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THE LIFE NATURAL



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Lemon-Juice
Editorial

The Tone of the Stomach III
L. Ramachandra Sharma

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R. S. Arora

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L. Ganesa Sarma

• Doctors And Fasting

Editor: K. LAKSHMANA SARMA

killed him. So he continued his fast for 31 days more, making a total of 41 days, and he remained cured of both his diseases.

Though Tanner did not want to make the story of his fast public, a brother physician did so by a long article in a newspaper. Immediately a cry of fraud was set up by the medical profession and the people, and proof was demanded. Finally it was arranged that Dr. Tanner should fast again for 40 days to be watched by a group of watchers. This second fast was begun on June 28th 1880, at noon. The watch was made unduly rigid, as satanic ingenuity could make it, the aim being 'to kill the traitor', as Tanner was believed to be, so that medical orthodoxy could be saved.

The air of the place was foul, and no water was allowed for any purpose. So the victim of this conspiracy was denied pure air for breathing and even water for drinking, and this meant that he had to go without drinking water for 14 days in the beginning. No access of friends or sympathisers was permitted.

Meanwhile the public interfered to ensure fairness to the victim. After this the experiment was allowed to proceed on lines of fairness. The faster was allowed to ride out to the Central Park twice in the company of two doctors and a reporter. He had also water to drink.

The fast was broken on August 7th 1880, with a peach, and a water melon; and every hour, for 12 hours he took enough food to add 9 pounds to his weight, and 31 pounds in 8 days, all that he had lost. Of course this is not an example to be followed.

This conclusive proof did not avail to move orthodoxy from its obstinate adherence to its false dogma

This experiment proved that water and oxygen are valuable foods, without which a fast would surely prove fatal. The vital power sustained by these foods enabled Dr. Tanner to defeat a challenger who maintained that beef was better; as a result the two went round the hall; by the eighteenth round Dr. Tanner came out the victor and the other got so greatly exhausted that he had to stop.

There had been fasters before, of whom Dr. Tanner probably knew nothing.

This history proves that medical orthodoxy can resort to crime to save itself from exposure. It also proves that this obstinacy is proof against proof, since after so many decades, doctors still pretend that fasting for more than a few days would be fatal, though all the time fasts have been gone through for recovery of health *many times* the period fixed by orthodoxy.

The above story has been taken from Dr. Shelton's Hygienic Review.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

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

Printed on fine art paper in clear types
and tastefully got up. Rs. 2.

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

Bharat Jyoti, Bombay.

The Anti-Biotic Tragedy

The indiscriminate use of the filthy, Penicillin etc., which are extracts of fungus diseases of plants, is followed in too many cases by disaster—injury to health and even swift death by collapse, as has been shown by facts already. In the *Health For All* for November, 1959 there is an article by Mr. Harry Benjamin, showing the irrationality of the practice. He mentions a few of its evil sequences, one of which is loss of elasticity of the lung-tissue. It is based on the disproved germ-theory of disease. N. C. P. quotes a medical pronouncement to the effect that an Anti-Biotic resistant form of T. B. has come into being, due to use of antibiotics indiscriminately, and it is proposed to segregate sufferers from such T. B. and settle them in industrial colonies. The true remedy is to forbid the use of all dangerous drugs.

By K. LAKSHMANA SARMA

FASTING CURE AND VITAL ECONOMY
REVISED & ENLARGED SECOND EDITION Rs. 1—50.

“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”

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.

Too Many Operations

Some retired surgeons and many physicians have stated that a very high proportion of operations performed are unnecessary and inexcusable. Among these is the removal of the tonsils. In an article by T. F. James in the *Science Digest* received from Ceylon, he states that many operations are demanded for afflictions due to mental discords, for which he recommends resort to psychiatry.

It is therein said that in certain hospitals the organs cut out are submitted for scrutiny to a pathologist, who could find out whether the operation was necessary or not. In these there is a likelihood of wrongful operations being prevented as a result of the findings. But other hospitals do not do this and hence there is no chance of this desirable improvement

It is stated there that Dr. Walter Alvarez made a study of 385 patients whose appendices had been removed; in 225 of these cases, either there had been no ‘attack’ of acute appendicitis, or there had been a mistaken diagnosis. Also out of these 225 patients only two had obtained relief from their abdominal pain, and that 24 percent were worsened.

In one hospital the number of unnecessary hysterectomies (removal of wombs) was 84 per cent.

Some persons had had as many as 29 operations with no noticeable alleviation of their troubles. It is stated that a girl of 21 had undergone 28 major operations.

Improper removal of reproductive organs, it is said, causes a mental breakdown.

The head of surgery in one of New York’s best hospitals is quoted as saying: “I have no doubt that

if you want an operation on any part of your body, you can get it done, no matter how unnecessary it may be." That implies that surgeons are willing to oblige one who demands an operation even though it is improper.

The hygienic way provides means for saving our organs intact till the end.

Nature-Cure Training Course

NOVEMBER, 1959

For the benefit of the patients of the Sanatorium, a Training Course was conducted in November, 1959. The following gentleman sat for the examination held on the 4th December, '59.

Sri Rajender Singh Arora, B. Sc.
17/4 Shakti Nagar,
Delhi-6

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The Indian Institute of
Natural Therapeutics
Pudukkottai
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} K. LAKSHMAN SARMA,
Director.

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The Tone of The Stomach III

L. Ramachandra Sharma. M. Sc.,
Principal, S. D. College, Palwal. Punjab.

(Continued from the December 1959, Issue)

Hitherto I was dealing with the tone of the stomach. But there is no tone of the stomach apart from the tone of the rest of the digestive system. Broadly speaking in order to maintain the tone of the digestive system it is necessary

1. to avoid over-loading the stomach,
2. to avoid eating when remnants of the previous meal still stay in the stomach,
3. to give rest to the digestive system, at least for 4 or 5 hours in the day, and
4. to ensure an adequate supply of vitamins and minerals by including a liberal quota of vegetables and fruits.

Now let us discuss briefly these 4 points one by one.

OVER-LOADING THE STOMACH

This has already been discussed in detail in the first two instalments of this series. Here we have only to state the final conclusions.

Ordinarily one should not have any kind of an uncomfortable feeling in the abdomen at any time after the meal. Indeed one should not even be conscious of the existence of the stomach or its working. The stomach load should be so adjusted that there is no feeling of heaviness in the stomach. We have already detailed the factors which might lead to such heaviness.

EATING WHEN THE PREVIOUS MEAL STILL STAYS IN THE STOMACH

This is a very serious mistake. Unfortunately this is also very common. A normal meal ordinarily stays

in the stomach for about 5 or 6 hours. We should wait for the signal from the stomach, viz., the clear wind indicating that it is empty. After this the stomach must be given an opportunity to rest for about 2 or 3 hours. There can be no hunger until 2 or 3 hours after the appearance of the clean wind.

But civilized people never give an opportunity for the stomach to become empty at all, let alone its having any rest. This greatly lowers its efficiency.

Suppose we have our lunch at 1 p. m. This meal will leave the stomach, under normal conditions, at 7 p. m. At 5 p. m. we take tea and some eatables. Now we have in the stomach not only the remnants of the lunch but also what we took at tea time. The stomach having been working for 4 hours will also be a little tired. So it takes a longer time than usual to dispose of this load. We may conclude that it is likely to get empty at 10 or 11 p. m. But at 7 or 8 p. m. we have our supper. That is, after supper we have in our tired stomach remnants of the lunch, the tea, and the whole of the supper. In many cases a cup of well boiled milk follows at the time of going to bed. It is unlikely that the whole thing could have been disposed of by the time we get ready for an early breakfast.

Now just think of the immense possibilities for mischief. The remnants of a meal may stay in the stomach for as long as 24 hours. And there is the warmth in the stomach. It is no wonder that fermentation and putrefaction start. Fermentation starts with the remnants of the previous day's meal, but does not end with that. We know what happens when a little fermented milk gets mixed with fresh milk. The whole milk gets fermented. In the same manner the entire contents of the stomach will begin to ferment and to putrefy.

Fermentation, once it starts, sets up a vicious circle. Fermentation leads to gas formation; gas formation leads to distensions of the digestive organs; distensions lead to loss of tone; loss of tone leads to weakness; weakness leads to delay in digestion; and delay in digestion leads to more fermentation. And the vicious circle continues till we break it by giving the digestive organs the rest which they so badly need and thus allow them to recover their lost tone.

There is another point also which has to be borne in mind. Before entering the stomach the food is ground by the teeth and mixed with the saliva in the mouth. Saliva converts starch into sugar and thus makes it soluble. Ordinarily we do not keep the food long enough in the mouth so that this can be done. That is, when the food leaves the mouth and enters the stomach the saliva mixed with it is still active.

The stomach is, so to say, made up of 2 parts, the fundus and the pylorus. The fundus is thin walled and is somewhat passive during digestion. The pylorus on the other hand is muscular and is the most active part of the stomach. The fundus may be regarded as a sort of reservoir for the food. Little by little it is passed on to the pylorus to be digested and then pushed on to the small intestines.

Now, just as we have the saliva in the mouth, we get a secretion in the stomach called gastric juice. This can digest protein. While saliva is slightly alkaline, gastric juice is distinctly acidic. On account of this property, gastric juice can put an end to the activity of the saliva.

But Nature has made provisions for preventing all the saliva from going to waste. The bulk of the food remains undisturbed for nearly two hours in the fundus and doesn't come into contact with the acidic gastric

juice, which is mostly secreted in the pyloric end of the stomach. Hence digestion by saliva continues for a considerable time even in the stomach.

The movements of the stomach do not commence immediately after eating. They commence slowly about 20 or 30 minutes afterwards. Even then the movements take place only in the pylorus. It may take from 1 to 2 hours for gastric juice to get diffused into the food remaining in the fundus. This again seems to be a provision to facilitate the continuation of salivary digestion in the stomach.

This continuation of salivary digestion in the stomach is very important. If this is disturbed, the entire burden of digesting starch will fall on the intestines, and saliva will go to waste. A breakdown in digestion will become inevitable.

But this continuation of salivary digestion in the stomach can take place only if we commence eating after the stomach has got empty and has rested. If the previous meal is still being digested in the stomach at the time we commence our second meal we shall be defeating Nature's purpose in giving us a complicated stomach, made up of two parts viz. the fundus and the pylorus. The stomach has been working in full swing. Gastric juice has diffused into the contents of the entire stomach. So much so, the food we take will get mixed with gastric juice as soon as it enters the stomach and this puts a stop to salivary digestion.

This is therefore an inviolable rule of dietetics. Never eat anything when the remnants of the previous meal still remain in the stomach undigested. Wait till the stomach gets empty. Allow it to shrink and rest for 2 or 3 hours and then sit for your next meal.

The Natural Way to Health

R. S. Arora, 17/4 Shakti Nagar, Delhi-6

My readers will certainly be enlightened by carefully going through my own case history and see for themselves how much I gained within a very short period of my switching over to Life Natural. I don't consider myself now sick at all and feel confident that I am on the right line of treatment and before long I should achieve a radical cure of my long-standing ailment.

I am a young man of 31 years of age and serving in one of the Central Government departments in Delhi. My actual trouble started in 1954 with Diarrhoea. When this was suppressed by medical treatment, then the seeds of Dyspepsia were growing up and during the last five years this Dyspepsia had been troubling me very much. Symptoms used to manifest with complete loss of appetite, pain in the abdomen, flatulence, complete exhaustion and fatigue even after a little amount of labour, irregular stools, loss of sleep and the weight was constantly declining. Whenever these symptoms used to manifest I naturally had to resort to the treatment given by our Contributory Health Service Scheme. There was always temporary suppression of these symptoms and again I used to do my normal routine. These symptoms together with all its sufferings used to recur periodically after every six months. But during the last two years, I found that my trouble had increased four times and I used to suffer terribly when these acute symptoms would recur. Then I tried 'Unani' system of treatment and although I apparently got cured last year and began my duties as usual, say only after six months, the trouble recurred with more acute pain in my abdomen. I was naturally forced to take two months leave and went to my home at Dehradun. This was during May and June '59. I again

reverted to allopathic system of treatment and got symptomatic relief and thought that now I will recoup. All the best allopathic treatment was administered to me. Stool, urine, blood samples were taken for examination. Also X-ray of the chest was taken, besides "Gastric Analysis" was done. All these examinations showed negative results. Only thing I was told by these doctors was that it is Dyspepsia and chronic colitis. A number of liver and folic acid injections were given to me as my Liver also was involved. Then I had a good number of injections of B-complex. The doctors would usually give me carminative mixture and B-complex.

In July '59 I again joined my duties with a hope that now the trouble would not recur. I may add that all the time I was myself taking great general care of my health. But to my very great dismay only after a month of my rejoining my office, the trouble gradually restarted, the pain in the abdomen increasing day by day, besides acute fatigue and exhaustion, loss of appetite and sleep. I could hardly walk a short distance, not without complete exhaustion and severe pain in my abdomen. This time the trouble was at its peak and day by day I was reducing to a skeleton, my mind was completely upset due to this periodical bodily torture. I could not digest anything and there was always lot of flatulence. During all these five years I lost 30 pounds in my weight. I now again resorted to the "Unani" system of treatment but to my further disappointment, there was not the slightest relief this time. Then I changed to allopathic system once again and tried a few doctors of repute, but my trouble went on increasing and every day my condition was becoming hopeless. None of these doctors or Hakims correctly advised me as to how should I plan my diet and what items of food I should completely eschew. I was

taking the "best" of diet, including eggs, milk, fruits, vegetables and chapaties. No strict rules were advocated regarding diet except that I should avoid fried food and excess of condiments. Nobody told me that milk, eggs such other things I should eschew from my diet.

I kept on attending my office as usual, of course accompanied with severe pain in my abdomen and with complete loss of vitality. Now then it suddenly happened one evening during the first week of Sept. that the pain in my abdomen became acute. It was simply excruciating. I could simply not stand and while trying to walk, I at once collapsed and didn't know what happened afterwards. I was however told later that I had to be brought in a taxi to the Govt. dispensary where the doctor attended on me and gave me immediately some injection. Thus I was laid down in bed. The specialist at the Wellington Hospital saw me and gave out his own prescription. At this time, one morning there occurred a sudden septic high fever owing to a little itch in my foot; the symptom however was suppressed by the usual penicillin injections. I had simply become hopeless, completely enervated and wondered if I can ever recoup. Although I was taking a very good diet including milk, eggs and fruits, together with all the costly tonics etc., yet I found no improvement in my health and daily I was becoming weak, a nervous wreck and with no aptitude for work.

During this relapse of my disease, one of my most sincere friends was constantly advising me to give up all these allopathic and "Unani" systems of treatments and give a fair trial to "Nature Cure" treatment. He even gave me a copy of "Practical Nature Cure" to study and enliven my thoughts. I just casually went through the book but was unable to decide myself the right course of action. Then my mother, my

wife and innumerable friends were there. Everybody made his own preaching. I was myself wondering whether I would be able to undergo Nature Cure treatment and abide by the rigid laws of Natural Hygiene.

Seeing me in this predicament of undecidedness, my friend advised me to come to Pudukkottai, where the author of this celebrated book, "Practical Nature Cure" resides. My friend advised me to remain in the sanatorium at Pudukkottai of Sri K. Lakshmana Sarma, for at least one and a half months and undergo treatment according to the *Life Natural* under the expert guidance of Sarmaji.

Now better sense prevailed and I decided to leave for Pudukkottai. At this time I consulted one of the top ranking physicians of Delhi, just for a psychological satisfaction and paid him his fat consultation fee also. Besides prescribing a very costly prescription of drugs and injections, you know what diet he prescribed, of course being under the impression of my constant loss of weight. He advised me to take daily 1 seer of good curd, 6 bananas, 2 apples, 4 eggs and a liberal quantity of cooked vegetables other than leafy ones. Now what a colossal mistake these doctors commit in prescribing diet menu for their patients in such diseases I shall presently deal with.

As already I had firmly decided to give Nature Cure a fair trial, I started for Pudukkottai and reached the sanatorium of Sri Sarmaji on 17th October, '59. Since I had some background of the theoretical knowledge of this system of cure after reading the "Practical Nature Cure", I was not disappointed to find a sudden change of everything including the more important factor of diet. The following programme was outlined for me to which I very faithfully adhered up to the end of 1st week of December at the Sanatorium.

1st week : (i) I was put on tender coconut water daily as an approach to fasting. This coconut water was given three times during the day, besides herbal juice in coconut water was given first early in the morning and secondly at 3 p. m.

(ii) A non-violent enema taken regularly in the morning, usually after the natural motion.

(iii) Sun bath for one hour (being winter) between 8 and 9 a. m.

(iv) After the sun-bath, I used to take spinal-bath finished by Hip-bath with hot water foot bath. (Details of these baths should be looked for in 'Practical Nature Cure').

(v) After about another one hour I took a full cool bath.

Now after a week on this tender coconut water alone, my diet was gradually changed into one substantial meal a day and a very light repast of fruit salad in the afternoon.

Thus the programme was as follows :

7 A. M. Herbal juice in coconut water.

12 Noon Fruit salad with a little coconut scrapings and little other nuts.

3 P. M. Petha (ash gourd) juice in coconut water.

7 P. M. Conservatively cooked vegetable with some raw vegetable salad.

Of course throughout this period I regularly took all my baths and daily enema, as before.

During the first week and second week, I felt rather growing very weak and was unable to walk even

one hundred yards. But, lo! a sudden change and steady improvement started coming upon me.

Thanks to Sharmaji's teachings and his so keenly taking personal interest in all patients, I was becoming a changed man altogether.

