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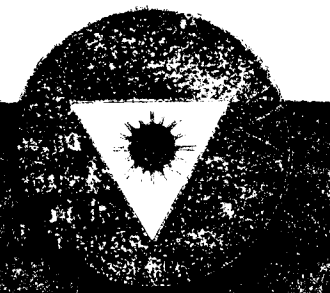


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THE LIFE NATURAL



Students' Indiscipline
Editorial

Keep Your "Energy Bills" Down-I
S. Swaminathan

Eat Your Way To Health
L. Ganesa Sharma

Scorpion Sting
C. S. Kannayeram

The Enema—Its Use and Abuse
L. Ramachandra Sharma, M. Sc.

Editor: K. LAKSHMANA SARMA

Sarma's Nature-Cure Sanatorium

Ganeshnagar, Pudukkottai, S. Ry.

Director: K. LAKSHMANA SARMA

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Grateful Thanks

Expressing their heartfelt condolences on the sad demise of my son **T. Ramanan** at the young age of 19, many of our friends in India and abroad have written letters to me and to my father Sri K. Lakshman Sarm. Everybody who had come into contact with him had nothing but praise for his amiable qualities. He was sent to Delhi only to learn under Sri S. Swaminathanji and my brother Sri L. Ganesa Sarma and to be of help to them in propagating the Life Natural. Friends in Delhi know how useful he had been there to Sri S. S. and Sri L. G. S. When we have lost such a young boy friends can imagine our feelings. As such we are unable to reply to them individually. So we request them to excuse us for the same. We thank them all sincerely for sharing in our grief.

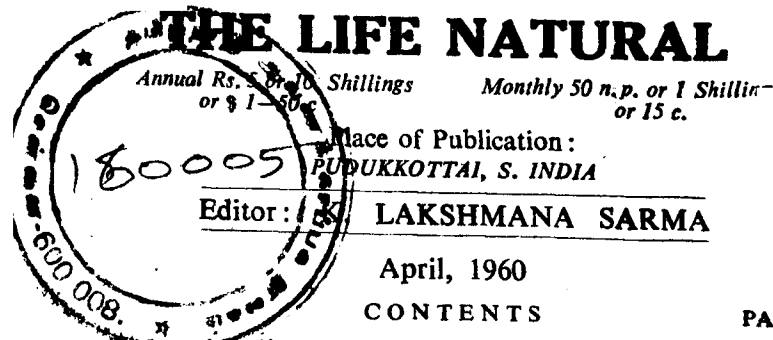
The Life Natural }
1-st April '60 }

L. TYAGARAJA SARMA
Publisher

Nature-Cure Association.

Ulhasnagar-3 (Kalyan)

The third study classes commenced on the 28th February '60. Lectures in Sindhi are given every Sunday from 10 a. m. to 12 noon at the premises of the Association (No. 1186).



CONTENTS	PAGE
Students' Indiscipline	323
Nature's Adaptation of Food to Our Digestive Organs	327
Polio in the U. S. A.	328
Experiments On Children	329
Dr. Barbara Moore And The Calorie Theory	330
The Oil-Bath	330
The Hidden Side of Health	331
Does Medicine Promote Health?	333
Keep Your "Energy Bills" Down—I	335
Eat Your Way To Health	339
Nature—The Only Saviour	341
An All-year-round Gift Suggestion From Us To You	346
Scorpion sting	347
Convulsions	349
My Experiences With Mother Nature	353
Food Leaves	356
Activities in Delhi	357

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The Life Natural

VOL. XVII

APRIL 1960

NO. 8

Students' Indiscipline

It has been rightly pointed out by many that indiscipline is not peculiar to students, that indeed it affects even the teachers and professors who are supposed to guide the students, and practically the whole adult population, especially those in power. The cause is the great fall in the level of human character.

But why is there this loss of character? How to restore character to its previous higher level? Is it possible to do this by mere moral lessons in schools? For a successful teaching of morals to students the first thing needful is a higher level of character in the teachers.

The Gita points out the root-cause of this evil in verses 62 and 63 of its 2nd chapter. To put it briefly that cause is self-indulgence unlimited. This can ultimately, according to the Gita, lead up to insanity. The term buddhinasa (बुद्धिनाश) in the 63rd verse seems to mean insanity. Actually insanity in civilisation is much more prevalent than is imagined. This explains the observed fact that few men are free from the great sin of being their own worst enemies.

Health of mind depends on the state of the brain, and this in its turn depends upon the state of the stomach and its co-workers in the work of food digestion, so that it may not do more harm than good. The one good habit that is most important

for health of mind is fairness to the stomach. This virtue is not alone a great factor for bodily health, it is even more important for mental health. Hygiene is a part of religion but at the same time it must be stated that without religion hygiene is incomplete.

460
324
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In the choice of the food we eat, and which we give to the children, serious mistakes are committed. Food that eliminates itself, so that no toxic waste would be formed, retained and accumulated in the tissues, is needed for health of mind and body, both. These are *vegetables* and among them the most beneficial are the leafy ones. These are bulky ones, giving much less of the nourishing food-factors, protein etc. But vegetables are conspicuous by their absence in our menus.

On the other hand we eat a great excess of the *concentrated* foods, the cereals and grams (leguminous grains), which are a great deal too rich in those highly favoured food-factors. These do not eliminate themselves, and therefore, if consumed in excess—as they usually are—they cause an accumulation of toxic food-wastes, which, slowly, but surely, destroy health and bring on chronic diseases, which are medically incurable. The mental health also is affected. This is because these foods do not eliminate themselves; they have to be eliminated by the help of the bulky foods, which are not the favourites of orthodox medicine and are therefore neglected.

