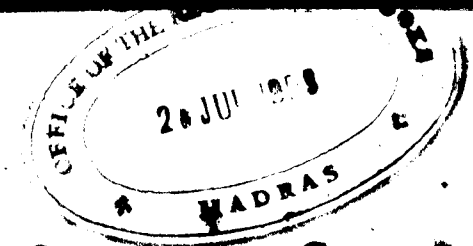
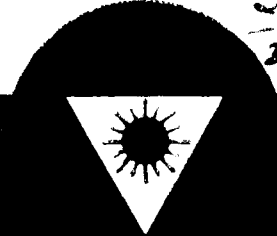


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THE LIFE NATURAL



Research

• The Truth about Spontaneous Cures

Overcoming Constipation.

Nature Cure and Govt. Recognition

Eczema Cured Naturally

• Activities in Delhi

Editor: K. LAKSHMANA SARMA

Sarma's Nature-Cure Sanatorium

Ganeshnagar, Pudukkottai, S. Ry.
Director: K. LAKSHMANA SARMA

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Research

At a Nature-Cure Conference held at Indore, Sri Dhebar talked about the need for Research in Nature-Cure as well as for a few other things, such as publication centres for literature and even a University. It is explicit from these utterances that he has practically no knowledge of Nature-Cure in action, nor even a cursory knowledge of what is to be had from books on the subject, which are of great number. Even the number of periodicals devoted to this true science are of great number and they have a goodly circulation. As to research, what is it but research that is going on in all the clinics and sanatoria that are admitting patients and teaching and training them to live naturally and build up health for emancipation from medically incurable chronic afflictions such as Asthma, Rheumatism, Syphilis and Tuberculosis? Nature-Cure is a Domestic Science and hence practically RESEARCH is going on and experience gained all over the world, and all the resulting knowledge is being broadcast and digested in new books. Of course there are many incompetent persons dabbling in it and bringing discredit to this Divine Science. But Government can do no good by interfering, because Government personnel is hopelessly and wilfully ignorant and are the bond slaves of the allopaths, who in

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the Madras High Court a few years ago made an exhibition of their vile mentality wherever there was a powerful challenge to their competence as guardians of the people's health. What we demand of the Government is only to recognise and respect the right of every citizen to judge for himself between the competing systems and to act according to his judgement, free from dictation by a set of incompetent and inimically minded persons, who have infiltrated into the Government.

As to the idea of a University, there is one in New Delhi actually at work, informally at present, which has redeemed thousands from despair due to medical malpractice. The Government has been for about seven years been confiscating a fraction of their salaries for the sin of rejecting allopathic medical service. They should exempt such persons from the Contributory Health Service which is now compulsory to all Government servants.

The Supreme Need of the Hour

On 21st May, 1959, Sri Morarji Desai, Union Finance Minister, remarked while opening a new hospital at Surat; that the people should be healthy both in body and mind. It is the joint responsibility of doctors and people to keep the nation healthy. Shri Desai said that doctors should not only treat the patients but also make them know how to lead a healthy life and on the part of the people they should be regular and careful in their habits.

In all countries where free medical aid is the objective or practice, there has been a steady and rather abnormal increase in the cost of medical aid especially during the course of the past few years. In the United Kingdom where there is a regular government-sponsored scheme for grant of free medical aid to all British citizens, the latest estimate (this pertains to the year 1957) was an expenditure £ 740 million, which represented about 3¼% of the general national income. The scheme was costing the British Exchequer £530 million or 10% of the budget. This clearly shows that *the incidence of chronic and degeneracy disease is increasing*, compelling the State to spend quite a large slice of the budget in what they would call 'dealing with' the disease. The authorities would not, however, accept this obvious fact. They say that the Health Service is the victim, economically speaking, of its own 'success'. According to them, science and medicine have prolonged human life with the result that now there is a larger proportion of old people vulnerable to disease and chronic sickness. The British Minister of Health obviously wants to bring down the increasing burden of the Exchequer. In a recent statement of his, therefore, he suggested that more emphasis should be laid on prevention of illness. In our own country, the V. I. Ps. at least some of them, have spoken about health propaganda among the people, but in spite of the pronouncements of such people nothing solid and worthwhile is being done by the authorities. Obviously the chemical and pharmaceutical industry is so powerful that they would get along with their propaganda. The V. I. Ps seem to be apparently too weak to overthrow the industry. If the British National Health Service Scheme has been a 'success' as has been claimed, why should the people still be vulnerable to disease and chronic sickness? Does it not show that the free drugging and symptomatic treatment has actually

lowered the health-level of the people, making them more and more diseased? May we administer a mild warning to those that would heed that increased medical facilities will result in making the problem of disease more and more complicated? If they are really serious about raising the health level of the country—and only thus can the incidence of disease be really brought down—it is their duty to propagate the principles of Natural Hygiene to the people. While we congratulate the Hon'ble Minister for his personal views reported above, may we hope that some steps would be taken by him and his colleagues in the Government at the Centre, as also by the State Govts., to translate these pious sentiments into practice?

We have been repeatedly pointing out, through the columns of *The Life Natural* and otherwise too, that only the adoption of the hygienic way of life (what goes under the popular name of Nature-Cure) can make, and keep, the people healthy. Only the adoption of the Life Natural can make the people healthy, physically and mentally. May we call upon all followers of Natural Hygiene to impress their representatives in the legislatures of this obvious truth and work for a radical revision of the health policy of Government? We deem it to be the Supreme Need of the Hour.

Criminal Advice

BUY MORE CIGARETTES TO AVOID CANCER

Readers may be aware of the increasing mass of evidence put before the public, about the relation between smoking and incidence of lung cancer. So far the tobacco interests have been denying this stoutly but perhaps the evidence is so clear that it is impossible for them to go on denying it for ever. Apparently the tobacco interests have planned a fresh strategy!

The unexpected happened in Sweden where a nation-wide campaign has been launched by the Swedish State Tobacco Monopoly to advise Swedish smokers to avoid lung cancer by not smoking the cigarettes down to a tiny stub. It is understood the newspaper advertisements in that country contain diagrams asking the Swedes *not to smoke more than two thirds of the ordinary-size cigarettes and no more than half of the king-size variety*. The Tobacco Monopoly is said to be marking special rings on two brands of filter-tip cigarettes to show the point upto which smoking could be considered safe. It may be expected that other manufacturers may follow suit.

Is it all with a concern for the smoker's health? That tobacco is harmful for health is something which the interests are now trying to hide by telling people that they can go on smoking without running the risk of developing cancer. Are the markings of special rings a way to hoodwink the public or is it a means to increase the consumption of cigarettes? *Perhaps the tobacco interests are planning for bigger sales this way*, as people will have to buy more if their advice is accepted.

A nation-wide, nay a world-wide, campaign against the use of tobacco *alone* can save the people from the machinations of the vested interests. Only such an organised campaign can expose the motive behind such strange pieces of advice as has been referred to here.

Science Can Be Hired

The great god of today, Science, is now seen by a very important person to be twofold, because of human nature, which unfortunately affects even scientists, the most highly privileged class of modern civilisation.

Sri Rajagopalachari, writing in *The Swarajya* of 30th May, shows that scientists *can be hired*. (And those that are hired are not credit-worthy.) His concern is with the question of radio fall-out due to tests of A and H bombs, and its untoward effects on the future generations of the human race. This is what he writes :

“Free science on the one hand, and hired science on the other, have been issuing statements about the effects of the fall-out, one explaining the great danger of it, and the other minimizing it as far as scientific jargon can do it.”

And he goes on to say that what the hired scientists say must be rejected as dishonest, and that in any case the benefit of the doubt—if there be any—should be given to mankind and not to the governments. But mankind is allowing itself to be represented by these governments.!

But here a question arises: “When did science begin to hire itself out?” This hiring began even a century ago, when the scientist population had become too large for the good of science and of the common man. There has been a great deal of pseudo-science dominating the people's destinies, and, according to scientists themselves, allowing pretenders to sneak into governmental posts, thus ensuring the perversion of science. How did smallpox inoculation become accepted as scientific in the 18th century? And how did Jennerian cowpox vaccination get recognised as scientific when the older method had fallen into discredit at the fag-end of that century? Both could not have been scientific. Actually both were accepted without scientific investigation, and both proved disastrous. Vaccination won the race, and continued in favour due to governmental interference, but suffered defeats, and finally the law had to be altered in favour of objectors.

It is enough for us that science is now admitted to be willing to be hired.

The Truth About Spontaneous Cures

In *the Health For All* for May, 1959 there is an article discussing an article in the *Family Doctor*, an allopathic magazine for laymen, condemning Nature-Cure, putting forward its reasons for its stand. All of these are stupid, false or irrelevant. But the strange thing is that Nature Healers are accused of hiding a truth—very imperfectly understood by allopaths, and always ignored in their practice—namely that what cures patients is the *Vis Medicatrix Naturae*, the fact being that we Nature-Healers are the only ones that *assert* that diseases are radically cured only by that same Power, and not by human agency. We believe and teach that *Nature alone cures*, but we also affirm that something is demanded of the patient, that he should make amends for his previous violations of Nature's laws of health and happiness.

To explain it further, it must be stated that doctors, for reasons of their own, recognise the fact that in some rare instances there occur what are called ‘spontaneous’ cures. Why and how these cures occur is a question they have never tried to investigate. We shall now do so.

If doctors are using *legitimate* means of cure, instead of virulent poisons, why should not a spontaneous cure occur in every case they treat? Actually, so long as an allopath is treating a patient with his murderous methods, spontaneous cures do not take place at all. It is only *after* the doctor abandons all hope of curing the patient, that the ‘spontaneous’ cure occurs.

And there is this curious medical belief, that if a patient, who had been treated without any good result, loses his faith in medical science and gets a radical cure by resort to the Natural Way, that cure is called a 'spontaneous' cure! It is thus assumed that the human contribution to the cure, namely the reform of eating, giving rest to the abused organs and other hygienic aids, are of no value, though in fact these contributions are practically indispensable as means of ensuring the recovery of lost health, without which there is no real cure.

For instance, take the one single hygienic measure, resting the digestive organs. Long long ago Dr. Abernethy, who had great fame in his own time and long afterwards, used to say: "*Stop the supplies, and the enemy will leave the citadel.*" What he meant was that in disease food feeds the disease, and not the patient. Now for a long time allopathy has been acting on the belief that withholding of food from an ailing person is to weaken his powers of fighting the disease, it being forgotten that the disease has no existence of its own, but is only a special mode of his life's effort to eliminate *morbific matter*, which has accumulated inside, and needs to be driven out, so that he may recover his lost health. Nature shows Her approval of fasting by taking away both the appetite and the hungersense of the patient. The latter is told that even if he has no relish for food, he *must* eat for keeping up his strength. Actually the food takes away whatever strength he has, and even endangers his life, as Dr. Dewey has demonstrated.

Allopathy itself is in a sorry plight, its methods being unhygienic. So it has no leg to stand on, except its fraudulently acquired and maintained prestige.

Above all there is this unbelievable, but true, evidence to prove that allopaths hate the True Science

of Health, the Hygienic Science, in which Nature's Healing Power is invoked. This was shamelessly manifested by the doctors of Madras in a case which terminated in the High Court of Madras. The history of this case was given in volume XIV, page 156 of *The Life Natural*, (on the basis of reports in two local newspapers) under the title, 'The Medical Conscience.' Therein it is shown that medicos as a class have no conscience. Not only that, in that case they betrayed their lamentable ignorance of the legal significance of the rules for the conduct of doctors, framed by themselves.

The facts of the case were these. A practising doctor, Narayanamurti had rather inconsiderately and imprudently given a highly flattering review of a Telugu book on Nature Cure by one Suryanarayana Rao. The latter advertised himself in a Telugu weekly, quoting some laudatory sentences from the doctor's review. This came to the knowledge of the Registrar of the Medical Council of Madras. An investigation followed and a persecution was started for punishing the doctor somehow. He could not be booked for giving a favourable review of a book on Nature-Cure, which was his real offence, if offence it was. A doctor was theoretically free to have his own views on controversial questions. So charges were framed against him under two clauses of the Rules of Conduct, which had no application at all to the actual facts of the case, and punishment was awarded, which was modified by the Madras Government on appeal. The aggrieved doctor took the case to the High Court by a writ petition and the judge, finding that the clauses, that were relied on, had no application to the facts of the case, quashed the whole proceedings, thus showing that the Medical Council and the government were wrong in awarding punishment to the doctor.

Here the real grievance of the doctors was the highly favourable opinion of Nature-Cure given by the doctor, in which medical science was presented in contrast as inferior to Nature-Cure, because it was stated that the Nature-Curist cured patients whom medical science could not cure.

If the medical men were really lovers of the truth, they would have investigated the evidence for or against Nature-Cure. They did not do so. What they did was to persecute the innocent doctor. This they did because they were monopolists, determined to preserve this monopoly anyhow. Doctors were not free to act according to the dictates of their own conscience, but must toe the line drawn by the top-most men, who were the guardians of medical prestige. The Medical Council was really only a trade union for protecting the profession against its natural rivals, those who treated the failures of their own system and restored them to health, thus demonstrating the fact that medicine is unable to do anything for chronic patients, except going on poisoning them till they lost all health and died, or gave up medicine and took to Nature-Cure.

The fact that more and more patients are becoming disgusted with medical incompetence, and recovering health and a new lease of life by the Grace of Mother Nature, is irking these sanctimonious hypocrites and instigating them to unfair methods of decrying Nature-Cure. A great many people will be misled; but the process of enlightenment will go on, and a time will come when these crimes against Truth will recoil on the perpetrators of fraud.

Recently cases of improvement by natural methods in two cases of rheumatic arthritis studied and reported on by two doctors, were reported in *The Star* of London, and the doctors made a report to the Medical

Research Council. The Council refused to look at the evidence. They must have been greatly upset by this event. The cases were later reported in *The Health For All* also.

Above all there is the outstanding fact that Natural Hygiene has innumerable followers all over the world, who live by the light of it in their own homes without resorting to any aid from professional Nature-Healers. These followers will certainly not be deluded by these allopathic monopolists, because they know by personal experience over many decades that 'Nature-Cure' is the only strictly hygienic science of Health, and that allopathy is a fraud, because it is an enemy to Hygiene.

The Milk-Trade

Trade is the one and only means of amassing immense wealth. In these days trade has organised itself in powerful combines, enabling it to exercise immense power over the people, by using its influence on the personnel of governments, and other groups of people, among whom are the self-styled "scientists." Among these is the milk-trade.

In the April issue of Dr. Shelton's Review there was an article under the title "We Have Outgrown Our Need of Milk" which gives particulars of the story of how the trade has been guilty of a conspiracy against the people with the aid of what has been neatly designated by Rajaji as *Hired Science*. Science is ever ready to be hired, and trade has been ever ready to spend freely in hiring science. Now it is a truism that scientists, who are always short of 'money', are quite willing to hire themselves out, and to fulfil the implied conditions of the hiring. Truth, of course, is no concern of the modern scientist, chiefly because TRUTH is the chief enemy of the hirers, and they

cannot afford to let it flourish. Milk is obviously unnecessary, except for the first and perhaps also for the second year of life. An admirable arrangement that Nature has provided is that the mother of every species shall give milk to the infant until the young one becomes able to live upon the same food as the mother. There is no reason to suppose that man is an exception. Also, in supplying milk for grown-ups there comes in the need for keeping the milk from going stale before it reaches the consumers. So it has to be *killed* by pasteurisation, so that it will be accepted as fresh even after three days. Perishability is a quality of food which Nature has ordained, so that it may be consumed while it is still good for health. If this quality be destroyed, it reduces the milk to a state of being non-food.

We learn from the article that "great sums of money were expended in conducting experiments with milk. It was fed to animals in all states and stages of extra-uterine existence; it was fed to babies in all kinds of conditions. All around the world the experimenters ('Researchers,' they called themselves) laboured about the clock to build up a strong case for the dairy industry. The dairy industry grew by leaps and bounds, as people, influenced by the reports of this 'scientific research,' took more and more milk. The profits in milk soared, and as profits soared, the demand that people use milk grew."

Even from the beginning the hygienists opposed this move of the trade. They not only pointed out that this use of milk was grossly unnatural, but also "that standardising, pasteurising, homogenising, preserving, evaporating, condensing, boiling and in other ways altering the chemistry of milk render it less adequate as food. They pointed to the way of feeding, housing, tuberculin-testing [fouling the blood-stream]

and caring for dairy herds, and to the prevalence of disease in these overfed and over milked cows as evidence that their milks are not wholesome." But these voices were drowned in the shrill yell of the hired scientists.

Now comes the news that a doctor, Irvine H. Page, M. D., former president of the American Heart Association, made experiments which led him to the conclusion that milk and dairy products are unsafe for health, and that safety requires rather the exclusion of these from our feeding. "His experimental diet, containing no dairy products, reduced the level of 'trouble-making' animal fats in the blood of medical students, thus presumably reducing their chances of developing heart and artery disease."

Further, it is stated that Dr. Page "found that elimination of dairy products resulted in a drop in blood-cholesterol levels 'in every case'". This cholesterol is the foreign matter that brings about diseases of the arteries and the heart.

We have been for many decades of the opinion that milk is food with a *minus* value for health and have always advocated its restriction to a very small fraction in our eating, because milk is little more than protein, and protein in the slightest excess can upset the Vital Economy and poison the tissues with its end products. Here is a welcome corroboration of our own stand on this subject, and hope that our readers will pause and think with a sense of responsibility before coming to a conclusion. Certainly, since the available milk is suspect in many ways, it is rashness to drink quarts of the poison. *Milk is excess in a drug.*

Are You Serious About**Overcoming Constipation?**

(S. Swaminathan, F, I, I. N., T, I, Sivaji Place, New Delhi)

WHAT IS CONSTIPATION?

Constipation is so common, at least among the civilised mankind, that it could be termed as a universal ailment. Yet, the curious fact is that men do not know if they are constipated at all.

To the one question which is asked of all patients, "are you constipated?", the common answer is "I am not; I have one bowel movement daily, though it is not clear at times". The sluggish condition of the bowel is accepted as something normal, almost by everyone. On further questioning, the patient admits that he is, more often than not, taking laxatives (of some sort) regularly and that if he does not on any day take the regular laxative he feels constipated. There are many in the modern days who do not have even one bowel movement a day; they too are considered to be normal:

Some time ago, a patient came to me. He was aged over 45 and was complaining of constipation. He told me of his pitiable condition. To use his own words, he had "used everything except dynamite to blow up constipation" but he had not succeeded.

There are persons who are really constipated but do not know that they are so! There are yet others who are very much constipated, feel a lot of discomfort and know their real condition. To whatever category the patient belongs, he should be helped to overcome his condition. But the question arises, "is he serious about overcoming the constipated condition?"

It would be worth while to know what is meant by "constipation". There are several manifestations of constipation. It may be that the bowel movements occur irregularly or infrequently. It may be that the defaecation, though apparently regular, is itself insufficient in quantity, some waste matter being always retained within the bowels. Or it may be that the faecal matter expelled by the bowels is almost always black in colour, hard and dry, indicating that it has been retained in the colon for an excessively long time before being excreted.

PURGATIVES and LAXATIVES

Persons who go on trying one purgative after another are really not serious about overcoming constipation. They are in fact harmed by the continued use of such purgatives. They make no attempt to deal with the causes of constipation and hence become more and more constipated as time goes by. Purgation may be a magic ritual but certainly it is not a rational treatment. It is illogical and, carried to excess, may be dangerous. The use of purgatives or laxatives, not to mention their continued use, will upset the Vital Economy, derange digestion and weaken the nerve tone as also the muscular tone.

When the seductive voice over the radio (or television) announces that "a particular brand of purgative or laxative is better than all others and yet it does not harm you," do not believe it. The power to function belongs to the organism. Drugs, purgatives or laxatives cannot improve (or restore) this power. Their continued use would occasion more Vital waste and thus lessen vitality. Only hygienic living will restore normalcy. *The first thing that a person who is serious about overcoming constipation should do is to stop using purgatives and laxatives of all kinds.*

COMMON SYMPTOMS

The condition known as constipation is often accompanied by various symptoms and, as could be expected of confused minds, constipation is blamed as the cause of all those symptoms. The coated tongue, headache, the flatulent condition causing pressure upon the diaphragm and the heart (mistaken in far too many cases to be heart palpitation) or the lungs (leading to shortness of breath), lack of sound sleep, some kind of physical and/or mental depression—these are but a few of the common symptoms, one or more of which may be co-existent with constipation. *Is constipation really the cause of these symptoms?* People consume drugs, laxatives or purgatives to clear the constipation (!), but the constipation and the symptoms continue. So long as there is no clear conception that the constipated condition itself is the *effect* of enervation and so long as the enervating habits are not *substituted* by healthy, hygienic ones, with due regard to the principles of Vital Economy and non-violence, the condition will continue to worsen, and as it worsens, the persons concerned would develop various symptom-complexes, known as 'diseases'.

THE NATURE-CURE PLAN

"Has Nature-Cure anything to offer me?" asks the worried sufferer. The answer is in the affirmative with only one proviso—provided the worried sufferer is willing to put away his worry, stop symptomatic treatment and take to Natural Hygiene *unreservedly*. Given below are some hints which will help the sufferer to overcome constipation.

(i) *Take to Diet-Reform*—The bowel-tone, the lack of which is the *immediate cause* of constipation, is so closely connected with the tone of the stomach and the smaller intestines that it is impossible to deal with

it separately. A sensible diet-reform as advocated in Natural Hygiene is all that is needed to tone up the system. The patient should scrupulously avoid all devitalizing, denatured, refined, overcooked, fried or stale foods. He should eat natural foods moderately, not more than twice a day; vegetables, raw and conservatively-cooked, should predominate; fruits, preferably fresh ones, could be taken separately—not with, nor immediately after, the meals; food should be thoroughly chewed; the diet should not be rich in protein and fat: where available, grated coconut (raw and fresh) could be added to the vegetables; unpolished rice or bread made of wholewheat flour alone should be taken; above all food should be consumed with due regard to the principle of Vital Economy.