Now by the time I am going back to Delhi, I have so immensely improved that it is hard for me to express in words. While formerly I could not walk even a short distance not without any exhaustion, I now daily go for a brisk morning and evening walk for six miles. I do not only walk, I rather feel like running while I am walking. I get now very sound sleep and my digestive power has improved enormously. I have a liking now for simple and wholesome, unstimulating food. I feel enough lightness in my body and an aptitude for work. The greatest gain which I have obtained is that I entirely have given up smoking, which I was casually doing for the past ten years.

Besides, there is a general improvement in my health, my mental outlook and my nerves now seem to be flowing with active electric currents.

Now what more could I have achieved during such a short period of treatment on Nature Cure. Although my radical cure is still at a distance, yet I hope to shorten the distance by rigidly following the basic principles of the Life Natural.

COMMENTS

For my readers, I feel like sharing a little bit of my personal experience and knowledge that I gained here under the benevolent guidance of Sharmaji. I may add here a word about this Sanatorium without any reservation. Each patient is very well treated here and his personal likes or dislikes respected. Mr. Sarma is well known and renowned for his valuable contributions

towards the cause of this system of cure. Besides a patient gets the advantage of his personal attention with all the virtues of his mature mind. Treatment although it looks simple, yet not so easy to undergo at the initial stages at one's own house. However after picking up the basic principles here accompanied with its practical side, one can certainly adhere to the treatment in order to stay cured.

Now concluding I would like to put in short my impressions about the Life Natural. First of all it must be borne in mind that there is no such thing as Disease. Health itself is Disease, but in its depleted or lower level. Disease is invariably Nature's vital effort to eliminate the foreign matter (the cause of all diseases) from our bodies. This vital effort of Nature should not be treated by the administration of Drugs, nor by resorting to any kind of treatment, except following the principles of Life Natural. Now what are these principles is the question. In short it is Vital Economy and Positive food; of course the principle of Non-Violence should be respected here. Vital Economy can mainly be achieved by economising our vital reserve or the vital power, the one which is responsible for all the subtle functions of our bodies, by fasting, avoiding hungerless eating. As Dr. Dewey, pioneer of this science has said that, "Food is a tax on Vitality," which is true, and hence food is not the source of vital energy; it is only the physiological necessity for work. The minimum of one's need will be more beneficial, than a little over it.

Dr. Lindlahr has said, "one third of what we eat nourishes us. The remaining two-thirds go to nourish the doctors." Then hungerless eating should never be done. A real hunger manifests itself with a lightness of body and mind, aptitude to do some work and a desire for simple unstimulating food. Lightness of the

body is itself felt when the Elimination is complete. Thus great care should be taken for bowel health. I may mention here a word about Enema. It is indispensable and should be taken regularly in the morning as long as the tone of the bowel has not changed. I say emphatically that this does NOT form the enema habit, as in my own case. I do have natural healthy motion. Then I would suggest an approach to fasting once a week in case of all people, that is, taking only thin (diluted) fruit juice or vegetable soup, three or four times during the day. A No-breakfast plan, always to be observed. One very important caution is that the substantial meal should only be taken after the day's work is over, so that there is no competition between digestion and work; in both of them vital power is required.

In case of sickness also Vital Economy should strictly be observed. Thus in case of acute disease, no food be given at all till the symptoms abate, while in chronic disease, only one substantial meal is necessary while in destructive cases there is no justification for even one substantial meal a day.

Now a word about Positive Food. By Positive Food we mean Herbs, Vegetables and Fruits. These again are of three distinct forms in Nature i.e., Sattvic, Rajasic & Tamasic. Rajasic foods are those which are sour, pungent, very hot or very cold. Tamasic foods are those which have gone stale and are in a state of putrefaction and are therefore foul-smelling, while the rest of the foods are called Sattvic.

Thus the Sattvic fruits will be sweet and good smelling, similarly the Sattvic vegetables & herbs will be mild in taste & free from bad smell. It is only the Positive Sattvic foods that are very rich in natural vitamins & minerals and are health-promoting. Thus

by raising our health level we decrease the chances of disease. After all no disease is caused by germs. Germs are the effect and not the cause of any disease. Germs actually are formed from inside our own bodies out of the "microzyma," which get changed and become harmful germs when feeding on an unhealthy soil i.e., the foreign matter inside our bodies.

Thus it would be observed that there is 'Unity of Disease' and hence 'Unity of treatment.' I have of course cited my own case history and enumerated the facts above, but my dear brothers please rest assured that whatever the name of your disease according to the medical label, they are all one and the same. You can combat any kind of disease if only you remember this basic factor or principle in mind that all diseases arise from within our own bodies by the encumbrance of foreign matter due to unhygienic living,

Secondary foods such as milk, eggs & seeds should as far as possible be avoided. Flesh foods in any case are most obnoxious and highly poisonous for our bodies. Such foods are Tamasic and therefore poison our bodies, and thus go to increase the toxic filth or the foreign matter inside our bodies.

So it would now have become clear to the readers that for a recovery of lost health, the two principal laws of Nature should be observed i.e., Vital Economy and Positive dieting. Baths and packs are secondary and do help in the process of cure. Finally importance of fresh Air and Sunlight should never be neglected.

For a detailed and most comprehensive account of this God given Science, I would fervently recommend to my readers to always keep a copy of "Practical Nature-Cure," by Sri K. Lakshmana Sarma, which should always serve as a reference book.

There is one unique excellence of this system over all others, that it liberates the followers from dependence on doctors as well as drugs—not only from doctors of the unnatural systems but also from those of Nature-Cure. Freedom from all doctors is a boon, not to be despised, for freedom is necessary for our happiness and our health, as remarked by the great sage and law giver Bhagwan Manu, who said, "Dependence on others is misery; dependence on oneself is happiness."

Here it must be noted that true self-dependence is dependence on God. Whosoever follows this system faithfully with reliance on God, reaps the fruits of happiness in enjoying a radiant health and longevity.

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LIFE NATURAL PICNIC

L. Ganesa Sharma, Hony. Secy., The Indian Institute of Natural Therapeutics A 434 Defence Colony New Delhi-3

Life Natural picnic is becoming more and more popular. This time the attendance was 19 families and 7 individuals, the latter grouping themselves into two families. This popularity is also due to the fact that this particular Basic Nature-Cure Study Group which was conducted at West Patelnagar, New Delhi-14, was very largely attended. The interest of the residents of the locality was so great that it may even compel the Institute to run yet another group there itself in the near future.

The place of the picnic was the playgrounds of the Multan D. A. V. Higher Secondary School. Special Shamianas were erected and carpets spread on the floor for the purpose. Perhaps the organisers did not have a clear idea of the space required for the number of families who had joined the picnic. But fortunately the garden around the compound wall provided a good shade and protection from the wind.

As the families started arriving, which was rather late in the morning of 25th October, 1959, they were given positions in such a manner that families preparing the same kind of preparations were together. This facilitated their comparing notes, as also me in instructing the mode of preparations.

It is true we do preach against eating too many meals in a day and too many items in a single meal. We are quite against a breakfast too. But the first meal taken—not in the morning, as it is still to break the fast during sleep at night—might still be called the breakfast. We had to violate all such rules, mainly for the reason that they had to be given so many recipes, all on one day.

If it was planned to be an ideal dietary regimen, then the items should have been very much less, but to cover all the recipes we would have to hold many such picnics in each locality. For want of sufficient workers who can guide the people it has to be a crowded one. We hope the situation eases before long.

As usual, each family brought their own vessels, stoves, fuel, raw articles of food, eating utensils, etc. Each family had a list of preparations as also another list giving the approximate quantities of every article needed. They had scrupulously followed them. As all the sweet preparations were suggested to be made out of palm jaggery, there was almost a blitzkrieg on the Khadi Grama Udyog Bhavan, who did not have enough to supply all the 21 families, besides their regular customers. On the one hand the office of the Palm Gur Adviser is propagating the consumption of palm jaggery and on the other there is the Indian Institute Of Natural Therapeutics which does the same thing—but the latter not on mercenary basis. If any statistics be taken it will be found that 95% of the consumers of palm jaggery are followers of the Institute. The Institute addressed the authorities of the Khadi Bhavan a year back regarding ensuring regular supply of palm jaggery to their followers, but the letter is yet to be even acknowledged officially, though it was unofficially known that they think of replying as soon as they make sure of the procurement. This scarcity of palm jaggery compelled 25% of the people to use ordinary cane jaggery. Cane jaggery is less sweet and it requires a 50% extra addition by weight. People who saw palm jaggery for the first time realised that it is also more tasty than the cane jaggery.

North Indians, more so the Punjabis, take plenty of milk and milk products. They are very much affected by the non-availability of pure stuffs. Already

the Government has taken steps for monopolising the milk trade. They will supply to the population of the Capital with pauperised (Pasteurised) milk, which will be 72 hours fresh. It is going to be impossible soon to get really fresh milk in the Capital and this is no protection of the individual's freedom to live a life of his choice, let alone a healthy life. Pasteurised milk may be good in the view of the "scientists" who are behind the trade. But the minority consumer, who knows that stale food is bad for health, is helpless.

Handground whole wheat flour was of course available to all, but not wholesome rice. The same Khadi Gram Udyog Bhavan does sell hand pounded rice. But it is not wholesome rice, because the bran is partly separated and the germ or the embryo is also removed and both are lost in cleaning. This fact was long back brought to the notice of Sri Vaikunth Lal Mehta, Chairman, Khadi & Gram Udyog Commission. The headquarters of the Institute has sent wooden chakkies and it can be seen at the premises of the Institute in New Delhi. If people desire to get more made locally, they can show them to their carpenter and get them prepared. It is easy to operate.

The preparations were divided into three groups and they are:

GROUP I

1. Milk shake with tomatoes
2. Apple tea
3. Potato Payasam
4. Germinated green gram Payasam
5. Aval Payasam
6. Sattu Payasam

GROUP II (a)

7. Mixed salad—different vegetables with germinated green gram
8. Mixed salad—different vegetables with germinated malka
9. Stuffed salad
- 10.

- GROUP II (b) 11. Chlorophyl roti
 12. Alkalizer roti
 13. Glucose roti
 14. Cellulose roti
 15. Carotene roti
 16. Potato roti
- GROUP II (c) 17. Vegetables—steamed, saltless
 18. "—steamed with salt alone
 19. "—steamed with salt and jeera powder
 20. "—steamed with green chillies and salt
 21. "—boiled with pepper, jeera and salt
- GROUP II (d) 22. Aval Pongal—sweet
 23. "—saltish with green chillies
 24. "—saltish with pepper and jeera
 25. Rice Pongal—sweet
 26. "—saltish with pepper and jeera
- GROUP III 27. Sattu Laddu
 28. Dhania Tea
 29. Orange peel Tea
 30. Dates tea

The quantities for each preparation was suggested with an idea that the total preparation of each will suffice serving all the participants. In my report last time I did not mention the recipe of the various preparations. But there were numerous letters asking for fuller treatment of such things. I have already written at length in The Life Natural about most of the preparations. All important ones are given in the text book, Practical Nature-Cure. However, as there is persistent demand, I shall give them again under a separate heading. They might be published each a month, or a few in a month, as the availability of space permits.

S. No.	Names of Participants	Group I	Preparations				Group III
			Group II				
			(a)	(b)	(c)	(d)	
	Sarvasri						
1	R. L. Kumar	1	8	11	17	22	27
2	K. C. Virmani	2	9	12	18	23	28
3	S. aini	3	10	13	19	24	30
4	Dadlani	4	8	14	20	25	27
5	Narottam Lal	5	9	15	21	26	29
6	Sant Ram Ghai	6	10	16	20	22	30
7	Mehta Sitaram	7	10	16	21	25	27
8	Baldev Chand Mehta	1	8	11	17	22	27
9	T. R. Chaddha	2	9	12	18	23	28
10	Karam Chand	3	10	13	19	24	30
11	Kailash Nath Suri	4	8	14	20	25	27
12	G. D. Maatta	5	9	15	21	26	29
13	Asan Dass	6	10	16	20	22	30
14	Jetani	7	10	16	21	25	27
15	R. K. Sethi	1	8	11	17	22	27
16	J. N. Malik	2	9	12	18	23	28
17		3	10	13	19	24	30
18	Lekh Raj	4	8	14	20	25	27
19	Balram Sachdevani	5	9	15	21	26	29
20	A. D. Jain						
	N. H. Mirchandani						
	B. D. Sharma						
	Surjeet Lal	6	10	16	20	22	30
21	Uttam Chand Malhotra						
	Bodhraj						
	Gian Chandani	7	10	16	21	25	27

The names of the participants given below are of only those that attended the picnic. Something like 6 families, though they had expressed a keen desire to attend the picnic, absented themselves. Such a practice somewhat upsets the plans, as it happens that certain

of the preparations are missed, or are prepared by less number of participants and the quantity becomes too little for distribution to all. Such a predicament did occur in the case of the most delicious of the preparations, the Panchamritam.

Breakfast, lunch or tea, all the different preparations were collected in the centre and the members sat around with their families. Each one tasted every one of the preparations. A special order was adopted in serving also. Liquids were served first, then followed the raw ones and later the cooked ones. This was to satisfy the rule that most easily digestible food must be taken first and then the ones that are hard to digest.

Though there was not a single South Indian in the picnic, excepting me they had somehow managed to borrow a few cocoanut graters. Different types were there, but as almost all had to use cocoanut in their preparations, the few instruments went round a number of hands and all enjoyed learning a new trade.

This addition of cocoanut, people observed, was something which had a magical effect in improving the taste of sweet, saltish and even plain saltless salads.

One gentleman remarked that the others may hoard sugar and it might become dearer, but we now know that better sweets can be prepared with palm jaggery.

Another gentleman pointed out that the rules regarding drinking, or avoiding water during eating and after food up to at least 2 hours is a thing which safely be forgotten provided one adheres to eating preparations of the kind they had there, because they never induced an unnatural thirst.

One more effect that almost all the participants reported, even including those who were chronically constipated, that they had free and satisfying motions that morning and they all thanked Sri Sarma for having given them such a fund of valuable knowledge.

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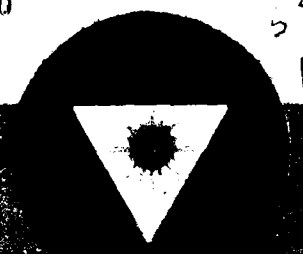
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THE LIFE NATURAL



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L. Ramachandra Sharma

Food for Health

C. Bhanumurti

Cure of Abscesses

S. L. Teiwani

Eat your Way to Health

L. Ganesa Sarma

Editor: K. LAKSHMANA SARMA

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The Life Natural

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NO. 6

DIVERSITY

Louis Kuhne of Leipzig was perhaps the first to visualise the basic Truth, the Unity of Disease. A further extension of the theory made us aware of the Unity of Health and Disease. The unity of disease showed the illusory nature of diagnosis, and simplified the problem of 'Cure' by showing that radical cure consists only in the recovery of lost health, without fighting the disease. The Unity of Health and Disease led us to the principle that what is good for the healthy is alone good for the sick.

But the Unity is not perfect. As the decades pass the constitution and health-level of the patient undergo changes for the worse. A process of diversion sets in and persists under the influence of the false science of medicine, and thus is started a disease-progression with a continuous loss of health and derangement of the constitution. So long as the patient has faith in the doctors, he remains oblivious of the need of self-reform and self-discipline. And readers know that there are three main stages in this progressive loss of Health, the acute, the chronic and the fatal. These three have very little in common. What is common is only life. But it

becomes steadily weaker and less and less able to maintain itself and the bodily constitution. The vital functions become less efficient and constitutional defects become established. Finally in the third stage, there is apparently a change of policy. Nature no longer seeks to preserve the body, but seeks ways and means of ending what can no more be mended. The bodily tissues have become degenerate, and, hence unresponsive to Nature's efforts to repair the bodily structure and prolong life.

The conditions in these three stages are distinct from one another, and these distinctions must be recognised. Retrogression is not possible unless the differences are clearly understood, and given effect to. Chronic diseases must not be cared for on the same lines as the acute ones of the first stage. And when the third stage is reached, the differences are still greater. In this stage the chief characteristic is the degeneracy of the tissues. It is this degeneracy that makes death certain, unless this very condition is recognised and dealt with on rational lines.

In this state the vital power is almost absent, being at its lowest ebb. And, due to the persistent eating of negative food,—and that too without regard to Vital Economy,—there are grave defects of the constitution, which makes it almost impossible to prevent the further progress to a fatal result. One prominent defect is the grave poverty of the blood, its increasing acidity.

It has been recognised by a very large number of practitioners that in the 2nd and 3rd stages of ill-health, fasting is far from being an appropriate measure of improving health. Very few are the firm believers in the universal efficacy of fasting. Without reasoning objectively about it, responsible minds feel that drastic methods have no place in the care of patients having cancer or consumption. It is only a question of time for the few defenders of indiscriminate and practically unlimited fasting to change their views.

As explained previously, what is most urgently needed is a still greater regard for Vital Economy, in the use of highly positive, primary foods, to change the blood acidity into alkalinity. Routine procedures are likely to be inappropriate and may hasten the patient's death. And we cannot afford to let a patient die on our hands.

In our practice we have been able to reverse the direction of progress, away from death, and towards a new lease of life and health. A perusal of the narratives of cases in the chapter on Destructive Diseases will show that this policy is safe to follow. Ultimately all practitioners will have to recognise the truth of these facts. Blind enforcement of drastic measures will be a grave crime against Life and Health.

This fact of Diversity must be recognised, and our approach must be adapted to this diversity. Then we would be free from blame.

Sri J. C. Kumarappa

Sri J. C. Kumarappa, an earnest and arduous worker for the people's real Welfare on Gandhian lines, has been for a long time a chronic sufferer from various defects of health for which he could not take hygienic remedial measures, due to want of time. He remained in an allopathic hospital where he passed away due to heart-failure his 69th birth day was recently celebrated.