The bulky foods are thus really the foods of health of mind and body, while the concentrated foods are the foods of disease. We call the former *Positive* and the latter *Negative*. The former should be our staple foods.

So the right rule to follow for health and good character is to eat proportionately much more of

vegetables and much less of the cereals and grams. It is not enough to be a vegetarian. It is absolutely necessary to be a *vegetablarian*, as taught in our *Practical Nature-Cure*.

Now it may be objected that if this rule be followed, we would not get enough 'calories.' But the proper question is. Is this theory true? Has it been ever proved? It is because of this absurd theory, which is being put into practice, that there is a steady increase of incurable disease, instead of there being a lessening of them.

In the *Indian Express* of Sunday the 13th of March there was an article on Asthma by the medical contributor, who showed that this disease still defies the best skill of all the doctors of the allopathic school. Not only this, but all chronic diseases are in the same condition. They are curable only by hygienic measures.

In all such cases there is a background of dyspepsia and nervous debility, which is ignored, the main purpose of the treatment being to fight the disease with drug-poisons. In our practice we treat all chronic patients exactly like patients of Dyspepsia and Neurasthenia, by measures of Vital Economy and Positive Feeding, and the patients are free from their afflictions by recovery of health.

This being the true method of solving the disease-problem, it follows that students' indiscipline could be solved chiefly by looking to the food on which the little ones are raised at home.

Also the hostels of our colleges and universities must change their routine of food given to the students. Rich food, especially fried ones, must not be given, except rarely. Foods that work havoc on health, those

made with denatured flours and refined, white sugar, must be abolished. All preserved or tinned foods, which have been deprived of their freshness by adding 'preservatives' must be prohibited. Generally, Hygienic principles must be rigorously applied.

Also it is needful to give to students only foods grown with the aid of organic compost manures, and not those grown with chemical manures, miscalled 'fertilisers.' This *has* been done in some schools with a miraculous rise in the health-level of teachers and pupils.

If health be looked after on these lines, the problem of students' indiscipline will automatically disappear.

So, what is needed is education of all the parents in the Science and Art of Hygienic Living.

Sri Aurobindo on Tea

"About food, tea etc., to have no hankerings, no slavery either to the stomach or the palate."

"With a thing like tea the straight and easiest way is to stop it. As to food the best way usually is to practise non-attachment and follow no fancies."

Nature's Adaptation of Food to Our Digestive Organs

In Nature's creation there is no free fat, but only fat in combination with protein. And in this combination there is this peculiarity, that the protein is on the outside of the ultimate particles and fat is contained inside it. In butter and in nuts the smallest particle is a globule (a small globe), inside which there is the fat. Nature confines fat in a covering of protein, so that the fat, which is a potential disturber of digestion, is not allowed to do its mischief.

In the human body, as in animals also, protein is digested in the stomach, and fat in the small intestine. Now nut-globules and butter-globules, having protein on the outside, and the fat in the inside, the stomach-digestion of protein is unhindered. The fat, as soon as it is set free from its confinement, goes out of the stomach without delay into the small intestine where there is ample provision for its digestion.

In our cooking it often happens that the protein particles are covered over with films of fat (oil or ghee), and this renders the digestion of protein in the stomach impossible. Nature has so designed her fat containing foods in such a way as to prevent this disaster.

This is nothing strange for one who believes that there is One Supreme, all-knowing and gracious Being, who is the Author of the Food and of the Eater. For him that is obstinately attached to disbelief this is a mystery forever.

The lesson conveyed by this adaptation of the food to the eater is that if we want to eat fat, we must take it as butter, or as nuts, and not in the form of ghee or oil.

The question that faces Science is this. Is creation a chaos, or is it a Cosmos? If there be no God, then this universe would be a chaos. It is not a chaos in fact, but a Cosmos, which means that there is One who not only creates it, but also operates and regulates it, so that it does not become a chaos, but remains a Cosmos most of the time.

Polio in the U. S. A.

Under the above heading *The Anti-Vivisectionist* for March, April, 1960 gives news of the utter failure of vaccination for preventing polio in the U. S. A., where the Salk Vaccine has been given an extensive trial.

"On January 15, the United States Public Health Service issued the polio figures for last year. They showed that the number of cases during the year, 8577, was considerably greater than the totals for both 1958 (6,029) and 1957 (5,194). The increase was even more noticeable in respect of paralytic cases. These were 5,694 in 1959, 3,122 in 1958 and 2,158 in 1957. The *proportion* of paralytic cases also increased sharply. In 1959 it was 66 per cent, whereas in 1958 it was 52 per cent, and in 1957 only 37 per cent. It will therefore be seen that, despite the massive amount of vaccination done in America, polio has become both more severe and more widespread."

The truth about these vaccinations is surely that they have only served to sow the seed of polio artificially in a great many who would otherwise have remained free of the disease. This shows that the allopathic doctors are either great rogues or great fools.

Experiments On Children

The following news-item is reproduced from *The Anti-Vivisectionist* for March, April, 1960, which shows the heartlessness and diabolic wickedness of the Vivisectionists and the whole-hearted approval they enjoy from the medical profession.