(ii) *Water*—Some "authorities", naturopaths and physical culturists not excluded, recommend drinking plenty of water as a means of overcoming constipation. When such an advice is given especially by an orange-robed, grey-haired or bearded "Yogi", it is accepted meekly by the sufferer, who thereupon drinks water even when not thirsty. The so-called *Usha Pana* (drinking water early in the morning) has not helped any in overcoming constipation. The golden rule would be to sip cool (good) water in as small a quantity as is needed by the person when thirsty. Let it be remembered that there is only one drink in the world, and that is water. All other so-called drinks are either foods (milk, buttermilk, fruit juices, etc.) or poisons (tea, coffee, cola drinks, etc.) The sufferer should avoid the poisons masquerading as popular drinks.

(iii) *Morning Walks and Exercise*—The patient, except where he happens to be bed-ridden, could with great advantage go out for walks early in the morning. Barefooted walking over grassy lawns are highly

recommended. Even people who are fatigued would feel refreshed after this morning walk. Pranayama may be done at this time with great advantage.

As for exercise, any mild ones which aim at activating the abdominal muscles would do. Perhaps, the simpler Yogasanas, such as the Sarvangasana, Bhujangasana, Salabhasana, Dhanurasana would be the best. (Details about these asanas and photographic poses may be found in Sri Lakshmana Sarma's *Practical Nature Cure*)

(iv) *Abdominal Massage and Cold Packs*—Besides exercise, the sufferer could perhaps have some abdominal massage, non-violently, at least once a week. This could be usefully followed by a cold abdominal pack. The latter could be had even daily, once or twice.

V. *Non-violent enema*. The non-violent enema is bound to be of great help to the sufferer in the initial stages. This can be used daily once in the beginning; later it may be used once or twice a week, as needed.

vi. *Spinal Baths*. The spinal bath is intended to tone up the nerves. It is perhaps the best way to relax and rest the nerves. It may be taken once or twice a day.

vii. *Fasts*. The sufferer may observe a complete fast occasionally, for a day or so, each time.

viii. *Constructive Approach*. Above all, the sufferer should take to Natural Hygiene with thorough understanding. He should have no mental reservations about it, nor should he be itching to go back to what he would call the normal (the devitalizing, fried, overcooked, overstuffed meals and drinks) diet. A faith in the flawless operation of Nature's biological laws is all that is needed.

CONCLUSION

If the programme that is outlined above is faithfully followed, the patient could be restored to a fairly high-level health in the course of a few weeks or months. With the tone fully restored, the bowels would operate normally. Constipation and all the symptoms that go with it, as also the enervation that is at the back of it, can be radically cured only thus and not,—and I would emphasize the word 'not'—by the use of the so-called "constipation cures" that clog the chemists' cupboards.

In conclusion, certain points need to be emphasised. Regularity of habit in defaecation is very essential. Even the slightest inclination to defaecate should never be resisted. It should be remembered that disregarding calls of Nature is responsible for a great deal of constipation.

A WORD TO HYGIENISTS

I have earlier recommended the non-violent enema. There are hygienists who are completely opposed to the use of the enema. If what they refer to is the usual kind administered by medicos and even by many "Nature-Curists", I have no difference of opinion at all with them. The non-violent enema, the use of which is advocated by Sri Sarma, is something quite different. I would appeal to such hygienists, as may be in disagreement with Sri Sarma, first to study *what* he advocates and then to express their opinion. It is funny how some hygienists rush to express their views even without caring to understand what Sri Sarma says and thus misrepresent him. May I appeal to them to make an effort to understand his standpoint, especially with reference to the principles of non-violence and vital economy?

See Page 478

By K. LAKSHMANA SARMA

FASTING CURE AND VITAL ECONOMY

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"It is the best book on this subject being written so that any one can understand and follow its teaching. We do not know of another book in which Vital Economy and Positive Feeding are so clearly explained"

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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.

Continued from Page 429

As for the practical utility of the non-violent enema, there is no doubt. Thousands of chronics in Delhi have used it, as per the instructions of Sri Sarma, and they have been greatly benefited by it. I can, therefore, safely recommend it to every one having constipation, acute or chronic. *

* The interested reader is advised to study the article "The Use and Abuse of Enema" by Prof. L. Ramachandra Sarma which appeared in The Life Natural Vol. X No. 2, pages 55 to 66

Nature Cure and Government Recognition

C. Bhanumurti, B. A., L. T., N. D., F. T. S.,
Retired Headmaster, and Editor, 'Prakriti Jivan'
GANDHINAGAR, KAKINADA.

In the January (1959) Issue of Life Natural, the Editorial and the last article from the pens of Sri K. L. Sarma and Sri S. Swaminathan, respectively, are worthy of more than passing attention, from the votaries of Naturopathy throughout India.

The very pertinent question—whether Government Recognition of Nature Cure is an unmixed blessing—is raised and answered, by both these Savants of Nature Cure.

Pledged, as the Government are, for the whole-hearted support of Allopathy—which both the Allopathic Doctors and the Government believe and believe 'honestly' to be the only 'Scientific System' of treating the sick and on which crores of rupees are annually spent, for building 'Hospitals, Medical Colleges and for training medicos, it is a hard job for the advocates of any other system of treatment, Ayurvedic, Unani, Homoeopathy and Nature Cure—to get a hearing either from the Governments or from the Allopathic Doctors. Sri Babu Rao Patel, in his January 1959 issue of 'Film India', extensively quotes from Medical Books, used in daily practice by allopathy and from Medical journals of 'International reputation', statements to prove that the so-called wonder drugs, considered at present as the latest discoveries to combat human sickness, are doing indescribable harm to the innocent sick who rush to allopathic Hospitals for 'quick' relief, to resume their 'money-making' business which seems to be the be-all and end-all of all professions. The 'Health for All' a 'Nature Cure' monthly

published from London, in its 'April' 1959, issue, indicts the unnecessary and unwanted, surgery, indulged in by the 'most modern' of medicos. Would that the 'Allopathic' chiefs of the several Governments go through these patent facts, and open their eyes to the havoc wrought on poor folks in the name of 'modern scientific' medical treatment. Persons who spend fabulous sums in learning this 'most scientific' system of treating the unfortunate sick, and who charge prohibitive fees from those who seek their succour in their hour of distress, can never be expected to study other systems including 'Nature Cure', with the detachment necessary to weigh the arguments for and against these down trodden methods of healing and recommend the same to the powers that be for grants to enable these starving (though they may be reasonable and logical) methods of healing, *to stand on their legs*.

Ayurveda, Unani, Homoeopathy and Nature Cure, have, among their votaries, some of the most eminent allopathic Doctors in India and abroad. They testified, in *no uncertain terms*, the service they are all rendering to the 'sick' in spite of the step-motherly interest shown by the several Provincial Governments in India.

It is only recently that the Central Government allotted funds—though insignificant, compared with crores spent on the so-called 'scientific' system of allopathy—for the proper study and expansion of these other systems of treatment. When Allopathy believed in curing disease by drawing off precious blood, even from Ruling Kings, some 150 years ago, Ayurveda and Unani successfully treated the sick and are successfully treating them even now. The strong prejudice, which blinds the most modern allopath, prevents him from looking at the other side of the shield which too contains truths no less scientific than he claims for his system.

Hilarie Belloc in one of his 'nonsense' rhymes, says:—

Of old, when folk were sick, and sorely tried,
The Doctors gave them physic—and they died,
But here's a happier age, for now we know
Both how to make them sick and keep them so.

Is this not a true commentary on modern 'scientific' medicine?

Unless the Government is prepared to grant funds for the development of the harmless system (which Naturopathy is, and which has for its advocates and followers, some of the most eminent medicos of the civilized West,) without attaching any 'strings' thereto, qualified 'patronage' of Naturopathy, will *retard* more than 'help' this system, for the spread of which the Father of the Nation spared no pains during his life time. Gandhiji practised it with success in his family and in all the Asramams conducted by him both in South Africa and in India.

It is therefore my firm conviction as a 'Naturopath' of nearly fifty years' standing that unless and until the 'Powers' that be are prepared to rely on expert 'Naturopaths' of proved ability, for their views regarding the successful working of Nature-Cure Hospitals and Asramas, after sanctioning grants required for them, 'qualified' Government recognition will create 'confusion' in the smooth running of these Nature-Cure Sanitariums'. The Government should concern themselves with the proper administration of the funds allotted for them and not interfere with the methods of 'Healing' employed in these Sanitariums which appear to 'medicos' as 'unscientific' and 'tedious', though we, Naturopaths, know, and know with our hands on our hearts, that 'radical cure' of

sickness—both chronic and acute—can be effected only by patiently and perseveringly following the principles of Nature-Cure, — (as 'Quick Cures and Naturopathy never go together.)

THE TRUTH PUT PLAINLY BUT BLUNTLY—V

The groups and nations in which industrial civilization has attained its highest development are precisely those that are becoming weaker. But they do not realize it. They are without protection against the hostile surroundings that science has built about them. In truth, our civilization has created certain conditions of existence which render life itself impossible.

—Dr. Alexis Carrell in "*Man The Unknown*"

If the drugs of yesterday have been found wanting, who can guarantee that the drugs in vogue to-day will not be discarded in the future?

If you desire health, stop believing blindly the theories that are offered to you by scientific authorities so called. Think for yourself! —Mr. Stanley Lief.

THE STIMULANT ROBS YOU—V

Pharmacologists do not know exactly how nicotine damages the body, but they believe that nicotine gets caught up with some indispensable chemicals in the tissues, chemicals that are very necessary for proper nerve functions, for the efficient use of sugar, for growth and other vital functions, all of which are disturbed by smoking. Nicotine is in fact very closely related to a member of the B vitamins, 'PP factor', whose absence causes the grave disease pellagra. Can it be that the body laps up nicotine, mistaking it for this vitamin, just as the child sucks teeth-destroying sweets because nature has made it like the natural sweetness of fruits?

—Mr Frank Wilson in '*Food For the Golden Age*'

Eczema Cured Naturally

Dr. Nandiram Mangatram, D. I. S. M., Sat Nagar.

Karol Bagh, Delhi—5

As I have been benefited by Natural Treatment for Eczema, I wish to put down my experiences for the benefit of the readers. After hearing the lectures by Sri Swaminathan I came to know of 'The Life Natural' and 'Practical Nature-Cure.' After studying these I started the treatment.

PREVIOUS HISTORY

In my early age from 4 to 12 I had attacks of malaria. Then I had constipation which became chronic. There was also chronic catarrh. For malaria lot of quinine was consumed. For constipation many purgatives were used and for catarrh quinine and sulpha drugs and also some anti allergic medicines were used.

ECZEMA

Eczema had been in chronic form for the past 20 years on head, armpits and other parts of the body where hair grows generally. From 1952 it had taken an acute form affecting all the ten fingers with scratching at night time.

DIET BEFORE TREATMENT

Breakfast: Rotis with ghee or butter, sugar and milk or curd.

Dinner, at 1 p. m. Roti or rice with fried vegetables and dal.

Tiffin: at 4 p. m. Fresh fruits.

Supper; at 9 p. m. Rice or wheat with dal and vegetables, some times fried cereal preparations. After this meal mango and milk.

All devitalised foods, namely vanaspati, whitesugar, all spices were consumed in large quantities at each meal. Atta or rice used were not wholesome. In between meals ice cream, ice water, iced fruits, syrups of various kinds and aerated water were freely taken.

TREATMENT BEFORE NATURAL TREATMENT

For eczema all types of Unani, Ayurvedic and Homiopathic medicines' internally and locally were tried for 20 years with periods of intervals when there was temporary relief. Allopathic injections were tried continuously for 7 years, such as, anti blood injections, anti eczema vaccines, anti allergic injections, milk injection, and calcium injections, Sulphur bitter liquid and powders, anti allergic tablets, calcium and vitamin tablets were also consumed. Coal-tar preparations, anti allergic creams sulphur and antiseptic ointments were applied. Ultra violet ray treatment was also not left out. All these internal and external treatments gave only some temporary relief.

NATURAL TREATMENT

From the 1st of December, 1958 natural treatment was started.

Diet: No Breakfast or some little quantity of fruit only.

For dinner whole wheat rotis with boiled vegetables, in the proportion of 40% and 60% respectively. A small quantity of butter was taken with the rotis.

At 5 p. m. only one kind of fruit was taken.

For supper rice or roti with little butter and boiled vegetables in the same proportion of 2:3. The total quantity would be half of that taken for dinner.

Fasting: Weekly fast for 24 hours was observed.

Exercise: Morning Walk with deep breathing and some little physical exercise.

Sun Bath: Sun bath and sun gazing through green leaf for 15 minutes.

Spinal Bath: was taken twice daily.

Air Bath: Twice Air Bath for half an hour each time.

CURATIVE CRISES

Fevers came which lasted only for a few days and it was cured by fasting and enema.

Boils appeared thrice on different parts of the body and was cured without any external treatments.

Having tried all sorts of drug treatments for 20 years for acute and chronic eczema I resorted to Nature-Cure after studying Sarmaji's books and attending Sri Swaminathan's lectures. I am now completely cured.

During the course of the Natural treatment, I had to face only one difficulty and that was the discouragement I got from my relatives and friends because of my losing weight. But by the Grace of God I overcame such difficulties. I am now rid of my old friend 'chronic Eczema'.

I have now understood the Nature-Cure Philosophy which is the Right Way of Life to Health of Mind and Body.

In the end I should thank Sri Swaminathan for his advice and Sarmaji for his books and the magazine. They two are the real Sanyasins serving the world irrespective of caste, creed or colour.

Activities In Delhi

(June, 1959)

Thirty Sixth Basic Nature-Cure Study Group

The thirtysixth Basic Study Group which commenced its sittings on the 15th March, 1959, continued to sit till the 30th June, 1959. All those who participated in this group took keen interest in studying Natural Hygiene. During the month of May, 1959, Dr. Venkatarao of Hyderabad and Dr. K. S. Jamwal of Jammu addressed the meetings of the Study Group.

There was an interesting programme on the 21st June 1959. When those interested in the medical approach were celebrating the B. C. G. Day and expressing their sympathy to the 2.5 million T. B. sufferers in India, the Delhi Branch of the Indian Institute of Natural Therapeutics arranged a small excursion in which a number of families took part. A number of items of cookery including delicacies, all prepared on hygienic lines, figured in the menu. All those who were present were informed of the methods of cooking different dishes and the way of preparing different kinds of salads. Shri L. Ganesa Sarma was in charge of this programme.

Thirty Seventh Basic Nature-Cure Study Group.

This Group continues to meet at Village Gheora every Sunday regularly. Shri Sukhlal Arya is conducting this group. A number of villagers are participating in it.

Thirty Eighth Basic Nature-Cure Study Group.

The Thirty Eighth Study Group will be conducted at Pusa from the 1st July, 1959 and is scheduled to be concluded by the last week of October, 1959. The preliminary meetings held at Pusa on 7th June, 1959 and at Rajinder Nagar on 21st June, 1959 were very well attended. Special mention should be made of

the solid work done by Shri R. K. Gupta and Dr. Nandi Ram in connection with the organising of this Group. The Group meetings will be held from 6 a. m. to 7 a. m. daily and will be conducted by Shri S. Swaminathan and Shri L. Ganesa Sarma.

LECTURES

(i) *Delhi Public Library, Delhi.*

Sri L. Ganesa Sarma is continuing his weekly talks on Natural Hygiene under the auspices of the Delhi Public Library, Delhi. Talks are on Monday evenings at 6 p. m. at the Library Premises.

(ii) *At Qr. II/O/5, Lajpat Nagar*

The following lectures were delivered at this Centre:-

7th June, 1959—The Secret of Longevity.

14th June, 1959—How to Relax.

27th June, 1959—Hygiene and Longevity.

(iii) *Social Education Centre, Paharganj.*

Shri Chunilal gave an interesting lecture on the 'Cause and Cure of Headaches' on the 5th June, 1959.

(iv) *In Gole Market Area.*

The advanced Study Group continues to meet every Sunday evening at 5-30 p. m. During the month the following discussions were arranged :-

7th June, 1959—Malnutrition in Childhood.

14th June, 1959—Children's ailments.

28th June, 1959—Children's ailments.

(v) *At Arya Samaj, Sita Ram Bazaar.*

On the 14th June, 1959, there was an interesting and inspiring talk by Sri J. C. Mankar, Secretary.

Bombay Humanitarian League, on "Cow Protection" Sri Mankar pointed out the horrors committed, in the name of scientific investigation, on dumb animals, and called upon everyone to eschew drugs, vaccines, serums, etc., on ethical and hygienic grounds. Prior to Sri Mankar's lecture, there was a magic lantern show, with a tape-recorded lecture by Dr. Beddow Bayly, on the horrors of vivisection. Sri Des Raj Gulati, the Secretary of the Samaj, thanked Sri Mankar for his inspiring address.

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The following news items are from *The Vaccination Inquirer* for April-May-June 1959.

"On June 23rd, 1955, the American Public Health Service announced that there had been 168 confirmed poliomyelitis among the vaccinated, with six deaths, and 149 cases among the contacts of children given the Salk vaccine, with six deaths. Nor is this the end of the story....." Quoted from Dr. Bayly's *Story of the Salk Anti-poliomyelitis vaccination*.

"There is a risk of unknown dimensions, that repeated injection of a vaccine prepared from monkey-kidney may eventually sensitise (poison) the child in some harmful way." (*Lancet*, June 11th, 1955, Bayly, page 35.)

"It may also be pointed out that, however the virus may be, the giving of any kind of inoculation is likely to precipitate paralytic poliomyelitis in a relatively small number of children.when the protection is by no means 100 per cent, the merits of the method become debatable." (Dr. Ritchie Russel, Dept. of Neurology, Radcliffe Infirmary, Oxford.)

"When however poliomyelitis is precipitated by an inoculation, the natural defences of the nervous system seem to be ineffective, and nearly all such illnesses develop into a paralytic form of the disease affecting specially the limb used for the injection," (Dr. Ritchie Russel quoted by Dr. Bayly in the same book.)

THE VACCINE FAILS IN AMERICA (A summary) "In 1956, 1957 and 1958 (through November 28th) there were 1902 cases of poliomyelitis among persons who had been triply vaccinated. Of these 514 were paralytic, 1,342 non paralytic and 20 fatal.

"Among the paralytic cases occurring in the 10-14 age-group, 33.6 percent (one-third) had been triply vaccinated."

"STURDY LAD DIES AFTER INJECTION"

"Polio inoculations at Greenfield Lane school, Crompton, were stopped after a ten-years-old boy, Ray Wilson, died ten days after being inoculated for poliomyelitis. The headmaster remarked that it had been a great shock because he was a sturdy lad, good at class and keen on sport."

Dr. J. A. Shrigley, group pathologist to Rochdale and district hospital, stated that polio could be contracted as a consequence of immunization, but in his opinion the risk was worth taking. This admission that the inoculation is a risk is, at any rate, welcome, whatever the doctor's opinion."

"The Middlesex Medical Officer of Health said that some vaccines used for immunization against diphtheria and whooping cough can cause poliomyelitis."

"Again, when in 1958 thirty-three children and two adults contracted poliomyelitis within one month of receiving the alleged protective inoculation, a ministry spokesman said it had always been emphasized that the vaccination was not guaranteed to give 100-per cent protection."

London Debate on Fluoridation

Dr. B. P. Allinson's pronouncement.

".....fluorine-produced chronic illness which had not been adequately investigated. The approach to fluoridation was an example of the fragmentation of medicine. *The health of the teeth was relative to the health of the whole body.* The reduction of dental caries in two world wars was the result of the reduction in the consumption of sugar and sweets."

Questions on Fasting and Hydropathic Methods Answered

L. Ganesa Sarma, A-434, Defence Colony, New Delhi.3

We had a discussion-day in one of our meetings at the Delhi Public Library and the following was the question:—

"When a person is ill, Nature-Curists advice fasting and certain Hydropathic measures. A sickly man lacks strength. Fasting makes him weaker. And hydropathy reduces heat which is the sign of life. Will it not therefore be suicidal to follow Nature-Cure?"

The question was from a person who attends the talks regularly. May be he was just present, but was not attentive to the talks, or he might have put that question to be able to answer fully well any of his friends who was trying to outwit him. Anyhow, it fell to my lot to answer him.

The question looks simple but the answer has to cover quite many points. I shall try to put them in short below:

WHAT IS DISEASE?

As a result of our physical and physiological sins committed due to our moral weakness [includes also causes such as foul atmosphere, polluted (miscalled protected) water supply, etc., that are beyond our direct control.], good lot of morbid matter gets accumulated in the body and in due course of time hangs heavy on us. This results in a condition of disease. And that is so because there is Health. If health is altogether absent there will be no life. When foreign, morbid or toxic matter is accumulated in the system, and there is health, life sets up a condition of dis-ease with the main purpose of throwing out or

burning away such foul matter. The cause of the disease is actually there earlier and we were not aware of it. It has become patent when we feel sick. So disease is actually a blessing in disguise. It has made us realise that we have been giving shelter to an enemy within ourselves.

WEAKNESS IN DISEASE

In disease, especially the acute ones, there is a feeling of weakness, dependent upon the intensity of the attack by life on the foul matter. There is therefore a concerted effort in an attempt to eliminate the foreign matter—matter that cannot become part and parcel of the body. This effort has got to be unified. Otherwise the life-power with which this enormous task is to be completed will get divided and cannot be successful. Therefore, to make it successful and quick, it becomes necessary to suspend, for the time being, most of the activities of the body. As complete a rest as possible is necessary. Again, this includes physical and physiological rest. And that is why strength is not available to Man to be able to be up and going about his usual work (which, according to him, includes the most important of his duties—eating). It is therefore an apparent weakness. There is no real loss of strength. Only it is diverted to do the more important work on hand.

