowed without chewing, and overeating will be the result. It will be best to eat without salt or other condiments. But going to any extreme may often pave the way for going to the other extreme in course of time. Violent changes may sometimes set up crises which should not be brought out prematurely. Some are of the view that pepper is preferable to chillies. To prove their statement, they first pose one statement which is easily accepted, i. e., all our old ways of living were correct and health-promoting, though we were not told how and why, and then give us the example that chillies are not used during shraddhas. It is a fact that chillies were not used in ancient times, not because pepper was better, but because chillies were not grown in our land then. It is an imported plant. Chillies contain vitamins A, B and C and certain mineral salts also. But only very limited quantities should be used. Better still, it is good to use whole chillies and remove them before eating. Whole chillies will have to be put in the vegetables before cooking is started or during cooking.

Some of the leafy green vegetables are somewhat bitter and slight addition of cummin (jeera, ஜீரகம்) before cooking will neutralise it.

Flavouring is done by the addition of curry leaves fried in hot ghee or oil. It will be ideal if the leaves are added raw.

Cocoanut scrapings should be added to the vegetables only after cooking.

KANJI

Kanji is gruel or porridge. It can be made out of whole cereal or coarse or fine flour of cereal or out of grated root vegetables, such as carrots, sweet potatoes, potatoes, etc., which are sattvik in taste.

If whole or broken grains or aval be used they must be cooked first either by boiling, steaming or in a pressure cooker and then added to water in which jaggery, or better still palm jaggery (நாடி குடி, கருப்பட்டி), is added and boiled. The cooked grains must then be added. If Kanji is to be prepared out of any flour or grated root or roots (more than one variety of roots may also be mixed together) or malted flour*, they should be well mixed in cold water and then added to the boiling water in which jaggery had been dissolved. The mixture must be stirred continuously so that it does not burn at the bottom of the vessel. When fully cooked it is got down from the fire and when sufficiently cooled down, milk (not more than half the quantity of the preparation) or a little cocoanut milk be added. Addition of powdered cardamum, etc., is not advisable if it is to be the food of a patient as it may permit taking it in excess.

*The grain to be malted is soaked in water overnight or even a whole day, depending upon the denseness of the grains. It is then allowed to sprout in any of the following two methods: The grain is spread as a thick layer over a wet gunny bag (கோரி) and covered up by wet towel or similar gunny bag. At least thrice in the day water should be sprinkled over the top covering or the grains soaked in water for the whole of the previous night or a whole day and must be bundled up in a thick towel and hung up. At least twice in a day water must be sprinkled over it. In this method also the grains will germinate in about 2 days. Within 2 days the grains would have germinated (sprouted). This must then be dried in the shade by spreading it in a very thin layer over a dry cloth. When dry they are spread in the sun for crispness. If desired (not desirable for a patient), mild roasting over a weak fire for a very short time will give it a fine flavour. Flour must be prepared in a stone hand mill. The flavour will be very much relishable. Slightly bitter grains like ragi (Eleusine coracana, மாதுகா, கேழ்வரகு) turn sweet after germination. This must not be passed through a sieve as the essential parts of the whole grains will be lost. The sediments formed by the husk must not be removed. There are different brands of commercial malted flour of ragi, but as they are refined to enable their being kept for long, and have the husk removed, they are not a wholesome food. It is also possible that it contains some chemical preservatives.

VEGETABLE SOUP

One or more non-starchy vegetables may be used for making the soup. Leafy vegetables also may be used. The vegetables are first washed well and then cut into small pieces and boiled in about twice the bulk of water until quite soft. Then the substance is allowed to cool somewhat, and then the solid part is squeezed and crushed with the clean hand or otherwise and the liquid part is strained or filtered. Salt should not be added. The taste can be improved by the addition of a very small piece of jaggery (குடி), during the cooking, so small as not to sweeten. If tomatoes be not used in making the soup, then a teaspoon or more of fresh lime juice may be added for taste—not so much as to make the soup appreciably sour. Also a small amount of milk of cocoanut kernel may be added, not too much, as it will else upset the stomach. This is good for patients who need to make an approach to fasting, in the place of tender cocoanut water. It will help to correct the acidity of the blood and restore its normal alkalinity.

Study Circle At Kalyan

Sri Bhojraj K. Chhabria, Naturopath, a former student of the Indian Institute of Natural Therapeutics and Assistant to Prof Ramachandra Sharma at Alwar is conducting a Nature-Cure Study Circle at Kalyan Camp (Bombay). His lectures are in Sindhi and are being regularly attended by about 30 members.

Reviews

“NATURE-CURE”

A new journal in English, entitled ‘Nature-Cure,’ which is devoted to the cause of True Health, its maintenance by obedience to the Divinely ordained Laws of Health, and of its recovery when lost by means of appropriate Prayaschitta or making amends for previous disobedience of those same laws, has just come out, and its first issue (August,) has been received. We cordially welcome it and wish it a long and useful life. The Editor is Sri K. W. Bhairavamurty Garu, B. A., B.L., our old friend and fellow-worker of the Indian Naturopathic Association, now for some years not functioning, of whose zeal for the cause, knowledge and experience we are fully aware. It is being published under the auspices of The Avadhuta Nature Cure Sanitarium, Patamata, Vijayawada, Andhra State. This issue contains inspiring articles. I would particularly mention the contribution by Sri Ch. Bhanumurty garu, on the “Place of Naturopathy” among Healing Arts, which is to be continued. May God bless this truly philanthropic venture and make it a means of enlightening an increasing number of readers on how to live for health, for radical cure of disease and for happiness.