We of the Life Natural movement owe him a great debt of gratitude for many important services which are cogate to our own work, namely the exposure of the chemical fertiliser racket and the Vanaspathi swindle. Both of these are against health, both public and private. In the *Great Udyog Patrika*, which he edited, he published articles condemning these 'fertilisers' and the other fraud on commerce, Vanaspathi ghee which we reproduced in our Life Natural. All these articles were reproduced in book-form with the title 'Science and Progress'. Workers for the people's real welfare will do well to obtain and keep a copy in their private libraries. When the Anti-Vanaspathi Bill was before the Parliament (Lok Sabha) he took an active part in conferences for educating the people, demanding the complete ban of this imitation ghee. He presided over one such conference in a place near Pudukkottai organised by our Institute in 1950. In his speech therein he did not mince matters. That the Central Government, in spite of the evidence, decided in favour of the vested interest, only shows that in modern democracies, Vested Interests are practically above the law and Governments are powerless to do their duty by the people.

May his soul rest in Peace.

Wise Words of a Doctor

Occasionally wise words issue from an allopathically trained and 'qualified' doctor, showing that the truths of the Hygienic Way may dawn anywhere. There is a paragraph of wise observations by a medical contributor to the *British Medical Journal*, August 29, 1959:

"Sometime ago, working from first principles, I first formed the theory that *any treatment that suppressed the fever of virus infection would seriously impede the body's ability to overcome the disease*. I noticed that during epidemics of influenza and the common cold, patients often come, complaining of persistent symptoms, and that these people had almost invariably been taking analgesics (pain-killers) continuously since the onset of the illness. Since that time I have persuaded patients with these conditions to do without the immediate benefits that aspirin and similar drugs can bring, in return for an assurance that their cure would be rapid and complete. I explain that *it is not necessary, nor desirable, to reduce the temperature*, and that on the contrary, they should get it up as high as possible with the aid of hot drinks, hot water bottles and blankets."

This was quoted by N. C. P. in the *Health For All* for November, 1959.

This is as near as it is possible for an allopath to approach the fundamental truth that the right policy in disease is to leave it to Nature and that drugs only hinder Her beneficence.

But pronouncements like these have not the least effect on the profession as a whole. Such contributors are as a rule discouraged by the medical journals. That would be considered as treason on the part of the doctors to their overlords, the manufacturers of drugs, vaccines and serums. Their prosperity is the main concern of the allopathic profession!

Sweets In The Streets

A lone voice is raised in the *Indian Express* of January the 12th, protesting against permitting the sale of "ice-fruit" in the streets. The writer points out truthfully that these are injurious to the health of growing children. In particular it affects for the worse their teeth-formation and predisposes them to numerous deficiency diseases, due to the refined white sugar with which they are made. Among these is the dreaded 'polio,' which can be surely prevented by disallowing *all* unhygienic sweets, especially the biscuits, chocolates and other sweet edibles, in some of which denatured, refined, bleached wheat-flour is also incorporated. Dr. Sandler of the U. S. was able to put an end to epidemics of polio in his region by teaching the parents to give the children wholesome food, from which white sugar and refined flours were excluded. If steps be taken to prohibit the ice-fruit—in which the term 'fruit' is a fraud—then it will logically follow that the very profitable manufacture of sweets by *big* business firms must also be prohibited.

If the health of children be safeguarded, then a great many doctors will suffer loss of business.

Is any modern government, especially in so-called 'democracies,' capable of applying their minds to the rightful solution of this problem? The men, whose business interests will suffer by tackling this menace to the health of children, are far too powerful to be dealt with as equity demands. There is no hope that there will be any such move as demanded in this respect. Now that population-control is being actively attempted, it may be said in extenuation of the policy followed now, that these business-men are doing something towards lessening the increase of the population.

See Page 233

Killed by Pasteurian Injections

The following news item was given in the Ceylon Daily Times of January 9th, 1960:

"A dog-catcher, C. D. Wilson Perera (35) of Passage Wanthamuller, Borella died of hydrophobia, even though he had been taking anti rabies vaccine injections.

"This was stated at the inquest held by the city Coroner, Mr J. N. C. Tiruchelvam, into the death of Wilson Perera who was attacked to the Kotte U. C. as a dog-seizer.

"While attempting to noose a dog it had turned round and bit Wilson Perera. The following day he went for treatment to the O. P. D. of the General Hospital, Colombo, for treatment. There he was given a course of injections. On January 2 he was admitted to the General Hospital, where he died later."

"The Coroner returned a verdict of death by natural causes and remarked that even prompt treatment did not seem to be an effective preventive against rabies."

It is far more likely that the injected Pasteurian filth killed the man, and not the dog's bite. It is *not* stated that the dog was mad.

Continued from Page 232

Those that somehow come to know the truth of the health hazards, to which children are specially exposed, must do their best to protect their own children from having their health undermined by the *poison foods*. What we can do is to spread this right knowledge as widely as possible. Readers can do something in this line.

"Leave It To Nature"

In the Indian Express of January the 12th the following letter appeared.

Dr. B. S. Yodh of Bombay is reported to have said at a seminar of the Bombay Medical Congress that it is difficult to watch the progress of jaundice because of its many varieties which have different effects on the liver, so that in his opinion it is better that the disease is allowed to disappear gradually by natural treatment.

A friend of mine who is a vaccinator in the Public Health Department, during his visits to aboriginal areas, has come by a herb which is very useful for the total elimination and cure of the disease. He has been able to cure many cases during the last ten years. Even Government servants of repute and many social workers have derived benefit from this vaccinator, who treats patients without any remuneration. Dr Yoda may get this herb tested and examined medically.

According to the philosophy of the disease in the stomach, it is not out of place for even the Government which spends lakhs of rupees in penicillin and other antibiotics, to handle this herb and prepare a specific for sale to the public at a minimum price."

And then the name and address of the vaccinator are given.

We can believe that the herb does something to the constitution of the patient, which enables it to recover health, so that the 'disease' subsides of itself. To treat it as a 'specific' or to manufacture a 'specific' from it, as quinine is manufactured from cinchona, is unnatural and would result only in profits to the manufacturer, not in health to the sick.

See Page 235

Medical Theories Disproved

Dr. Barbara Moore, who has been living on juices of fruits or vegetables sparingly, relying more on Air, perhaps by pranayama, has been in the news before. This time, at the age of 56, she demonstrated her superior health and endurance by a walk of 373 miles from Edinburgh to London in seven days. The news of it appeared in the Ceylon Observer, 28th December, 1959. The long walk was completed on the previous day.

Apart from her extreme abstemiousness, she also attaches very great importance to the mastery of the 'sexual urges'. By her observance of these principles she retains her youth even at the age of 56, and she hopes to live 200 years.

Surely the caloric theory and other theories of medical 'Nescience' ought to be considered as absurd in the light of this demonstration. But we do not expect the medical quacks to be scientific minded enough to abandon these superstitions.

It must be stated here that the completion of this walk took place in the presence of an immense crowd, with the police safeguarding Dr. Moore.

Continued from Page 234

Leaving the patient to Nature is certainly the most sensible thing to do, not only in jaundice, but in all cases. But actively furnishing to the Prana the needful repair material in the form of juices of sattvic herbs and otherwise treating the patient hygienically is more sensible still.

exceedingly important. If this does not take place, the digestion in the rest of the canal is incomplete. You take a lump of candy (Misri). Place it in a glass of water. See how long it takes to dissolve in the water. Now you grind the misri. See how quickly it dissolves in the water. When the food is not chewed properly and is gulped down, generally what happens is that we do not derive even 50 per cent benefit from the food. **THE WORK OF DIGESTION IS PRACTICALLY DOUBLED, WHILE THE BENEFIT DERIVED IS REDUCED TO NEARLY HALF.**

Now if you overwork the stomach, the stomach will not immediately complain to you. But very soon you will come to know that you have been committing a serious crime against yourself. The question of overworking the teeth *never* arises, except of course in the case of some acrobats who hang themselves by holding a rope in their teeth. **THE MORE YOU GIVE WORK TO YOUR JAWS, THE LESS BECOMES THE STRAIN ON THE STOMACH.** Even the quantity of food that you take is reduced to practically half. But the benefit in such a case will definitely be hundred per cent. *A properly chewed food will literally shoot through the digestive canal.* Because we have got acids, the food is pulverised, and the enzymes are there, the process of digestion is rendered so quick. So one important rule to remember is **GIVE AS MUCH WORK AS POSSIBLE TO YOUR JAW.** Don't spare the jaw. Fletcher was a very weak man. Somehow the idea came to him that he should use his jaw more. He started chewing the food more thoroughly. He became so healthy that he broke the world's records. To 'Fletcherise' means to chew the food thoroughly. He of course went to the extreme of suggesting that the quality of food was no criterion. He only ate refined starches and suffered from severe

constipation. Because mere starch will stick like gum in the intestines. **CHEW YOUR FOOD THOROUGHLY but CHOOSE ALSO CAREFULLY.** *Drink your solids and eat your liquids.* Your food, which you take, should be such as should COMPEL you to chew. The South-Indian diet of rice is improper that way. It is over-soft. Wheat diet is definitely superior to rice diet. The rice diet does not need chewing. Even in the case of wheat you can have roti like leather. But if you make *parautha* after frying the roti, it again passes down the throat quickly. In the case of *parautha*, the saliva cannot reach the starch particles, which are covered by fat. That is the disadvantage, really a big one. It is thus that the digestion of the starch is not perfected. Because, unless the saliva mixes with the starch in the mouth itself during the process of chewing, the digestion is bound to be imperfect and defective. Also the *ata* should not be very fine. It must be fairly coarse. I might not be considered to be a wise man if I suggest that you should have a chakki at home. We are spoilt so much in the path of civilization. Generally we are waiting for excuses. We find one excuse or other for the use of the sieve. Better clean the grain first rather than resort to the use of sieve afterwards. The roti should be dry so that you have no excuse for gulping it down unmasticated. The Punjabi way of taking vegetables with the roti—vegetables which are not mixed with an extra quantity of water and thus made into curry—is rather good. Even over-eating can be fought against by the process of overchewing because, after all, nobody would like to spend hours over one's food.

Next I have to tell you something about the tone of the stomach. It is an elastic bag. Once distended, it should have the tone or elasticity to revert back to its original size and shape. It is the tone of the

stomach which helps the food to be churned as it were and ultimately to be digested. Suppose you fill the mouth with water and then attempt to move the water in the cheeks. You won't be able to perform this unless you throw out a part of the water from the mouth. **SO IS IT WITH THE STOMACH.** *The stomach cannot work when it is full.* In order to be able to work, it must be filled partly only. Let us not put more than half a seer or at the most three-quarters of a seer food in the stomach at one meal time. **THE LESS the QUANTITY, the BETTER the DIGESTION.** Also such a food as will stay in the stomach for a longer time should not be eaten. **FATS** will come in this category; proteins also, and starches too.

The drinking of water with the *roti* definitely spoils the digestion. The digestion of starch is retarded when it is mixed with water. Naturopaths generally tell you that water should not be taken for two hours after the meals. But my experience is that this period of two hours is rather too short. It would be better to allow four hours. My personal experience and those of my patients lend support to this view.

Fat is not a proper cooking medium. It is a food in itself.

Partial fasting we should do everyday. And complete fasting we should do, say, once a week.

Suppose our digestion is capable of dealing with five *rotis* in 5 hours time. Now somebody chooses to take one *roti* every hour. Surely, this process is going to create complications for him. For every hour and every time the undigested food mixes with the fresh food. Very soon will such an eater suffer from chronic constipation which would be indicative of his wrong way of dealing with the food.

We must develop the will power to fight our weaknesses in the matter of food. If at all you have to choose the evil, always choose the lesser evil so that the harm done to you is also proportionately less.

If you cannot resist the temptations of the present day civilization, you better run away from such a civilization. Avoid the company of those who harm you that way.

I will shortly try to complete my articles on the subject of digestion. I wrote three of them some 8 years ago.

Let us hope to meet sometime again when surely I will try to serve you better with my knowledge on the subject.

I myself am a student, I feel.

So, thanks.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

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

Printed on fine art paper in clear types
and tastefully got up. Rs. 2.

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

Food for Health for Humans

C. Bhanumurti, B. A., L. T., Naturopath, Gandhinagar,
Kakinada (Andhra)

That the structure of teeth and that of the alimentary canal, resembles the structure of teeth and that of the alimentary canal of herbivorous animals, proves beyond the shadow of doubt, that human beings are herbivorous and frugivorous. The only argument advanced by meat-eating persons, in favour of meat-eating is the presence of four canine teeth, two in the upper, and two in the lower jaw, of human beings, which is only argument for argument's sake.

The absence of molars in carnivorous animals and the presence of a good number of molars in human beings points to the necessity of cereals and vegetable foods being thoroughly masticated by our grinding teeth.

In their journey thro' the long alimentary canal in human beings and herbivorous animals flesh foods stagnating for more than two hours putrefy and create disease-producing toxins, leading to such diseases as cancer, cholera and the like. Clinical Tests establish that the incidence of cancer is greatest among flesh eating humans.

The powers of endurance and longevity and continuous good health are the special privileges of vegetarians as opposed to non-vegetarians. Long distance cycle tests and long distance running and walking tests, proved that vegetarians stood the tests better than non-vegetarians and always beat them hollow. Fruits and vegetables play an important part in eliminating the toxic matter from the body, thus leading to quick relief from disease, while flesh foods only add to the toxins already existing in the system and aggravate the diseased state.

Proper food for Health for human beings, therefore consists of cereals like wheat, rice, millet, and a comparatively small quantity of pulses, green vegetables and 'alkaline' roots like carrots, all conservatively cooked in steam cookers. Bran should not be removed from the peri-carp of cereals, nor the skins from green vegetables, nor the jackets from potatoes, as mineral matter lies mostly just below the bran in cereals and just below the skin in vegetables. The vitamins contained in such a diet can never be substituted by the synthetic vitamins in drug stores, which, without doing any good to the system, leave the system as they enter it, only taxing the system, in their long journey through the alimentary canal.

Lacto-vegetarian diet may be said to be the ideal food both for health and strength of the busy man and the busy woman, plodding along in this hum-drum of life. Milk is better taken as butter-milk, as the latter has an alkaline effect on the blood. This butter-milk called yoghurt by westerners serves as an antiseptic in the alimentary canal, and neutralizes many of the toxins therein.

Cocoanut, the King of nuts,—the nut growing nearest to the sun—is a complete food and some Europeans and Indians lived a strong and healthy life for years, subsisting only on cocoanut as a mono-diet and nothing else. Fruits like guava, and apples, oranges etc. contain mineral matter and vitamins, in liberal proportions, and serve both as food and as medicine. Dates also are a good, alkaline food.

White Sugar and Salt are not at all required for us, to lead a healthy life. The former is rightly called by our talented Editor of 'Life Natural', as 'Sweet Poison', while the latter leaves the body, just as it

enters only taxing the digestive system, in its tedious and long journey from the mouth to the anus. Some salt particles lodge themselves in the walls of blood vessels and are cause of hypertension of the same. Salt deposits in the system are the cause of dropsy and Bright's disease & in treating both these diseases salt is completely taboo, to effect a speedy and sure cure. 'Dropsy' is nothing more than accumulation of water in our limbs, to dissolve salt and eliminate it therefrom, thro' sweat and urine.

Food for Health may be briefly prescribed as follows:—

The day is well begun with a glass of sweet or subacid orange juice (not sweetened by sugar or even honey). Lunch should consist of conservatively cooked whole meal wheat and rice (or potatoes, sweet or ordinary, in jackets), greens, and plenty of sweet butter-milk.

A glass of orange juice, or tender cocoanut water, may be taken as a healthy drink in the afternoon.

The evening meal, to be finished before 7 p m. should consist of Graham Bread; (or baked potatoes), and conservatively cooked green vegetables and sweet butter-milk.

Honey should replace sugar which should be avoided with a vengeance, as statistics prove that in U. S. A., where per capita sugar consumption is the largest in the world, viz 103 lbs. per head, dental diseases are the worst, and the number of people with artificial teeth are the largest in the world.

Granting that we follow this ideal diet, we have no reason to fear any disease whatever, provided, we observe the golden rule of moderation in eating, remembering that the Italian centenarian Louis Cornaro—a diseased person till he reached 40—lived up to 102 years, having been satisfied with just 12 ounces of food daily.

The Havoc of Civilisation

Our rulers have embarked on a policy of westernisation of our people. It is therefore pertinent to inquire what is the state of human health and character in those western countries whose civilisation is being imposed on us by men who are aliens to our culture and way of life. This is neatly portrayed in a few paragraphs reproduced from the excellent Vegetarian and Humanitarian WORLD FORUM, published from London. If our politicians get a free hand in carrying out their policies, this will be what our posterity will become. Let this picture serve as a warning to all who are interested in the REAL welfare of our people now and in the future. The article quoted from is the Editorial of that journal, and the title of it is 'Dietetic Degeneration,' which is the most important part of the problem facing us.

"Just as the health of a plant begins in the soil, so that of a child begins in the parents—a responsibility which should be recognised in good time by those proposing to bring children into the world.

"With recent improvements in social hygiene and some aspects of medical treatment we do not now see so many grossly deformed and malfunctioning people as we did say 30 years ago, but there is an alarming new wave of spastics, and morons with crew cuts, jeans and rubber creepers, breaking over the land. Teenage crime is increasing rapidly in a land of relative plenty and full employment. Modern educational establishments are turning out a bigger proportion of illiterates and children incapable of being educated. At nearby schools, as we write, there are eight sixth form girls, one girl of 13 and two of 14 years of age, who are pregnant, a not uncommon state of affairs all over the country. Art and music, which reflect the tone of an age with unerring accuracy, show the almost complete deterioration of craftsmanship and have reverted to the intellectual resources

of the jungle, splashes of colour and inchoate noise; on the scientific side developments are largely immoral and in the hands of people without responsibility to the present or future.

‘These circumstances do not arise without cause. Equally, they will not be corrected without wisdom.