NON-VIOLENCE

To people who are new to this Science of Natural Hygiene, it may look strange and a little violent too to have to stop eating. But in fact it will mean violence to the system to stuff the belly when the whole system is engaged in the important and urgent piece of work of house-cleaning. If food is taken in a state of sickness, Vitality will be in a state of tug-of-war between digestion of fresh food on the one side and the elimination of the

putrid matter already left in arrears. The normal channels of elimination not having been enough to cope up with the great accumulation, such abnormal efforts are found necessary. And if the patient indulges in this act of violence to the system, it is just possible that the result may be one of the following three:-

- i. The work of elimination of foul matter in the body might be slackened.
- ii. The Urgency of digestion being felt greater by the system, there might be a suppression of the acute crisis and there might be an apparently healthy state being restored. In fact it is a suppression of the crisis. It is sure to come up again.
- iii. Feeding at a time when there is a severe acute crisis might prove so violent that the tussle between the two—the process of disease and the taxing work of digestion suddenly being imposed—might result in a collapse of the system—DEATH

Fever is one of the dreaded diseases by the people because of the drug and feeding faddists. But to the Natural Hygienists it is the greatest friend. There is not a single instance recorded so far of a case of death in fever when treated with due regard to *Life*.

Therefore weakness is apparent, inevitable and advantageous in that it imposes Vital Economy. The patient need not know of Vital Economy, but he is made to observe it. It is the crooked mind that wrecks the system by feeding under the wrong impression that feeding adds strength. It is, as a matter of fact, a tax on vitality, as Dr. Dewey has put it.

HEAT & HYDROPATHY

It is true that heat is the sign of life. But how far is the questioner right in assuming that Hydropathic measures reduce this sign of life?

Firstly, Hydropathic methods are not only cooling ones, i.e., cold applications. There are heating ones too. Heating or cooling applications are applied according as the occasion demands, and according as the constitution of the patient demands.

Secondly, even cooling applications are not actually only for cooling. They differ from the ordinary full bath. Even an ordinary full bath, intelligently taken, helps to increase the heat by setting up a reaction. It tones up the circulation so that bodily heat increases.

Refer to page 311 of Practical Nature-Cure (9th Edition) "Though cold water is chiefly used, the purpose is not to take away or reduce the bodily heat, but to rouse the vital power to generate more heat than what is lost. For heat is Life; that is by generating heat that Life possesses and controls the body. In the abnormal body there is unequal heat distribution, whereby some parts are congested with stagnant blood.....this has to be corrected."

By the time a person finishes a Spinal Bath, he feels it had increased the heat in the head and the extremities of the limbs. Chronic patients have chill hands and feet. This bath is a great boon to such people.

When there is a high fever and the patient is in a delirium, a hot water foot bath will relieve the anxiety, there will be perspiration, the fever will come down and the patient will regain consciousness. There are

innumerable cases where a simple hot water foot bath has worked wonders. It may be that it heats the feet, but it brings down the heat from above. Placing an ice-bag on the head does not do this so well as a hot water foot bath. And there is non-violence too.

There is life and, may be of lowered degree, there is health. And these applications set up a reaction resulting in a relief.

But a weak patient, having been a chronic sufferer for many years will not derive so much benefit by these applications, because his system does not react readily. In his case a stimulating wet-pack does the wonder. Such repeated applications side by side with dietetic reform will bring back a better reaction.

There are conditions where direct cooling or heating effects are needed. When there is a burn or other injury, a cooling bandage, sometimes with also a continuous flow of cold water over the bandage will be greatly soothing and will help the patient forget the pain and even go to sleep—the best tonic that one prays for.

Alternate hot and cold fomentations or bathings produce more rapid results than simple cooling or heating applications.

As a rule, cold applications are given above the hip and hot ones below the hip. But there are occasions warranting a breach of this rule. Where there is a doubt, an alternate hot and cold application can be given and to satisfy the rule, finish it with hot or cold application and that too for a longer time depending upon the region of application, also bearing in mind the constitutional liking of the patient.

It should never be forgotten that no rule will hold good if a particular application does not suit the patient. There are temperamental idiosyncrasies which are to be respected. Blind adherence to rules ignoring this aspect might sometimes cause havoc. Finally, I can only say that application of all Nature-Cure principles can be successful only if there is this understanding that there is a Power behind which activates Life

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Readers may donate subscriptions on behalf of their friends and relatives also.

May be, Man was Superior

L. Ganesa Sarma, A-434, Defence Colony, New Delhi—3.

My neighbour has gone to the South for summer. He was breeding a cat and it has now started living in our house, though I am against having any pets. Another neighbour has a Cat, a very big and ferocious type. The latter attacks the former at nights and hurts it. For a day our guest was absent, but again came the next day. It waited at the front door, nobody opened and it came by the back side. It came near my wife and with an expression of suffering showed its eye. The injury was really very severe and pus has collected over it. My wife slowly washed the wound with water and applied a wet bandage over the eye. Generally the cat does not like water to be put over its body. But it was allowing itself to be treated. It was then laid in the bath room, where it will be cool. It slept there for more than two hours with the wet pack on.

As usual my wife gave it milk, but it refused to drink it. It had fasted for two days to our knowledge. It must have fasted a day earlier, from the time it was injured.

On the fourth day, it tasted a little milk only, and then sipped a little water. This is just one instance. Many more have already been recorded. (see page of Practical Nature-Cure, 9th Edn.) Nowhere have we come across any case of an animal feeding when ill, except under human compulsion. There is no doctor among animals dispensing drugs, nor are the jungles strewn with the sick and dying animals.

Look at Man. He says that animals are down-faced (adhomukhi) and that he is up-faced (oordhva-mukhi) and therefore in the very creation God has

intended him to be superior to all other beings. May be, all that is true. But this very pride has made him fall.

The readers are aware that I met with a fracture of my left tibia bone near the knee cap in the year 1949. Immediately after the accident, I asked for water. But the people around offered to get me milk, saying that since I had lost blood, I was weak and I required nourishment to make good the lost energy. Fortunately, I had the strength of mind to overcome their temptation. Had I yielded, I must remind the readers of the doctor's threat, that my condition was so bad that I might be dead before 2-00 p. m. that day, might have come true.

This blind faith on food as a source of strength is the main cause of most of the deaths in the world, let alone drugging.

Almost at the same time and in one nursing home there were four patients all suffering from blood urea (ureamia). One of the cases, of which I came to know intimately, was first admitted in the home for treatment for enlarged heart. The drug treatment brought the system to the stage stated earlier. The patient was a lady. She had reached a stage when her doctors had lost all hopes and thought it best to discharge her before she was dead, which they said might take place at the most in four more days. And they discharged her accordingly.

It was a news to her husband that she was suffering from ureamia, for he was never told of it. It is but natural that it happened so, because she was admitted for treatment for enlarged heart, and not the one that they had landed her in. When it was a confirmed fact and because they knew well that they could not save her they took that wise decision. The news

was more shocking to her husband when they told him of the target date for her life, than when he just heard the name of the new disease she had acquired there.

But the husband is still thankful to them for their having been charitable in advising him to try Nature-Cure which might atleast give her a peaceful death. And he did come to Nature-Cure.

The first thing to be done was to stop all feeding and to give her only dilute herbal juice or ashgourd juice, four times in the day, besides hot water foot baths and abdominal wet packs. Day by day return of strength was observed. The patient who required help to rise from bed to be able to urinate, refused to call for help in just two days.

Now, compare this dieting with what she had in the nursing home. She was a pure vegetarian and that too of the saattvik type. But she was to take meat soup, fish, eggs, milk, bread and fruits. She used to vomit a great part of it. The result was that she lost weight, strength and was admittedly progressing towards death.

Her husband, while narrating the details given above two months after the commencement of Nature-Cure treatment, added that the other three patients have already reached where she was declared to have been booked.

One more important point for wonder is that when she was on such a heavy diet she was losing weight and when she remained on vegetable soup and fruits her weight and strength increased. (The details of this case will be published in full later. She is under Nature-Cure treatment for the past 4 months—30 times that doctor's target. But I want to wait till I am sure her enlarged heart has also been cured.)

We must follow the instinct. But the fear is that we have long ago killed the natural instinct; our instinct now is tinned food instinct and hydrogenated oil instinct, as a friend of mine put it. A great man, great in the field of letters, once remarked against the Natural Hygienists, saying that we must follow our natural instinct eat whatever we like whenever we like and enjoy life in any manner we desire. He argued that self-discipline was actually killing one's instinct and that it will increase worries, which, in turn, will shorten life. But that great man did not live a healthy or happy life.

We have therefore to take our lessons from animal. Most of our upsets in health occurs because of mistakes in eating. If we become an adhomukhi (down-faced) at the time of eating, it will help solve some of the problems. If a food is tasty, it is not chewed—it is just gulped down the throat. When the food is not chewed well it helps over-eating, which leads to indigestion, flatulence, gastritis, liver troubles, etc., etc. Therefore, we must squat on the floor, rest the elbow on the knee, bow down and eat our food. In that posture, food has to go up the throat and not down it, and it is therefore possible to retain it in the mouth and chew the food well. The saliva secreting from insides the cheeks will mix well with the food and digestion of the starchy part of the food will be done better.

In spite of the fact that a dog is a domesticated animal, taking the food that the master offers it, when it suffers from diarrhoea it refuses to take food, but chews soft grass and spits the roughage after some time. We must do likewise when there is an upset in digestion. If we cannot chew grass as such, we can take grass juice. But all juices must be taken only in a

May be Man was Superior

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dilute form. This rule is more important when taking fruit juices. If dilute juices are not relished, it is better to take the whole fruit.

When some dis-ease is being felt, it is necessary to take rest. Tiring out the system out of respect for our social obligations, or with a view to make money will mean shortening of the span of life. Animals never make this mistake.

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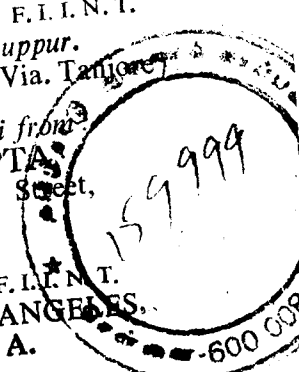
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Life Natural Picnic In Delhi

21st June, 1959

L. Ganesa Sarma, Honorary Secretary, The Indian Institute
Of Natural Therapeutics, Delhi Branch.

"We were under the wrong impression that the bland diet suggested by Natural Hygienist, like you, will lack taste and will be hard to take. Now, in a day, we have come to see that we had just been imagining a gloomy future and that it is absolutely baseless. We really enjoyed the day—a day of eating and drinking—all for health." So said one of the members of the picnic that was held on Sunday, the 21st June, 1959, at Qudsia Ghats on the banks of the river, Jamuna, in Delhi.

Thirteen families were expected. But due to certain unavoidable circumstances only nine families turned up. Therefore some of the items already planned were left out. I am therefore giving a list of items actually prepared:

Morning:

1. Milkshake with Kharbuja
2. Sathu Payasam
3. Potato Payasam
4. Aval Payasam
5. Panchamritam

Noon:

6. Mixed Salad—different vegetables with germinated green gram
7. Mixed Salad—Different vegetables with germinated Malka
8. Stuffed Salad
9. Chlorophyll Roti with chaulai juice
10. Banana Roti
11. Alkaliniser Roti
12. Cellulose Roti
13. Carotene Roti

14. Vegetables—Boiled: with pepper, jeera and salt
15. Vegetables—Steamed, salted
16. Vegetables—Steamed saltless
17. Vegetables—Steamed with salt pepper and jeera
18. Vegetables—Steamed with green chillies and salt
19. Pongal of Rice, sweetened
20. Pongal of Rice, salted
21. Pongal of Chivda, sweetened
22. Pongal of Chivda, salted, with pepper and jeera.

Evening

23. A Sattu Laddu
24. Dhania and Orange peel tea

The statement given below denotes the different items prepared by each family:—

	Head of family		Items prepared					
	Sarvasri							
1.	Chuni Lal	5	8	11	19	20	34	
2.	Shyam Sundar Gupta	4	8	9	19	22	24	
3.	Kundan Lal	4	8	9	18	22	23	
4.	Devendra Kumar	3	8	14	17	22	24	
5.	Inder Sen	3	8	14	17	21	23	
6.	Dr. Nandi Ram	2	7	13	16	20	24	
7.	Nemi Chand Mital	2	7	13	15	22	23	
8.	Bimal Bai	1	6	10	15	21	24	
9.	ML Chaddha	1	6	12	15	21	23	

Conservetism in cooking was greatly stressed.

Vegetables are to be washed before cutting and not after cutting. Rice or aval (chivda) are to be cleaned by picking out and not washing. Wheat flour is not to be passed through a sieve.

Wheat flour was whole and, I must add wholesome, in that they were prepared out of germinated wheat. Rice was unpolished—of course it is a sad plight that whole rice was not available.

No water from the cooked vegetables were to be drained off. No oil or ghee was used in the preparation, therefore there was no frying. In the south palm

jaggery is looked down — more than even sugarcane jaggery. But to the Natural Hygienists it is a delicacy and thanks to the Khadi & Grama Udyog Bhawan, it is available here in Delhi. (Only they are not able to meet the demands in full).

Some of the families consisted of only males, of whom some had no knowledge of cooking at all. But all of them including the ladies, who generally think themselves to be better cooks and would not listen to directions from men, did the cooking with a religious devotion. I wished I had more people to help me in guiding the members. But I somehow managed to help them as far as it was humanly possible and, I may say, that none of the preparations went bad. Only in one case, they were bachelors all, they did not know that while boiling grated potatoes they must keep on stirring it. But fortunately the mistake was detected in time and Alu Payasam was saved.

Each time when the preparations were ready, the members sat around with plates, cups and tumblers and shared the food. They all enjoyed the preparations. The sweet preparations were not sweet enough for some of them and they added extra palm jaggery to their share. Though taking too much of sweets is bad, I did not prevent them, as my interest was more in turning them round to our side.

Orange peel and coriander seeds tea was the last item and it was liked by one and all. Some of them were addicts to tea. They found a safer substitute.

Whenever the members including myself, were able to snatch some leisure, they went for a swim in the river.

The whole group looked like one family and they enjoyed the day.

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THE LIFE NATURAL



Do Not Penalize Health

Editorial

Why Mental Disease?

The Law of Force Vs The Force of Law

S. Swaminathan

Your Teeth

Dr. P. C. Jayna

Menorrhagia & Its Natural Treatment

B. K. Chhabria

Editor: K. LAKSHMANA SARMA

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AUGUST 1959

NO. 12

Do not Penalize Health

An Appeal to Government

We live in a strange world. Astronomical sums are spent by each nation in equipping hospitals, dispensing drugs, etc. Lip service is paid to the promotion of health and all that is done in this regard is improvement of sanitation to some extent. More and better "facilities" are afforded to people to get drugs without any difficulty whatsoever and both the governments and the people get into a mistaken feeling of security that they have done all they could 'to deal with the problem of disease'. Any student who is prepared to study the problem dispassionately will, we are sure, agree with us that this increased 'medical facility' as it is styled, has actually resulted in more and more incidence of chronic disease. It would not do if the incidence of a particular disease (which is after all but symptom-complex) alone is studied over a period of years. The problem *as a whole* should be studied say over a past hundred years or so; we have no doubt that the finding will be that a far larger percentage of the people are ill today than was the case a hundred years ago. There is more of nervous debility, more of dental decay, more of blood disorders, more cancer, more of every type of chronic and degeneracy disease.

Talk as much as they may, however pious their wishes for making the world healthy be, so long as those who are 'in charge of health' do not understand

the problem, it is bound to worsen as time goes by. Let them stop preaching that 'medical facilities' satisfy a basic need in modern times! Long ago, the learned Tamil Poetess Avvaiyar said 'கோயிலில்லா ஊரில் குடியிருக்க வேண்டாம்' (Reside not in a village without a place of worship). Our presentday prophets would say 'Reside not in a place without the provision for adequate medical aid.' Is the so-called medical aid a basic need of living? Certainly not. Let everyone know that health is the *normal* state of the human organism and all that is needed of the individual is that he should live hygienically, the term 'hygienically' being used here in its comprehensive, total sense.

There is one aspect of health-promotion, which is totally wrong to-day. We would like to draw special attention thereto. Curiously enough, we penalize *health* and place a premium on sickness. This has become such a common practice that in offices and business establishments to-day, people who are a bit careful in preserving and maintaining their health are asked to shoulder much more work and responsibility than they should, while their colleagues who live unhygienically and, hence, are sickly for most of the time, if not all the time, are given far lighter assignments. If the price of health is this sort of treatment, no wonder that after some time people begin to pretend sickness. They develop the sick habit regularly, for they would rather like to remain invalids and bask in the sympathies and attentions of those superior to them, than to be healthy and face life boldly. This is not only true of the grownups; children often find a means of avoiding school and studies by pretending to be sick. Pretending to be sick whenever there is a serious problem to tackle, whenever there is a tough subject to study, they develop certain reflexes in due course, and become *really* sick later. These wrong pretensions make them lose all self-respect and sense of responsibility in due course.

If health-consciousness is to grow, if health should become the fashion, health should *not* be penalized. At present there is a scheme in force in Delhi for Government servants wherein everyone is taxed compulsorily for a scheme known as the 'Contributory Health Service Scheme'. So long as there is compulsion, it cannot be called a "contributory" scheme, but is still called so. Quite a number of our followers, who would have nothing to do with drugs or serums at any cost, are compelled to pay regular contributions to this. They are themselves healthy, they do not absent themselves from duty even if they fall ill, they do not bank upon the 'doles' medication distributed by State-maintained dispensaries, for they know how by purely hygienic methods they could recover health the easiest and safest way. Such people are taxed and the contributions made by them are used to distribute drugs to others. If there are people who require drugs and who cannot do without them, let them be made to pay. Why tax the people who *honestly* believe that drugs are a potential source of mischief? Are not Government putting such people into a moral dilemma?

There is yet another scheme known as the Employees State Insurance Scheme, administered under an Act of the Central Government. The motives of the framers of the Scheme and of those who administer the Scheme may be quite good, but how is it working? Under this scheme, an employee who is ill will get some money, whereas an employee who knows how to keep up his health should only go on paying his contribution to the scheme. Normally, human nature being what it is, such a scheme would only make people careless in looking after themselves hygienically; such a scheme would only make people pretend sickness and claim money which they would otherwise not get.

Is this the way to promote health-consciousness? If the authorities are really serious about the problem, let them change the basis of the schemes such as this. They might levy a contribution from everyone but they should (say, annually) pay a health-bonus, which should be more than the annual contribution that they levy, to those that do not fall sick, to those that do not queue before their drug-distributing dispensaries, to those that do not ask for leave on grounds of sickness. If this be the basis of a scheme, it would *really* be a health scheme. Simultaneously, let the authorities propagate Natural Hygiene, the only Science of Health, the adoption of which will make people healthy and prevent the incidence of sickness. Such a wise policy of 'Prevention Programme' will save crores of rupees which are to day wasted in building more and more hospitals and drugging the sick people. Such a policy will make people live carefully and will also prevent many people from pretending to be sick. This would increase the physical and mental efficiency of the workers. If honesty, integrity, punctuality, etc. are going to be valued as essentials for a good and clean administration, why not health be considered so? If the authorities stop penalizing health and placing a premium on sickness, there will be a welcome change in the attitude of all. Will those in charge of the Contributory Health Service Scheme and the Employees State Insurance Scheme give a thought to this? From our side, we are prepared to offer the most constructive suggestions to the authorities, if only they show an inclination to act upon what we have set forth above.

POSTSCRIPT:

The health-problem is now being treated as a disease-problem. The truth is, there is no disease-problem, but only a health-problem. If health be

looked after in a constructive way, the disease-problem would vanish. The policy now being pursued only maintains and aggravates an unnatural disease-problem.

4 Disease should cease to be subsidised, because this makes a vicious circle and the cost goes on increasing which ultimately the people have to pay in taxes, and these taxes fall on the lowest middle class who cannot evade it, like the evaders of income-tax. Only those that have a vested interest in DISEASE are profited. This is neither fairness nor socialism. If this be 'socialism,' then socialism is a far greater evil than anything else, excepting, of course, communism.

Why Mental Disease?

In a news-item in *The Indian Express* of July 23rd of 1959 concerning the proceedings of a meeting in Coimbatore in connection with the "World Health Day," it was remarked by the Collector, Mr. S. Moni, that countries, like U. S., U. K., had made great advances in medical research work with the result that the longevity of the people had gone up in those countries, a claim whose falsity has been exposed in another article in this issue. He admitted, at the same time that "in countries which had advanced economically more people suffered from mental ailments than in India. It is also wellknown that in those countries, especially the U. S., fatal disease like those of the heart and the arteries, and others such as cancer, have more prevalence than in less advanced countries."

5 On this point one of the speakers, a doctor, adduced faith in God as the reason for the comparatively more favourable condition of the people in our country.

We cannot wholly agree in this claim, because belief in God is of varying degrees of efficacy. As was once remarked by His Holiness the Acharya of

the Kamakoti Pitham, faith in God unaccompanied by obedience to the divine ordinances—the Order of Nature, as it is called in the West—is practically no better than non-belief in God. An important part of these ordinances is what we call *The Life Natural*. Western civilisation has made great inroads into the conditions for positive health, that prevailed here before the white men came. The western mode of life in general, and particularly its science, commerce and the system of caring for the sick, has been the cause of a great decline in the public and private Health, and among the consequences have been an increase in mental diseases also. Injection treatment has become the fashion and even illiterate people are demanding this. Only virulent poisons are injected, and these too in heavy doses. Among these penicillin has been in the news often as the cause of disastrous “side-effects.” The nervous system is poisoned. Another reason is the system of chemicalisation of the soil and of the foods themselves by the food-trade.