"Abstracts of World-Medicine for December, 1959, (Vol. 26, No. 6), reported experiments carried out on children in an American institution (name not given, but the original report emanated from Yale University School of Medicine). Ten vaccine-immunised (Group V) and nine naturally immune (Group N) children of similar age were given a massive dose of attenuated polio virus. In spite of having fairly high anti-body levels, all the children in Group V became infected, whereas only two of those in Group N did so. It is stated that in all cases the infection produced no symptoms; nevertheless it seems a monstrous thing to do..... It is interesting to note that the naturally immune children did so much better than those who had been artificially immunised. Moreover among the 49 contacts living in the institution, the infection spread within seven days to 12 of the 13 who had been vaccine-immunised but only to one of the 36 who were naturally immune. Two more trials of the same kind were carried out at intervals of four months."

Does this show that children entrusted to "institutions" are being treated fairly, or is there reason for fear that the men that run these institutions are unworthy of the trust imposed in them?

At the same time the above facts prove that immunisation is a fad and a fraud.

Dr. Barbara Moore And The Calorie Theory

From a Note carried by the *Health For All* for March 1960 we learn that Dr. Barbara Moore—who recently successfully carried out a thousand mile walk from John 'O Groats to Land's End—lives normally on fruits, vegetables, honey and nuts, and that her total food for a day is about 1000 calories and not 2500, the number prescribed by allopaths. So the calorie theory is wrong by about 150 per cent !

The Oil-Bath

We have received a few copies of a pamphlet on this subject, recommending this bath as by itself a great aid to health. It begins with a quotation from the scientist J. B. S. Haldane praising the use of oil on the human skin, and putting forward the example of Jews and Greeks, who were, during a short period of their history, 'vigorous, both physically and intellectually,' and who also used oil on their bodies. This argument is fallacious, because there were other reasons for their health.

We have our own method of taking oil-bath, which is more effective for skin-health than the same as taken customarily. If the skin-health is maintained by the oil-bath taken as part of a sun-bath and finished with a bath in ordinary cold water, it will have a good effect on the nervous system also.

The author of the pamphlet, Sri N. D. Chakrapani Iyengar, Retired Sub-Inspector of Police, Appavu Mudali Street, Pudupalayam, Cuddalore N. T., we understand, distributes it free to all who want it.

The Hidden Side of Health

"If thou wouldst enjoy a long life, a healthy body and a vigorous mind, bring thy appetite to REASON." So wrote Benjamin Franklin, one of the eminent Americans who were the architects of American Independence. The Sri Bhagavad Gita in verses 62 and 63 of its 2nd Chapter puts it even more forcibly. It says that self-indulgence, unrestrained by reason, leads to loss of sanity and thus destroys the man. He that disregards this warning is a traitor to himself, an "Atma-drohi." Even God cannot save him, until he begins to have sufficient mercy upon himself. The unreasonably selfish man mortgages his future well-being for the fleeting pleasures of the present. His vitality is consumed in the process and he suffers both in this life and after death.

Among the pleasures that enslave human beings the worst is perhaps an uncontrollable sexual craving. Of all the pleasures this is the most degrading. In the language of the Gita this Tamasic pleasure, which according to religious teachers leads to births in animal bodies for what aeons of time no one can foresee.

The wise ones discriminate between pleasure and Happiness. As explained in the P. N. C. the former is momentary, being due to contact with sense-objects, and are devitalising, because the befouled mind does not know or care where to draw the line before the limit of endurance is reached.

Happiness, on the other hand, is uncaused, having its Source in the Indwelling Universal Self, the Paramatma, as explained in our text-book.

It may be here noted that this indulgence is most unnatural and deadly in old age, as remarked by the sage Bhartrihari :

इदमनुचितमक्रमश्च पुंसां यद्विह जरास्वपि च मन्मथविकाराः

"This is improper and unnatural, namely the cravings of lustfulness in old age."

At the least the slave of these un-natural cravings must be honest with himself and make constant efforts for emancipation from these degrading vices, depending on God's grace and praying to Him frequently. The subject is endless. So we shall leave it here.

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.

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Does Medicine Promote Health ?

In the *Health For All* for March 1960 there is an article by N. C. P. reviewing an American book written by a doctor for doctors, under the title, *Diseases of Medical Progress*. To this a sub-title is added: *A Survey of Diseases and Syndromes Unintentionally Induced as the Result of Properly, Widely accepted Therapeutic Procedures*. In this book a great deal of evidence, proceeding from medical men in practice, who happen to be more conscientious and watchful for the people's health than the average doctor, has been collected and systematised, so as to show that the charge against Medicine conveyed in the title and sub-title shall be proved to the satisfaction of at least a few of the persons for whom the book has been written.

Our readers must be familiar with the general trend of the evidence and argument of this book, as such evidence has been adduced already in this journal at different times, in addition to the evidence given in *Practical Nature-Cure*. The evidence given in the book reviewed by N. C. P. is not intended to be exhaustive, because that would require many volumes. But it gives more than enough to make a conscientious, God-fearing doctor uneasy.

The book refers to older publications on the same theme, among them Browns' encyclopaedic paper on allergies caused by drugs.

It is stated in the book that the list of disasters has been lengthened considerably by many of the new drugs now in daily use, especially the antibiotics, which massacre existent germs, only to make way for new species of germs, resistant to the anti-biotics used, which creates insoluble problems for the profession. The new bacteria and fungi, it is said, are more virulent than the old one.