“While some forms of disability and killer diseases have been eliminated (and others increased by irresponsible drug and vaccine treatments), mental and moral equipment appear to have suffered a relapse. And while a few (a handful) are breaking athletic records, the majority of people sit like cretins glued to a television set, listening to and seeing the most appalling moronic entertainments ever devised (among a few educational items of a non-controversial nature, of course).

“The savagery of two wars no doubt helped the moral landslide but the parents of the young people of today have been living on white bread containing nerve and brain poisons. Practically all foodstuffs have been denatured and chemicalized in production [processing and packaging to an unbelievable extent] with substances instantaneously lethal in large doses. Toxic fleshfoods have been impregnated with probably carcinogenic hormones and ghastly vaccines. The parents have saturated themselves with medicines and harmful drugs, and inoculations to which they also subject their children. Many have their children X-rayed in the womb.

“The cumulative effect of all these things must appear in some way, and we have no hesitation in suggesting that the impaired mental capacity of modern youth may, in some measure, be due to the ill-treatment parents have meted out to themselves.

“If brain cells are flooded with even mild poisons, let alone the torrent of filth they now receive, the power to make moral choices is severely impaired—in the same way as an excess of alcohol (a food constituent) prevents a motorist from judging speeds and distances as well as

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A Soviet Surgeon On Cancer

According to Prof. Uglov, Soviet surgeon, in ninety per cent. of the cases cancer of the lung is caused by smoking.

The Soviet professor of surgery who was in this country last week to attend a medical conference, said cancer of the lung was also caused by impurities in the air in industrial areas. The air near factories is polluted with particles of ash, tar and an uncommon combustion product known as 3.4 Benspizam. However, if one breathed such impure air for the whole day, the effect would not be as bad as that of smoking a single cigarette!

In India, fortunately, cancer of the lung—which incidentally is more difficult to cure than other forms of cancer—is not as prevalent as in the countries where smoking is more common. In India people suffer from cancer of the tongue or of the stomach. The professor attributed the first to tobacco chewing and second to overspiced food which weakens the protective membranes of the stomach.

—Pollux in “The Times of India”,
Delhi, dated 17—1—1960.

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preventing him from caring whether he injures anyone or not. The effect of other substances and liquids is precisely the same though perhaps not so violently apparent. The exercise of moral choices is through the brain. Food does, therefore, affect morals. Someone who might like to make better choices cannot with a defective mechanism.”

Nature Cure—A Blessing

V. K. Soni, Moti Bagh, New Delhi.

I was suffering from chronic constipation from my very childhood. I did not however, prefer drugs to overcome this condition. Milk was used in abundance off and on to get relief but to no satisfaction. In times of need, fasts were also kept.

Constipation gave rise to further stomach troubles like flatulence and other symptoms. I also developed involuntary night emissions frequently. As time passed, the trouble increased. In June, 1957, it looked as if the system had practically broken down. The symptoms then were an ever-present intolerable burning sensation in stomach, heaviness in the body and a general nervous debility. Allopathic treatment did much harm to the system. I tried homoepathic, unani and ayurvedic treatments also—the last one for a pretty long period, which resulted in further collapse of the nervous system, leaving me in a helpless and tragic condition. Those moments of despondency will never be forgotten during my life-time.

Luckily, a closely associated friend of mine suggested in April, 1958, Nature-Cure treatment under advice from Shri S. Swaminathan who guided me to the right direction to overcome the trouble.

I was dwelling in Sabzimandi in those days. Sri Swaminathan was conducting lectures on Nature-Cure in an area quite near to my residence, which was also a passage of my morning walk. I took advantage of some of those lectures and finally desired to adopt Nature-Cure treatment. Earlier, when I had met Sri Swaminathan, he had chalked out the following programme for me:—

1. Use of non-violent enema after answering usual call of nature in the morning.
2. Morning walk.
3. *Petha* (ash-gourd) or herbal juice on return from morning walk.
4. 9 A. M. Two *chapaties* with conservatively-cooked vegetables.
5. 2 P. M. —Fruits.
6. 8 P. M.—Two or three *chapaties* with conservatively-cooked vegetables.
7. Spinal bath-twice a day.

I adhered to the programme with changes here and there under instructions from him according to the working of the system. I also read the invaluable book "P. N. C." written by Sri Sarmaji to possess full knowledge of the usefulness of the methods described therein. In the initial stages, there was some loss of weight and some difficulties were felt. But all that has been overcome and general health has improved considerably. The main trouble has also minimised to the maximum and will surely, I believe, disappear in the normal course.

In the end, I must confess that, as is natural with a human being, there have been omissions and commissions on my part in following the programme mentioned above. However, I am now a confirmed believer in Nature-Cure and I hope to follow it during the rest of my life time, by the grace of God.

Wealth, Youth and Health

"Three things cannot be got with three things, *wealth* with wishing for it, *youth* with cosmetics and *health* with medicine."—An ancient proverb.

Healing Crisis in the Shape of Abscesses

(S. L. Tejwani, New Delhi)

It was in December 1958 that one day my wife, aged 29, complained of some kind of pain in the whole body. Within a day or two thereafter the pain became localised in the region of the chest. I was then unable to understand what the pain could be due to. Her eating habits were already moderate. Because of the pain, she reduced her food and increased the intake of fruits and vegetables. Within the next two or three days, the breast on the right side appeared as hard as stone. A child of ours, aged 11, had a similar trouble earlier. It lasted for a week and vanished through a small abscess. But in her case, upto the week there did not seem even a remote sign of the abscess. The pain went on increasing day by day. Every friend and sympathiser advised the use of pain killer like Aspro and Saridon. I kept my wife comforted saying that portion will soon rise and burst in the form of abscess whereafter she would be all right. A mixture of linseeds, *atta*, milk and ghee duly boiled was prepared for fomentation twice a day each time for about 20 minutes to promote ripening. She lingered on with pain like this for 15 days. This angered many friends of mine when they saw me doing nothing but sitting like a silent spectator. But what could I do? I recollected Mahatma Gandhi's prayer and recited: "My honour is in Thy keeping, O Lord! It is my faith in Thee that sustains me in this hour of trial." The prayer was heard. On the next day, we found that a dotted line was formed around the hard portion. On the 14th day, contrary to our expectation, the abscess burst open. A lot of blood and pus was drained off. The wound was frightening. It was at least

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1" deep and 1½ sq. inch in area. All these 14 days my wife felt very little hunger. She fasted in between for days together when she was having fever. Occasionally cow's milk and dry fruits and nuts were given once. The coconut oil bandage (a piece of cotton cloth folded 4 times and dipped in coconut oil with a similar bandage of water above it) was applied every six hours, though it should have been every 4 hours. I advised my wife to take 2 to 3 seers of raw and boiled vegetables to enable mucus to be dissolved. Of course, she could not take so much but she took about 1 seer of vegetables with 2 or 3 *chapatis*. My neighbours and friends who had advised us to go in for operation or allopathic treatment, now began to admire my courage and patience. Everybody began to wonder at our miracle. But everybody agreed on my explanation about the disease and the tendency of the system to cleanse itself and return to health. But, I little knew that the trial was yet to begin.

Within a couple of days, a little bit of pain appeared in her right foot. Slowly it extended upto the waist. Again, the other foot also got jammed. The speed of oozing of pus and blood from the abscess was slowed down. Soon both the feet got jammed. She could hardly cross 20 to 30 yards and that too weeping and wailing. With my aid, it took her about 10 minutes to cross this distance. Even in bed she found no relief. She could not turn from one side to the other even slightly without severe pain. She lay bed-ridden. All her movement was stopped. She apprehended it was paralysis. There was no one else to attend to 4 small children. Besides, she had no sleep even for a few minutes. Whole nights she kept crying. This confounded me.

At this condition all my neighbours began to take their original stand. Seeing that their exhortations to

rush her to the hospital had little effect on me, they began to speak harshly of me. One accused me of callousness. second, of childishness; third, of little learning; fourth of conducting experiments; and the fifth, of sinister design of bringing an end to her life. Fear was being instilled in her mind that I was trying to get rid of her. One of our benefactors volunteered to bring a taxi and bear all the expenses upto a well-known hospital. All were greatly irritated at my refusal to admit a doctor to examine her. There is nothing wrong in having doctors' opinion, they said. Just to please them and my wife, I brought one compounder whom I knew to be a disbeliever in injections and operations. To call a doctor was out of question for me because I had long ago thrown away my C. H. S. Card. The compounder confirmed that the fomentation etc was a wise thing. He, however, advised me to give her some drug with which I did not agree. Fortunately, my wife showed full faith and confidence in me. I would not have denied her medical treatment if she had desired that. But she knew like me some elements of this life-giving philosophy of Nature-Cure and therefore she relied on her common sense. I contacted Shri Ganesa Sarma in Defence Colony. I told him that Nature-Cure, for me, was on trial. He advised Steam bath, enema for 3 times consecutively and clay packs. The applications of steam bath to the feet and legs brought about some ease *within an hour*. Enema was given first with cold water and then with warm water. Some stagnant hard stool came out. Clay packs were applied. Steam bath was given second time during the day. This had a salutary effect. This relieved the congestion at the feet. But the pain was transferred again to the breast. The portion just below the nipple began to be hard like a stone. Even the armpit was hard like a stone. I made a guess like this—that the foul matter oozed by the

first abscess was not enough with the result it fell back into the blood and in circulation it went to the feet and got jammed up. With the aid of steam bath and clay pack, it was re-drawn to the breast side. The first abscess had not yet healed. I failed to understand why the foul matter was not going out from the first abscess which had burst open and why two other abscesses were in formation. But who can understand the mystery of Nature? I comforted my wife saying that this time the trouble would not be as much as in the case of the first abscess because so much foul matter had already gone out. But this was not correct. Both the abscesses grew very slowly causing extreme pain. The second one on the breast appeared as big as a small coconut. The pain in the body was unbearable. No food could be taken. Fomentation was continued. Also steam bath to the breast was given. After about 10 days, again a dotted line was formed. She was telling me that inside an operation was going on. The pain was of such a nature. On the 11th day the second abscess burst open. About 1 lb. of pus and blood went out. Now she could get up and move. My advice for rest brought forth tears because she was sick of bed. Both the wounds were being simultaneously treated with coconut oil bandage. The wound of the second abscess was double in size of that of the first one. By God's grace the third one automatically got merged in the second.

The bandage continued to be applied for about 21 days thereafter till both the wounds got healed up. Not a single injection or tablet was taken. All this trouble was the price paid for poisonous injections taken 2 years ago for some purpose. The punishment was suffered. I assured my wife that the skin would be quite normal and that no mark would be left. She could not believe this. A slight mark was there even

upto 6 months after the trouble was over. But now there is absolutely no indication of the wound. This is so because no drug was taken. Otherwise the mark may have remained as a token of Nature's seal of disapproval.

We did not take drugs because they would have caused complications. Injections might have suppressed the abscesses and left the foul matter in the blood and hindered Nature's Course. As for the operation, we left it to the Surgeon within to do it. All the foul matter having been drained off, her hunger once again became normal and she regained her health.

Editor's Comments :

Alternate hot and cold fomentation would have been more appropriate. This might have been given after applying the poltice actually used in this case. Instead of solid food, liquid food, such as vegetable soup, or diluted fruit juice would have been more beneficial. Solid food has weakened the Natural Cure, it seems. In all cases of pain, either absolute fasting, or an approach to fasting is necessary.

Acknowledgement and Thanks

A great many friends and well-wishers, mostly believers and followers of *The Life Natural*, have kindly sent me their congratulations and good wishes on my entering the 81st year of life. Many more have taken part in the Life Natural Week celebrations in Delhi and New Delhi.

I hereby thank them all for this mark of their love and regard. May God bless all.

Pudukkottai
January 25th 1960 }

K. Lakshman Sarma

Poor Feeding

Under the auspices of the Nature-Cure Institute, Madras more than 2000 people were fed on Mukkoti Dwadasi (10th January '60) with conservatively cooked food, reports Sri C. V. Chetti, Director.

Bodily and Spiritual Training Camp

The above camp was conducted at Jawaharnagar, Delhi from the 7th January to the 12th. Discourses on Natural Life were given daily in the morning and evening by Sri Sachidanand. The following aspects were discussed.

1. How to prolong life up to 100 years.
2. How to clean teeth, eyes, throat, nostrils etc.
3. How to take Natural bath.
4. The essential factor to keep healthy.
5. Five factors and their utility in keeping fit.
6. Fasting.

Review

The Universal Mother

[Editor: Sri Trijugarayan Bagchee, 14 Queens Park, Calcutta-19. Annual subscription Rs. 5 or 10 shillings or 3 dollars.]

This is a quarterly journal devoted to Hindu Theology and its practical aspects. One of its aims is to inculcate in the people the necessity of love and compassion to all creatures, particularly to the COW, who seems to be designated even in the title of the journal. There are contributions, on the relevant topics by the famed Sri Karpatriji Swami and others, which are instructive. Though cow-protection is the main aim, the journal contains articles on the evil of the export of monkeys for vivisectional purposes.

We wish the journal all possible success.

Yoga Vyayama Sarvodaya Padayatra

On the 11th October, '59 under the chairmanship of Sri K.V. Srinivasa Row, Supt. Engineer Prabhakarjee of Andhra Rashtra Sarvodaya Sangham inaugurated the Padayatra.

Sri Kodali Achuta Row, Sri Rangadasu chowdary and Hata Yogi Appa Row, exhibited Yogasanas, muscle control and Yogic feats, Sri Devarampudi Venkatarama Reddi, Konala Iswara Reddi and Kaminemi Iswara Row exhibited weight-lifting feats. Readers are already aware that Sri Iswara Row student of Sri Rangadasu chowdary is the All-India weight-lifting champion and also holds the record for weight-lifting in all the countries comprising the British Commonwealth.

The Padayatra was led by Sri Sathi Sathiraju for preaching Sarvodaya. The party visited more than 30 villages. They preached the advantages of giving up meat, stopping cigarette-smoking, giving up tea, coffee etc. and changing over to a non-stimulating vegetarian diet of Gandhiji. The leader Sri Sattiraju who was an addict to all the bad habits till 1957 and adopted a simple life after that was himself an example to the villagers. He does not want to rest content till the villages all round his own village are rid of coffee houses, cigarette stalls and slaughter houses.

DONORS FOR THE LIBRARY SCHEME

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

Sri K. Subba Raya, Madasur. Sagar, Mysore State	Rs. 3
Prof. Balraj Mahajan, 8/11 Roop Nagar, Delhi 6.	Rs. 5
Sri K. Kulandaivel Nattar, B. A., B. T., 59, North Street, Lalgudy.	Rs. 5
Sri Telu Ram Varma, Paharganj, New Delhi.	Rs. 5

The Life Natural Week

(1st to 7th January '60)

The Life Natural Week celebrated in Delhi and New Delhi in commemoration of the 81st Birthday of Sri K. Lakshman Sarma was inaugurated on the New Year's day at 6-30 p.m. at the premises of the Institute by Sri Ram Lal Sethi, Retd. Commissioner of Agriculture.

Sri R. L. Sethi inaugurating the celebrations spoke of the common thought that one must enjoy life however short it might be and explained how it was wrong because short though it may be, it might not be enjoyable, if enjoyment was the main purpose. He added that it was a sublime old age which helps man to realise the real purpose of life and that man attains a wholeness. This, he pointed out, one could find out by reading the writings of Sri Sarma. One can see a religious trend without being sectarian. He explained at some length those contributions which made the science of Natural Healing simple, practical and absolutely non-technical, so that the middle man between Man and Health was eliminated. He prayed that Sri Sarma should be blessed with a very long life, so that the world will be the better for it.

Sri Rameshwar Das then addressed the audience. He spoke of his natural bent of mind, being one coming from a village, hating drugs and doctors. He had the chance to read some books on Nature-Cure and long life. But it was Sri Sarma's books that gave him the positive solution—The Life Natural.

Sri S. Swaminathan then spoke of the simple and unostentatious life of Sri Sarma. He pointed out that Nature-Cure is as old as life and no one has actually any claim to have given it to us all by himself. But

there are people who sell their wares as "My System." There are quite many vital rediscoveries of the principles which activate life and some pioneers have even given means of their practical application and Sri Sarma's contributions were quite many, being endowed with an intuition, based absolutely on commonsense, for which Sri Sarma did not claim ownership. Sri Swaminathan explained in detail Sri Sarma's spirit of independence. Sri Sarma is not satisfied with having it for himself; he wants it for each and every one and hates any interference in the personal freedom of any man. Sri Swaminathan pointed out the coming danger in the name of welfare and scientific advancement, life becoming regimented when man might have to submit to have his body punctured every third week for some vaccination or inoculation and becoming a prey to some new and incurable diseases. Sri Sarma is deeply concerned about the loss of personal freedom of a man to live a life of his own choice, which is equally a religious freedom which is a God-given freedom and also admitted by the constitution of our country, but actually denied in practice. In Britain such laws have been repealed some 15 years ago. In India Dr. Chandrasekharan wants mass sterilisation, not realising the disastrous results that it will lead the nation to. Sri Swaminathan therefore appealed to people to become Health-conscious and to realise their rights and duties.

Sri Amrit Lal Jindal thanked Sri R. L. Sethi, other speakers and the audience.

The proceedings of the Second Day of the Week were at the Arya Samaj, West Patel Nagar (New Delhi 12)

Sri Lajpat Rai first addressed the meeting. Speaking in Hindi, he explained in brief the contributions of Sri K. Lakshman Sarma.