In the *Anti-Vivisectionist* for May-June, 1959 there was a note bearing on this last-mentioned handicap to health, which contained the following.

“The white-coated scientist in the food laboratory is unknowingly increasing illness among the people of the industrialised West” So wrote the Medical Correspondent of the *News Chronicle* in its issue of February 10. “Food”, he added, “is now one of the most potent causes of disease to which civilised man is exposed”.

This is by way of introduction to an account of the work of Dr. Theron G. Randolph, an allergist and a well-qualified consultant physician of Chicago, who is stated to have an unrivalled knowledge of American food manufacturing processes, and to have shown that

“many of the most baffling illnesses of civilised man can now be cured simply by removing food contaminants from the diet”.

“It is, of course, interesting to find a doctor headlined for saying what we, and others like us, have been saying for years. It would be almost boring but for the fact that the doctor in question is putting the results of his studies into practice on patients. After curing one of his patients, Dr. Randolph persuaded him to return to hospital for an experiment:

“First he fed him bread made from ordinary commercial wheat, sprayed with chemicals before harvesting. Back came the depression, the fatigue, the nervous inability to concentrate. Next he fed him bread from a farmer who used no sprays or chemicals on his land. The patient remained well.”

“Dr. Randolph believes there is a connection between the chemicalised and processed foods we eat and two groups of diseases; allergic complaints such as hay fever, migraine, asthma, skin rashes and so on; and more serious conditions such as mental illness, rheumatism, heart disease and lung cancer. Digestive troubles are not mentioned, but we would put them high on the list.

“As trouble-makers, the Medical Correspondent refers to “Hormones and antibiotics in meat, chemical sprays on wheat, fruit and vegetables, artificial colourings and preservatives in frozen foods, synthetic resin linings in tins”. So far, so good; but it is necessary to go further back than that: to the chemicalisation of the land itself, the source of all life. It is this that breaks the natural cycle of soil-plant-animal-soil on which, ultimately, the health of all living organisms, including man, depends.”

Questions Answered

Why Are You Not Precise?

L. Ganesa Sarma, A. 434. Defence Colony, New Delhi-3

New converts to anything have always greater enthusiasm in the new line of thought or living that they have just embraced, than even those who have long been in it. They are after more and more knowledge of it, be it from any quarter they get it. Very often it happens that such knowledge, being got from different sources, different climes and from people having quite different approach to the knowledge, vary very much and leave the new convert in confusion as to which is nearer truth. This confusion is worse still when one gets from one quarter precise instructions and another leaves to the good sense of the followers.

Bearing this point in mind, it becomes a problem for us, who believe in Basic Natural Hygiene, to suggest a long list of books. When they get to know exactly of such books as we avoid for the beginner, they grow suspicious of us and get the impression that we have a vested interest in the publishers of the books that we have recommended.

If there be any vested interest. The Indian Institute Of Natural Therapeutics will not be doing the work of propagating the True Knowledge, of Healthy Living, through Study Groups, popular lectures, publication of this journal and so on, disseminating through all these means both theoretical and practical knowledge. Being aware of this fact, it becomes difficult for them to assert their suspicion of our complicity with some of the publishers only and they make bold to question us on the following lines:

Why Are You Not Precise?

"I have, within a short period of about three months, gone through quite a number of books, some of them suggested by you. Strangely enough, the books suggested by you are entirely of a different class by themselves. Firstly, most of the diseases do not find a place in them. Secondly, the hints for practical applications of the system of Nature-Cure are not precise. But the other books, that I happened to get on my own, deal diseasewise and give precise instructions in respect of baths, diet, etc. and therefore quite convincing and helpful to the beginner. Exact temperatures being given for baths, packs, compresses, etc., and several menus with definite weights of each of the various articles of diet to be included in a balanced meal are to be found. Would you please explain why you are consistent in avoiding precise instructions. I mean you are so even in your lectures here. I thanked the questioner for his frank expression of his opinion and answered him, and I suppose convincingly too.

WE ARE CONCERNED WITH HEALTH

Health is the real thing there is, not disease. Just as the shadow has no existence independent of light, disease has no existence independent of health. A sickly body only indicates a lowered level of health. Disease is absent both in a perfectly healthy body and in one where there is no health left behind. Just as darkness vanishes when light is brought in, disease disappears the moment health is restored. Therefore, we are only concerned with health and not with disease.

It is therefore not proper to worry ourselves over forms and names of disease. I must even add that the followers will only be led away from the truth if we accept the forms and names as real. It is not possible to include in any one book all the diseases that are so far known. If the reader is concerned with any one that

There is thus no cause for surprise that the most civilised nations have the unenviable distinction of being foremost in having the highest proportion of sufferers from mental disorders, as well as a very large proportion of neurotics. Hygienic living means going back on this so-called progress in 'science', medicine and commerce. This is a perennial subject, on which we will have to say something off and on. For the present this will do.

Life-Expectancy Has It Been Really Increased?

There is a statistical increase of life-expectancy for all ages including children, for which credit is claimed by the medical profession, and this claim is uncritically conceded as true. The fact is that this increase is due to the reduction of infant-mortality brought about by Sanitation. The credit is due to the work of Sanitarians, which began in Britain about the middle of the 19th century, not to the medical profession, which about this time—or even before—had taken to chemical therapy, which was just poison-therapy. The truth about this statistical increase has been many times revealed by disinterested critics. The latest authority on this point is Professor R. Nissen, Basle University Surgical-Clinic, Switzerland, quoted by N.C.P. in *Health For All*, June, 1959. This is what he has said:

"We are always being told by the newspapers (and in many scientific works as well) that doctors in the last 50 years have succeeded, in the more highly developed countries, in raising the average expectancy of life from 40 to 70 years. The figures are incontrovertible; what is false is simply the conclusion that

this particular change is due to the achievements of medical science and to the efforts of the medical profession as a whole.

In proof of this challenge Prof. Nissen quoted figures on the longevity and mortality of doctors or physicians in the United States. "The writers found," he said, "that the expectation of life of doctors over 35 has risen, between 1925 and the period 1938-42, by a bare fraction of a year [that is, practically it had not risen at all], while for older men there was no change at all. In other words, the expectation of life of a man over 50 is no greater than it was in earlier decades."

"From age 35 onward the prospective life-time for U. S. physicians is somewhat less than for white persons in the general population."

So it is plain that there has been no increase in the life expectancy for men past the middle age.

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By

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The Law Of Force

Versus

The Force Of Law

S. Swaminathan, F. I. I. N. T., No. 1, Shivaji Place, New Delhi-1

"Those who follow Natural Hygiene in daily life and those who are interested in the spread of the Hygienic Movement, unfortunately enough, face odds"—this is the common observation which friends often ventilate whenever I talk to them about the future of Natural Hygiene. They say that they find it very difficult—some even go to the extent of saying that it is impossible—to dispel the illusions current in modern society on causation and cure of disease. According to them, the propaganda "on the other side" is so "organised and planned" that the Natural Hygienists "feel diffident to offer a forthright challenge to it."

What is the truth? Can Natural Hygiene never become known to the vast masses of mankind? Is it a fact that we cannot offer a forthright challenge to the "other side," as it is styled? What is this "other side"? Who constitute it, if any such "side" at all exists? I should like to place a few facts on the problem, as I perceive it, in the hope that those who are interested in spreading the Hygienic Movement will give a thought to them and take such steps as they can, to aid the movement on right lines.

All—those belonging to the "other side" included—would agree that there cannot be anything like an unhygienic movement, nor can there be any sane individual who would conscientiously support adoption of unhygienic measures, on an individual or a mass scale. Yet, the fact is that the message of Natural Hygiene is dismissed by many forthright, without even

giving a thought to the content of it. And the "drug philosophy" is believed in with scientific superstition, until practical experience makes the man lose all "faith" in it. It is such a sad experience that makes the man turn the searchlight to investigate the methods, the adoption of which alone can make him healthy. Unfortunately, the drug-devotees lose a lot of their vitality and become physical and mental wrecks—guns without gunpowder if I may so style it!—by the time they, if at all they have the fortune, come to know about the life-giving philosophy of Natural Hygiene. Most people begin to think about the force of the Law only as a last resort when the Law of Force has deprived them of practically all the energy that they had possessed. Why is all this happening, almost everywhere? Which is the force, or power, that stands in the way of people adopting hygiene from the very commencement of life, all throughout life? This needs a little investigation. Of course, there are people who would rest content with blaming the existing order without doing anything to set it right. *Those who simply blame the existing order are the very people who impliedly admit their incapacity to do anything.*

A system of thought, that believes that disease is inevitable, is disease-provoking. True enlightenment is one of the most potent influences that will help in spreading real knowledge—of health, of disease, of the only sensible mode of restoration of health—and thus dispel the wrong line of thought that pervades society today.

The so-called "other side" is this school of thought which has no scientific basis whatever, which on closer analysis would vanish into thin air. And yet, science worships at the altar of this school of thought and aided by this "science" industry produces

pills, potions, powders and the like on a mass scale, to satisfy an ever-growing, albeit artificially-created demand! And as science is keeping up this mythical thought "in full strength", it is declared from house-tops as "scientific"! We, who refuse to worship this rank ignorance, are dubbed as faddists. Who calls us faddists? Those that do so—the medicos and the drug-devotees alike—however do not play the game fair. They label the Natural Hygienists as faddists but do not have the patience (nor perhaps even the time) to hear what the Hygienists have to say, prove and demonstrate. If they are serious, they cannot refuse to field after batting, but this is what they do really. Let them play the game and see which side is sensible, satisfying and sound, capable of winning the game.

"Rajju Sarpavat", "like the snake seen in the rope," to quote the Upanishadic terminology, we mistake the "other side" which is really without scientific basis (*rajju*) as strong, well-organised and planned (*sarpa*). What gives the apparent strength to the "other side" is perhaps the propaganda of the vested interests which goes unchallenged largely because of the fact that the masses do not have enough facts before them about the Science of Natural Hygiene.

Let the Natural Hygienists bestir themselves and educate the people that they (the masses) should once and for all cease to rely on the Law of Force (suppression through the use of drugs, the use of serums, vaccines, etc.) which completely ignores the working of the Law of Cause and Effect and of the Law of Dual Effects. The Law of Force is the law of the jungle. Poisons, which form the basis of this school, cannot help the living organism to become better, to grow healthier in body and mind, to become holier. Let the

followers of Natural Hygiene impress upon the people that they should rely on the Force of the Law. If Natural Hygienists could present the Science of Health in its totality, to people, the "other side" would vanish for ever and "we would no more have to face odds." The Hygienic Movement can have no enemies and if there happen to be a few, the people would not countenance them if only we, Natural Hygienists, present our point of view in its totality. Will we rise to the occasion?

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Your Teeth What Do You Know About Them?

By

Dr. P. C. Jayna, L. D. Sc. (Cal) Z. D S. (Vienna)
Chandi Chowk, Fountain, Delhi.

(Continued from the May, 1959, issue)

In my last article I discussed about the desirability of a healthy and hygienic way of life—both for the pregnant mother and the child—in order that the child erupts good, sound dentition and remains free from dental disorders in his later years. In the present article, I will venture to write something about the permanent teeth and their importance in the body mechanism. Later on through a couple of articles, I will deal with the various important dental ailments and the natural hygienic way of combating and curing them.

Mouth being the gateway to the body and the teeth the sentinels there-of, our general health depends to a large extent on the fitness and sound condition of our sentinels. It is therefore apparent that our teeth play a very vital role in the maintenance of our general well-being. Our teeth have three important functions to perform. The first and most important is the thorough and efficient mastication of food. The second important function is correct speech and the third is formation and contour of the face.

We will now discuss these items separately:—

1. MASTICATION OF FOOD:

This is the most important consideration. When from any cause the function of mastication is interfered with or impaired the digestive organs are necessarily required to do an extra amount of work for which they

are not fitted and which will eventually result in impaired digestion, systemic disturbances and general ill health of a more or less serious character. Many lives are actually shortened by years because of the partial or total loss of this most important function. Ability to masticate and digest food means good health and general normal bodily functions while inability to do so entails discomfort, ill health, disease and a curtailing of the span of life. All varieties of food when broken up and finely divided in the mouth by thorough mastication are more readily acted upon by the saliva (Ptyalin being its main factor) the gastric juice and intestinal digestive fluids and the nutritive elements of the food are more quickly assimilated than when taken into the system unprepared by mastication. We must remember to masticate our food thoroughly. The human stomach has no teeth. दान्तों का काम अंतों से नहीं लेना चाहिए.

2. CORRECT SPEECH.

We all know the difference in speech and pronunciation a person undergoes on his loss of teeth. Even after the loss of a few teeth, his pronunciation becomes indistinct and blurred and the air escapes through the cavities between the adjoining teeth. Particles of saliva are spitted during the course of conversation, which is equally annoying to the person listening to the talk.

3. FORMATION AND CONTOUR OF THE FACE.

The principal part of the face to suffer change by the loss of the teeth and the consequent absorption of the gums, is the mouth, although at times a considerable portion of the lower half of the face is modified in outline. The lips lose their normal pose and assume an unnatural expression. Premature wrinkles form upon

and encompass the mouth and cheeks and an appearance of age, not warranted by years, sets its seal upon the subject. All this tends to create a feeling of inferiority and the person shuns social activities and becomes of a retiring nature.

Good and sound teeth lend beauty and attractiveness to the mouth and tend to make a person important and impressive in his social life. Artists and poets of every race and clime have emphasized the high regard and even veneration in which these features of the face have been held by the human race from time immemorial.

Thus at the present time, more than ever before, the fact is realized that the masticatory organs are of the most vital importance in the maintenance and preservation of health. Partial or complete failure of these organs to carry on their important functions in the daily routine of life will sooner or later result in the impairment of other bodily functions as well. When all of the natural teeth are present in a healthy condition and normally arranged, they constitute a powerful mill, capable of cutting, tearing, crushing and grinding all varieties of food taken into the mouth, in a thoroughly efficient manner.

STRUCTURE AND NOMENCLATURE OF TEETH

Our teeth are formed from hard calcified tissue and are attached in the upper and lower jaws, called Maxilla and Mandible respectively. Each tooth is fixed in its own individual socket by means of its root or roots.

The normal adult denture consists of thirty two teeth, sixteen in the upper and a like number in the lower jaw. We name the permanent teeth as follows beginning from the median line :-

1st. tooth from the median line is called the central incisor; right and left, upper and lower, four in number.

2nd. tooth from the median line is called the lateral incisor; right and left, upper and lower, four in number.

3rd. tooth from the median line is called cuspid or canine; right and left, upper and lower, four in number.

4th. tooth from the median line is called the first bicuspid or first premolar; right and left, upper and lower, four in number.

5th. tooth from the median line is called the second bicuspid or second premolar; right and left, upper and lower, four in number.

6th. tooth from the median line is called the first molar or sixth year molar; right and left, upper and lower, four in number.

7th. tooth from the median line is called the 2nd molar or 12th year molar; right and left, upper and lower, four in number.

8th. tooth from the median line is called the third molar or wisdom molar; right and left, upper and lower, four in number.

This makes the thirty two teeth in the permanent dentition, the formula of which may be expressed as follows:—

Right side			
M.	B.	C.	I.
3	2	1	2
3	2	1	2

Left side			
I.	C.	B.	M.
2	1	2	3
2	1	2	3

Temporary or deciduous teeth are twenty in number, ten in the upper and a like number in the lower jaw. The formula of the temporary dentition may be expressed as follows:—

Right side		
M.	C.	I.
2	1	2
2	1	2

Left side		
I.	C.	M.
2	1	2
2	1	2

It is to be noted that in the deciduous set the bicuspid are absent. Also these teeth are smaller than the permanent teeth.

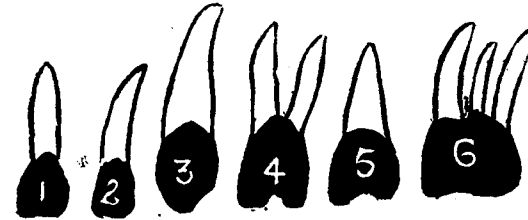
The human tooth is composed of the enamel which is the outside covering of the crown of the tooth and is the hardest animal substance known; the cementum which is the outside covering of the root, which in turn is fixed in the bony socket of the jaw by means of a tissue called periodontal membrane. Next is the dentine which lies inside the enamel and the cementum and covers the pulp and finally the pulp which is contained in the pulp chamber and which supplies nourishment and sensation to the tooth. It is the pulp which gets encroached upon by caries or cavity that the person starts getting hot and cold sensation and the tooth becomes painful.

The normal period of eruption of the permanent teeth is as follows:—

TEETH	UPPER	LOWER
Central Incisor	7th. to 8th. year	7th. to 8th. year.
Lateral Incisor	7th. to 8th. year	8th. to 9th. year.
Canine	12th. to 13th. year.	12th. to 13th. year.
1st. Bicuspid	10th. to 11th. year.	10th. to 11th. year.
2nd. Bicuspid	11th. to 12th. year,	11th. to 12th. year.
1st. Molar	6th. to 7th. year,	6th. to 7th. year.
2nd. Molar	12th. to 14th. year,	12th. to 14th. year.
3rd. Molar	18th. to 25th. year,	18th. to 25th. year.

The period of eruption and shedding of the temporary dentition has already been mentioned in my previous article. By looking at the mouth of a child, we are in a position to say as to whether a particular tooth is temporary or permanent. The 6th. year molar is generally misleading because this is the first permanent tooth to come in the mouth of the child and

the parents mistake it for a temporary tooth, with the result that it is often neglected and many times destroyed by caries.



UPPER TEETH

1. Central Incisor; one thick conical root.
2. Lateral Incisor; smaller than central incisor. Root longer.
3. Canine; one thick long conical root.
4. 1st Bicuspid; Two cusps, generally two roots.
5. 2nd Bicuspid; Two cusps, one thick root.
6. 1st molar; Four cusps, three roots.
7. 2nd molar; Four cusps which are less prominent than the 1st molar. Three roots.
8. 3rd molar; Generally three cusps; three roots. Sometimes one root formed by fusion of the three roots.



LOWER TEETH

1. Central Incisor; Smaller than the upper central in all respects.

2. Lateral Incisor; Larger than the central, Longer root.
3. Canine; Slightly shorter than the upper canine.
4. 1st bicuspid; Two cusps, one much larger than the other. One conical root.
5. 2nd bicuspid; Both cusps fully developed. One root.
6. 1st molar; Five cusps. Two roots. Largest tooth in the mouth.
7. 2nd molar; Four cusps; slightly shorter two roots.
8. 3rd molar; Four cusps; two roots. Sometimes one single conical root.

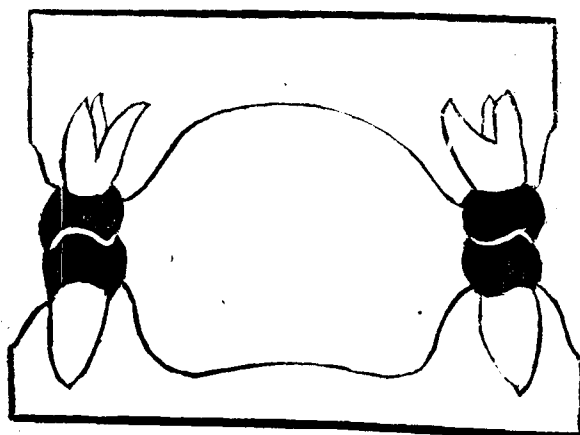


Diagram showing the relation of the lower to the upper molars, when the mouth is closed.

(To be continued)

Miracles of Natural Healing

Sri B. R. Agarwal, New Delhi

One of my children, a girl aged 8, had been keeping indifferent health since her fourth year. She had inherited a very good constitution but subsequently her health deteriorated on account of abnormal indigestion. Many allopathic, Ayurvedic and Unani medicines were tried without any favourable results. On the other hand, the more the treatment she was given, the worse her condition became. In the middle of 1952, she had typhoid fever which was suppressed with the aid of allopathic and Unani medicines. (Though the writer was advised by many friends and doctors to administer the 'wonder drug', chloromycetin it was not given to her, as the writer, though not introduced to nature-cure then considered it to be very injurious from the health point of view).

A year later, she had severe and unbearable pains in her joints which became hard and lost their free movement with the result that the patient was unable to move even from the bed to answer the call of nature. On this occasion also, the Unani medicines were tried and some relief obtained. Though she was "cured" for the time being, she did not regain complete health and she found it difficult to walk long distances. The allopathic system was given a trial again to "cure" this complaint but without any useful results. Her blood was examined twice in the hospital (with no 'benefit' except loss of blood which was taken out of her anaemic body for test), but no relief could be obtained by the use of drugs and injections.

In October, 1956, the condition of the patient became very abnormal and she was not able to retain whatever was taken by her orally. Even plain water

was vomitted as soon as it was drunk. There was constipation also and the joint pains were also giving trouble during the rainy seasons. Four allopathic doctors were consulted in succession and the stomach was X-rayed twice to find out the cause of the trouble. But the X-ray showed everything normal (!) in the digestive system. The doctor's dilemma was that whatever drug—liquid, powder or pill—was given to the patient, it was vomitted as soon as it was administered. Being unable to find the cause of the disease, they ascribed the vomiting to some psychological factor; according to them the child might have developed a hatred for drugs and other food and that was perhaps the reason why she vomitted everything. In the circumstances, it was considered useless to continue the allopathic treatment and it was given up. Later, a friend suggested an expert Ayurvedic physician to carry on the treatment. This treatment was continued for about two months, during which all possible medicines were tried but to no purpose. As such, that treatment had also to be given up. Three or four Ayurvedic and Unani physicians were also consulted and the treatment suggested by them given a trial but without any response.