If at least a part of this important evidence could be broadcast to the general public, it would revolutionise medicine. But there is no chance of it at present, because the Newspaper Press is in bondage to the profession, and even worse, to the drug-manufacturing and selling Vested Interests, to whom the profession itself is subject.

A Medical Lament

The Lancet of January 16th, 1960, wrote:

"In the past twentyfive years sulphonamides, penicillin, anti-tuberculous drugs, broad spectrum antibiotics, various antistaphylococcal agents and some promising antifungal substances have become available. Nevertheless, infectious disease remains undefeated and some types are on the increase!"—(*The Health For All*, March 1960.)

This shows that fighting disease is an insane policy. Restoring Health, leaving disease to take its own course, is therefore the only right policy.

स्वाधीनस्वास्थ्यमहाविद्या

SWADHINA SWASTHYA MAHA VIDYA

By

K. LAKSHMANA SARMA

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in Hindi

Price Rs. 4

For Subscribers of The Life Natural

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Keep Your "Energy Bills" Down-I

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

ESCAPISM WON'T DO!

None on earth would like to be, or to become, weak or feeble, diseased or debilitated in any manner. It is to avoid, or rather escape, such states that man has sought, and still seeks, the aid of the chemists and druggists, the doctors, mantriks, etc., little knowing that what has been caused to his body and mind by his wrong living habits could not be set right by others. Such methods of escapism, however, do not pay. If any one is earnest about recovery of health, all that he need do is to understand why he has grown weak, why he has become diseased and to start reforming his living habits.

It may be argued by many that at the time a man is suffering he can hardly be called upon to think of the problem—for, then, he would have no capacity to do so. He would, they say, then lack the clarity of mind needed for a proper understanding of the problem, and all that he may be interested at that stage is somehow to get over his suffering. In other words, he would only be seeking "remedies."

WHY IS MAN REMEDY-MINDED?

Why does he seek remedies? Does he know that remedies are mere modes of escape or does he not? Most of the people probably do not know that the remedies are mere means of escape, for they have hardly devoted any thought to the main problem. The laymen—that is how the non-medical men are styled by medicos—are told that they have no right to know a subject which is very much technical. All that the laymen are expected (by the medicos) to do is to consult the

doctors how to "fight" diseases. The doctors would diagnose, prescribe the specifics and "treat" the laymen. The modern man, by and large, is remedy-minded, not because he has devoted any thought and arrived at a conclusion, but because of the fact that vested interests are constantly dinning into his ears, day in and day out, of the numerous products put on the market as a result of what they call "scientific research" on different diseases. Advertising has become an art requiring great skill and cunningness. The advertiser puts his ideas through the medium of the press, platform and what not, to the people with such force that the latter are led to think that what they need do at the time of illness is to take a specific (pill, tonic or beverage), beat the debility or disease and become strong like a Bheema! It is strange that in this 'enlightened age' falsehoods are allowed to pass off as truths!

WERE YUDHISHTHIRA TO APPEAR NOW.....

In the Yaksha-Yudhishtira Samvad (in the Mahabharata), Yudhishtira, the eldest of the five Pandva brothers, the Steadfast and Truthful one, was asked a question: "What, in your opinion, is the strangest thing in the world?" Yudhishtira replied: "Every moment, creatures are entering the abode of Death, yet, every man thinks that he is going to live for ever on this planet. This is the strangest thing in the world."

Thanks to various factors and influences, the modern man is very well aware of the fact that he is to die one day or the other. The reminders that he gets from his insurers, the regular columns in newspapers and journals devoted to obituary, the publicity given to accidents of different types by newspapers etc., must make a man feel that he too is to make his 'exit' some day or other.

Were Yudhishtira to make his appearance in the modern world, he would have replied to the question differently. His reply would have been: "Man is taking one drug after another to cure one or the other complaint, but he has never improved his health in any manner. And yet, he believes that drugs would 'cure' him. How strange it is!"

TRUTH ABOUT DRUGS

Can drugs cure? This is a fundamental question that ought to be answered fully. There is a lot of confusion on this question and there is only confused thinking everywhere. Let us go deeper into the problem.

If a drug is capable of acting on the system and curing a disease, why does it not produce uniformly good results everywhere? Why is it that the taking in of the drug occasions some relief for some time (this is all what the doctors mean by a 'cure') and why is no such relief felt by many others having a similar complaint? Why is it that a drug, which was once hailed as a great discovery for the benefit of mankind (a wonder-drug) is condemned by the very medicos later (as a blunder-drug) capable of producing undesirable side-effects, addictions, even death?

The fact is that it is the living organism, the vital force or Prana, that acts on the drug. If there is enough vital force, some relief is felt; if there is little, no apparent effect is produced. The drug has no power to cure. Every drug, as it occasions vital expenditure, is a *tax on vitality* and it is the lowered vitality of a person brought about as a result of continuous drugging that is responsible for the later chronic ill-health. Every drug, therefore is not only useless but is positively harmful to the organism.

inasmuch as vital expenditure is occasioned by taking it in. Nowadays all drugs are only poisons!

A disease should be viewed as it is, not as it is not. The disease is not the symptom. In reality, disease is *diminution of health*. Hence, only those that have health-value, those that are basic needs of living, can have a health-restorative value. Drugs have no health-value whatever. If consumed by a healthy person, drugs will not improve his health. Drugs are no substitute for pure air, good water, healthy food or surroundings. Drugs cannot be assimilated by the organism, nor can they become a constituent of the cell or tissue structure. Drugs cannot become a constituent of the blood stream or of any structure of any part of the body. They have no value whatever in the bodily economy.