Sri Ramachandra Sarma, Principal, Sanatan Dharma College, Palwal (Punjab), then addressed the gathering, describing in detail one aspect of Sri Sarma's contributions, the one aspect which positively contributes to healthy living, a contribution which forms the very basis of the Life Natural—Hunger. This is described generally as a gnawing sensation in the stomach; a state when we feel a weakness, an occasion which makes us forget everything. In fact, we know for certain that a person who does not get hunger nor has an appetite for eating is a sickly one. And all the different descriptions attributed to Hunger are those not of health but of sickness. This idea led Sri Lakshman Sarma to the great discovery of the real state of Hunger when the person feels a lightness and purity of body and a desire to be "up and doing." It is a feeling that one gets when the stomach has become empty. Sri Sarma has also given us a means of recognising real hunger by the clean wind that comes out generally in the mornings, explained Sri Ramachandra Sarma.

On the 3rd January we had a whole day programme at the Community Centre, Kidwainagar under the auspices of the Bharat Sevak Samaj.

From 9 a. m. there was a symposium on "Food." From the strength of the audience one can easily infer the deep interest that people have for knowledge on Food.

In the evening at 4 there was a lecture by Sri Ramachandra Sarma on 'Digestion' (The report of the lecture is published elsewhere in this issue). The attendance was good.

At 6-30 there was a Bharata Natyam recital by Srimati Sankari Ganesh, Directrix, Natesa Mandiram, in charge, Nritya Kala Kendra of Bharat Sevak.

Samaj, Kidwai Nagar and daughter of Sri F. G. Natesa Ayyar, F. I. I. N. T. and daughter in law of Sri K. Lakshman Sarma.

Dancing can be said to be a part of Nature-Cure as Physical Culture or Yogasanas. Dancing might keep the dancer agile for some time but the advance of age cannot be kept off. It is possible only when the dancer follows the Life Natural. Srimati Sankari will complete 26 years in coming April. But still the agility of her body, and the nimbleness of her feet made people take her to be much younger.

She maintained the rapt attention of the audience from start to finish. Especially her abhinaya for the sloka of Sri Sankaracharya, Sri Ramakarnamritam :

शृङ्गारं क्षितिनन्दनी विहरणे ।
वीरं धनुर्भञ्जने
कारुण्यं बलिभोजने, उद्भुतरसं
सिन्धौ गिरिस्थापने ॥
हास्यं शूर्पणखामुखे, भयमये
बीभत्समन्यामुखे ।
रौद्रं रावणमर्दने, मुनजने
शान्तं वपुः पातु नः ॥

sung in raga malika by Srimati Sita Mani was so full of expression that people felt that the scenes of Ramayana were replayed.

Sri N. V. Venkataraman, son of Sri Vittal Ayyar. Prof. of Music, Kalakshetra, Adyar, Madras, was highly praised by one and all for having ably brought the best of the Art that Smt. Sankari Ganesh had. His brother Sri N. V. Subrahmanian displayed a mastery over the mridangam that he played. Smt. Sita Mani's melodious singing with her strict adherence to

laya (timing) displayed her intense spirit of co-operation and the whole orchestra looked as one because of their excellent team work.

On the 4th the L. N. Week was celebrated at the Delhi Public Library. There was first a film show, "All Living Things."

Sri Ram Lal Sethi, Retd. Agricultural Commissioner, presided over the meeting. Sarvasri Lajpatrai, S. V. Iyer, T. R. Chadha, R. N. Tandon, and Arjun Dev Kohli addressed the gathering. The speakers spoke of their indebtedness to Sri K. Lakshman Sarma for the knowledge which helped them regain health and live a life of happiness and prayed for many more returns of the happy day. Sri Ganesa Sarma narrated a few personal anecdotes bringing out Sri Lakshman Sarma's spirit of independence and adherence to truth.

Sri Sethi, concluding, pointed out that it was Sri Sarma who made the Science of Healing a wholeness and made it a Science in fact.

The fifth day of the Life Natural Week was celebrated at Lajpat Bhavan, Lajpat Nagar.

Sri Des Raj Gulati spoke at length about how he became a convert to Nature-Cure. He was under the impression that Nature Curists were spinning stories full of lies. But an unbiased study of the basic principles opened his eyes. He has later read books by other authors as well. But, he emphasised, that, had he not read Sri Sarma's books earlier nor heard the lectures of Sri Swaminathan, his earlier belief would have been confirmed. He did not mean that the rest are full of untruth, but that it was Sri Sarma's works which unfold all principles in such an easy manner that the most intricate point is least technical.

He continued narrating how a study of Nature-Cure and his conversion to the Life Natural made him independent—independent to the extent that his wife's confinement went through without a doctor and without any anxiety.

He explained in brief how Sri Sarma's contribution made the Science of Health and Healing a wholeness, completely in conformity with our Vedas and Upanishads. He expressed a firm belief that some day in the future Sri Sarma's Sanskrit poetical work *स्वाधीनस्वास्थ्यमहाविद्या* will be deemed to be one of the Upanishads. He felt happy to have had the fortune to hear Sri Sarma's lectures in person.

Expressing his sincere gratitude to Sri Sarma, Sri Gulati unveiled a portrait of Sri K. Lakshman Sarma.

Sri L. Ganesa Sarma was requested to give some insight into Sri Sarma's life which he did.

That was the actual 81st birthday of Sri Sarma. Pooja and Bhajana were performed at the premises of the Institute in Defence Colony, New Delhi and fruits were distributed to those present.

The Delhi Cloth Mills Health Association had organised a mammoth meeting in their Open Air Theatre on Kishanganj Road on the 6th at 6 p. m.

Sri Rup Narain Tandon read out the Annual Report on the working of the Association, explaining at length how the knowledge of the Life Natural made the workers of the mills health-conscious which in turn reduced abstention and improved production.

Sri Atma Ram Bekhi said that Yogasanas were an integral part of the Life Natural and that they helped towards the development of the organs and glands in a more scientific and balanced manner.

Sri L. Ramachandra Sarma addressing the audience, deplored how the common man depended upon the medical specialist for the knowledge of his health. The specialist takes a fragmented view of the body and confused the patient and thus takes advantage of his ignorance to prosper at the cost of the patient's suffering.

He explained that health is a state of the body when one is able to enjoy food, work and rest. He said the reward of living the Life Natural will definitely be there to the extent they follow it.

He explained how his father Sri K. Lakshman suffered before he came to Nature-Cure and how he started practising it without hope or fear, no hope because he had gained nothing through years of strict adherence to the so-called scientific system of medicine and no fear because he had already lost the most valuable of his possession—Health—and he was already at the door of death. His first resolution was to eschew drugs of all kinds and the reward of it all is that he has completed 83 years of useful living. He still continues his work of reading, writing and advising patients. He does not depend upon anyone else.

Sri Ramachandra Sarma pointed out the glaring difference between Nature-Cure and allopathy in the respect that there is no evil aftereffect which will generally be after a treatment with drugs. In Nature-Cure there is an understanding of a Power, which digests food, assimilates it and expels the waste and also brings out an acute disease with the purpose of throwing out the accumulated foul matter from the body. He suggested to the audience to fast and take rest in bed for one to three days whenever they had any acute disease. They need not take even the hydropathic methods as baths and packs. Mere rest to the internal organs will give a cure.

The Bharat Sevak Samaj took the credit of celebrating the last day of The Life Natural Week. Sri Tara Chand, convenor of the Centre at Sarojini Nagar welcomed the audience.

Sri L. Ganesa Sarma spoke of the revival of the knowledge of The Life Natural. He explained how animals helped us in this relearning.

Sri S. Swaminathan explained the Law of Dual Effects which has been given to us by Sri K. Lakshman Sarma. Talking further he appealed to the people to work for winning the freedom to refuse to submit to compulsory medication such as vaccinations and inoculations.

The celebrations came to a happy conclusion with an expression of gratefulness to Sri K. Lakshman Sarma and a prayer to God for conferring on him a long and healthy life.

By K. LAKSHMANA SARMA

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Eat Your Way to Health

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

After the publication of the news of the Life Natural Picnic in West Patelnagar in the January, 1960 issue of The Life Natural, I have received a number of letters, asking me to give the recipes of the many items of food mentioned therein.

A good many of them have been given in The Life Natural earlier and some are found in the text book, Practical Nature-Cure. Of course, some of the names I give are different from what are given in the book. I have no objection to your giving any other name of your choice too - only, uniformity will help a quicker understanding.

It is also a fact that there are many new subscribers to The Life Natural who had no occasion to go through my earlier articles. They may try if they can get back numbers of The Life Natural and read them.

However, I shall give the recipe of some of them, serially, for the benefit of all readers, both those who wrote to me and to those who did not. I should anyhow add a word of advice, that people should be regular readers, so that they do not miss valuable material which cannot often be repeated.

When people start following the Life Natural, they feel depressed without any reason, just imagining that they will have to miss all tasty foods. This gloom often makes them put a question, "Please tell me, when can I go back to normal diet?" Is it normal diet that people are taking? If it be so, why do they fall sick? They do not promote health, they deplete it. So they are not our food. Only that food which is health promoting should be termed *the* normal food.

But—Yes, there is a but too,—I do not expect that people must turn yogis overnight. It is not to become yogis, but metamorphosis should be lasting. Weak minded people are apt to leap headlong into wrong ways by the least temptation. Therefore the middle path followed with a readiness to accept the punishments for the lapses, is the safe one. Therefore the recipe that I shall give are of foods which will be fairly healthy and highly tasty. The first few preparations are also the ones that could be called seasonal.

MILK-SHAKE WITH TOMATOS

1. Tomatos —16 medium size
2. Milk, cow's, raw —1 seer or 2 lbs.
3. Palmjaggery syrup — of 6 chattank or $\frac{3}{4}$ lb.
4. Cardamum powder — of 10 danas
5. Kesar, pure (if desired) — $\frac{1}{8}$ tola

Extract tomato juice by crushing by hand or mechanically. Juice prepared in an electrically operated liquidizer is also wholesome, as nothing is removed, and looks homogeneous. In the hand made juice the seeds will remain whole. They should not be removed. Mix the rest of the things mentioned above and add water to make a total quantity of about 5 seers. If desired, this can be cooled in ice or in a refrigerator. This quantity will be enough to serve atleast 10 people.

APPLE TEA

1. Apple, medium size —2
2. Palm jaggery —6 chattanks
3. Milk, cow's, raw —1 seer
4. Cardamum powder — of 10 danas
5. Kesar, pure, (if desired) — $\frac{1}{8}$ tola

Boil about 2 seers of water along with palm jaggery. While this is on, grate the apples with the peel. Do not grate the apples too early. When the jaggery has completely dissolved and the water

begins to boil, add the grated apple and keep on stirring. When the apple has cooked say, in about 10 minutes, stop heating. The liquid may or may not be filtered. Add milk and water to make about 4 seers in all and add cardamum powder and Kesar dissolved in a small quantity of milk. This can be served warm or cold, as desired. The quantity will be enough to serve more than 10 people.

POTATO PAYASAM

1. Potato, medium size —8
2. Palm jaggery — $\frac{1}{2}$ seer
3. Milk, cow's, raw —1 seer
4. Cardamum powder — of 10 danas
5. Kesar, pure (if desired) — $\frac{1}{8}$ tola

Boil water with jaggery. Meanwhile grate the potatoes with the peel after washing them well. I have heard of an *idiotic* suggestion from a medico that the potato must be kept for sometime after grating so that the fine particles of iron that has come on the potato gratings will get oxidised and will easily be absorbed in the system. It is idiotic for these reasons: The human system does not assimilate inorganic substances; they remain foreign substances. The mineral salts and vitamins that are very delicate are lost by exposure to air after cutting or grating. The quality of the freshness will definitely be lost. Alas, in spite of education people do not get civilized to understand that fresh food is the best. When jaggery has completely dissolved and the water starts boiling add the grated potato and keep on stirring, as otherwise the potato will start burning at the bottom of the vessel. When the potato has lost shape by cooking, get it down the stove, add milk and water (hot or cold as desired) to make up about 4 seers in total and then mix well the cardamum powder and kesar (saffron) dissolved in a small quantity of milk. This can also be served warm or cold, as desired. (To be Continued)

BEWARE OF DRUGS

"We are now in the habit of running to a doctor, vaid or hakim at the slightest excuse. We have taken it for granted that disease cannot be cured without drugs. This is a great mistake, a mistake which has brought more misery to the people than any other cause known to us. It is true that some treatment is necessary, but it is useless to take drugs. Not only useless but very often dangerous to health and life.

It is a fact which we know by experience that once a bottle of medicine enters the house, it is followed by a train of more bottles and without end. Countless persons there are who are all the time afflicted by some disease or other, and who go about changing doctors and drugs. People who go after drugs always suffer miserably and what is worse inflict suffering on others too."

MAHATMA GANDHI

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PUDUKKOTTAI, (S. India)

May—June, 1960

A Nature-Cure Training Camp will be conducted at Pudukkottai, the Head Quarters of The Indian Institute of Natural Therapeutics for four weeks in May—June under the direction of the Director Sri K. Lakshman Sarma assisted by a competent staff.

In addition to lectures on the philosophy and practice of Nature-Cure there will be demonstrations in the cooking of various dishes according to the principles of Nature-Cure, Massotherapy and Yogasanas. All the therapeutic measures will be demonstrated and their uses explained.

The fee for instruction, examination and certificate will be Rs. 30 payable in advance.

Instruction will be in English but students will be allowed to answer the papers in Hindi. The main text book followed will be Practical Nature-Cure, 9th Edition.

Lodging and boarding for a limited number of students within the premises of Sarma's Nature-Cure Sanatorium will be arranged. Charges may be ascertained from the undersigned. Separate accommodation will be provided for ladies.

Exact date of the beginning of the camp will be announced in the March '60 issue of The Life Natural to be published on the 2nd March, '60.

Intending students should register their names by sending the fee of Rs. 30 by money order along with their names and addresses, age, general qualification etc., before the 30th March.

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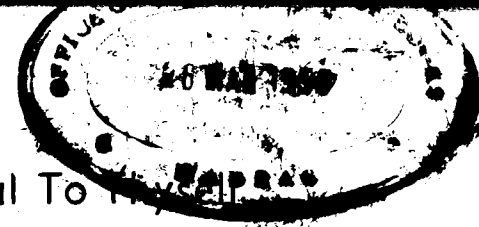
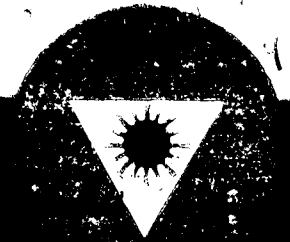
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THE LIFE NATURAL



Be Merciful To Yourself

Editorial

Bronchitis—Its Cause And Cure

S. Swaminathan

What is the Criterion of Fitness

L. Ramachandra Sharma

Is Electro-Therapy Nature-Cure

Dr. Keki R. Sidhwa

Editor: K. LAKSHMANA SARMA

Sarma's Nature-Cure Sanatorium

Ganeshnagar, Pudukkottai, S. Ry.

Director: K. LAKSHMANA SARMA

The Sanatorium is situated in an ideal spot on a high level in the north-eastern corner of the town bordering on the forest, with two fine rain-fed tanks in close proximity.

While undergoing treatment the patients are taught the theory and practice of Nature-Cure so that they may become their own doctors and also be able to treat the members of their families.

In summer the heat in Pudukkottai is ten degrees less than Delhi, Allahabad and Vijayawada in the North. It is not very cold in winter. Good vegetables and tender coconuts are available all through the year.

Each patient is given a separate room with open space all round. The rooms are provided with wooden cots to sleep on, a spinal bath tub and an enema. Patients should bring their own bedding. In winter only the nights will be cold and woolen blankets will be necessary. Among warm clothing a sweater will do.

Pudukkottai is on the Madras—Dhanushkodi line about 250 miles south of Madras. Indo Ceylon Boat Mail and Dhanushkodi Passenger Pass through this place. There is a through carriage to Dhanushkodi in the Tuticorin Express which comes by the chord line (shorter route). All Express trains leave Madras Egmore in the night and the Indo Ceylon arrives here in the morning at about 7-30. The Town Bus takes passengers from the station. From Brindavan Hotel bus stop horse juktas will be available for Ganeshnagar for 6 to 8 annas.

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T. RAMANAN

The passing away of Sri T. Ramanan at the very early age of 19, is a blow to the Nature-Cure Movement in this country. Since he completed his college studies last year, at Palwal (Punjab) he shifted his scene of activities to Delhi where, during his brief stay of only five months, he had endeared himself to practically one and all. Much of the success of the work done in Delhi during this period was due to the tireless—yet unassuming—efforts put forth by Sri Ramanan. He was largely responsible for the successful conduct of the Life Natural Week (1st—7th January 1960) in Delhi and New Delhi and this happened to be his last public engagement. He fell ill by about the 29th January 1960 and the crisis became rather serious and in spite of everything that was done he could not recover. His last letter (scribbled in his own hand) envisaged that concrete efforts were to be made to establish Nature Cure Movement on a stable footing in the country. May his Soul rest in Peace and may the enthusiasm that he had pervade many a worker in the field to benefit humanity at large!

He had a knack, all his own, in explaining the Message of Nature-Cure and in making anyone take interest in it. His practical experience gained during stay at the Pudukkottai Nature-Cure Sanatorium till the age of 17, combined with his extraordinary ability to carry his ideas through, helped the spread of the Movement in Delhi during his short stay here. The active workers engaged in the spread of the Nature-Cure Movement in Delhi mourn his loss greatly and to them, as well as to the Sarma family to whom he was a source of strength, it is an irreplaceable loss.

May his spirit of service inspire everyone to serve the Cause which was so dear to his heart!

9—2—60

S. Swaminathan

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Be Merciful To Thyself

The human creature is undeniably a selfish being. And few persons are ashamed of it. The most well-beloved of all is the Self. That is an inescapable fact. But without prejudice to oneself most persons are more or less ready to be merciful and kind to others.

Now, according to this truth of human nature, one would be most merciful to oneself first and last. But is it so?

Observation shows that the average man or woman is actuated by utter disregard to one's own future self. It may even be described as enmity to oneself.