At this stage, the writer came to know that Shri Swaminathan who was then conducting a Nature-Cure Study Group in the Gole Market area, would be able to suggest a suitable treatment for the ailment. Accordingly, the writer attended his Study Group for a few days and became convinced of the logic behind the treatment on natural lines. Shri Swaminathan was consulted and his diagnosis was that the entire digestive system was swollen and encumbered with foreign matter. He suggested the following programme:—

- | | |
|-------------------|---|
| (1) Early morning | Dew walking in the morning with deep breathing. |
|-------------------|---|

- | | | |
|-----|-----------|---|
| (2) | do | Non-violent enema with half a pav of fresh water after natural motion. |
| (3) | 8 A. M. | Petha juice obtained after crushing one pao of raw Petha and then mixed with a little leafy vegetable juice and equal quantity of water to be taken on empty stomach. |
| (4) | 11 A. M. | Vegetable soup. |
| (5) | 4 P. M. | Abdominal wet pack for 45 minutes or so. |
| (6) | 6 P. M. | Same as (3) above. |
| (7) | 8-9-P. M. | Vegetable soup or fruit juice. |

In addition to the above, the patient was advised to take full bath in luke-warm water.

As explained above, before the treatment was commenced the patient was not able to retain even a little of plain water. It was a surprise for the whole family that the patient could retain the diluted petha juice without any difficulty. The whole treatment could not be gone through according to the programme, as the patient was not co-operating fully. However, she was taking the diluted petha juice regularly and willingly. This continued for about five months and the general condition of the patient improved considerably. But she was not able to retain anything else except the diluted petha juice.

When Gurudev Revered Sarmaji came to Delhi in May, 1958, to conduct a Training Camp on natural lines, he was consulted about the case. After examining the patient thoroughly he suggested the following course of treatment:—

- | | | |
|-----|-------------|--|
| (1) | 6 A. M. | One non-violent enema after natural call. |
| (2) | 7-30 A. M. | Oil massage followed by mild sun bath. |
| (3) | 9 A. M. | Spinal bath with hot foot-bath |
| (4) | 11 A. M. | Diluted petha juice obtained by crushing one pao of Petha. |
| (5) | 11-30 A. M. | Abdominal wet pack for an hour |
| (6) | 3 P. M. | Vegetable soup or diluted fruit juice. |

The treatment was commenced in June, 1958. One or two days after the commencement of the treatment, the patient began to vomit continuously pale coloured liquid, having bitter tastes of all sorts. With each vomiting the patient was announcing the name of the drug the taste of which it carried. (As explained above, the patient had taken all sorts of drugs). There was also intense pain in the stomach (apparently due to the release of the foreign matter which had accumulated in the body). This crisis continued for three to four days after which the vomiting ceased. Gradually, the patient was given vegetable soup and diluted fruit juice which she was able to digest and by and by she was brought on to the usual natural diet. With the assimilation of the food, the patient began to gain more and more vitality and all the complaints enumerated in the preceding paragraphs also disappeared with the attainment of health. Subsequently also, on the retrogression of disease and on her way back to health, the patient had one or two acute crises which were treated on natural lines. I am glad to record that the child is now quite healthy and is able to devote herself to normal studies which she had to give up on account of the poor condition of her health and of the ailments which she was subject to.

THE CULT OF THE PANT AND BUSH COAT

C. Bhanumurthi, B. A., L. T., Naturopath, Gandhi Nagar, Kakinada

That Pant and Bush Coat have invaded Indian homes, even in South India, is a well known fact. In this holy land where Sankara wandered from Cold Himalayas to hot Cape Camorin, where Buddha preached throughout the length and breadth of the continent, where Mahatma Gandhi and Vinobaji moved (the latter walking) to the cornermost villages, in the land where they all wore loin cloths or dhoties and scanty Uttareeyams to protect them from sun, rain and chill when necessary, our young men and tender children also have taken to this pant-and bush coat, with such a religious fervour as could not permit the wearers to leave them, except perhaps when they bathe. They cannot relish their meals without pant and bush coat. Their bowels do not move unless pant and bush coat closely fit their bodies. In sweltering heat, when the thermometer records above 110° F, even then these must adorn their bodies.

It may not be known to many educated gentlemen who must have studied the elements of physiology and hygiene in their secondary school course, that the Skin works in close association with the lungs, in as much as, through its millions of pores, it takes in oxygen and expels water vapour and carbon-di-oxide. If a third of our skin is burnt away or is otherwise spoiled by any accident, we stand the risk of certain death. Light, sun, air, and now and then rain also must have free access to our skin. Severe cases of T. B. are cured by exposure of skin to Light, mild Sun and air, as Light and air kills T. B. germs and air strengthens the lungs.

The strength and vitality of the labour classes who are very scantily dressed, should have struck many a

bespectacled pant-and-bush-coat gentleman, who does not permit even his feet to see the light of day, as he covers the same with costly and heavy boots.

The interspaces between toes, when they are constantly covered with stockings and boots, emit the smell of faecal matter. Some wise Jones of this pant-and-bush coat class wear only sandals which permit the feet and inter-toe spaces to have a free play of light and air. But the ultra moderns, to whom *London and New York*, are models, hardly permit their feet to have a touch of *Sunlight and Air*. It is now conceded even by some of the most conservative of medicos, that medicines only aid the curative process in sickness and that what really heals is the *vitality within*. This vitality is sustained by pure air, germ killing sun light and free flow of pure water through the capillaries and the tissues which permeate every corner of our bodies. Some doctors prescribe a liberal drinking of pure water to accelerate the process of cure. Surely the above facts strongly discourage this religious attachment of young men to pant-and-bush coat. It must be mentioned that according to fashion, underneath the bush coat, there should be an underwear, (a tightly fitting banian) and underneath the pant there should be an equally tightly fitting short underwear.

These *double* sheaths over the whole body, *doubly* prevent the pores of the skin from reaching "God's air and light." When one has to make water and visit the lavatory, the inconvenience which these Pant-and-Bush coat worshippers experience can be better imagined than described. At no time in the history of the Colleges and Schools in India, had there been a greater uniformity, in dress than now, in that every student has now adopted this cult of Pant-and-Bush Coat. Some young men in South India, (at any rate in

Andhra) feel nervous to wear a Dhoti as *they are not sure of its loyalty to their bodies*, when they go out into the street. It is why they use belts to prevent it from getting loose.

Till about a decade ago, College students and Secondary School students in Senior classes, were content to go to school in their dhoties and shirts, with a cap on their heads. The Bengalis, even today, are most loyal to their ancient style of Dhoti and a loosely fitting kurta. Even highly placed Bengalis appear in this dress only adding a long coat and turban when necessary. South Indians seem to excel others in slavishly wearing European costumes.

Some *shrewd* persons trot out the argument that using pant-and bush coat is comparatively cheaper than dhoti and kurta. But laundry charges for pant-and bush-coat, as everyone knows, are *very prohibitive*, and the laundry bill of some College students exceeds that of their College professors, who for sheer economy, do not make a *fetish* of Pant and Bush Coat, by wearing it at all times. This cult of Pant and Bush Coat, in Andhra, has become ridiculously infectious, just like coffee drinking, which was unknown in Andhra some three decades back. It may be news to moderns to be told that, in big cities like Rajahmundry Kakinada, Bezwada and Guntur, there were no coffee houses, anywhere then. Now-a-days there is no family, however poor it may be, that knows not the taste of coffee. The daily labourer begins the day with the more dangerous Tea (as Coffee is dearer), and even the tender lad learning in the Elementary School, must have his sip of coffee, even though he may, if he is so inclined, take his morning rice meal. The scene of children including babies rushing to the coffee vessel in marriage parties is most nauseating. Young mothers reach coffee cup to the lips of babies, hardly a year old, and

the avidity with which these tender babies devour coffee, is really a painful sight for elders. This coffee mania seems to be in their very blood, even while they were in their mother's wombs. It is this most unhealthy coffee habit in mothers that has literally deprived them of the joy of suckling their children, for coffee dries away the milk from mammary glands. These two unholy things, the cult of the Pant-and-Bush Coat, and the nasty habit of taking coffee, (not once but as many times as one feels inclined to) have not only impoverished many, already impoverished families, but they have made persons chronic invalids. They have literally sapped the vitality of the body of the so-called educated middle classes, most of whom are struggling for sheer existence.

It seems American men and women are taking kindly to the Indian Dhoti and Saree, and as a result of this, our handwoven cloths are procuring a decent foreign exchange for India. In such a case, why are our brethren ashamed to go about in their time-honoured and hygienic Dhoti and Kurta, as Bengalis do even today. Does pant-and-Bush coat raise their status in any way? Even when a young boy wants to go to a neighbouring house, on some errand, he hurries to his wardrobe, to at once change his knickers, for his long pant-and-bush coat, without which he feels *infra dig* to leave the house. It is time that we should ask ourselves "how has this pant-and-bush coat mania come to possess our young men and perhaps some elderly men also." Could they not realise that the sooner this health-spoiling habit is discarded, the better, it is for their health.

A wholesome practice which men (young and old) should take to is the wearing of a good Kaupinam as they do, in the South, or a good Langotee as vastads do, for it protects the male reproductive organs from sagging, which may at any time lead to hernia. A

dhoti, with a Kaupinam inside and Dhoti and a Kurta will be an ideal dress, as all these are so loosely fitting, as to allow light and air to have free access to every part of the body, and thus lead to good skin health. A healthy skin is an index of good general health, and no skin disease should be suppressed for fear it may lead to a chronic disease, like asthma. The enemy should be attacked from the interior of the body, and blood purified of impurities in it, (which really cause skin disease) being driven out by fasting and fruit diet etc., etc. Even in temperate climates, like England and Germany, there are nudists who have taken a vow not to wear any dress at all, and move about like animals. This pant-and-Bush Coat class appears to be the other extreme.

In India, a hot country in which according to Lord Macaulay, men are annually *baked* for four months by terrible heat, the pant-and-bush coat, habit does incalculable harm to our health, Let youngsters and elders mark this!

EDITORIAL COMMENT:—

The resort to arguments based on the Pasteurian theory is not right. Germs do *not* cause disease, but are the products of disease, of the morbid matter to be eliminated by the natural channels; the germs die off because there arises a famine for the germs, which causes them to die off, without any effort to massacre them. Professors of our Hygienic system must make a thorough study of the literature on the subject by Dr. Bayly and others and thus purge themselves of this superstition. Even in "Practical Nature-Cure, in chapter III, there is ample evidence to prove the utter baselessness of this mischievous medical theory. Ignorance on this point is dangerous, and should be discouraged.

Menorrhagia & its Natural Treatment

By Shri B. K. Chhabria, Naturopath, Ulhasnagar-4, (Bombay)

The term Menorrhagia in medical language means continuous profuse bleeding from Uterus (the female private organ). Its common causes are :—

Constipation, Wrong Food and Habits and in some cases surgical operations. No doubt an operation is an unnecessary interference in normal functions of the body, yet the surgeon's knife is now having great access to the body of the patients even in ordinary cases, which can be easily cured without them. Out of so many such cases successfully handled by me the case histories and method of treatment suggested in respect of two so-called hopeless cases by other doctors, are given below for the information of readers.

(a) The lady aged 30 years had continued profuse bleeding for seven weeks. After waiting for one week, she was placed under the treatment of a qualified lady-doctor (allopath). The doctor's injections and medicines did not give her relief in spite of 2 weeks' treatments. This necessitated the relatives of the patient to consult some expert doctor and a prominent doctor (of course an allopath) was called in. On his advice, X Ray photo was taken and on the basis of the X Ray report she was given some injections for another two weeks, but to no avail. The doctor then opined that she was possibly suffering from Cancer and advised them to remove her to Cancer Research Hospital.

The doctor's advice was however ignored and a prominent Ayurved Vaidya was given trial for a period of 10 days. This also failed to give relief.

After expiry of seven weeks, when the patient had become so weak that she could not even move, Naturopathy was tried as the last resort. Consequently

I was called in the end of September, 1958. The following programme was chalked out :—

1. Enema of 2 Pints fresh water at 6 A. M.
2. Cold Wet Packs on lower abdomen for twenty minutes at 7 A. M.
3. Juice of Pomegranate one cup at 9.30 A. M.
4. Juice of Red Tomatoes one cup at 12 Noon.
5. Cold Wet Packs on lower abdomen for 20 minutes at 4 P. M.
6. Juice of grapes one cup at 7.0 P. M.
7. Cold Sitz bath for 15 mnts. at 9.0 P. M.
8. Cold Clay pack while going bed at 10.00 P. M. for whole night.

Result : On the fourth day I was informed that bleeding had stopped and that she felt hungry. She was therefore allowed to have juicy fruits and cooked leafy vegetables. On the sixth day she was allowed to take whole-wheat bread and cooked vegetables *once a day*. Gradually she was brought back to normal diet. Since then she is in perfect health and strictly follows the basic principles of Nature-Cure.

(b) The second case was of a lady, who had sudden abortion about 7 years back in her first pregnancy. She had been treated with allopathic medicines and injections and since then she had been suffering from Menorrhagia. She tried all medical systems for a sufficiently long time, but could get only temporary relief, no cure, and consequently turned pale and anaemic.

In December 1958, she had a severe attack and she was immediately warded in local civil hospital. After a few days' treatment, the hospital authorities declared the case incurable and serious and she was brought back to the house. Unani and Ayurvedic

medicines were also tried, but she did not improve, on the contrary she became worse. She had swelling on her face and feet. After 10 weeks continuous bleeding, she was a mere skeleton of bones and all the relatives were awaiting her early death. Somehow I was called in to see if something could be done in this case also. The following treatment was *prescribed*:

1. Enema once daily.
2. Cold Sitz Bath twice daily morning and evening.
3. Sun Bath for 30 minutes.
4. Wet and Cold Clay Pack in bed for whole night.
5. Diet—At different times in the day—
 - (a) Juice of Lemon, Pomegranate, Grapes and Oranges.
 - (b) Juice of Cabbage and Red tomatoes.
 - (c) Soup of leafy vegetables.
 - (d) Whey of Cow's Milk with a little honey.
 She followed this for two weeks.

RESULT:

Her bleeding was completely stopped, swelling reduced, pale colour turned into pink colour, weakness lessened and she began to move about. From the third week, she was allowed to take one meal a day and instead of whey, cow's milk with fruits was recommended. She recovered normal health within two months' time. Her menses became regular. Now she is pregnant and is a staunch follower of Nature-Cure.

Nature's Victory

After ignominious failure of 'scientific' medicine

N. A. Sabbachandani, B. A., Ll. B., R. B. Ratna,

Secy. Nature-Cure Association, Ulhasnagar (Bombay)

I am now 29 years old. Upto the year 1957 my health on the average was "below normal." During the period of a year, I used to fall ill twice or thrice, with one trouble or another. I have been wearing compound glasses since 1942. I had severe attack of Eczema and Bleeding Piles in 1946. Later in the year 1949, I was confined to bed for about 2 months because of "Dysentery". Again I was warded in hospital for observation of Gases in the year 1951, but nothing abnormal was detected. Soon after that I acquired post-nasal catarrh and after due observations my nostrils were punctured as an experimental measure and I was told that if this did not give relief, the nose will have to be operated. Later due to complete loss of voice, I was advised for Tonsillitis operation. In the beginning of the year 1957, I was obliged to have quarantine leave due to "Chicken-pox". Later in the middle of the year I was down with Influenza followed by "Typhoid Fever" in the end of the year.

Soon after this, in January 1958, I noticed pain and swelling in the right testicle. This subsided within 2 days with the use of certain local treatment and injections. But on the 4th day the same trouble was noticed on left side and the allopathic treatment failed to give relief even after 10 days' trial. Finally I was told to go for operation.

I refused the operation and with the consultation of Shri Bhojraj K. Chhabria, the following treatment was chalked out, with due regard to normal duties:-

- (a) i. Every morning clearing up of bowel with Enema.
 ii. Cold sitz-bath for 20 minutes.
 iii. Exercise for 30 minutes—Ardha Sarvang, Sarvang, Shiras and Hall Asnas with Shava Asana in the middle.
 iv. Dry dates and curd/butter milk for break-fast.
 v. For lunch—whole wheat bread, cooked vegetables, coupled with raw vegetables.
 vi. At tea time—Lemon juice, honey and water.
 vii. Clearing up of bowel in the evening.
 viii. Exercise for 20 minutes same as (iii) above.
 ix. For supper—fresh fruits (Papaya) and cow's milk.
- (b) On the night of the days preceding holiday, abdominal clay pack for the whole night.
- (c) On holidays and Sundays—complete FAST followed by mild laxative.

Precautions :-

1. Continuous use of LANGOT.
2. Use of fried eatables, sweets, other articles of refined wheat flour (Maida), pickles, spices, hot drinks, white sugar were completely stopped.

Results :-

By strictly following the programme while attending to all my normal duties, swelling and pain were all over within 2 weeks. Relaxed veins came back to normal position and soon I came back to normal diet with, however, due changes in the light of basic principles of Naturopathy.

Since then there is not a single occasion when I have remained away from my duty on the pretext of ill-health. Of course, I have lost bulk and 32 lbs. of weight. My abdomen which measured 4 inches more

than that of chest is now 4 inches less than that. Being lean and more active, my capacity for work is nearly double what it was previously.

Conclusion :-

My interest in the Nature Cure field is increased and I have studied various books and had unbiased discussions with my colleagues in the 1st Study Group conducted by Shri Bhojraj Chhabria in June 1958 and have been guiding my family, friends and relatives in their health problems.

Editor's Remarks :-

In this case the allopathic treatment of the first-affected testicle led to a worse affection of the other testicle, which it failed to relieve. Finally there was a radical cure by the restoration of general health. The case was diagnosed as Hernia by a doctor, but the name of the disease does not matter, because the method of cure is the same for all cases.

By K. LAKSHMANA SARMA

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The Truth Put Plainly But Bluntly—V.

Yet if parents are jailed for ill-treating their children they should be jailed for letting their children grow up on refined foods; for the effects of a beating pass quickly, whereas the ravages of insidious malnutrition, directly the result of refined foods, last a lifetime and can be the cause of incalculable suffering.

Mr. Frank Wilson in "*Food For the Golden Age*"

Quite apart from the effect of smoking on the stomach and intestines, stomach specialists have observed for many years that excessive smoking—particularly cigarette smoking—definitely causes ulcer formation. Consider this fact, and then wonder why a government that pretends to be conducted on the basis of the greatest good to the greatest number allows cigarette manufacturers to say. "It aids your digestion", when all the damning evidence shows that *cigarette smoking causes stomach ulcers*. No one would object to the manufacturers saying that their cigarette is a good smoke, but when they step over into the field of physiology and public health, it seems to me that the government, through its public-health service or some other properly authorized agency, should step in and put an end to the spoilation of public health that is being perpetrated by such fraudulent advertising.

Dr. Joseph F. Montague, M. D., in

"How To Overcome Nervous Stomach Trouble."

By RAMACHANDRA SHARMA, M. Sc.

SUNLIGHT FOR HEALTH Re. 1.

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Questions & Answers

Q. 1. What is a complete and incomplete protein? What is the lasting and stable protein for a vegetarian who does not take milk also?

S. L. Tejwani, New Delhi

Ans. The question is based on pseudoscientific ignorance, and hence needs no answer. The milk question has been dealt with sufficiently already. What is said in Practical Nature-Cure is sufficient. He may also read the articles 'The Nutritional Adequacy of The Vegetarian Diet' by Marcella Klock Ashlock, B. A., R. A., and 'India Need Not Starve' by Prof. Ramchandra Sharma, M. Sc., that appeared in February 1958 and October 1948 issues respectively of *The Life Natural*.

Q. 2. If food is not the source of energy, wherefrom does energy come?

Q. 3. Having followed Life Natural for years together have you gained *perfect* health and could you maintain perfect health when you were in Delhi?

S. L. T., N. Delhi

Ans. to Q. 2 & 3. Sufficient information is given in Practical Nature-Cure.

Q. 4. If white sugar is not good and fruits being costly, how should the sugar requirement be met with? Would not the use of *Gur* also be harmful since it contains soda?

Ans. There is no sugar requirement according to the Science of the Life Natural, and hence the question does not arise. The craving for sugar is due to habit. *Gur* (jaggery) made with soda should of course be avoided. Resort may be had to ripe dates, but these too must be taken only moderately.

Activities In Delhi

THE THIRTY-EIGHTH BASIC NATURE-CURE STUDY GROUP

The 38th Basic Nature-Cure Study Group, conducted by the Delhi Branch of the Indian Institute of Natural Therapeutics, commenced its sittings as scheduled on 1st July, 1959. The Group had, however, to shift its venue from Pusa, due to certain unforeseen difficulties, to West Patelnagar, and adjacent colony. The sittings are now held at the Multan D. A. V. Higher Secondary School, West Patelnagar, daily from 5-45 a. m. to 6 45 a. m. The Group is scheduled to be concluded by the 31st October, 1959.

LECTURES

- (a) At Lajpatnagar (Qr. No 11/0/5)
 - 5-7-1959—Overcoming Superstitions
 - 12-7-1959—Freeing the Mind
- (b) At Gole Market
 - 5-7-1959—Children's Ailments
 - 12-7-1959—Why Do Children Become Nervous?

By Sri S. Swaminathan

On 19-7-59, there was a lively discussion on 'The role of discipline in the development of physical and mental health'. Shri P. R. Varun initiated the discussion and others took part.

Donors For The Library Scheme

The following gentlemen have sent donations for the Scheme to enable us send free copies of The Life Natural for one year to leading libraries in India.

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Readers may donate subscriptions on behalf of their friends and relatives also.