DRUGS PRESENT HEAVY "ENERGY BILLS".

Drugs, being foreign substances, are dealt with as such by the vital instincts. They occasion a lot of vital expenditure and thus help to add to the enervation of man. Those that desire to keep their "energy bills" down would have to avoid drugs and to follow Natural Hygiene in its entirety.

In the further instalments of this article, the other measures to be followed to keep "energy bills" down would be discussed.

By K. LAKSHMANA SARMA

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Eat Your Way To Health

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I wrote about Potato Payasam last time. The term payasam is derived from the Samskrit word for milk—Payas (पायस्) and denotes that the main ingredient of the preparation is milk. We can have many varieties of payasams. Such payasams are common in India. It is known by the same name in the South and East (Madras, including Kerala, and Bengal). In the north it is known by another Samskrit word for milk—Ksheera (क्षीर). Only in usage it is pronounced Kheer (खीर), which is a slightly corrupt form of the real word. In the south there is a slightly different word which is purely Tamil—Kanji. But in practice, people attach slightly different meanings for the two words Payasam and Kanji. Kanji is generally the light refreshment of the poor or food of a patient in convalescence. Kanji is similar to payasam in preparation except that there will be no flavouring material like cardamum or saffron added to it. The poor people generally make it saltish and mix buttermilk instead of milk. I shall give the recipe for some more varieties of payasams and kanjis in these pages.

Rice payasam is very popular throughout India. Even in the Western countries it is known by the name "rice pudding" or "Yorkshire pudding." But, as it is difficult to get wholesome rice, I prefer flattened rice (அவல் சிड्डா). It is not polished and hence the pericarp or bran part of the grain and the germ or embryo at the tip of the grain are still there. Yet another advantage is that it cooks very quickly. Even soaking in warm water is enough to soften it.

The comparative merits of raw milled rice and flattened rice or rice flakes can be seen from the table given below:

		Rice flakes	Milled Rice raw
Protein %	—	6.6	6.9
Fat %	—	1.2	0.4
Mineral Matter %	—	1.8	0.5
Carbohydrate %	—	78.2	79.2
Calcium %	—	0.02	0.01
Phosphorus %	—	0.22	0.11
Iron %	—	8.0	1.0
Vitamin B ₁	—	210.0	0.0
Nicotinic acid	—	4.0	1.2

AVAL PAYASAM

- 1 Flattened or flaked rice—6 chatanks
- 2 Palmjaggery* — $\frac{1}{2}$ seer
- 3 Cow's milk, fresh, raw —1 seer
- 4 Soaked raisins —1 chatank
- 5 Cardamum powder —of 20 danas
- 6 Kesar, pure — $\frac{1}{8}$ tola

Boil about 2 seers of water. Meanwhile crush the flattened rice (चिडवा अवल), so that it becomes a coarse powder. Add it to the boiling water. Prepare jaggery syrup separately in about $\frac{1}{2}$ a seer of water. When the rice flakes have cooked well, add the jaggery syrup and keep on stirring well for sometime and get it down from the stove. Add milk, soaked raisins, cardamum powder and the kesar dissolved in a small quantity of milk. This can be served warm or cold as desired.

Trying to save time, one might mix the jaggery in the water in the beginning itself and add the rice flakes in the boiling jaggery water. But the rice flakes will take a longer time to cook and there will be no saving of time, but a loss of time.

* If sugar cane jaggery be used instead of palmjaggery 50% extra, by weight, will have to be used, as it is less sweet.

Nature—The Only Saviour

Shri R. S. Saini, New Delhi

[Herein is given the case history of a child radically cured by Natural methods of a severe type of fever, known in medical circles as typhoid. Followers of Nature-Cure regard all kinds of acute fevers as mere eliminative crises and they are not worried about naming them either as of one variety or an other. The allopathic way is to regard the disease and ignore the patient. The disease is diagnosed, not the patient's health and vitality, and dangerous drugs are employed to "fight the disease." This, along with the foolish habit of feeding the patient with "nourishing" foods to "keep up energy," inevitably results in more and more debility. The Nature-Cure way, on the other hand, is to regard the patient and ignore the disease, which latter does not, in reality exist. The disease is only a diminution of health and hence, a radical cure can be had only by restoration of health the Hygienic Way.

—Editor.]

This case had certain peculiar features of its own. Typhoid is generally regarded as a dreaded disease. It becomes more so when a born-weak, under-developed and sickly child is 'afflicted' with it. It happened in the end of August, 1959. My son, then aged about 4½ years, developed fever one day. We did not heed it much and the child also continued its usual playful life. In three days' time, the fever became persistent and more intense. The child also became less active and more pensive. Now, we became a little worried about him. I consulted Sri S. Swaminathan, who was in those days conducting the 38th Basic Nature-Cure Study Group. I was attending this Group from its commencement and naturally I was acquainted with a knowledge of the fundamentals of Nature-Cure. Sri S. Swaminathan counselled patience and suggested that the patient be put on an approach to fast. In his view, it was just an eliminative crisis and he assured.

that the boy would be all right in a few days' time, by recourse to a Hygienic programme. At that time Sri Swaminathan was not fully aware of the full case history of the child.