One of my professors in College used to tell us now and then that highly enlightened, farseeing selfishness is as good as unselfishness, for such selfishness would in due course come to recognise the Truth taught in Hinduism, that in the long run Righteousness (Dharma) is the best policy. Dharma is the chief Law of Nature. The wise man is one that knows this and disciplines himself to suit this law. The cause is that few persons pause to observe the fact that each one has a great many selves. There is the SELF of the present moment, and this one dominates the whole theatre of life. The other selves, those of the next moment, the next day, and so on, down the very remote self of the next life or incarnation—which is even denied by some believers.

It was this defect of human character that was pointed out and warned against by an enlightened and

devout poet of some three centuries ago in this part of the country, Nilakantha Dikshita, a grandnephew of the famous Appaiya Dikshita.

"We do not say that mercy should be shown to guests who come uninvited, kinsmen, the distressed ones without refuge, and friends. We tell you only that you should be watchful for the welfare of that one, your immortal Real Self, for ever and ever, just as you are watchful for his well-being in this life."*

If immoral acts are committed in the present time, their consequences will seek out the errant self sometime in the future. For all these multifarious selves are really one and the same. The difference between the wise man and the thoughtless one is that the former rarely forgets his future self, but the thoughtless one is so preoccupied with his present self that he fails to think of the consequences to his future self. This is the cause of people knowingly indulging their unhealthy appetites, such as smoking cigarettes or taking coffee or tea regularly. They think that the immediate pleasure is of more value than the future penalties; and the more remote the penalty, the less real it appears. If he could pause and think vividly of that future and remember also that his own self will be the sufferer, then he may act differently.

There is an ironical old verse in Sanskrit, which is translated thus:

"Oh man of perverse mind, have no mercy on your life, if and when you get a chance to feast at

* नैव ब्रूमो वयमतिथयो ऽभ्यागता बन्धुवर्गा
दीनानाथाः सुहृद इति ये तेषु कार्या दयेति ।
यं त्वं पोष्यं मनसि कुरुषे नित्यमात्मानमेकं
जन्मन्यस्मिन्निव विमृहि तं सर्वदेत्युल्लसामः

another's expense. Lives are obtainable everytime one is born, but meals at anothers' cost are rarely to be had."*

This only shows up the heedlessness of the average man when he gets rich food.

Thus it happens that our worst enemy is our own little self, which allows itself to be dominated by the mind, which, being both ignorant and ill-trained, is not to be trusted. So it is only the mind that is the cause of all our miscalculations. The holy book, the Gita, warns us against this secret enemy and tells us to be on guard against it and to teach and train it in the ways of wisdom and righteousness.

And, as we ourselves are selfish, we can guess that others, who are interested, not in our permanent health, but in our diseases, are also probably not worthy of being trusted.

The doctors—of all kinds—to whom we entrust our health—are not so ignorant and unpractical as not to know that *if health becomes the fashion, they would be nowhere at all*. They are interested in keeping us unwell most of the time, but to remain alive as long as possible, while being below par in health, till death.

So their fitness, in wisdom and good character, to be entrusted with the care of our living bodies, should be diligently studied.

Those who have so studied them know that they are not fit to be trusted.

It is known that doctors do not know the true science of living for health and longevity. For they take their own medicines, and are at least as sick as we

* परान्नं प्राप्य दुर्बुद्धे मा प्राणेषु दयां कुरु ।
परान्नं दुर्लभं लोके प्राणा जन्मनि जन्मनि ॥

are, or even more so, are enslaved by those bad habits which they are unable to condemn, because they are themselves its victims.

When Dr. Sir Robert McCarrison proved conclusively that diseases do not arise from germ-invasion, but from the toxin-laden state of the blood and flesh, due to wrong food, did the members of the medical profession listen to him with zeal for knowing how to maintain good health and prevent disease in the natural way? They did not. To this day they cherish the germ theory of disease, which McCarrison proved to be utterly false. Thus they have shown their hatred of the Truth about disease and of Health, because that Truth, if accepted, would make *them* unnecessary! They want to go on in their customary ways, because their prosperity depends upon their adhering to those ways.

Opinion of Voltaire, a great
Frenchman and author, about
Doctors and medicine:

Doctors introduce medicaments, of which they know little, into patients of whom they know less, against diseases of which they know nothing at all.

Food Must Be Alive

The famous scientist-doctor, Sir Robert McCarrison has been reported as saying:

"There is something in the quality of freshness of foods which is not accounted for by known chemical ingredients of food: proteins, fats, carbohydrates, minerals and vitamins..... It is certain that this 'something' plays a part in that perfect combination of eye, muscle, nerve, blood-vessels and endocrines, which enables the heron to avoid the hawk and in that other protective equipment—serenity and courage, clean blood-plasma and lively reticulo-endothelial system—which wards off infection and constitutes a natural, active immunity." (Quoted in 'Cause and Cure of Disease' by R. P. Yunnice.)

This amounts to an admission that this 'something' is a mystery, a transcendental mystery for scientists, so much so that most scientists have concluded that there is no such thing.

There is another mystery that has so far successfully eluded the analytical skill of scientists, namely 'Life.' But the Nature-School of Health is wise in this, that it accepts it as something real in its own right, and not as a derivative from some gross substance. The question is simplified if we take it as a hypothesis, that these two mysteries are one and the same, from which it would follow that food in its state of optimum efficacy has LIFE, and can therefore be made to lose it, if treated with violence, as it is by food-processors, hoarders and sellers.

It is because food, as we receive it from Nature, is alive, that it is *perishable*. So long as it retains its freshness it remains food, so that it can furnish the needful sustenance for *health*.

Louis Kuhne has stated that food remains food only so long as it retains this quality, namely perishability. When it is treated with powerful, destructive chemicals, it loses this quality, so that it can be kept in stock by traders until it is sold to the consumer, which may take from one to two years or more. Such food is dead, and hence is not food in a hygienic sense. Polished rice, refined and bleached wheat-flour, to which 'preservatives' have been added, refined white sugar, and such other 'foods' of commerce are definitely injurious to health as scientists themselves have found out. Food can be alive only so long as it remains fresh, which means that it must be consumed soon. Fruits and vegetables must be eaten in a few hours after they are plucked or gathered. Seeds can be kept for a long time if their natural coat of mail, the skin or shell (chaff of rice etc) is not removed. If that is removed, the food must be consumed within a few days, not weeks.

Dead foods may 'nourish,' but do not conduce to HEALTH. On the other hand the living body, due to the denial of *living* food, itself perishes soon, due to degeneracy of the blood, the tissues and the vital organs.

Consider then the fate of the billions of people that live on tinned foods that have remained in stock, or on the shelves of the retail sellers, for more than a year. In combination with the destructive influence of chemical manures—miscalled fertilisers—this menace of food-processing, keeping in stock and long delay before reaching the consumer, lands the people in the third and last stage of the disease-progression, in which fatal diseases of the heart, cancer or tuberculosis arise and cause death. This degeneracy has to be prevented or cured if the patient is to escape premature death.

See Page 281

Why Not Medicine For The Healthy?

Medicine, the average man thinks, is for the sick, and this attitude of mind has led to the substitution of DRUGS for medicine, whereby, while symptomatic relief was afforded, HEALTH was lost. The right mental attitude for those who value health and wish to retain it for life is that which Hippocrates, the Father of Hygiene, prescribed, namely that we should make Food our Medicine, and Medicine our Food. What he meant was that if we live on medicinal foods, we would live in good health always, and also that if we have lost our health in any degree, we should seek to recover it by using Food as Medicine; thus it was implied that what is not food is also not medicine, and what is not medicine is not food, because in Nature's intention the two are one and the same. This is the basic principle of the Hygienic Science, wherein sickness is avoided, or cured when it has been incurred through disregard of Nature's Laws.

What then are the medicines for the retention of Health and its recovery when lost. Through intuition alone, a great many truth-seekers, independently of

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So there is no solution to the problem except by eliminating all the middlemen in food-distribution.

In the days before the British came food was not allowed to be processed. The trade in food was strictly controlled by the state. There should be no legal right or privilege to interfere between the producers and the consumers of food.

Are modern democracies capable of doing this measure of justice to the Common Man? And when democracies are themselves unreliable, how can State Capitalism,—miscalled Socialism—do any better?

one another, have come to the conclusion that true Medicine for us, is just the Food that Nature always meant for us. which Man, from the time he was created, lived upon with the most wonderful results in health and longevity, and which recently some so-called uncivilised 'savages' live upon with equally good results, namely fruits and tender vegetables. Non-poisonous herbs must be taken as included in vegetables. It has been found by scientists that some of these 'savages' who lived in the islands of the Pacific, the Maoris, became the victims of the civilising efforts of the highly civilised Americans, so that they were made to change their eating habits, with the result that they descended to the health-level of their civilisers. These foods, whether uncooked or very primitively cooked, is the ideal food or diet for very superior health, fitness for activities, longevity and happiness.

That these foods in their natural state,—that is, uncooked or suncooked—is Mother Nature's Medicine for the sick to recover lost health has been demonstrated by a great many of the pioneers of the Hygienic movement, called Nature-Cure. Of course the superior efficacy of this Medicine is due to the soil being untainted by the civilised, 'scientific' manures called 'fertilisers.' Food produced by the civilised, scientific manures have next to nothing of this heavenly attribute. It is a slow, but sure, poison.

Why should not the average man, not very sick apparently, but at the same time not so healthy as to be immune from sickness in the near or remote future make free use of this Medicine, so that his health would not be diminished, nor lost, but would even rise to higher levels? This was the question that occurred to Dr. Jesse Mercer Gehman of the U. S. A., who is our dear friend and comrade in this righteous movement for enlightening the people on this blessed mode of life,

and this has led him to write and publish a book under the title, '*Why Suncooked Juice Foods Daily.*'

Dr. Gehman is one of the most eminent and experienced Teachers of the Hygienic Science which we call The Life Natural, who had been a co-worker with Dr. Benedict Lust, the Founder and first President of the American Naturopathic Association, and was elected his successor to the Presidency when Dr. Lust passed away. Dr. Gehman has done immense work for the demonstration and propaganda of Natural Hygienic principles and practices in America.

The book gives abundance of detailed evidence, instruction and practical guidance of this aspect of The Life Natural. It should be welcomed and made use of in our country also.

Incidentally it may be mentioned that he is now the Editor of the American '*Vegetarian Hygienist*, a journal devoted to the Life Natural.

Our readers are fully aware of the perfect truth of these principles and the goodness of the practices that are advocated in his most valuable guide book to Health and Longevity. The recent demonstration by Dr. Barbara Moore of the immense superiority of this food over that of civilisation, which is still dear to allopathic quackery, would be in the minds of our readers. These people still hug the Calorie Theory, which is based on the stupid notion that the living body is just like a steamengine which works by the crude method of burning fuel, which is not at all like food.

This theory has been set at naught by all of us for four decades, only with great benefit to Health. A spectacular demonstration of it was the health-breakdown of the crew of a German Cruiser in the 1st World War, who were restored to health and fitness by the Medicine here advocated, by the dietitian, Alfred

Hygienic Sense in a Medical Book

In a book on '*Rheumatism and Gout*,' by Dr. Llewellyn Jones Llewellyn, there is so much good sense as to surprise the reader who is a hygienist. The author begins by showing that diseases occur where there is a predisposition, due to unfavourable heredity or persistent violation of Hygienic laws in the mode of bringing up or living. This predisposition in pre-Pasteurian times, was called Diathesis. This is substantially identical with our view, that a latent state of disease precedes the appearance of manifest disease. It does not follow from this that the acceptance of this theory is alone enough to guide the physician to a right knowledge of disease-causation. But if he be sincerely desirous to know the truth, such knowledge is likely to come to him by intuition or other means.

The following passages, taken from that book, will be instructive, as showing that right knowledge may dawn anywhere if there be an open mind and freedom from dogmatic obstinacy.

"In short, enlightenment of the public must—whatever else may be implied thereby—have for its guiding principle the *care of health*, not the cure of disease. It will not be easy, even for physicians themselves, to achieve this very necessary orientation

Continued from Page 283

McCann, the facts whereof are briefly set forth in the book under review, as also in our Practical Nature-Cure.

The book has been printed on very thick, durable paper and well got up, and is priced three dollars, 95 cents. It can be had of: The American Better Health Publications, P. O. Box 1744, Paterson, N. J., U. S. A.

in attitude, for the simple reason that in medical curricula the subject of study has traditionally been *disease*, rather than health. So it is that in our fight against disease we have somewhat spurned *our surest prophylactic ally—Health*. Only in the bitterness of defeat have we begun to realise that Nature's defensive mechanisms,—the body-cells and tissues,—are more potent than the bacteria that infest them. [It is evident that this author was not aware of the demonstration by Dr. Fraser of Toronto, that the so-called causative germ is *not* present when the illness begins.]

"Especially is such a change in attitude indicated in respect of rheumatoid arthritis, a disorder which, once established, is incurable* This is largely because of our vicious habit of dwelling only on the end-results of this implacable affection. What we need to do is to concentrate on those minor lapses from those minor lapses from health which are, so to speak, its forerunners. In other words, if we are to attain our ideal,—its *prevention*—we must learn to diagnose rheumatoid 'in the making.' For only by the exercise of such prevention can we hope to stem the evolution of the disease to its fell end.

"My contemporaries will re-call that formerly physicians wrote much about *prodromal* phenomena of rheumatoid arthritis. If they erred, they erred in good company, for no less a one than Trousseau ceaselessly insisted on their importance and dire significance. Nevertheless, despite Trousseau's warning, how seldom today do we hear anything of these *premonitory* symptoms. So seldom that one may ask, has rheumatoid arthritis changed in its mode of evolution? No, it still remains true to type, but with the advent of bacteriology the minds of physicians

*This is correct only for allopaths, but is wholly untrue when hygienic care is taken of the patient.

changed, underwent orientation, intoxicated with the hope that the discovery of a specific organism would straight away dispose of this ancient plague. Consequently why worry about finicking prodromal signs and symptoms?

"Unfortunately the hoped-for organism is still to seek, and the obduracy of the disorder compels us to recognise that salvation for the unhappy rheumatoid lies in *prevention*, not cure."

The same author, in dealing with the barbarous and inexcusable folly of pulling out all the teeth of the patient on the pretext that they are the source of infection, as a means of curing the rheumatic patient, wrote as follows:

"Restricted Food Intake

"Again, as Basset Jones and I, in our work on 'Fibrositis,' pointed out in acute forms of arthritis, a modified process of starvation is often beneficial, and this constitutes a fertile source of fallacy, albeit a very instructive one, if we would but take Nature's hint.

"Many have noted that, given an intercurrent illness necessitating a low diet, the joint troubles in arthritis often undergo striking amelioration or even cure. But alas! only to relapse when with convalescence the subject is put on full diet. This fits in with another clinical fact, though arthritis often follows *infective* disorders, influenza, dysentery etc, it, as a rule, does not supervene in the acute stage, but during convalescence.

"Now although it has long been known that 'arthritics' had difficulty in disposing of any excess of carbohydrates, it was reserved for Pemberton to adduce experimental proof of a *lowered sugar tolerance* in these subjects. This, then, at any rate in part,

explains why modified starvation so often proves beneficial in arthritis. For clearing the mouth of teeth necessarily entails modification of diet, and are we not conscious here of a possible source of misinterpretation? The benefit accruing to the arthritics is naturally referred to the extraction of the teeth; but is it necessarily a correct inference?"

"Now the one factor germane to these contingencies is a *restricted food intake*, and when one recalls the transient remissions and subsequent relapses in arthritis that too often follow removal of foci [removal of teeth in this case], the inference that in many instances the improvement is due not to such ablation [teeth-extraction] but to restriction of diet, seems irresistible.

"For the focal enthusiast the retort is obvious. The relapse was due to the presence of other and undetected or untreated foci. But what of the well established fact that even with untreated foci 'foci *in situ* [in their place], an arthritis almost invariably benefits by restriction of diet, especially of the carbohydrate intake?"

This mania for pulling out the teeth is due to the Pasteurian superstition that germ-invasion is the cause of disease.

The whole book abounds in proofs of the demoralisation of the medical mind by the Pasteurian aberration.

The reader must now draw the logical conclusion.

By K. LAKSHMANA SARMA

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Do Germs Cause Disease

For some months a rancorous controversy is going on in the Health For All, started by one Mr. Jarvis, who, it seems, at one time did not believe in the theory, but has since changed his views. His reason is that Bacteriology has decided the issue. One of the defenders of our science points out that the four or five postulates put forth by Koch have up to now not been satisfied by the allopaths. We take it those postulates are themselves not the right ones.

The truth is that the germ theory has no place in bacteriology, since it is only a *medical* theory, and medicine is shameless Quackery, a truth that is common to all hygienists. Therefore whoever fails to understand this FACT is not a hygienist.

The right postulate, referred to above, is that the supposed causative germ must be shown to be present BEFORE the illness starts, since Logic and Common-sense demand that the Cause must precede the Effect. On this point Dr. Fraser of Toronto long ago supplied the correct answer. He found that in fevers the germ was absent at the time of the onset of the illness, but appeared much later. Even one case in which the germ comes into being a good deal too late to be the cause, is enough to damn the dogma, since the burden of proof lies on the allopaths, not on us. I would refer doubters to the booklet by Dr. Beddow Bayly on The Germ Theory, wherein he adduces ample evidence on this topic.

The fact that Nature-Cure is the system of last resort, after allopathy has failed miserably, converting acute afflictions into chronic ones, is also sufficient proof that germs do not matter.

Dr. McCarrison's thoroughgoing demonstration that the hygienic cause of health and of disease is right

or wrong food, not the germs, which, in his experiments at Coonoor, (Nilgiris) was rigorously excluded. The doubter may read Dr. Wrench's book, The 'Wheel of Health.'