LOK SEVAK MANDAL

Lok Sevak Mandal (Servants of the People Society), an organisation started by the Late Lala Lajpatrai, has built its Headquarters, Lajpat Bhavan, almost at the junction of Defence Colony and Lajpatnagar on the Kalkaji Road a little beyond the crossing of the Ring Road.

The President of the organisation is Rajarishi Purushottam Das Tandon and its Secretary. Sri Sevak Ram. Both take great interest in Nature-Cure.

The organisation has opened a Health Centre in it. Yoga asana classes are going on every morning between 5-45 and 6-30. Every Sunday morning after the yoga asana class there is a lecture in Hindi on Nature-Cure by Sri L. Ganesa Sarma, Honorary Secretary of the Indian Institute Of Natural Therapeutics.

Sri Sarma stays on there for more than two hours to give advice to patients who go there. This has already come to the know of good many people and it is felt that Sri Sarma will require the assistance of some more social workers.

Sri Sevak Ram has offered space and has requested Sri Sarma to plan a Nature-Cure Health Centre there. Sri Sarma has already suggested a modest start. But he has insisted that the funds must come forth from the people who take advantage of the Centre. It is therefore appealed to all interested in the establishment of such a Centre in New Delhi to come forward with their contributions either in cash or kind. But before making contributions in kind, people are requested to consult Sri Sarma to know the exact needs of the Centre. Such people might do well to inform him of the limit upto which they intend contributing.

Sri Sarma's co-operation with the Lok Sevak Mandal will be as a representative of the Indian Institute of Natural Therapeutics.

SRI S. SWAMINATHAN IN MADRAS

25th July, 59

Under the auspices of the Nature-Cure Institute, Purasavalkam, Madras Sri Swaminathan gave a talk on "The Future of the Nature-Cure Movement", on the 25th July, 1959, at 7 p. m. Dr. Keki R. Sidhwa, M. B. N. A. presided.

As almost all the persons gathered had some idea of what Nature-Cure meant Sri Swaminathan said that he would not deal with the fundamentals of Natural Hygiene. He, however, made it very plain that Nature-Cure should not be identified with chromo-therapy, electro-therapy or even with what is known popularly as the Yogic system. Many of the practices advocated by the so-called yogic system, e. g. Gaja Kriya, Sitra Neti, Grita Neti, etc., were not only unnatural but against established physiological principles and, hence, harmful to health.

If Natural Hygiene could be understood as a way of life and if it could not be confused as an assortment of cures, its future was really bright. Sri Swaminathan regretted that almost all professional Nature Curists in the country had very little knowledge of the subject, with the result that they were doing a great disservice to the movement. He paid great tributes to the valuable services being rendered by Sri K. Lakshmana Sarma to the propagation of the Science and called upon the residents of Madras to study in detail the teachings of Sri Sarma.

Sri Swaminathan further observed that there was a lot of misunderstanding on the part of many Natural Hygienists. Some of them had not cared to know or study Sri Sarma's works but were vociferous in criticising him. The lecturer drew specific attention to Sri Sarma's contributions to the Science of Nature-Cure and urged upon everyone present to study and propagate the Message of Health. The future of the Nature-Cure movement could be bright only if non-professionals took a leading part in it. There was every

possibility of professionals spoiling the movement. He, therefore, urged upon all to avoid the professional spirit and to take up to the movement with a spirit of dedication.

Thereafter, the lecturer gave a few helpful tips on maintenance of health, in Tamil.

Dr. K. R. Sidhwa, M. B. N. A., did not quite agree that professionals would spoil the movement. He, however, admitted that non-professionals could make a great contribution to the spread of the movement.

Dr. C. V. Chetty proposed a vote of thanks, at the end of the lecture.

27th July, 1959

Under the auspices of the Theosophical Society, T'Nagar, Sri S. Swaminathan gave a talk on 'Food for the body and mind', at 7-30 p. m. on the 27th July, 1959. Mr. Justice Venkatasubba Rao and Sri K. R. Sankar, F. T. S., were among the prominent personalities present.

Sri S. Swaminathan explained the principles that should govern the choice of foods and the mode of eating. He explained the principles of wholeness, freshness and frugality. The lecture which lasted for over 75 minutes was closely followed by the audience who took keen interest in knowing the subject.

28th July, 1959

Under the auspices of the Besant Cultural Centre, Sri Swaminathan gave a talk on 'What is Natural Hygiene?' at Kelakshetra Adayar. He explained the dangers of drugging and exhorted the people to take to the practice of health-culture methods through the hygienic way. There was, in fact, no other method to restore health. Thereafter, Sri Swaminathan explained the fundamental principles of Natural Hygiene and gave some practical instructions on dietetics.

Prominent among the personalities present were Srimati Rukmini Devi, Dr. K. R. Sidhwa and Sri P. V. Gajapati Raj, Maharajkumar of Vizianagaram.

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Editorial, Bangalore

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Pleurisy

S. Swaminathan

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got over Completely

A. P. Saxena

Editor: K. LAKSHMANA SARMA

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Director: K. LAKSHMANA SARMA

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Save The Nature-Cure Movement

THE SPELL OF MEDICINE!

Vested interests proclaim, and large masses of mankind are made to believe, that 'medical science' has made vast strides especially over the past few decades and that all the other systems of healing can never keep pace with it. This idea has been repeated so many times that many of the administrators, legislators those that matter (of course, politically!) in modern society have taken this to be a gospel truth; they have in fact little or no courage to question the veracity of the pronouncements made from time to time by vested interests. In short, what is called the 'Science of Medicine' has cast a spell on the modern man to such an extent that he stands dazed completely, losing all power of reasoning.

MEDICAL SUPERVISION

This almost blind acceptance of the verdict of the vested interests should not at all matter if the administrators and others do not apply the half-baked theories on the already suffering mass of mankind. And, when a system like Nature-Cure seeks to educate the public on healthy ways of living and hygienic modes of recovering of health, the administrators seek to apply their own yard-stick to judge its effects. To explain: the administrators would not accept that

Nature-Cure can deliver the goods until and unless a certificate to that effect is given by the qualified medico! The patients who were once hopeless medical failures and who later re-gained their health by Natural methods may declare themselves to be fully fit, physically and mentally, but this testimony would not be accepted by our administrators; the medicos should supervise over the Nature-Cure treatment all through and only if all their (medicos') reports are good enough (which would hardly be the case, for the reasons which will be explained later) could Nature-Cure be considered to be successful. We understand that such frequent medical inspections were ordered by the authorities as precondition to the grant of some funds to certain Nature-Cure sanatoria in this country. All this has been done in the name of carrying on 'research' in Nature-Cure! The persons who accepted the grants under this condition have, perhaps unwittingly, played into the hands of the drug-mongers.

MEDICAL IGNORANCE

Normally there should not have been any objection to a medical test or check up, had the medical men a complete understanding of the Laws of Life. Unfortunately, this is not so. During Nature-Cure treatment, either fasting is advocated or a low-calorie diet is prescribed to the patient. Both these, in the eyes of 'medical science', have "no scientific basis;" both are opposed to their philosophy of stuffing, the calorie-theory. A medico, who is 'devoted' to his science, will never accept either of these steps as a rational treatment. Further, when the patient loses some weight as a result of fasting, complete or partial as the case may be, the medico would rather record that the patient has lost his health than record the patient's own observations as to how he has really improved.

Our readers know that in most of the chronic cases that are cured the Natural way, acute healing crises take place. In Nature-Cure, we look upon these as beneficial crises whose sole aim is cleansing of the body for removal of toxaemia and restoration of internal cleanliness. A medico who is devoted to his science cannot understand this purpose of the healing crises; hence, he would record the stage of healing crisis as a deterioration of health by following methods advocated by Nature-Cure, and not as it really is, as stated above.

We admit that there had been, and are, quite a few medicos who saw the truth in Natural Hygiene and adopted it as the only rational mode of treating the sick. They had, however, renounced allopathy and the medical approach for ever. We believe we would not be exaggerating if we were to remark that the vast majority of the medical profession, with its interests closely linked with those of the chemical and pharmaceutical industry and in a trade-union spirit, jealously guarding their professional interests, would decry Natural Hygiene on any pretext whatever. A slight loss of weight, a healing crisis, a reduction in quantity of food or a short fast, a cold pack, an air bath, a barefooted walk over dewy grass—any one of these could easily be twisted by the medico for belittling Nature-Cure. Let Nature-Curists know that mere medical supervision over a naturopathic programme of treatment cannot, by any stretch of imagination, be interpreted as carrying on 'research' in Nature-Cure! Let Nature-Curists not play into the hands of the medical profession and lose themselves (and their Cause) in the game!

THE MEDICAL APPROACH IS WRONG

The Nature-Cure approach is so very different from the medical approach that there is no common

ground at all. The latter would make the people believe that all that they need to do is to have more and more medical aid to become more and more healthy. In countries like the U. S. A., huge amounts (and these are increasing almost every year) are being spent. The very fact that there is an increasing financial burden every succeeding year should be proof enough that ill-health is increasing every year. Surely, if people are being restored to health, the need for treatment and the expense that goes with it would gradually decrease. A study of the cost-factor would reveal quite a different picture.

STATE MEDICAL AID FROM "WOMB TO TOMB"

We recently came across a news-item that Britain's "National Health Service" had cost that country's exchequer (in 1958) £ 626 million, £ 41 million more than in the previous year, for a population of 50 million. The press commentator remarked that "most Britons now almost consider it their birthright to be cared for from 'womb to tomb.'" Cleverly worded as the said story was, it attempted to give a very false picture of the U. K. Health Service. May we express the hope that we in India would never become so ill as to be in constant need of State medical aid from "womb to tomb."

THE NATIONAL ILL-HEALTH SERVICE

The medical profession can work only towards the establishment of a so-called "health-service", making people more and more dependent on them or the State-sponsored medical schemes. Provision of free medical aid cannot make any nation healthy. In fact, many persons of eminence (to cite only one, Dr. R. W. Luxton, M. D., B. Sc., F. R. C. P.) have referred to the confusion in "our describing as the 'National

Health Service' what is actually the 'national ill-health service'." Dr. Luxton, in one of his recent utterances, observed as follows:

"Some years ago an advertisement for a famous retail chemist included the arresting phrase 'Prescriptions dispensed with deadly accuracy'. I make no such claim for to-day's prescription, because on this subject of health, the thinking of the medical profession is worse than inaccurate, it is confused. We doctors know a good deal about disease, but not much about health; indeed, we have to be more interested in disease than in health. Symbolic of the confusion is our describing as the 'National Health Service' what is actually the 'national ill-health service'. Typical also is the fact that we regard health as merely the absence of disease. At this meeting of doctors and clergy I would urge that we look upon health not as the absence of something wrong but as the presence of something right. Health is the whole man at his best....."

SAVE THE NATURE-CURE MOVEMENT

Will the Nature-Curists who have, in our country, sought to accept medical supervision (under the false idea that they are so encouraging 'research') please think over the question seriously? They have already weakened the Nature-Cure Movement by their wrong step and we plead with them, to retrace their steps before it is too late. May we at the same time call upon our followers to prevail upon the erring naturopaths to retrace their steps? The hostility of the allopaths to any system that aims to cure the sick by restoring them to health was thoroughly exposed by the facts of a case in the Madras High Court, where it was shown that the medical council had persecuted an honest Doctor only for giving a highly favourable opinion of Nature-Cure while reviewing a book on that subject.

Anarchy in Medical Practice

There are two items of news demanding our attention. One is that at a Conference at Indore, organised by a Natural Life Parishad having its head-quarters in Calcutta, a resolution was passed approving a syllabus of Nature-Cure teaching, which includes the use of electricity as part of the system. The other is a complaint by Dr. S. Paramasivam of Tiruvallur against the resort to remedies, such as antibiotics, sulpha drugs and what not of 'modern medicine,' by which he means western allopathy, by persons who style themselves doctors. The complaint is chiefly directed against members of the homoeopathic medical profession; but the same cause for complaint exists against professionals of other systems. Particularly it would not be improper if some allopath protested against the use of electricity by those who profess to practise Nature-Cure.

The use of electricity as part of Nature-Cure was in vogue some decades ago, but it is safe to say that in the West this remedy has become discredited and most Nature-Healers have dropped this method. Those that use it do it on the sly, and not openly. But in our country it has been and is being openly employed by men putting the title N. D. after their names. It may here be stated that in our own practice during the past 46 years this violent, unnatural and mischievous force,—which we look upon as a drug—has never been thought of, chiefly because we have been providentially led to adopt Non-Violence as the basic principle and policy of our Science. We rely on the Power Divine to intervene actively for restoration of health, whereby the disease vanishes of itself without any effort on our part to fight the disease. Therefore we look upon these adventitious aids as both useless and probably

dangerous, as a force working in the opposite direction, as a means of suppressing the disease, which is an allopathic policy worthy of severe condemnation.

From the latest issue of the Kingston Health Chronicle we learn that Mr. Thomson, who had undergone training in Dr. Lindlahr's Sanitarium at Chicago, where electricity was employed, did use it for some time in his practice at Kingston, but dropped it later on, seeing that it did no good, and was not in harmony with the basic principles of Nature-Cure.

The idea of using any powerful, and therefore violent, means is strictly allopathic and hence has no place in a system which is based—unconsciously or consciously—on violence, is indefensible and has no place in strict Nature-Cure. The living body manufactures its own electricity for its own purposes, and it seems that this electric current, which is conveyed by the nerves, is of extremely low power and hence safe.

It is a fact that professional Nature-Curists do use gadgets of various kinds. These machines, with shining chromium plated parts, are used chiefly for their commercial value in that they make a favourable impression on their patients, who are only too willing to believe that these gadgets must do some good. They in fact do not know that the real curative agents are the reforms in their habits which a true Nature-Curist must and will insist upon. Naturally, only highly cultured and enlightened persons, having come to see for themselves that allopathic violence is futile, can appreciate the reasonableness and efficacy of *our* mode of approach to the problem of reestablishing health. Hence, for one that takes to the practice of Nature-Cure as a

means of 'curing' the sick, finds it a sure means of attracting patients, to display these glittering gadgets in his office.

It is an undeniable fact that Nature nowhere provides electricity in a free state, except in violent storms and exceptionally heavy rains, when lightning fills the atmosphere, just as She does not provide free ghee or oil, but only as a constituent part of nuts or oil-seeds. In these products the oil is well confined in globules of protein, and this oil does not upset digestion in the stomach, because of the protective covering of protein. If there be electricity in a free state anywhere, to which children and others have free access, they would be electrocuted. Thunderstorms are rare, but when they occur there are some casualties. Electricity has to be artificially produced and confined, so that it may not kill. Clearly God did not intend that electricity should be used as a medicine for health or cure, like the wild herbs that abound in places where man does not interfere.

It is also a fact that parents who have submitted their young ones to these barbarous treatments in clinics or sanitarium have not been impressed with the beneficence of this unnatural remedy. But the professionals, who have a strong motive to go on using these machines, are unlikely to accept the truth that these have no place in Nature-Cure.

It is therefore our duty to warn the people, as often as we can, that this innovation is wrong and that those who use them are not *true* Nature-Curists. In fact we have evidence to show that these professionals do not possess a sound knowledge of the principles of Natural Hygiene, which are clearly enunciated and explained in our Practical Nature-Cure.

On Latent Disease

In our practice it may happen that we ignore certain possibilities, because we have no names for them. Now one of these is what we call *Latent Disease*. Very early in my practice I came across a phenomenon which was entirely outside the scope of our subject matter that was then available in books. It was then assumed that any crisis occurring in the course of a recovery of health must be only a recurrence of a disease that the patient had been through before. The possibility of the occurrence of an altogether *new* disease had apparently never been observed before. This did happen in one case; the patient got a disease which he had never had before, and this was due to his taking cooling baths much more often than was recommended, and he persisted in doing so, even after being admonished not to do so. In course of time I explained the phenomenon to myself as a hastening of a disease which he was likely to contract at some time in the *future*. This future disease must at the time have been *latent*, and in the process of maturing. In this condition it is a predisposition to disease; remaining *latent*, not manifest, nor recognisable as any particular disease. Indeed in this manner—as latent disease—a great many afflictions may remain, unmanifest.

This latency phase of ill-health, needs to be remembered in making necessary decisions in practice, because the programme of hygienic measures should be so framed as *not* to provoke a premature manifestation of a latent disease. A programme of too many cooling baths, or of prolonged fasting, may have this effect.

Diseases become latent in many ways. One of these is the suppression of a patent disease by persistent

drugging by allopaths. The records of fasting cures undergone by patients under the care of some pioneers of the fasting cure exhibit cases of this sort.

Our chief objection to unnecessarily long fasts, especially at the beginning of a course for chronic patients, is the probability, not mere possibility—of a latent disease being forcibly brought out in patent form. If a non-violent, programme be followed, this, as a rule, will not occur. But we see that those who believe in long fasts have not up to date taken any notice of this grave objection that we have taken to these violent methods. Our view is that excessive fasting is rather allopathic, and therefore not hygienic.

One of the defences put forward to justify protracted fasting is that "so long as there is food for maintaining life in the form of expendable tissue, fasting is not dangerous." This is an *allopathic* argument. [Food is *not* the sustainer of Life. Food is only building and repair material.] Long before the 'food' stock is exhausted, danger to life may take shape.

Latent disease is of the same nature as chronic disease, and hence can be dealt with on similar lines. The fact that an allopathic diagnosis of it is not available is no bar to its being cured naturally. Apart from this nothing need be done to the patient. In many cases the best policy to follow would be to ignore it. In any case it must not be allowed or forced to come out prematurely in patent form. By a fairly near approach to Hygienic living it might be reduced without bringing it out, so that the patient may live long. "Let sleeping dogs lie" is the proper attitude to it. Further details will be found in P. N. C.

A Simple View Of The Disease-Problem

Dr. A. S. McNeil in his book, '*The Cancer Mystery Solved*,' gives a common-sense view of why people become victims of degeneracy diseases, like cancer or tuberculosis, by quoting a portion of the confessions the congregations make aloud every Sunday, in the morning and evening services. The words quoted are: "We have left undone those things which we ought to have done; and we have done those things which we ought not to have done; and there is no health in us." And any good book on The Life Natural will give the reader a fairly complete view of the things they ought to do and those they ought not to do. And if this be done more or less faithfully there is a Retrogression of the disease-process and in due course health is recovered and then the disease is no longer there. This freedom from disease is usually called a 'cure,' by most people. Those that conceived a hatred for this word call it '*healing*.' Very recently it occurred to me to find out the meanings of these two words in the dictionaries. In my dictionary I found that the noun 'cure' means 'restoration to health'; the same word as a verb means 'restore to health' or 'heal.' The word 'heal' means 'to make well,' 'cure,' or 'become sound.' This is by the way. The case may be put in a variety of ways. Some say the disease cures itself; others say the patient cures himself by following good advice; we say that God cures, subject to the condition that the patient makes amends for his past disobedience of the Divine Laws of Health; thus the patient has a share in bringing about the desired end, whatever it may be called. 'Masterly inaction' is ridiculous. The above described twofold remedy has to be gone through. Only there is to be nothing done to *fight* the disease. Fighting has to be done by the administration of powerful, poisonous drugs, which have no place in any rational system of recovering health.

*Questions Answered***Why Are You Not Precise?**

L. Ganesa Sarma, A. 434. Defence Colony, New Delhi-3

New converts to anything have always greater enthusiasm in the new line of thought or living that they have just embraced, than even those who have long been in it. They are after more and more knowledge of it, be it from any quarter they get it. Very often it happens that such knowledge, being got from different sources, different climes and from people having quite different approach to the knowledge, vary very much and leave the new convert in confusion as to which is nearer truth. This confusion is worse still when one gets from one quarter precise instructions and another leaves to the good sense of the followers.

Bearing this point in mind, it becomes a problem for us, who believe in Basic Natural Hygiene, to suggest a long list of books. When they get to know exactly of such books as we avoid for the beginner, they grow suspicious of us and get the impression that we have a vested interest in the publishers of the books that we have recommended.

If there be any vested interest. The Indian Institute Of Natural Therapeutics will not be doing the work of propagating the True Knowledge, of Healthy Living, through Study Groups, popular lectures, publication of this journal and so on, disseminating through all these means both theoretical and practical knowledge. Being aware of this fact, it becomes difficult for them to assert their suspicion of our complicity with some of the publishers only and they make bold to question us on the following lines:

"I have, within a short period of about three months, gone through quite a number of books, some of them suggested by you. Strangely enough, the books suggested by you are entirely of a different class by themselves. Firstly, most of the diseases do not find a place in them. Secondly, the hints for practical applications of the system of Nature-Cure are not precise. But the other books, that I happened to get on my own, deal diseasewise and give precise instructions in respect of baths, diet, etc. and therefore quite convincing and helpful to the beginner. Exact temperatures being given for baths, packs, compresses, etc., and several menus with definite weights of each of the various articles of diet to be included in a balanced meal are to be found. Would you please explain why you are consistent in avoiding precise instructions. I mean you are so even in your lectures here. I thanked the questioner for his frank expression of his opinion and answered him, and I suppose convincingly too.

WE ARE CONCERNED WITH HEALTH

Health is the real thing there is, not disease. Just as the shadow has no existence independent of light, disease has no existence independent of health. A sickly body only indicates a lowered level of health. Disease is absent both in a perfectly healthy body and in one where there is no health left behind. Just as darkness vanishes when light is brought in, disease disappears the moment health is restored. Therefore, we are only concerned with health and not with disease.

It is therefore not proper to worry ourselves over forms and names of disease. I must even add that the followers will only be led away from the truth if we accept the forms and names as real. It is not possible to include in any one book all the diseases that are so far known. If the reader is concerned with any one that

does not find a place in that book, he gets no guidance from that book then.