Within the next two days, small rashes appeared on the skin (around the area of the child's chest) and the other symptoms were also such that, in medical terminology, the case could be categorised as one of typhoid. It was at this stage that I asked Sri Swaminathan to visit my place to see the patient. In order to assist him to diagnose the case and plan the treatment of the patient fully, I gave him some necessary background information about the child. I told him how the child had suffered prolonged and severe medication even while in the mother's womb and how he was born practically a weakling. He had not got mother's milk even for a single day and his digestion was so bad that he could not digest even diluted cow's milk. From the very first day of his birth, he was continually being treated for some trouble or another, e. g. indigestion, liver troubles, bronchitis, etc. All the four winters of his life, he had been administered penicillin treatment. Other drugs were also used during the time. He had also been vaccinated at intervals. Added to these were the unnatural dieting and living he had been subject to.

Sri Swaminathan told us that it was a severe eliminative crisis in a very weak patient* and that we shall have to be particularly careful in treating the patient. On his suggestion, the child was put on an approach to fast. During the first week, the child was given only dilute herbal juices (particularly of ash-gourd) three or four times a day, in very minute quantities.

* The attention of the reader is invited to another informative case-history "Acute Crisis in a Weak Patient" which appeared in May 1959 issue of *The Life Natural*, pages 381 to 387.

ties. Bran Tea was also given once or twice, again in very small quantities. A daily sun bath for about half an hour, a cooling trunk pack and hot foot baths for three or four times a day were also suggested by Sri Swaminathan. The patient was also to be given a non-violent enema daily and the patient's body was to be sponged daily for external cleanliness. The child was to be given as much (cold) water for sipping (in achamana doses) as he may demand.

The treatment, on the lines suggested above, was immediately given effect to. As the case was rather a complicated one with enough of gastro-intestinal derangement, the fever continued to rise. In the next few days, the temperature stabilised to its usual "typhoid pattern." The temperature used to be about 101° in the morning, gradually rising to 103° at mid day and again declining towards the evening. At night, the fever used to be at its highest intensity going to about 105° at times. The child used to be restless and for quite sometime daily in a state of semi-consciousness. He had become a little too peevish and obstinate. He did create some difficulty by continuously asking for bread during the first ten or twelve days; but with patient persuasion and tactful handling he used to get round to the prescribed diet. He had also to be persuaded to take the "achamana" doses a few times daily.

By the end of the second week, the child had become very weak. The fever persisted. The child's general condition and restlessness was causing great anxiety and fear in our minds. But, fortunately for us and the child, our Faith in Nature-Cure did not waver. We were quite sure that the patient would ultimately recover. In addition to the treatment indicated above, the patient was at this time given repeated wet packs over the region of the temples.

This gave him quite a lot of relief, which naturally induced him to sleep. At this stage, Sri Swaminathan was kind enough to visit our house to see the patient, every now and then.

During the third week, the child's condition did not visibly improve. He seemed to be losing hunger. Many times he had refused bran tea, whey or dilute fruit juice or fruit that was offered to him. On our part we tried to keep him as happy and comfortable as possible, by adequate nursing. In consultation with Sri Swaminathan, variations were introduced in his diet to provide change and basic nutrition (as could be then assimilated) to his system. The white patches which appeared in the first week were still continuing. But, the treatment was kept on.

By the end of the fourth week, the temperature became different. The fever was not so intense. The child was now slightly cheerful in the mornings and he also developed a little hunger. But, by now he was reduced to a pack of bones and it was difficult to handle him casually for normal nursing purposes. The next fifteen days there was a process of gradual, perhaps imperceptible, improvement in the condition of the child. The temperature in the mornings and evenings at this stage used to be around normal. The maximum temperature in the afternoon and midnight, though far from normal, was not very high. The child could now sit up in the bed with the support of pillows. He even tried to amuse himself with toys sitting up in that way. His weak body had somehow got through the severe crisis, thanks to Nature, the only Saviour.

But, the bronchial congestion still remained, although the fever had practically gone. Even upto six weeks from the initial manifestation, the white patches continued to appear on various parts of the

patient's body. The eliminative effort still continued. In order to help the child's body to get rid of the bronchial congestion, he was given stimulating trunk packs. Preceding this application was given a series of hot and cold fomentations over the chest region. The other items of the treatment were continued. The sun bath formed a part of the daily routine.

The most surprising aspect of this case was witnessed last of all. Although the child had been in bed for more than six weeks and without any "nourishing" diet, his recovery was reduced to less than 15 days. Soon he was walking around. Return to normal diet was achieved with great caution and restraint, as advised by Sri Swaminathan. Starting from a miniature-sized composite roti (wheat-bread), the quantity was gradually increased. The use of milk was started more than a month after the child was put to cereals.

The above is a factual narrative. I was told that by recourse to methods of Nature-Cure, fevers do not take long to cure. But, in this case the fever had lingered for an astonishingly long period. It was perhaps due to the fact that the patient had a rather very weak constitution, and had been heavily poisoned by allopathic drugging.

Before closing this narrative, I am glad to add that the child was spared the annual feature of bronchitis this winter (1959) perhaps for good.

Much of the credit for the successful handling of the crisis goes to Sri Swaminathan and Sri Ganesa Sarma, whose expert guidance and understanding gave us faith and hope to go through it. And also God should be thanked whose bountiful Nature saves one and all who approach Her with faith and reverence.