“SELF-KNOWLEDGE”

This is a book on the Vedantic Philosophy and Religion by His Holiness Sri Swami Sivananda, published by the Yoga Vedanta Forest University, Ananda Kutir, P. O. Sivanandanagar Rishikesh, Himalayas. There is no need to review the book in detail as the Author is well-known and highly venerated as a competent Teacher and Exemplar of the Vedanta-Yoga. The Price is Rs. 4.

“THE GUIDING LIGHTS”

This is another publication of the Yoga Vedanta Forest University, priced Rs 5/- consisting of inspiring letters of advice and of blessings to disciples and devotees by His Holiness.

Streptomycin Dangers

“According to the *Daily Express* of May 2, (1958) Mrs. Florence Smith was, on the previous day, awarded £ 3,000 damages in the High Court in respect of injury to health caused by being given, at the Royal Sussex County Hospital, 34 doses of streptomycin instead of the prescribed 30. She had been changed from a healthy, athletic woman into one who walked with a stick, her sense of balance being affected” —The Anti-Vivisectionist, July–August, 1958.

Streptomycin is an Antibiotic, or killer of germs, and is supposed to be a specific for tuberculosis. What kills germs can also destroy body-cells of all kinds. All antibiotics affect the nervous tissues, and that explains the effects in this reported case. Readers may remember that ex-President Trueman of the U. S. was brought to death's door by persistent injections of another antibiotic, penicillia, and was saved only by stopping the poisoning. In the U. S. alone more than 1000 persons have been killed by it. One of my cousins was killed by a second injection of that antibiotic. All allopathic ‘remedies’ are powerful poisons, but they are called ‘medicines.’

Vaccination Fiasco

In the May-June issue of the *Vaccination Inquirer* the following note appeared. "Perusal of the World Health Organisations Committee on International Quarantine's reports of information sent to it in 1954, 1955, 1956 and 1957 in regard to smallpox cases in ships or aircraft arriving in various countries reveals that at least fourteen of the persons suffering from smallpox on arrival were carrying a valid international certificate of vaccination. Four other cases had been vaccinated recently. A fatal case was a passenger who died in Calcutta on the day after his arrival by air. He had been revaccinated in London on November 24, 1954, and died of smallpox on February 10th, 1955.

Putting into the blood-stream the virus of smallpox—which vaccine is—is certainly not the means of preventing smallpox, because it is *the* means of implanting the seeds of smallpox in one who otherwise would not get it. The medical brain is indeed peculiar.

It wasn't rabies that killed him

"When Udagedera Pinchi Appu(45), of Dimbulgoda Ukkuwela, died, it was believed that it was as result of his being bitten by a mad dog. For a few days before his death, Pinchi Appu had taken 14 anti-rabies injections after a mad dog had bitten him.

"But the postmortem examination carried out by Dr. R. Ranarajah, Acting DMO Matale, revealed that death was due to lobar pneumonia.

"Mr. T. Wimalasinghe, Inquirer into Sudden Deaths, recorded a verdict of death due to natural causes."

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How can it be supposed that the 14 injections did not cause his death, in part, or in whole? It must be noted that no one has guaranteed the harmlessness of the anti-rabies injections.

Ed. L. N.

Diabetes is Curable But How to Stay Cured?

D. R. ANAND,

Pinjrapole Gaushala P. O. CHHAINSA, Punjab

It was middle of July 1957, that I was advised by my son-in-law Shree Sukhbir Singh to consult Shree S. Swaminathan at New Delhi for Nature treatment in connection with diabetes from which I was suffering for the last 2 years. Consequently I accompanied my son-in-law and met Shree S. Swaminathan at his house No. 1, Shivaji Place, New Delhi. At a glance I found that he is a nice gentleman, very simple but active, expert & perfect in his line.

I recognized that he was rendering help to others without any selfish motive and relieving the pain & suffering of helpless & uncared for men & women. It is a noble attribution of man's mind, which every mind does not possess. "A true Humility" — I say he is an extremely fortunate man who possess this gift in abundance. He is well versed in his line and I congratulate him.

In short he heard my troubles for full one hour and assured me that diabetes could be cured radically provided I follow his instructions strictly for 2 months at least.

He stopped my food (Diet) altogether and forbidden, sugar, tea, milk etc. Only juice of some vegetable leaves such as spinach, chulai, grass, etc early in the morning after 20 minutes walk on green grass light Enema, Boiled vegetable with fresh grated coconut added at breakfast.

No butter, ghee, oil Etc. In the afternoon some fruits but of one kind & Coconut water. Tobacco, Bidi, cigarette abandoned totally for ever—Spinal Bath for 20 minutes morning & evening and in the night at bed time to keep my feet in hot water for 20 minutes.

In short, I strictly followed his instructions and acted accordingly completely for 2 months. The Sugar in urine vanished in the first week. I lost my weight about 30 lbs in 2 months' time, I became lean and was appearing much weak, but inwardly I was feeling active and much lighter. Sri Swaminathan's observation proved correct. I had no sugar even 5 months after the treatment in spite of no diet restrictions. It is not his fault if I rashly started diet, sugar etc. to my taste as I was using before the treatment. I now find again some complaints. I am again taking spinal baths, but having no diet restrictions, which I should. I hope to consult him again as early as possible.

EDITOR IN DELHI

Our editor will be at A 434 Defence Colony, New Delhi-3 from the 7th September to the 18th October '58. He may be consulted by patients by appointment. Fee for consultation to subscribers of The Life Natural is Rs. 10. No fee will be charged from those earning less than Rs. 100 per month.

ANNUAL CONVENTION OF THE INDIAN INSTITUTE OF NATURAL THERAPEUTICS NEW DELHI

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