ALL CONSTITUTIONS ARE NOT THE SAME

I know that there are books that give precise instructions for baths, packs, etc. But we cannot be expected to do likewise, because we recognise that we are treating *living* bodies which do not all have the same constitution. A particular temperature of hot water, it has been observed, is pleasant to one, tolerable to a second and unbearable to a third person. It depends upon the constitution of the person at the time of treatment. Also, it is not a stationary figure for even any one person. It changes according to the state of his body.

In a case of jaundice which I was called to treat after four days of drug treatment, which had made his condition serious, even lukewarm water was too hot for his hot water foot bath. Day by day his condition improved and he was able to stand a higher temperature progressively and by the fourth day he was able to stand very hot water. By then he had almost recovered from the crisis of jaundice.

In another case the Spinal Bath which has been highly beneficial to most people had an adverse reaction causing pain all over the body. A hot water foot bath was advised to be taken simultaneously with the Spinal Bath. This improved the situation and in about a fortnight it was noticed that the hot water foot bath was no more necessary.

My father once had a scorpion sting and for relief from it, he had a hot water immersion bath. The same treatment for the same trouble was unbearable for me and only a Spinal Bath in very cold water gave me relief :

I had gone to sleep in the tub itself in less than half an hour, (so my mother told me.)

These examples are enough to show that precise instructions are neither possible or justifiable. If individual adjustments are not made, it is even possible that the treatment may cause something untoward.

DIET SHOULD BALANCE EARLIER IMBALANCE

This talk of balanced diet for healthy living can hold good only if we had all along been living on a balanced diet. It has got to be accepted that most of us have been taking a diet which was unbalanced very much on the negative side. The immediate need is therefore to correct the imbalance that has been there all the years through. When one is on the road to Health reaching which one can live on balanced diet, he has to reach it by taking an *unbalanced* diet on the Positive side.

CLIMATIC EFFECT

Diets prescribed by western authors are generally too heavy to us Indians. To be clearer, a diet prescribed there to a convalescent individual is too much even to a man in average health. Even in our own country, where the winter is as cold as or colder than Delhi, *we are able to consume more food in winter than in summer without any digestive difficulty*. This shows that a prescription for winter cannot hold good in summer. And a prescription for a frigid zone will obviously be too heavy for one in the tropics.

JUSTIFICATION FOR EATING

The amount of food that one can take without causing an upset of the digestive system depends upon the endowed constitution, on the condition of the body at the time and on the type and intensity of work that

one does. A permutation and combination of all the above points will have to be worked out to be able to suggest diet quantity for people of varying values of all the above points. Even then there is only a possibility of its being near correct prescription.

MENTAL CO-OPERATION

To avoid overeating it becomes necessary to limit the quantity of food, especially of the cereal foods. But there is a mental discontent. There is a feeling that certain items have been too much restricted and certain others, especially the ones that are not so much relished, are asked to be taken in large quantities. It is therefore obvious that there is no mental co-operation. And without it, it is known, cure is retarded.

SAFETY PRESCRIPTIONS

When two articles of diet are allowed in one meal and one of them is to get greater preference, we advise that one is to be taken first and the other afterwards.

The item of diet for which greater preference is given is so done because of its high positive nature and easy digestibility. Having taken that first, and attained satisfaction to some extent, it will become impossible to overeat the other item. Also, the lighter food having eaten earlier and the heavier following it, it cannot upset the digestion. All the same the patient gets the satisfaction of having had the freedom of taking any quantity he liked, thereby ensuring mental co-operation. Also, the second item of diet being taken without so much relish as when it would have been taken if it were allowed to be taken first, has necessarily to be chewed, as otherwise it refuses to go down the throat.

To people with weak digestion, we advise eating the vegetables first and then the roti. If the two are

taken together they might be gulped down the throat without proper chewing. It will also induce overeating. Both these defects are eliminated, in our prescription, giving at the same time the freedom to the patient to take any quantity he preferred.

There are occasions when we have to advise taking any one item of diet only in a meal, e.g., vegetables alone in one meal and roti in another meal, as a cure for flatulence. An addenda to this advice is that the roti should be taken after the day's work was over. Here again chewing and limited eating are ensured without the patient being bound to such rules.

VITAL ECONOMY WITHOUT KNOWING

Vital Economy is a principle which is not well understood by the newcomer. But these safety-first prescriptions ensure Vital Economy without their knowing what it is.

THEY STAY CURED

Having undergone the rigours of treatment without tears, it is observed that they do not develop a craving for devitalised and spiced food, thereby making it easy for them to stay cured. In cases where the treatment has been undergone under strict restrictions, the patient feels to have been released from bondage after a cure and rushes to what he calls "normal" diet, which is generally impoverished food and he again becomes a victim of disease.

So, we prefer not to be precise. The patient must be treated as a living being.

My experience with Nature Cure

Des Raj Gulati, New Delhi

In August 1953 I had the good fortune of listening to a series of lectures by Shree Swaminathan on the subject of Natural Hygiene. During the past six years I have had some very interesting and pleasant experiences of the truths taught by the advocates of Natural Hygiene vis-a-vis the fallacies preached and practised by the medicos. In this short write-up I shall give a factual account of one of my experiences as of possible interest to the readers of LIFE NATURAL.

One evening in September 1957 I was returning home from a meeting riding my Lambretta scooter. A taxi passing ahead had spilled the road with the leaking lubricating oil. My scooter slipped over the soiled track and I was thrown off with a terrific momentum. I hit my right knee against the pavement stones. The impact was rather severe and I lost consciousness for a few minutes. Some kindly souls dragged me to a cot lying nearby. Upon regaining consciousness I was offered hot milk but I preferred to sip a little cold water. This helped and I came to realize what had happened. In the heat of the moment I decided to ride home on the scooter which luckily was still in a running condition. Within a few minutes I reached my place but by then the injured leg had become a dead weight. Friends and relatives suggested that I should be immediately x-rayed and therefore rushed me to the hospital. I was promptly x-rayed and on the basis of some preliminary findings the hospital doctor declared that I had a fractured knee. An operation was proposed to be conducted the same night and I was advised to keep my stomach empty. In preparation for the operation, the entire leg was shaved. The blunt blade and the recklessness of the person doing the shave

resulted in a score of minor cuts on the injured leg. Already, the accident had caused three big wounds of about an inch in diameter, one on the knee proper and two on the sides immediately below. The shave was followed by an application of spirit methylated, supposedly as a measure against infection from the razor. The whole leg became stiff and I was suffering from a burning sensation. The rest of the night was spent in suspense but the promised operation did not fortunately take place. A little after midnight I managed to get some coconut oil from home and applied it to the injured leg which had by now swollen to about twice the normal size. The oil had a very soothing influence and also alleviated stiffness to some extent. Now I could slightly lift my leg and bend it at the knee by a few degrees. This made me skeptical of the doctor's diagnosis of a fracture. By the early hours of the morning I was also in a better mental mood and decided to quit the hospital and take to nature cure. When I disclosed my intention to the doctor in charge, he chided me for my "foolishness" and in all seriousness told me that I was going to ruin my leg. Even with the "proper type of treatment", he said, it will take six to eight weeks for my leg to be restored to normalcy. Nevertheless, I jotted down that I was leaving the hospital against medical advice at my own risk and responsibility and left the hospital early in the morning after a 10-hour stay.

Limping on a walking stick with great difficulty I walked into my house to the great surprise of my family members and friends. When I told them of my decision, they were convinced that I had gone mad. However, I lost no time in starting with the treatment which consisted of repeated hot and cold fomentation, liberal application of coconut oil, wet clay packs on the injured and swollen leg, sun baths, spinal baths and

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One evening in September 1957 I was returning home from a meeting riding my Lambretta scooter. A taxi passing ahead had spilled the road with the leaking lubricating oil. My scooter slipped over the soiled track and I was thrown off with a terrific momentum. I hit my right knee against the pavement stones. The impact was rather severe and I lost consciousness for a few minutes. Some kindly souls dragged me to a cot lying nearby. Upon regaining consciousness I was offered hot milk but I preferred to sip a little cold water. This helped and I came to realize what had happened. In the heat of the moment I decided to ride home on the scooter which luckily was still in a running condition. Within a few minutes I reached my place but by then the injured leg had become a dead weight. Friends and relatives suggested that I should be immediately x-rayed and therefore rushed me to the hospital. I was promptly x-rayed and on the basis of some preliminary findings the hospital doctor declared that I had a fractured knee. An operation was proposed to be conducted the same night and I was advised to keep my stomach empty. In preparation for the operation, the entire leg was shaved. The blunt blade and the recklessness of the person doing the shave

resulted in a score of minor cuts on the injured leg. Already, the accident had caused three big wounds of about an inch in diameter, one on the knee proper and two on the sides immediately below. The shave was followed by an application of spirit methylated, supposedly as a measure against infection from the razor. The whole leg became stiff and I was suffering from a burning sensation. The rest of the night was spent in suspense but the promised operation did not fortunately take place. A little after midnight I managed to get some coconut oil from home and applied it to the injured leg which had by now swollen to about twice the normal size. The oil had a very soothing influence and also alleviated stiffness to some extent. Now I could slightly lift my leg and bend it at the knee by a few degrees. This made me skeptical of the doctor's diagnosis of a fracture. By the early hours of the morning I was also in a better mental mood and decided to quit the hospital and take to nature cure. When I disclosed my intention to the doctor in charge, he chided me for my "foolishness" and in all seriousness told me that I was going to ruin my leg. Even with the "proper type of treatment", he said, it will take six to eight weeks for my leg to be restored to normalcy. Nevertheless, I jotted down that I was leaving the hospital against medical advice at my own risk and responsibility and left the hospital early in the morning after a 10-hour stay.

Limping on a walking stick with great difficulty I walked into my house to the great surprise of my family members and friends. When I told them of my decision, they were convinced that I had gone mad. However, I lost no time in starting with the treatment which consisted of repeated hot and cold fomentation, liberal application of coconut oil, wet clay packs on the injured and swollen leg, sun baths, spinal baths and

non-violent enema. I shunned all cereal foods and milk and took to a dietary consisting of boiled and raw vegetables and fruits. The next day, Shree Ganesh Sharma and Shree Swaminathan kindly paid me a visit and approved of the treatment that I had started. The visit by these two gentlemen gave me the much needed inspiration with which to stand the ridicules and taunts directed at me for my "fanatic" attitude by scores of sympathetic but ignorant visitors every day. On the fourth day there appeared the signs of a healing crisis. The entire leg was filled with white-faced small pimples accompanied by violent itching. Friends thought that the leg had become septic but I had no doubts about it. I was sure in my mind that with the type of diet I was taking and the line of treatment I was following, there was no scope for any misapprehension whatsoever. I tried fresh neem leaves lotion for washing the leg but this did not relieve the itching. Mr. Swaminathan suggested application of fresh grass juice and this did the trick. Within two or three days the pimples disappeared, the itching got away and the swelling on the leg also subsided to a great extent. The original treatment continued and the net result was that I was able to rejoin my office on the tenth day of the accident, and the doctor's prophesy was completely falsified. The abstinence from cereal and protein foods during the period of treatment did cause some loss of weight, but there was no feeling of weakness. On the other hand, I felt more vigorous and quite fit for performing my normal functions and duties. After joining the office, I continued the hot and cold fomentations, coconut oil massage and clay packs every morning and evening for another two weeks, by which time the three major wounds had completely healed up. There are no scars left behind. I believe, the positive dietary which I had resorted to during the course of the treatment, contributed largely to the buoyant state of mind, void of all frustration.

which I enjoyed during the period of treatment. I and my family have practised Natural Hygiene during the past few years, though in a partial way and have reaped rich dividends—freedom from disease and suffering.

The moral that I would draw from this case history is that most of the cases that now a days go to the surgeons do not really warrant surgical interference. They can be handled more safely and easily if one has some knowledge of the nature cure philosophy and techniques. The fault lies primarily with the patients themselves who regard the doctor's word as the Divine Word. The medicos on their part do not desist from exploiting the ignorance of their panic-stricken clients for their own selfish interests. Of the vast number of cases going to surgical clinics, a very minor percentage really call for surgical attention. Even in the case of this latter category of patients the suffering of the patients and the duration of cure can be considerably reduced by following the laws of nature as preached and followed by the advocates of Natural Hygiene. In this context, the readers will stand to profit if they read the story of Mr. Ganesh Sarma's self-treatment of the compound fracture of his leg which appeared in June '56 issue of the LIFE NATURAL. I earnestly feel that a true understanding of the teachings of the Divine Science of Natural Hygiene would serve as a panacea for the majority of the ills of the civilized people, physical, social and economic. I take my hat off to the selfless and strenuous efforts of the Sarma family and Shree Swaminathan for spreading the gospel of the Divine Science.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

By Prof. L. Kamesvara Sarma, M. A.

Rs 2.

incidence of cancer of the back of the tongue and upper part of the throat, and that of smoking bidi and cigarette, for the high incidence of cancer of the lower part of the throat, and adjacent part of the food-pipe. The marked difference in chewing and smoking habits, among the people of India, explains to a certain extent, the difference of site of cancer of the *mouth* and the *throat*.

"It may be inferred that the habit of *excessive chewing of tobacco and smoking of bidis and cigarettes*, can be one of the major causes leading to increasing incidence of cancer, in certain regions of the *mouth* and throat and the *lungs*" (Indian Express-10—12—57)

Our young brothers (I do not add sisters, as I believe that they have not yet taken to smoking, though they are daily and hourly seeing their fellow students smoking away their time and money) may take shelter under the epithet "*excessive*" in the above excerpt, and exclaim that their smoking is not *excessive*, but is *within limits*. As it is said in the Bible, that 'it is easier for a Camel to go through a needle's eye than it is for a rich man to reach the kingdom of heaven' so also we can say that it is easier for us to extract oil from sand, than it is for one who takes to smoking not to indulge in '*Excessive Smoking*'

How else can we explain crores of rupees spent on the cultivation of Tobacco, and the manufacture of cigarettes, reaching Himalayan heights, if people do not invest substantial portions of their incomes on 'cigarettes'? In the Hindu of 19—7—59, we read, in the article "Do you really know yourself" that an individual, by the time, he reaches the biblical age of three score and ten, might well smoke 180,000 (one lakh and eighty thousand) cigarettes. When one takes to

smoking, the call of Tobacco is so strong that except very few very honourable exceptions, too many will be tempted to indulge in *Chain-Smoking*.

I know a young man (B. A., B. L.) who spent one quarter of his Rs. 200 Salary per month on cigarettes, every month, which brought on asthma first, which, in due course, developed into T. B. for which he was in a Sanitarium for nearly six years. Even during his stay for such a long period, in the hospital (thanks to the benevolence of the benign Government of Telengana,) he was not completely free from the habit. He died a skeleton, only very recently drowning his parents in indescribable grief. A well-to-do Taluk Board President contracted this habit, after his elevation to this honour, and literally smoked himself to death, unable to give it up, though strongly advised by his doctors. How many officials are living to a green old age? How many are surviving the statutory age of retirement (viz. 55)? Most of these have sown the seeds of premature decay and death, even as students, and their close companion, the CIGARETTE, works its havoc on them. A typical (and also in my view) student now a days should wear a smooth shining closely fitting pant and a Bush Coat, and should saunter to his school or college emitting puffs of smoke all along. Many students, who think they can afford it, prefer to go on a cycle or a cycle rickshaw, smoking a cigarette all the way. Most of the present day students cannot feet a distance of more than 3 or 4 furlongs. It must be mentioned here, that in the last century when schools were few and far between, students above 10 or 12 years of age, used to walk distances up to 4 miles to schools, for prosecuting their studies. Now they cannot sit for more than an hour in any class, without going out to the nearest cigarette stall, and taking a few puffs, before they can feel fit to sit in the next class.

Students and Cigarettes

C. Bhanumurthi, Editor, Prakruti Jivan, Kakinada, (Andhra)

This should, rather, be "*Cigarettes and Students*," as now a days, in schools and colleges, on Railway platforms, and in Hotels, and Hostels, wherever young men happen to gather, cigarettes literally chase them. A few yards from schools and colleges, hostels and lodging houses, petty cigarette shops do a roaring trade, and enable their proprietors to keep their families above want.

As some of the teaching staff also, indulge in smoking, not only at home, but also, during working hours, they also seem to be interested in allowing these cigarette-shops to ply their trade sufficiently close to them.

Not that these educators are not aware of the dangers of smoking, but this inordinate love of 'smoke' only shows the hold that king Nicotine, has, on the present day men (and some women too) and boys. Besides teenagers, young lads hardly ten years old, walking leisurely to their schools and colleges sending puffs of smoke with gust through their nostrils and mouths, is a common sight, now a days. The nauseating sight of the teachers and the taught, enjoying the courtesy of exchanging cigarettes, and at times, lighting their cigarettes, from each other's mouths, is also not uncommon.

The high cost of these life-shortening cigarettes, even of the cheapest variety, consumes a substantial part of the income of the teachers, and is a heavy drain on the resources of the students' poor parents, who have to find funds for the present-day costly education of their wards. A word of remonstrance

Students and Cigarettes

from any parent may so provoke his ward, as to make the latter adapt the strategy of running away, from his studies for some time, and it will, then, be quite a job for the parent in such cases to coax his ward to come back home, and get along with his studies smoking or not smoking.

How many students have the guts, to keep their chests uncovered, even in their homes, without feeling ashamed of their skeleton-like appearance (the tell-tale consequence of this nasty habit)?

When they are told that smoking is a 'dangerous habit' they argue that they have seen statements from Doctors to say that 'restricted' smoking is *only exhilarating and not harmful*, and illustrate their argument, quoting examples of 'big Doctors' themselves enjoying this holy weed, which in the words of poet Spenser is 'divine tobacco.' He may also quote pithy statements from famous authors like Charles Lamb who delighted in saying "For thy sake, Tobacco, I would do anything but die." They forget that there are always two sides to a question, but that only one of them could be correct. A great wit defined a cigar or a cigarette, as a thing on one side of which there is a small fire, and on the other, a big fool.

But arguments apart, impartial and careful study by eminent Doctors—not a few, but a group of them—led them to the following conclusions.

"A study carried out in 1950, in India, shows that the incidence of *cancer* in the region of the mouth was more common in Bombay, than in New York or London. Analysis of data collected suggests that the habit of 'chewing tobacco' is probably one of the factors for the high incidence of cancer of the cheek, that bidi-smoking and tobacco chewing for the high

Juvenile smoking is prohibited in some states, in the world. But the greed for fabulous amounts in the form of taxes and supertaxes on Tobacco and cigarettes (as items of luxury) stands in the way of many Governments (ostensibly called 'welfare' states) penalising Juveniles, for smoking. *Lifeless Lucre* is considered more valuable than precious human lives (among whom there may be an Einstein or a Tagore). Hydrogenated vegetable oils, whose manufacture is increasing by leaps and bounds, is another Tax-fetching and health destroying commodity which Governments are encouraging, against the well-meant agitation of conscientious people.

How the future citizens of countries, *Juveniles*, are subjected to the two-pronged attack, viz, (i) pure air in the lungs being vitiated by poisonous cigarette smoke, and (2) their bodies being prevented from receiving life giving oxygen by their taking to closely fitting Pant and Bush Coat, with a religious fervour, can be better imagined than described. Tobacco, in any form, is bad for young men. Snuffing is as bad as chewing or smoking. When once, it is allowed to possess us, in our younger days, it does not leave its *boa-constrictor grip*, on us, till it sucks away our vitality, and literally *floors* us down. It is why this enemy of health should not be allowed to get in, in any form. It is easy to discover smokers. Their teeth get blackened, and lips also attain a dark hue, in course of time. If you just smell their lips, even from a distance of a few feet the nasty smell of tobacco, will be disgustingly felt. As Headmaster and Teacher, I used to apply this test, and did really succeed, in weaning many lads from this scourge of health.

The Theosophical lodge, Gudivida. Krishna District (Andhra) published in Telugu a useful tract

on tobacco and its evil effects entitled "what terrible havoc on health does tobacco do?" which is sold for a nominal price of two annas, each, and a hundred copies of the same can be had at a special rate. Philanthropic people may distribute the same among students of schools and colleges. I wish to bring out an *English Edition* of the same. The reasons for introducing prohibition of drink, in India, should weigh with the Government, with all the greater emphasis, in checking Juvenile '*Smoking*', *Chewing Tobacco* and also '*Snuffing*'.

Novices who enter colleges or big secondary schools for the first time away from their homes, are easily given the 'Baptism' smoking, and after their first few weeks stay, in their new surroundings, they come home, more 'civilized' than before. They smoke cigarettes, and send puffs both through their mouths and nostrils—a matter of great pride and a status raising habit. Young men should pity, more, than they should imitate their elders—be they, their relatives or their bosses—when they find the latter smoking. Simply because big men smoke, smoking does not become a respectable habit, nor does it do less harm to their '*patrons*'. How many 'big men' die suddenly at their desks, in their cars, or in their air-conditioned compartments as they travel, on official duties. Death the great leveller always stalks those who lead an unhygienic life, and who show no concern for their health. 'Sceptre and Crown' as the poet says 'must tumble down; before King Nicotine, whose grip on its victims is relentless.

Peptic Ulcers also are attributed to heavy smoking. Another mischievous argument advanced, by our college going gentlemen (who imagine themselves to be more civilized than their toiling and less fashionable elders, for the simple reason these latter do not go

about in pants-and-bush coats, with costly cigarettes, shooting puffs of smoke into the air is, that some persons, who smoke, and still safely crossed the biblical limit of three score and ten, are healthy enough, though they patronize cigarettes, and so, they see no danger in befriending cigarettes the hall mark of civilization's good breeding in this century. This argument easily falls to the ground, if only, they can appreciate the naked fact, that old people who, still smoking, are cheating old age, can live to be healthy centenarians, if only they throw away this life-shortening, and cancer-breeding costly cigarette. This way of thinking requires a strong will, and a more rigid logic, which many students lack, due to their woeful ignorance of the fundamental laws of health.