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Scorpion Sting

(C. S. Kannayeram, 243 Vysial Street, Coimbatore)

On 13-2-60 I was observing complete fast for 24 hours to get rid of a minor acute dental ailment which persisted for the past five days inspite of the Natural treatment of hot and cold water applications alternatively. I wanted to break the fast in the night at 8 p. m. but I had to attend a weekly literary meeting to be commenced at 8 p. m. on that day. The meeting was over by 9-30 p. m. and when I returned home it was 9-45 p. m. My wife, and other members of the family had gone to cinema. As it was getting late I wanted to take my food and go to bed. Accordingly I got the plantain leaf cleaned and every thing served on it and got ready by the side. At that time I went out of the kitchen to fetch a tumbler of drinking water or something. In the doorway I felt that as if a bunch of thorns has pierced the bottom of the fourth toe of my left foot and I jumped over the site.

In the next second there was a severe burning sensation in the affected part and I realized it was not a bunch of thorns that pierced in my foot. I searched in the doorway and found that a scorpion was conveniently lying there. I killed and threw it out. However I finished taking my food thinking about the treatment to be taken, but meantime the pain increased intensively and I could not walk out of the kitchen.

I had a faint remembrance regarding the reference in "*Practical Nature-Cure*" about the treatment for scorpion sting but could not correctly recollect what I have read. Unfortunately the book was kept in the locked room and its key was with my wife in the cinema theatre. But I well remembered the article entitled "*Use of Earth in Nature-Cure*" by Sri R. N. Aiyangar which I read recently in the

November 1959 issue of *The Life Natural* in which the author has included the scorpion sting as one among the general ailments which can be cured by the application of wet clay pack. Earth was fortunately stored up in the house for giving treatment to my sister-inlaw for her Epilepsy.*

I applied wet earthen bandage to the affected part and prepared to go to bed. Then my wife returned from the theatre and made the book "*Practical Nature-Cure*" available. By this time there was a downward trend in the pain and I thought that no change of treatment would be necessary. However the bandage which dried up partly after an hour and half was removed and a fresh wet earthen bandage was put up. The pain went down still further and I fell asleep within fifteen minutes. As usual I got up at 5 a. m. on the next day and removed the bandage. There was no trace of pain anywhere in the affected part.

* Detailed case history and the Naturopathic treatment of this case which will constitute a strong case against the Medics will appear in the columns of this journal later.

Is Electro-therapy Nature-Cure

"I have gone through your bold comments on the article by Dr. K. R. Sidhwa with great interest.....You have done a real service to the country."

Dr. Kularanjan Mukherjee, Secretary,
Bengal Naturopathic Association.

Dr. Kularanjan has sent out a circular to all the prominent Naturopaths in India bringing to their notice Dr. Sidhwa's article in *The Life Natural*.

Convulsions

Shri Shyam Sunder Gupta, Kamla Nagesh,
Delhi, writes to us under date 15-3-60.

"I am sending you the particulars of a case of convulsions treated by Nature-Cure methods, for publication in *The Life Natural*.

"The patient, Rajendra Prasad, took to this treatment some time in July 1959. Two years ago, when he was about 14 years old, he was proceeding to Gurgaon from Delhi in a bus. On the way, he got severe headache and began to vomit. He began to shiver with severe fever. He became unconscious and his body had become somewhat stiff. On reaching Gurgaon (Punjab), he was put under the care of a medical practitioner. A number of injections were administered and after a long time, the patient regained consciousness. Thereafter he was having convulsions (fits) many times in the year. During the fits, the mouth could not be opened, the joints became stiff, the eyes were wide open, there was deformity in the facial expression! To put it briefly, it was a horrible sight.

"The patient came to me in July 1959 and I began Nature-Cure treatment for him, under the advice of Sri Swaminathanji. The programme broadly was as follows;—

Morning: Daily a non-violent enema was given. A sun bath followed by a spinal bath was thereafter given.

Evening: A daily spinal bath.

Diet: Fruit or dilute fruit juice some time after the spinal bath in the morning. At noon plenty of conservatively cooked

vegetables, some raw salads, with whole wheat roti. At night, whole wheat roti and conservatively cooked vegetables. Of course, the patient was taking foods very moderately, with due regard to Vital Economy.

Fast: Once a week, a partial fast was also kept. Within a week of the commencement of the Nature-Cure plan, the patient began to improve considerably. He was beginning to feel very active. In about a month's time, all the complaints that he had had (frequent colds, excessive urination, the tendency to urinate every few minutes, undue fatigue, excessive perspiration, etc.,) disappeared and since then he has had no convulsions or fits. Now, he is keeping good health, thanks to Nature-Cure."

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My Experiences With Mother Nature

D. Venkitachalam, H 451 R. B. Staff Colony, Byculla, Bombay.

In 1953, when I was hardly 30, all of a sudden one evening at about 3 p.m. I found difficulty in reading the particulars of cheques in the Bank (I am a Reserve Bank Employee). That was the beginning of my trouble. I just could not understand what sort of trouble it was. Raising my head I could see everything even at great distance. But figures closeby became blurred. I understood later that it was a case of long sight (Presbyopia) requiring the use of glasses only for reading. At that age I was in no mood to accept that kind of surrender however much it might have been imposed on me by unconscious errors in dieting etc. But even at that time I felt that allopathy could do very little to remedy the situation. It might worsen and necessitate the use of more and more powerful glasses. Being born of moral parents (only my father is now alive) I had absolutely no evil habits like chewing pan, smoking, snuffing etc. Myself and my wife were not even addicted to tea or coffee either. I hated hot things too, but liked sweet foods much. It was at that time my brother read about your books from Sri Sivananda's journals of which he was a regular subscriber. He left them and took to yours. From 215 lbs., he reduced himself to 155 in about three years. He now weighs about 163 lbs., and looks a picture of health as he sits in Padmasana pose. He is now 46. I am ten years younger. From my early childhood his influence on me had been considerable and has provided the main driving force in my aims and ideals. [My father at 69 weighs 163. Though quite moral and outwardly quite healthy, he does not approve of our methods]. Having read your Practical Nature-Cure he sent me a copy thereof. In the meantime I tried asanas etc., for a year. These were of absolutely no avail in the