It is a fact that believers in the Hygienic Way set at naught all the precautions recommended by allopaths to prevent germ-infection. Speaking for myself—I may say that from the beginning—in 1913—I took fresh raw milk, never boiled. There was no pasteurised milk then.

A good deal more can be said.

A Thousand Miles in 23 Days

Dr. Barbara Moore, according to the *Indian Express* of February the 10th actually walked 1000 miles from John O'Groats to Land's End, carrying her own haversack. It is reported that "she sustained herself during the ordeal mainly on tomato juice and raw vegetables." The previous news items go to show that her usual sustenance has been only this—no bread or other nourishing stuff, dear to "scientific" dietetics. How Life is sustained on the very low-calorie food is a mystery which the scientists think fit to ignore, because they cannot explain it. If however we accept it as probable that there is a mysterious, superscientific entity called 'Life' (आत्मा), then there is no difficulty. Food only serves to fill up the gaps in the bodily structure caused by work or exercise. Life, which is the power that digests the food eaten, cannot be a product of that which it digests and builds up into the bodily tissues.

Allopathy is thus proved on all sides to be Quackery, based on wilful ignorance.

Beware of "Yogic" Kriyas:

[Herein is presented a case-report of how an adept in "Yogic" Kriyas came to grief recently. We are publishing it in the hope that people would desist from doing such Kriyas. We are aware that there are institutions in this country propagating the practice of such Kriyas, and we are also aware that they claim great 'healing' value for each one of such Kriyas. For instance, the Kunjara Kriya, referred to in the note below, is claimed to set right all disorders of the stomach. All such Kriyas, etc., are unnatural and lack scientific basis and should have no place in the programme of the health seeker. A follower of The Life Natural seeks to keep his system healthy by following the Law of Non-Violence and he does not need the help of any Kriya to keep his system healthy. We would recommend only the simpler type of Asanas and rhythmic breathing (Pranayama) to our followers. These too should be done non-violently, as taught in "Practical Nature-Cure."

One of our active followers in Delhi some time ago questioned the Head of a local Ashram (indulging in the propagation of such Yogic Kriyas among the general public) on how the latter claimed the Kriyas to be natural and non-violent. He had no answer to the question. He simply dismissed the questioner as a faithless man! Such is the knowledge of the Heads of these Ashrams!—Editor]

Shri Indar Sain Jain of Delhi has written under date 16—2—60, as follows:—

"P. C., a Swami who had been giving training in Yogic Kriyas to a number of people for quite some time past, and who had himself also been doing the Kriyas, was performing the Kunjara Kriya early in the morning about ten days back. (Kunjara Kriya, to put it briefly, is drinking enormous quantities of water and later vomiting it out, the Kriya resembling an elephant's throwing out the water.)

"P. C., had drunk the water on the particular day but could not expel it. He tried forcibly but all efforts failed. He fainted and was removed to a city clinic nearby. The medical specialist could not help him. Even a conference of medical specialists could not decide upon what to do. Ultimately, one specialist decided to do a surgical operation. This was done, but yet the condition of P. C., is rather critical. Within these ten days, over Rs. 5000/- had been spent.

"While I pray that P. C., who is a young man of only 30 years old, should recover from this unfortunate accident, I would like to reiterate what Shri Swaminathan had been saying in his study groups and talks all these years that all these so-called Yogic Kriyas are unnatural and dangerous and have to be discarded by all those that want to live in good health."

Statement about ownership and other particulars about newspaper THE LIFE NATURAL

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I, L. TYAGARAJA SARMA, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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Dated 1—3—1960

Statement of Accounts of The Life Natural Week—January, 1960

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" Nemi Chand Mital S. R. Khetrapal,		Printing charges	21...
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Malhotra, (five rupees each)	25...	Postage	9...
Telu Ram Varma	4...	Loudspeaker	10...
K. P. Ramamurti	3...	Transport expenses for dance performance	27 50
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Manjani, D. T. (illegible), K. K. Sethi, R. N. (illegible),	15...		
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116, Sundar Nagar,
New Delhi.
Dated 10-2-1960

A. L. JINDAL
Secretary, Celebration Committee,

A New Polio Vaccine

Readers will remember that this much dreaded disease was sought to be prevented by the Salk Vaccine. Now the doctors have brought in a new vaccine invented by Dr. Sabin, in which the viruses are not killed, but attenuated and it is given by mouth. This itself is an admission that the Salk vaccine is not good. And even this new vaccine is reported to "appear to involve greater risks than at first suspected and has not been definitely proved not safe, as stated by three research doctors of Baylor University in the U. S. A.

Another relevant news item is that in the very hot summer of the last year in England there was only a light incidence of Polio, which was unusual because polio-incidence is usually high in summer. A doctor, Richardson, admits that this was a natural phenomenon unconnected with immunisation. This is sufficient to show that immunisation should be given up. But medical men do not think logically; they will not budge from their position, that immunisation is indispensable. These news items were taken from the *The Anti-Vivisectionist*, January,—February, 1960.

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Bronchitis—Its Cause And Cure

S. Swaminathan, 1 Sivaji Place, New Delhi.

It is by means of the respiratory system that every cell in the body receives its oxygen-supply and simultaneously gets rid of the products of oxidation. Oxygen combining with the carbon and hydrogen of the tissues enables the metabolic processes of each cell to go on; it is this process (oxidation) that enables the cells to do their function. The waste products that result from the oxygen-carbon combination (carbon-dioxide) and oxygen-hydrogen combination (water) are eliminated by this system.

The interchange of gases that take place in the lungs is called external respiration while that which takes place in the tissues is known as internal respiration. By hygienic living and better breathing (for a detailed treatment of the subject, the reader is advised to study carefully the relevant chapters in Shri Lakshmana Sarmaji's book "Practical Nature-Cure") the health-level can be greatly improved.

The respiratory passages, from the nostrils on to the air sacs of the lungs would be clear or healthy if the person concerned lives the Natural, Hygienic Way. Conversely, they would be congested or unhealthy if he has lived, and continues to live, otherwise. All disease of the respiratory system, bronchitis included, arises from toxæmia, the result of unhygienic habit of eating and living.

As air passes through the nose, it is filtered by the hairs contained therein. It is also warmed when it comes into contact with the fairly extensive mucous surface. The evaporation of moisture from this surface also moistens the air somewhat.

The air passes down into the trachea or windpipe. The trachea is a membranous tube, cylindrical in

shape, but flattened on its posterior surface. It is about $4\frac{1}{2}$ " long and $\frac{3}{4}$ " from side to side. The trachea too is lined by mucous membrane inside.

The bronchi, formed by the bifurcation of the trachea at about the level of the fourth dorsal vertebra, are similar in structure to the trachea and lined by the same type of cells. The left bronchus is longer than the right one. On entering the lungs, the bronchi break up into numerous smaller divisions, called bronchioles, which in turn end in the unit of lung structure, the "infundibulum."

The term "bronchitis" means inflammation of the bronchi and bronchial tubes. It indicates catarrhal condition of the mucous membranes lining them. It may be acute, i. e. without any previous history of the disease, or chronic. In the acute phase, it may also be accompanied by colds, influenza, etc. There may be frequent coughing resulting in soreness of the throat and perhaps in the trachea parts as well. Mucus accumulates in the bronchial tubes, but is not eliminated by the system easily. The accumulation of mucus in these regions causes a wheezing or humming sound during inspiration. The other symptoms that may be present during the acute stage are headache, nausea, dizziness, etc.

Acute bronchitis would clear away by itself in a few days' time. The treatment may begin with a short fast of two or three days. Non-violent enemas may be taken once daily, during this stage. A hot immersion bath followed by a cold bath may be taken at some convenient time in the day, and a spinal bath some other time. A hot foot bath, preferably before going to bed, would be useful. The place where the patient rests should be well ventilated and clean. It would be wrong to shut out fresh air. The short initial fast, with the programme outlined above, would

bring about sufficient relief. Thereafter, the patient could either live on an approach to fast, on tender coconut water, dilute fruit juices and/or herbal juices, vegetable soups, etc. or on a raw and conservatively-cooked vegetable and fresh fruit diet, as conditions may demand. The spinal bath, the non-violent enema, the hot foot bath, etc. may be continued as before.

On the programme outlined above, the patient of acute bronchitis would be all right well within ten to fourteen days' time. Thereafter, he would do well to follow all the principles of Natural Hygiene, so that he could *stay cured*.

The condition known as chronic bronchitis requires more or less the same treatment, but spread over a longer time. Short fasts of two or three days at a time may be spread over the entire period of treatment. Alternate hot and cold compresses over the chest region would be very useful in helping the clearance of the congestion in chronic bronchitis.

Bronchitis, like every other disease-condition, is preventable. If you have it now, you can, by recourse to Natural Hygiene, restore the bronchi and bronchial tubes to health once again. If you have not had it earlier, you need not have it any time. Take to Natural Hygiene fully. Do not be afraid of fresh air. Even cold air would not produce a cold. Avoid insanitary surroundings. Cut down your intake of starch, protein and fat. Avoid high protein and high fat foods as also devitalizing, dead food of all kinds. Eat natural foods, only when hungry, moderately with due regard to vital economy. Fast occasionally. Keep your place well ventilated. Do deep-breathing non-violently. Avoid everything that would result in enervation. In short, be health-conscious and let every habit of yours be hygienic. No drugging, no attempts at short cuts to health please!

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What is the Criterion of Fitness

Certain Medical Misconceptions Exposed

L. RAMACHANDRA SHARMA, M. Sc.,
Principal, S. D. College, Palwal

It may be rather difficult to believe, but it is a fact that a man who was warned by a full-fledged Medical Board, on no account to go uphill except at the risk of his life, was subsequently the leader of two Everest Expeditions and was acclaimed one of Britain's greatest mountaineers.

This was what the Medical Board told him after a thorough examination:

"Under no condition whatever are you to walk uphill.

"Always go about with *trinitrine* in your pocket; if you feel oppressed or giddy, take it."

The Board further added:

"General Bruce should go home and lead a quiet life"

Without paying any heed to this warning, immediately after that in 1922, and again in 1924, General Bruce headed two expeditions to the invincible Everest. When he died in July 1939, he was a ripe old man of 73.

Far from getting upset by the sentence of the Board, General Bruce only seemed to have been tickled by it. He wrote in his Autobiography:

Continued from Page 296

In the words of Dr. Benedict Lust of U. S. A:—

"Mother Nature is the Great Book keeper. The day you are born, the books are opened and the balance has begun. From that moment on, every step you take, each morsel of food, ray of sunshine, breath of air is recorded, in your favour or against you. You may fool yourself, but no one fools the Great Book Keeper."

"Good old Medical Board, what a fun you have given me, and if you had not condemned me, I should never have had the prodigious felicity of the great adventure to the Everest"

The doctors' verdict was based on the fact that the General's blood pressure was several points below what is given as "*normal*" in allopathic text books. It is on the same basis that doctors have all along been condemning many of our athletes as unfit for physical exertion.

But it is a fact which few allopathic doctors have cared to note, that really healthy people have a much lower blood pressure than the so-called "*normal*".

The word '*normal*' is a misnomer in the sense in which allopaths use it. To be precise, they should use the word '*usual*' or '*average*' because what goes by the name *normal* blood pressure is only the usual or average blood pressure. This is done by striking the average of the blood pressures of a large number of persons of one sex and within certain age limits. Similarly, the *normal* weight of an individual, as understood by the allopaths, is not the weight of a healthy person, but the *average* weight of a large number of people, most of whom are by no means healthy, being obese. The same is true of the so-called *normal* pulse rate.

This lack of precision is not alone a matter of academic interest. It is the premise from which starts many a train of faulty reasoning.

Let me give here an instance, nearer home, which bears a close similarity to the experience of General Bruce, given in the beginning. Mr. D. an Indian Railway Engineer, was pronounced a consumptive. He took leave and consulted a reputed Nature-Curist. A few months' of Nature Cure

treatment set him on his legs again, and he felt that he was fit enough to resume his work. The Railway doctor who had to examine him asked him to mount the scales. 'No' said the doctor; 'You can't be fit; you are underweight' Mr. D was condemned unfit even though the doctor could not find anything wrong with him except that he was below the medical standard weight (which in reality, is only the average weight and therefore of no significance). Under the doctor's advice, Mr. D put on the required weight in a short time, but unfortunately, even as he was gaining in weight, by eating plenty of nourishing food, his old complaints began to return one by one. However, the doctor was pleased and certified that Mr. D was fit to resume duties. Mr. D again consulted his Nature Curist, who told him emphatically, that he should forego the extra few pounds of weight if he wanted to be fit again. Mr. D followed the Nature Curist's instructions, lost a few pounds and was again well.

Well, what does this signify? Does this not show that it is unwise to foist an artificial standard weight on all individuals without paying any consideration to their constitutional conditions?

Yes, most of these medical standards are artificial. It is absurd to study the average state of health of a people and take it for granted that that represents the *normal* on the basis of which the health of every individual should be judged.

The average man in the city, on whom these medical standards are based, lives on an unbalanced diet; his life is artificial; his habits are sedentary; excitement and worry fill his mind. Because, say, even a million of such people exhibit a certain state of health, can that be accepted as *normal*?

We should take into account only those persons who stand out against these routine abuses and lead a natural, healthy life, even though they may be only a handful. But actually, such people are not a handful.

Viewed from this point of view, the medical standards of blood pressure, of pulse rate and body weight need thorough revision.

Everyone will admit that insurance companies have no axe to grind in this matter. Some interesting facts emerge from a study of their statistics, which significantly confirm what we have stated above.

Upto a certain limit the mortality rate is found to be lower with groups of persons having low body weight. The number of centenarians are also found to be greater in such groups.

The table below * gives the mortality rates in different blood-pressure groups. The division into groups is made in accordance with the deviation from the average (so-called *normal*) blood pressure:

TABLE I†

Group	Deviation from the Average Blood Pressure.	Relative Mortality Rate
1	—22 to —13	80
2	—12 to — 8	81
3	— 7 to — 3	91
4	— 2 to + 2	93
5	+ 3 to + 7	102
6	+ 8 to +12	117
7	+13 to +17	146
8	+18 to +27	155

* It is reproduced from J. C. Thomson's book, the data are derived from an article in the journal of the Institute of Actuaries, Part I, No. 327, 1939.

† Those who had obvious chronic ailments have been excluded from this study.

The death rate, as can be seen from the above table is considerably lower in the low-pressure groups, that is, persons with low blood pressure live longer than persons with the so-called *normal* blood pressure. Here is what Dr Arthur Hunter, LL.D., F.R.S.E., F.F.A., F.A.S., says by way of summarising the statistical position.

"Among persons with low systolic pressure and favourable mortality there is a larger proportion of under-weights, while among those with higher readings and less favourable (higher) mortality, there is a larger proportion of over-weights. The favourable mortality among persons with systolic pressures below the average is confirmed."

This is the same as saying that longevity, underweight, and low blood pressure always go together.

I am giving below another table, which is also collected from insurance statistics, giving the relative death rates in different weight groups:

TABLE II

Group	Deviation from Average Body Weight	Relative Mortality Rate
1	—20	80
2	—10	90
3	— 5	91
4	+10	102
5	+20	112

We may conclude tentatively that about 20 pounds below the allopathic standard is nearer the real standard, if at all it is advisable to think in terms of standard weights.

Similar is the case with the pulse rate. The allopathic *normal* is 72 per minute. But J. C. Thomson, and Dr. Kellogg, who made a study of a large number of healthy people among whom

were a number of athletes, concluded that the normal pulse rate is nearer 60 than 70 per minute.

In blood pressure, again, J. C. Thomson considers that about 20 points below the allopathic *normal* to be safest.

Many medical people do realise the absurdity of the medical standards. A friend of ours who had been fairly healthy all along, was alarmed when he came to know that his pulse rate was only 58, whereas the 'normal' rate was 72. A famous doctor in Madras, who specialises in heart diseases, frankly told him that his experience had taught him that a high degree of health was consistent with a low pulse rate—low from the allopathic standpoint—and told our friend not to feel uneasy for nothing.

When experienced physicians do not bother over the standards, why should they be included in text books? Why should they continue to teach such nonsense in medical colleges and general educational institutions?

The problem is not alone one of revising one or two medical standards. What is needed is a revolution in the medical approach to the problem of health. Medical men should realise that they are fundamentally wrong in taking the average state as the normal one.

The only man who made a real study of health was Louis Kuhne. His study extended over a whole lifetime. He studied healthy people, and sick people; sick people who were steadily getting back to health, and people who were rapidly losing their health and sinking in disease. The result was his monumental work, *The Science of Facial Expression*.

Reproduced from Feb.—March '48 issue of The Life Natural

Is Electro-Therapy Nature-Cure?

Dr. Keki R. Sidhwa, N. D. (Edinburgh D. O. (Lond))

The celebrated French Philosopher once said, 'Oh senseless man, who cannot possibly make a worm, and yet will make Gods by the dozens.'

Senseless man! This sounds harsh, but although Montaigne said it four hundred years ago, it still holds good to-day. Let us take the many so called Nature-Curists who believe that they can 'cure' diseases, by using all kinds of gadgets and machines using Electricity.

Electro-therapy is a part of physiotherapy and the orthodox medical doctors first began to make use of it as they believed in fighting diseases to cure them. Many unorthodox Practitioners, including many so-called and self styled N. D.'s feeling a sense of inferiority complex and not having really understood the Phenomenon of healing, began to use these gadgets in order,

1 to copy the medical man—whom they secretly worshipped and

2 to impress their patients and put up a big show that they were really Pandits in the art of caring for their patients as they believed themselves to be.

Some 20-30 years ago Electro therapy was in great vogue among 'Unorthodox Practitioners' in Europe and America, but now it has become discredited and the honest Nature-cure Practitioners there have dropped this method. In India however many use it quite openly, not because they know a great deal about Electro-therapy but because it is an easy way to dupe the Public and part them from their well earned money by pandering to their love of the miraculous. The different forms of Electro-therapy used by so called

nature-cure practitioners are as follows. They are all taken from a book 'Practical Naturo-therapy' by Dr. S. J. Singh, who has an N. D. from London behind his name.