How many of these hollow-chested young students, now enjoying the pleasant flavour of their favourite cigarettes, can run a hundred yards race, with persons born in the last century who are utter strangers to this symbol of civilization — this good flavoured cigarettes.— I can challenge that the cigarette—worshipping moderns will certainly be floored by the sixty year olds who consider cigarette is an enemy to their health.

I conclude my article with a Canadian Institute's findings on 'smoking' and 'Lung Cancer'. "The National Cancer Institute of Canada" reports that 16 studies carried out in several countries, during the past 18 years, showed that lung cancer occurred from 5 to 15 times more frequently, among smokers, than among non smokers. The incidence of lung cancer increases with the amount smoked, and the cessation of smoking, by heavy smokers, is accompanied by a lower risk of such individuals developing lung cancer.

The Institute further said that "The Canadian death rate from lung cancer, had increased 4½ times in 20 years." Will smokers please mark this?

Wonderful Mother Nature

Dr. Nandiram Mangairam, D.I. M. S.,

Prop. Kasturba Dispensary, Sat Nagat, Karol Bagh, Delhi-5.

Mysterious is the Way of Mother Nature. May I call it the Way of Self-purification or Self-Realisation? By following the Laws of Nature i.e., Almighty God, not only physical impurities (vide article on Eczema Cured Naturally in July '59 Life Natural) have been washed out, but spiritual purification also has been acquired, Natural Life is Sattvic Life to know the Real Atma inside.

I am now using the Natural methods in the treatment of patients coming to my dispensary. I have noticed successful results in a number of cases. I shall record here one such wonderful cure for the benefit of the readers.

At about 2 a. m. one day I was called by a person. His son aged 3 years was suffering from pneumonia, having a temperature of 104° and severe congestion and inflammation in both the lungs. The boy was semi-unconscious. He had passed no urine and stools for the past two days.

A prominent allopath Capt.....had treated the boy for four days giving antibiotic injections and sulpha drugs. The result was as stated before. When I went to see the patient all the members of the family were weeping.

The first thing I did was to remove the boy from out of the room to the open air, covering the body well keeping the face alone open.

1. All feeding including cow's milk and mother's milk was stopped.

2. Achamana doses of water (small doses of water) was often given.

3. Wet pack on the chest and abdomen alternately was applied throughout the night.

The boy passed urine and stools after about 4 or 5 hours and then slept soundly till noon. The same treatment was advised for three more days with sponge bath twice daily.

When they brought the boy on the third day he was smiling. They said the temperature went down to normal in 48 hours.

The cough stopped completely within 4 or 5 days. After the third day cow's milk in moderate quantities and mother's milk were allowed. The boy became all right within a week.

As stated in the beginning I am applying the Natural Methods in treating various kinds of diseases in my practice.

I bow to Mother Nature whose Ways are Wonderful.

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K. LAKSHMANA SARMA
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PLEURISY

S. Swaminathan, F. I. L. N. T., No. 1, Shivaji Place, New Delhi-1

किमौषधैः क्लिश्यसि मूढ दुर्मते—कुलशेखर

Why torment thy body with drugs,
O ignorant one, of deluded mind?

—Poet Kulasekhara in "Mukundamala"

THE PLEURA

The lungs, two in number, are the principal organs of respiration. They lie in the thoracic (chest) cavity, one on each side, separated in the middle by the heart and its great blood vessels and by certain other structures. Each lung has a tapering cone-like upper part called the apex. The bottom of the lung, called the base, rests on the diaphragm. The lungs are divided into lobes. The right one has three and the left, two. Each lung is surrounded by a double serous membrane, the pleura. The visceral or the pulmonary pleura closely invests the lung, passing into fissures and thus dividing the lobes from each other. The lining of the chest cavity is called the parietal pleura. The pleura lining the ribs is the costal pleura, the portion covering the diaphragm is known as the diaphragmatic pleura and the portion which lies in the neck is the cervical pleura.

Normally the lungs are always in contact with the chest wall and diaphragm, and hence the two layers of pleura are in contact one with the other. The space between these two layers is only a potential space. The membranes secrete a fluid, known as the pleural fluid, which serves to moisten and lubricate their surfaces. Disturbances of the normal condition of this membrane result in a condition known as pleurisy.

THREE FORMS OF PLEURISY

There are three forms of pleurisy. A simple inflammation of the pleura is termed as dry pleurisy. If the inflammation is attended by exudation of serum, it is known as pleurisy with effusion, or wet pleurisy. If the inflammation is complicated with the formation of pus, the condition is known as empyema.

THE UNDERLYING CAUSE

Whatever form of pleurisy it may be, the underlying cause is the same, a fairly advanced stage of toxæmia with enervation in the background. Doubtless, this is attributable to wrong, unhygienic habits of living over a period of time. Repeated suppression of acute diseases by drugging, use of liquor or other intoxicants, use of stimulants (e.g., coffee, tea, tobacco, etc.) sedatives ("pain killers"), etc., are largely responsible for the extreme state of enervation that should precede the onset of pleurisy. The "exciting cause" may be an exposure to cold or a change in the weather, etc., but the real cause is the toxæmic condition of the system. The cause is not, as is supposed by Medical Science, from infection.

If the real cause, as outlined above, is understood, radical cure of the condition lies the commonsense way. In fact, pleurisy could never develop had not earlier acute diseases been medically "treated". Had the patient cared to heed the earlier warnings of Nature and taken to hygienic living, he could not have developed pleurisy.

SYMPTOMS OF PLEURISY

Before outlining a hygienic programme for getting a radical cure of pleurisy, I would like briefly to state the symptoms that accompany the three forms referred to earlier. In the condition known as dry pleurisy,

there is great difficulty in breathing. A sharp pain over the affected portion in the chest will be felt. There may be a tendency to cough, which will only intensify the chest pain. There would be slight fever and the urine might become scanty but heavily coloured. The tongue would be coated and the patient would feel rather very restless. The pulse would be hard, strong and frequent.

In wet pleurisy, or pleurisy with effusion, the same symptoms as above would be present. There would be an additional complication in as much as there is likely to be a "bulging of the chest" on the affected side. The patient will feel considerable relief if he lies on the unaffected side and breathes as much as possible without expansion of the chest.

When the lung tissue is inflamed, the patient may spit often. The mucous that is spat out may even be blood-streaked if the inflammation has extended to the bronchial mucous membrane.

There might be automatic relief from pain, in almost all cases, within two or three days. This should not be taken to mean that the disease is cured. There would be recurrence, if the cause is not attended to.

In severe cases of wet pleurisy, the fluid may change into pus. Such a condition is known as empyema. The symptoms in this case will be somewhat more severe and more marked.

Pleurisy is often mistaken for rheumatic affection of the rib muscles or for neuralgic pain; in these conditions, however, generally there is no fever or cough accompanying the chest pain, as in pleurisy. In chronic pleurisy, however, there is little fever.

The symptoms resemble those of wet pleurisy, but are less severe. There will be a constant feeling of discomfort, with occasional pronounced pain.

BEWARE OF DRUGS

The patient who wants to be radically cured should avoid all drugs, of the indigenous or the imported variety. The "pain-killers" and the "sleeping pills" would only weaken the nerves further and add to the cause of pleurisy. The temporary "relief" that may be felt by the patient by the use of these is really no relief at all. Later, in the course of this article, drugless methods to give the utmost relief possible to the patient will be outlined. We, of the Nature-Cure School, would go on repeating our slogan "Beware of Drugs!"

THE HYGIENIC PROGRAMME

Pleurisy is often found with other chronic complaints, but to the Nature-Cure follower this need not present any problems. As the reader of *The Life Natural* would know, we do not treat diseases; we enable the patients to regain their health by observing vital economy, so that the symptom-complexes, known by particular names, could disappear spontaneously.

What is the hygienic programme to be followed by the patient having pleurisy? When having acute pain and other symptoms ordinarily present in this condition, the patient would have no inclination to take any food. This is a clear indication that the patient should fast completely; water could be taken in small quantities according to need. The fast, in fact, should be continued till a perceptible relief is obtained, until the recuperative powers of the body have had time to absorb the effused fluid, until the eliminatory organs have had time to do their job of clearing off the "self-created mess" inside.

Keeping a complete fast is easy, so long as the acute symptoms persist. And, perhaps, the best way to lessen the period of suffering, is the fast. Normally, a fast of three to five days is quite enough. If necessary, this could be continued. Thereafter, the patient would be advised to live on tender coconut water, or diluted herbal juice, for a few days more. If good fruits are available, whole fruits (in preference to fruit juice) may be taken once daily during this period. Well within a period of fourteen days, on this Programme, the congestion would have been completely cleared. Thereafter, the patient would have his dietetic programme on hygienic lines, with occasional fasting. The interested reader would be advised to study the relevant chapters of Sri Lakshmana Sarmaji's "*Practical Nature-Cure*" to have a clear grasp of vital economy and positive dieting, as well as of rational fasting.

To the man in agony of pain, water-cure methods are a boon. In conditions of pleurisy, a hot-water immersion bath would give great relief. This bath can be had daily twice, but each time it should be followed by a cold spinal bath. If for any reason it is not possible to give hot immersion baths, hot and cold fomentations over the chest area could be repeated twice or thrice in the day. Hot foot baths could also give great relief to the patient.

The patient should be kept in a well-ventilated room and should not be bothered. He should be allowed to rest as much as he can.

As the patient, in almost all cases, would have chronic constipation, the use of non-violent enema is advocated, once daily.

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Save The Nature-Cure Movement

THE SPELL OF MEDICINE!

Vested interests proclaim, and large masses of mankind are made to believe, that 'medical science' has made vast strides especially over the past few decades and that all the other systems of healing can never keep pace with it. This idea has been repeated so many times that many of the administrators, legislators those that matter (of course, politically!) in modern society have taken this to be a gospel truth; they have in fact little or no courage to question the veracity of the pronouncements made from time to time by vested interests. In short, what is called the 'Science of Medicine' has cast a spell on the modern man to such an extent that he stands dazed completely, losing all power of reasoning.

MEDICAL SUPERVISION

This almost blind acceptance of the verdict of the vested interests should not at all matter if the administrators and others do not apply the half-baked theories on the already suffering mass of mankind. And, when a system like Nature-Cure seeks to educate the public on healthy ways of living and hygienic modes of recovering of health, the administrators seek to apply their own yard-stick to judge its effects. To explain: the administrators would not accept that

REMAINING CURED

The broad outlines of a programme that could be followed by the patient are given above. A patient who cares to follow it, can get a radical cure of his condition within a fairly short time. Let him, however, not revert to his old (conventional) habits of eating and living, immediately thereafter. He would be well advised to understand the basic principles of Nature-Cure and adopt hygienic ways of living to the greatest extent possible, so that he could remain cured.

Drug Healing Should Be Avoided

Ksh. Kala Singh, Headmaster, Kongpal
M. E. School, Imphal

Readers will remember my article on my own cure of the chronic disease neurasthenia by natural methods. It was about three years back.

Every time I sought the help of allopathic medicine it was only suppression. In the end my disease had come to the destructive stage. I had no course left except to expect death any moment. I realised that allopathy is deceit. It may be pertinent to quote Acharya Vinoba Bhave's words.—“There is no real antagonism between diseases on the one hand and doctors and hospitals on the other; if there were this antagonism, then every increase in the number of doctors and hospitals must be followed by a decrease of disease among the people; but this is not what happens; an increase of doctors and hospitals is always followed by an increase of disease.”

I need not write more. I am far better in health now. I am not alone able to keep myself healthy but also am able to help others to regain their lost health. Only a thorough study of Sarmaji's Practical Nature-Cure has helped me to treat others also. Let the people seek and find the True Divine Science—Natural Hygiene and avoid drugs completely.

Miracles of Nature Cure

(20 years of smoking habit got over completely.)

A. P. Saxena, I 29, Motibagh II, New Delhi

Smoking is an injurious habit, recognised all the world over, of course not, by the vested interests engaged in the manufacture of cigarettes, tobacco etc.

It is more than two years since I came to Nature-Cure on hearing the lectures by Shri Swaminathan, a torch bearer of Nature-Cure and pledged for improving the general level of health of the sufferers.

Before coming to Nature-cure, I was addicted to all sorts of so-called civilized food and was also a habitual smoker. I was, like others, fed up with smoking and earnestly wanted to give it up but was unable to do it and was helpless.

I have categorised smokers in two kinds. Those, who smoke by way of habit and are also addicted to it to a very great extent but their body is strong enough (may be by initial constitution or otherwise) to adjust itself to its evil effects for a very long time. The other category, common among the habitual smokers, is of those having ill-health which they derive by smoking (along with other bad habits) and they have to smoke partly by way of habit and partly to derive the so-called stimulation (which really results afterwards in enervation). They have also, in most cases, to use smoking for helping in clearing of the bowels, the worst and most injurious habit among the smokers. Unfortunately, I belonged to the latter category.

When I first gave up smoking, it was a taxing period for me for some time *only* but the amount of stimulation I got from the lectures, mentioned above, was more than sufficient to overcome that evil habit.

I am sure it is not at all difficult to give up smoking and it is wrong to say that it is "impossible" to give it up. One cannot get rid of this habit by stages. It has to be given up completely at once. It is absolutely a false notion that after giving up smoking, one cannot maintain his digestion. The truth lies just in the other way.

Early morning brisk walking with deep breathing along with proper reform in diet as laid down in "PRACTICAL NATURE-CURE" are the sure weapons to get rid of this habit. As a matter of fact, if one goes through the above book, and turns his mind towards Nature-Cure, it is cent-per cent sure that he will never go in for smoking. Smoking is a sign of ill-health and if smokers turn their mind to Nature-Cure it will be a blessing for them. After coming to Nature-Cure, there is one more advantage of safeguard from future infiltration by this evil habit.

I am fully satisfied that there is no other way to overcome smoking completely altogether, except either one is an exception to the rule having a very strong will power or that he follows, and is serious about following the hygienic way of living.

After completely getting rid of this dirty and poisonous habit there is another trouble for me now. I cannot stand the smoke either in the office or in the train and other public places. The sense of smell has become purer and strong enough to refuse the poisonous gas. Anyway, I take it as a blessing in disguise.

My case history is rather chronic and very interesting also. I would like to deal with this at a later date when I would be able to do full justice to such an important and detailed article. Here I have touched on only a part of my observations.

Editor in Madras

On the 10th of August between 3 and 5 p. m. Sri K. Lakshman Sarma had Darshan of His Holiness Sri Sankaracharya of Kamakoti Peetham at His camp about 10 miles from Madras city. Sri Sarma read out important chapters of his Sanskrit work 'Swadhina Swasthya Maha Vidya' which is proposed to be published in book form with Hindi and English translations. His Holiness gave a patient hearing and asked the author to repeat certain slokas. His Holiness has later sent a Sri Mukham in Sanskrit with His blessings which will be included in the book when published. The meeting with His Holiness was arranged by Sri T. N. Krishnaswamy, an ardent devotee of His Holiness and a friend of the editor.

On the 11th at 6 p. m. Sri Sarma addressed a public meeting held at the Purasawalkam Permanent Fund Hall under the auspices of The Nature-Cure Institute. Sri C. V. Chetti, Director of the Institute introduced the lecturer suitably. After a short lecture Sri Sarma answered various questions put to him. In the end he gave advice to ladies present on care of pregnant mothers.

Sri Chetti thanked the lecturer, audience and Sri Appadurai Pillai Secretary of The Permanent Fund who places the hall at the disposal of the Institute whenever required.

At Pondicherry

On the evening of the 13th., Nature-Cure followers of Sri Aurabindo Ashram met at the residence of Sri Govind in Rangapillai Street. The editor answered questions put to him for about three hours. All the participants including the editor and publisher Sri L. Tyagaraja Sarma partook of sattvic dishes, uncooked and cooked. Two ladies also participated in the discussions.

(f) *Lok Sevak Mandal Lajpatnagar*

2—8—59 Your Food

9—8—59 Wholesome Food

16—8—59 Digestion

25—8—59 Work and Food

30—8—59 Fasting—The Supreme Medicine

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READERS, PLEASE NOTE

A New Supplement to “The Life Natural” in Sanskrit

(With English and Hindi Commentaries)

FOLLOWERS of Nature-Cure in general and readers of *The Life Natural*, in particular, would be happy to know that *The Life Natural* will shortly be rendering another great service to the Movement. Sri K. Lakshmana Sarma's monumental work in English entitled “*Practical Nature-Cure*” has already gone through nine editions and this, along with its Hindi counterpart “*Swadheena Swasthya Mahavidya*”, has helped thousands of families in our country and others, to regain and retain health, and to become independent of all types of doctors. The Institute has received, during the past decade or so, thousands of letters appreciating the great services of the Editor, in enabling them to have a sound knowledge of the Science of Health.

AND, NOW, the readers will have an opportunity to study Sri Sarma's work in Sanskrit, on Natural Hygiene. The work, which is entirely in verse form (Gita style), will be serialised in a special monthly supplement to *The Life Natural*, to be issued from December, 1959. entitled “*स्वाधीनस्वास्थ्यमहाविद्या*”, the book consists of 22 Chapters and 1436 verses. Simple in style, the book presents the entire subject in a charm all its own, in a language which we in our country regard as the holy one. Blessed as it has been by His Holiness Jagadguru Sri Sankaracharya Swamigal of Kamakoti Peetham*, the work has become holier still.

THE BOOK is unequalled in that it treats of all aspects of hygienic living and hygienic care. The Chapters

* A substance of the Jagadguru's Srimukham will be published in the next issue.

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When donating amounts for this scheme readers may suggest names of libraries to which free copies are to be sent every month. They may suggest names of individuals also.

Activities in Delhi

THE 38TH BASIC NATURE-CURE STUDY GROUP

The 38th Basic Nature-Cure Study Group, conducted by the Delhi Branch of the Indian Institute of Natural Therapeutics, is continuing to sit regularly every morning, at the Multan D. A. V. Higher Secondary School, West Patel Nagar. Numerous persons are attending this Group and taking keen interest in the proceedings. The Group is scheduled to be concluded by the 31st October, 1959.

LECTURES

- (a) *At Lajpatnagar* (Qr. No. II/0/5)
 16—8—1959 }
 23—8—1959 } Fasting for Health
 30—8—1959 } By Sri S. Swaminathan
- (b) *At Gole Market*
 9—8—1959 }
 16—8—1959 } Children's Ailments by —do—
 23—8—1959 }
 30—8—1959 }
- (c) *At West Patel Nagar (Arya Samaj)*
 14—9—1959 Health, The Hygienic Way
 By Sri Swaminathan
- (d) *At Civil Lines*
 15—8—1959 Discussion with members of the
 36th Basic Nature-Cure Study
 Group.
- (e) *At Delhi Public Library*
 3—8—59 Vitamins
 10—8—59 Essential Elements in Food
 17—8—59 Curative Foods
 24—8—59
 31—8—59 "Healthy Motherhood"
 By Sri L. Ganesa Sarma

on 'Para-Vidya', 'Soumanasyam', 'Ekanishthata', 'Advaitam', 'Chikitsa', 'Saktivyayaniyama', 'Pathyam', 'Upavasa', to name only the names of a few, deal with the weightiest problems that men of science have long laboured over but, alas, unfortunately not been able to interpret rightly or fully. The book is an education in itself. It makes the best investment in mind-culture that readers can come across.

FOR THE CONVENIENCE OF the readers, the serialisation of this invaluable work in *The Life Natural* will be accompanied by English and Hindi commentaries. The English rendering is by the author himself, while the Hindi rendering is being done by Professor Balraj Mahajan, Head of the Department of Hindi, Hindu College, Delhi, whose devotion to the Cause of Nature-Cure is one which all of us in India should be proud of. The entire Hindi speaking world should be grateful to the learned Professor for coming forward to do this noble work.

THE BOOK establishes an indissoluble link with the ancient Culture that is the Vedic Knowledge and, in this sense, it is unique in its nature. That the Life Natural is nothing other than the grand Message of Health contained in the Vedas, Upanishads and the Gita can easily be comprehended by the reader who studies this volume. The philosophy and practice of Nature-Cure are so subtly interwoven in the writings of Sri K. Lakshmana Sarmaji that one will be at a loss to know the line between the inspirational and the purely physical benefits to be derived.

THE SUPPLEMENT will be published regularly every month and each issue, is expected to contain 32 pages of reading matter. The annual subscription

for this supplement will be Rs. 3.75 (post free). The entire work is expected to be completed in the course of twenty-four months.

I HOPE that the readers will reserve their copies, by sending their subscriptions in advance to "The Manager, The Life Natural, Ganeshnagar, Pudukkottai". In view of the rather high cost of production, it may not be possible to meet the demands of readers who may be late in sending their subscriptions. Every effort will be made to assure copies to all who write to the Manager before the 31st October, 1959.

MISS NOT this Treasure of Teachings. Kindly send your subscriptions as early as possible to the address indicated above.

I WOULD ALSO APPEAL to the generous public, especially to those who have benefited by following Nature-Cure, to donate the maximum possible amounts, so that, with their munificent help, the publishers could serve the public to a greater extent. The Cause has helped you; it is now YOUR DUTY to serve the cause and express your gratefulness to MOTHER NATURE.

No. 1 Sivaji Place
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S. Swaminathan.

Genetic Tragedies

A Government Atomic Expert estimated that 35,600 people annually in the next 70 years, could suffer Genetic Tragedies, as well as Leukemia and bone cancer, as a result of Radio-active fallout from nuclear weapons tests held to date.

The Expert Dr. Charles Durham, Director of the Atomic Energy Commission's Division of Biology and Medicine added that using the same hypothesis, which was unsubstantiated 90,000 similar tragedies, could occur in next 30 years as a result of unnecessary, Medical X-ray Exposures.

— The Mail dated 21-6-59.

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