1 Static Electricity, 2 Galvanic, 3 Faradic, 4 Sinusoidal, 5 High Frequency, 6 Short wave and 7 Diathermy.

Let us discuss each of them and why they are used. According to this book No. 1, is supposed 'to induce perspiration and better function of Kidneys, with increased elimination of waste' among many other things.

No. 2 'has soothing and toning effects in small doses and stimulates functional activity of the part through which it passes. Its tendency is toward restoration of impaired nerves and actually relieves pain in neuralgia, useful in constipation, stricture of urethra, and in removing superfluous hair and birthmarks.'

The chief use of No. 3 is in re-education and regeneration of such muscles as are wasted and which will give reaction to stimulus by it. It is used not only to restore wasted muscles but to prevent muscle from wasting.

In most painful cases like neuralgia or rheumatism or of vague but severe pain it is very effective. Prof. Bergoine used the faradic current for treatment of obesity."

No. 4 is used 'in prolapse of the abdominal viscera, ileal stasis, atonic constipation, and many other cases. It is also useful when the dorsal and lumbar muscles need to be developed and strengthened. It increases the elimination of urea, sulphates and phosphates in urine.

INDICAN if present is at first increased or if not found before, frequently appears after the administration of the current."

No. 5 "bathes the whole body in an Electric discharge, the superficial blood-vessels are dilated, metabolism is increased, and there is a slight rise in temperature. The most striking results however, is a diminution in the blood-pressure and is used in very high blood pressure also used to destroy warts and other skin blemishes. Ozone is generated when the tube is in action and has a strong antiseptic action. It is for this reason that 'High frequency' is used in treating ACNE, boils, indolent ulcers and fissures. Also used for dandruff, promoting good growth of hair, relieving headaches and neuralgia'.

No. 6 is used 'because of its profound heat action, and deeper penetration through all tissues including fat and bone, useful in pyogenic infections and its ability to enhance the defensive mechanism of the body used in boils and carbuncles, diseased tonsils, pelvic suppurations, sinus troubles, rheumatoid and osteoarthritic deformities, ankylosed joints, pneumonia and tuberculosis."

No. 7 "Diathermy, heat is produced in the depth of tissues themselves by the electric energy which is consumed by their resistance. It is possible to obtain by this method an internal temperature, higher than by any other means known at present useful for high blood pressure, headaches, stimulating the kidneys and liver, to contract a dilated heart, neuralgia, sciatica, rheumatism, neuritis and gout."

Although these are just mere extracts chosen at random they are sufficient to show us that Electro-therapy at its best is nothing but a means of suppressing symptoms in various ways. It is not a primordial

requisite of life, like food, sunlight, air, exercise, sleep, relaxation and water. In nature cure we believe that disease is a self-evolved pathology—that unless and until we remove the causes, the effects or diseases cannot be eradicated. Also, that disease—which just means unease, lack of ease, is a warning, an attempt on the part of natural vital force within each of us to adjust itself to the various abuses committed against it. Disease is therefore a vital action, with an expenditure of vital energy, to lessen the toxic load or toxemia created within the system due to enervation caused by our wrong habits of living. This is the true message of Nature-Cure or Natural Hygiene, handed down to us by Pioneers like Dr. Graham, Dr. Trall, Dr. Jennings, Dr. Jackson, Louis Kuhne, Dr. Tilden, Dr. Densmore, Dr. Page and the present day living authorities like Dr. Shelton of U. S. A., Dr. Lief of England, Dr. Thomson of Scotland, Lakshman Sharma of India and Dr. Jesse Mercer Gehman of America, all of whom have condemned the use of electrotherapy in no uncertain words, and none of them use it now in their practice of caring for the patients who come to them, having discarded Electrotherapy many years ago, after having given it a trial to see in what way it can form a part of Nature-Cure.

However let us take each of these electrical methods and see in what way they do not conform to the Principles of Natural Hygiene. For instance no one can deny that No. 1 induces Perspiration but to say that it induces better function of kidneys with increased elimination of waste, is something to be contested. Experiments by Dr. Lahman done many years ago showed that perspiration induced by vigorous exercise was the only kind when any toxic waste was eliminated, otherwise the perspiration was just a dehydrating process. A function of any organ be it a kidney

or liver depends upon the vital energy and nerve force latent within each cell of the organ. The efficiency of any function is either increased or decreased according to the amount of enervation, or rest and regenerative capacity that each cell of the organ is allowed. When the cause is removed rest is assured and regeneration of cells takes place and hence improved efficiency of the function. But giving a dose of static electricity neither removes the cause or causes, nor does it allow rest for regeneration, but instead acts as an irritant or stimulus and the apparent increased function of the Kidneys, is nothing but an attempt to remove the irritant. Here the body unnecessarily wastes its vital energy in combating this electric current, which it realises is an intruder, a foreign substance not compatible with the needs of the organism, and hence the body is really depleted or enervated, with the result that the efficiency of the kidney is lessened in the long run. In short this is what happens in every case where unnecessary stimulation (which really means goading or coaxing the body,) is applied in any form.

No. 2, the Galvanic current is supposed to relieve pain in neuralgia—but so does a dose of anacin. Only when the cause of neuralgia is removed will permanent recovery take place. If this is not the allopathic modality of suppression of signs and symptoms pray I ask you, what is? As to the restoration of impaired nerves, I am at a loss how that can take place through any outside interference. Healing is a biological process—it is an inherent tendency of a self-repairing, self-adjusting mechanism which the human body is. Healing comes from within—each tissue, each cell each organ has this power of self restoration as long as the material out of which to build up are adequately provided. Healing therefore goes on continuously and does not depend on, whether the Galvanic current is applied or not.

No. 3 claims to restore wasted muscles just as No. 2 claims to restore the impaired nerves. For those who have eyes to see, it will be quite apparent, that at most what is done is that by passing Faradic current, we merely have the capacity to diagnose, how much power or vitality is there in the muscles, and to what extent they are damaged and how low is their functional efficiency. The muscles act or respond to the dosage of electricity, according to their capacity. The action is of the muscles with its inherent property of contraction, and not that of electricity induced by a machine. When a corpse, stiff with rigor mortis, will move about, due to a passage of Electric current, then and only then, I will contend that it is the Electric current which heals and not the inherent vitality of a living cell. At our 'Kingston Clinic' in Edinburgh where I was trained, Dr. Thomson showed us a Bergoine chair, now rusty, indicating that Prof. Bergoine the medical inventor of this contraption found it easy for his obese patients to sit idly in this chair, instead of exerting themselves with mild or vigorous exercises and cutting down their food intake.

No. 4 the sinusoidal current claims to put a prolapsed abdominal viscera in its place, as well as a tonic to the constipated bowels.

A prolapsed Viscera needs inverted exercises for strengthening the muscles of the abdomen, a good digestion to prevent gas and pressure, and a dry diet to prevent water-logged tissues, I fail to see how the electric current does that. The very fact that indican is found in the urine shows that destruction of tissues takes place when the current is passed, because indican is a by-product of Protein disintegration. If this is not violence or abuse of the body, what is?

In fact, Diathermy, short-wave and High frequency currents are even much more damaging. Heat created

artificially in the body serves a completely different purpose than heat created by the body in Fevers and various acute crises. In the latter, heat is merely a by-product a secondary phenomenon, due to the intense oxygenation and combustion of toxic wastes, whereas heat produced by diathermy short-wave and High and low frequency currents is a primary effect, destroying life and damaging to the protoplasm. Boiling or cooking an egg coagulates the Proteins and changes the living quality of an egg cell. Diathermy etc. does the same to the living cells of the tissues. Whether the damage is great or small depends on the dosage, but a certain amount of damage is inevitable. The idea of using powerful and violent means is *strictly allopathic* and hence has no place in a system which is based on Non-violence, and cannot therefore be an integrated part of Natural Hygiene. Although I have put my signature on the syllabus of the college to be started by the "All India Nature-Cure Parishad" where Electro-therapy is included as one of the subjects to be taught. I have done so under protest, condemning the action of the other members of the Parishad, who because by a rule of majority over-ruled my protest.

This is not democracy. it is gang-rule. It is therefore my duty to place before the public this article, so that they can judge, whether Electro therapy, truly belongs to the realm of Natural Hygiene or not. I am indeed very grateful to the publisher of this article to allow it to be printed in his journal so that the world may know the truth and act accordingly i. e. keep away from those practitioners who use Electro-therapy under the guise of Nature-Cure or Natural Hygiene.

Editor's Comments

Our view has always been that electricity is not a *natural* means for health or cure. This view was clearly expressed in an article in the September, 1959, issue of this journal, under the title, *Anarchy in Medical Practice*. It may be stated that electric gadgets were *never* used in our practice. So it could not be said that we gave it up at any time. Electricity being a crude, foreign force, practically a *drug*, it has no place in True Nature-Cure. Its use is worthy of emphatic condemnation. It may be mentioned that professional naturopaths have no right to vote on the question of using this violent, allopathic remedy. The question must be decided by independent, experienced followers with lifelong experience of *The Life Natural*. Professionals, especially those who are using this as a remedy, are disqualified by this very fact from pronouncing an opinion in favour of it. If they express an opinion against electricity, it will be relevant.

The following instance, which came to our knowledge from the father of a boy-patient of progressive atrophy of the legs, will serve as an example of the mercenary motives involved here as the contributor says. A proprietor of a 'Nature-Cure' clinic in the U. P. promised a cure of the patient in 4 weeks, which was lengthened out into 12 weeks. The only treatment was electricity. There was no restriction or alteration of diet, but the patient was allowed the bazaar biscuits, recommended as energy-food. There was no improvement. When the patient was taken, the 'Doctor' suggested continuation of the electric treatment at home, with a machine that he himself would supply. In due course the machine arrived. When it was examined, the makers' name was found erased. The

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Activities in Delhi

The Delhi Branch of the Indian Institute of Natural Therapeutics is carrying on its propaganda activities steadily and the Message of Natural Hygiene is reaching more and more persons every month. More and more patients, *mostly medical failures*, learn the art of healthful living and practise it so that they could recover their health as quickly as possible. Our active workers in Delhi and New Delhi are giving talks at the following places regularly. Those interested might attend them and benefit immensely thereby.

Programme of Talks.

(a) *Under the auspices of the Lajpat Lok Seva Samiti—*

Regular talks are given every Sunday at 9 a. m. in English, at Lajpat Bhawan, Lajpatnagar. Talks in Hindi are given every Sunday at 5 p. m.

(b) *Under the auspices of the Bharat Sevak Samaj, Vinay Nagar—*

The programme is at 7 p. m. every Thursday. Lectures are given at the Bharat Sevak Samaj Hall (adjacent to the Main Market, Sarojini Nagar).

(c) *Under the auspices of the Social Education Centre, Municipal Corporation of Delhi, Paharganj—*

Every Saturday at 7-15 p. m. Talks are in Hindi. The Centre is located opposite New Delhi Railway Station.

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father, a leading advocate in New Delhi, made enquiries of an electrician there and found that the same machine could be bought at a quarter of the price charged by the doctor. So he wrote back to him and compelled him to refund the amount paid, on return of the machine.

The doctor's promise of cure within so short a time as four weeks also betrays his ignorance of the true nature of that disease.

- (d) *Under the auspices of the Natural Hygiene Group, Delhi Public Library, Delhi—*

The Group meets every Monday evening at 6 p. m. at the Library Main Hall (opposite Delhi Junction).

- (e) *Under the auspices of the (Second) Advanced Study Group, Indian Institute of Natural Therapeutics, Delhi Branch—*

The Second Advanced Study Group commenced its sittings on the 17th January 1960 and is likely to sit for 30 months or more. The Group meets every Sunday evening. It is restricted only to those who have a working knowledge of Natural Hygiene. Those interested in attending it may apply to the Hon. Secy. of the Delhi Branch.

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Tributes to Ramanan

"I was shocked to receive the sad news of the untimely death of Sri Ramanan. What a calamity! Terrible and shocking death of an active worker. May God bless peace and happiness to the departed soul,"

Amrit L. Jindal, Editor, Vegetarian India.

".....Ramanan was a precocious, intelligent, brave and dashing boy full of life and vigour. When he called on us at Madras at the time of the World Vegetarian Congress in November '57 and he kept us spell-bound by his narration of what he did at the Conference of such big folks. He was full of enthusiasm for Nature-Cure propaganda and I felt he would in a few years would make a mark in the world and be of help to you in your work. I was fond of him and proud of him."

F. G. Natesa Ayyar, F. I. I. N. T., Camp, Bhopal.

"My heart sank within me as I read your letter. How nicely did the boy do his work in the World Federation of Vegetarians, held in Nov. 1957? I am unable to reconcile myself with the fact that our Ramana is lost for us ever. Is he one of those whom gods love and so who die young? Accept my heartfelt condolences"

C. Bhamamurti, Editor, Prakruti Jivan, Kakinada.

"We all were very much grieved to know of the sad demise of your son Ramanan. My wife, Mr. Soli Bhamgara and myself had moved together with him in Delhi for a whole day and we were deeply touched by his helping nature. May his soul rest in peace! God's will be done, not ours!"

M. M. Bhamgara, F. I. I. N. T., Surat.

"The news about the passing away was shocking. He was highly cultured. When the shock is so severe to a person like me who had moved with him only for

a few minutes how much more will it be to those who had had his help for so many years?"

T. S. Visvanatha Pillai, Coimbatore.

"I am extremely sorry and all my family members join with me. It is shocking to the marrow of our bones,"

C. V. Chetty, Naturopath, Madras.

"What a tragedy! What grief to both my wife and myself who had seen the youngster and liked him much for his ungrudging service. At an age when he should be playing carefree that he took such interest in the work of the clinic and made the place lively was a thing that struck everyone.....Thy Will be Done and We have to bow to the Almighty placing Faith in him that your son has been called away to a better world and has been spared the miseries of this world."

T. N. Krishnaswamy, 'Nyharikam' Madras-4.

".....He was such a fine promising boy, intelligent, well-behaved and sincere that when I think of him passing away in such a tender age I feel much grieved.

"Having had personal contact with him during my stay at Pudukkottai, I am very much moved by the sad news."

B. S. Umar, Incometax Officer, Cannanore.

".....He was so free and social with all of us that I liked him very much. He used to talk to me a lot about Nature-Cure. It is a great tragedy, which has fallen on you. It is a terrible blow. We must all submit to the Divine Will."

V. S. Swaminatha Iyer; Madurai-

"The news of the death of your son Ramanan, the prop of your family, the darling of his grand father has been like a bolt from the blue."

V. K. Rajagopala Iyer, Tiruchirapalli-

".....I request you to have peace of mind and simultaneously to pray God to bless your son in his next birth with social work, long life, fame and prosperity."

B. K. Verma and Ksh Kala Singh, Imphal-

".....I had the occasion to be in Ramanan's company for a number of months together. He was such a simple, lovable boy, sincere to the cause..... Our loss is very great as we have lost a sincere workerMay the Divine Power give him lasting peace and to you strength to bear the loss."

R. S. Saini, New Delhi.

"All of us were shocked to learn the very sad news. Such a sweet natured boy, he endeared himself to all he met. During his stay he met us from time to time and behaved as our own child.....We cannot but bow to the Will of God."

Balak Ram Puri, Chanakyapuri, New Delhi.

".....This is a big blow and a great loss. May God give you courage to bear the loss and peace to Ramana's soul."

Om Nath Mahindroo, Advocate, New Delhi.

".....What cannot be cured must be endured. you, I and Respected Sharmaji had great hopes from him. It is a great loss to the Nation....."

Sachidanand, Delhi.

Resolutions were passed touching the death of Ramanan by the Staff and Students of the Sanatan Dharma College of Palwal and the Natural Hygiene group of the Delhi Public Library. The Sanatan Dharma College was also closed for the day on the 9th February in memory of late Sri Ramanan.

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Summer Nature-Cure Training Camp

PUDUKKOTTAI. (S. India)

May—June, 1960

A Nature-Cure Training Camp will be conducted at Pudukkottai, the Head Quarters of The Indian Institute of Natural Therapeutics for four weeks in May—June under the direction of the Director Sri K. Lakshman Sarma assisted by a competent staff.

In addition to lectures on the philosophy and practice of Nature-Cure there will be demonstrations in the cooking of various dishes according to the principles of Nature-Cure, Massotherapy and Yogasanas. All the therapeutic measures will be demonstrated and their uses explained.

The fee for instruction, examination and certificate will be Rs. 30 payable in advance.

Instruction will be in English but students will be allowed to answer the papers in Hindi. The main text book followed will be Practical Nature-Cure, 9th Edition.

Lodging and boarding for a limited number of students within the premises of Sarma's Nature-Cure Sanatorium will be arranged. Charges may be ascertained from the undersigned. Separate accommodation will be provided for ladies.

The camp will begin in the 2nd week of May '60.

Intending students should register their names by sending the fee of Rs. 30 by money order along with their names and addresses, age, general qualification etc., before the 30th March.

The Indian Institute of
Natural Therapeutics
Ganeshnagar
PUDUKKOTTAI
1-2-1960

L. TYAGARAJA SARMA
Manager

Sri Aurobindo on Medicine

Question: But allopathic medicine is a science developed by painstaking experiment, research etc.

Sri Aurobindo's Reply: To a certain extent. The theory is inspiring, but when it comes to application, there is too much fumbling and guess work for it to rank as an exact science. There are many scientists (and others) who grunt when they hear medicine called a Science. Anatomy and Physiology, of course, are Science

OPINION FROM ABROAD

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"From what I have read in your publication your methods of Nature-Cure are nearer Nature Healing than the English way."

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