absence of a correct programme of dieting. I began wearing glasses (+1). From 1948, I slowly changed my diet from mere vegetables and fruits to one meal of fruits and grain (wheat) in the morning and vegetables in the evening. In between not even a drop of water is taken. There is no thirst for it either. My wife also follows the same routine except that she uses rice in place of wheat, a little salt, some chillies etc., occasionally. (I do not touch them however). With the above dieting during the last two years (one meal only on Sundays and holidays) I do not find any need to increase the power of glasses. With His Grace and my determination, I hope to discard them in the course of the next few years. And when that happens it will be a re-birth to me.

In the case of my wife, her irregular menses has been perfectly normalised. A saltless uncooked food is slowly becoming a sure possibility. The joy in such life is limitless. Already I do not perspire in the hottest sun. Even normal sexual desires are fast disappearing. All minor complaints like the common cold, constipation etc., have vanished. Casual wounds which used to take days and weeks to heal, now do so rapidly in a matter of a few hours. Sleep for six hours at night is found to be more than sufficient.

Personally I believe the Life Natural is the panacea for all ills of society. Life becomes ridiculously simple. In this age of rising cost of living there is economy all round. Family planning follows automatically. Energy released for all kinds of work is so enormous that the non-follower cannot even comprehend in his wildest imagination. But, for all this the importance of the statement that the iron in the will is more important than that in the blood, cannot be easily over estimated. The man who starts getting benefits from a life of this sort naturally becomes quite fana-

tical and sticks on to it for the rest of his life in his quest for the probing into the yet unknown mysteries that Nature may hold for him

Many find it difficult to take to Natural Hygiene because of various negative habits such as smoking, chewing pan, tea, coffee etc., to which they become addicts from an early age. In my case fortunately I had a fundamental background that enabled me to take to the Life Natural easily as naturally as a duck takes to water.

'Practical Nature-Cure' is worth its weight in gold as Sri R. N. Iyengar has put it and particularly for those who have real eyes to see and the courage to take up what is so nobly stated therein.

Daily enema in the morning and alternate juices of mosumbi and sugar cane cured mumps in the case of my wife and child in a matter of three days' duration. This took place during last year.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

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

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"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.*

Book Review

Food Leaves

by S. Swaminathan

FOOD LEAVES: by Mr. N. Ramaswami Pillai, F. I. I. N. T. Published by The Thiruvalluvar Health Home, Karuppur, Adiakkamangalam Post, Tanjore Dt. (Madras State) Price: Re. 1--25 or 3 sh. or 50 c.

At a time when the market is literally being flooded with literature on synthetic foods, Mr. N. Ramaswami Pillai's book "Food Leaves" is a very welcome change to seekers of health. Herbalism is one of those unfortunate sufferers at the hands of food manufacturers and is perhaps one of the most misused in the modern world. Mr. Pillai, who is one of the most noted authorities on health, has done a significant service in bringing out this small book containing very useful information. With his knowledge of Nature-Cure, Mr. Pillai is a herbalist of the right sort, not suggesting symptomatic cures, but stressing on Vital Economy and Positive Diet.

It has long been the dream of the chemist to supplant the work of the plant, but in this he has woefully failed. The plant world will, however, never fail man, so long as he does not spoil the health of the soil to any considerable extent. The significant role that the green plants play in supplying nutrition to the animal world is wonderfully brought out in this nice, little book.

The present effort could be regarded as perhaps the most elementary on the subject and the reviewer has every hope that, with encouragement from all lovers of Nature-Cure, Mr. Pillai would make available more

See Page 357

Activities in Delhi

BASIC STUDY GROUPS

The 39th Basic Nature-Cure Study Group organised by Delhi Branch of the Indian Institute of Natural Therapeutics in close co-operation with the Delhi Cloth Mills Health Association, Delhi, commenced its sittings from the 1st March, 1960. This Group is being conducted early in the mornings (6 a.m. to 7 a.m. daily at the D. C. M. Open Air Theatre, in Hindi. It is scheduled to be completed early in April, 1960.

The 40th Basic Nature-Cure Study Group is being organised near the Delhi University Enclave at the Ridge Road. It is scheduled to commence its sittings from the 11th April, 1960. The talks will be in English and the Group will be conducted by Sri S. Swaminathan and Sri L. Ganesa Sarma. The Group is expected to hold its sittings for over twelve weeks regularly. The sittings will be from 6 a.m. to 7 a.m. daily, except Sundays. All those interested may attend the Group and learn Nature-Cure. Further particulars can be had from Shri Ram Kumar Gupta, H. No. 10983, Shidi Pura, Temple Street, Delhi 5.

Continued from Page 356

exhaustive information in the form of more detailed and illuminating books on this very vital subject.

As one who has seen the great health value of the preparations of Mr. Pillai, during the past decade or so in Delhi, the reviewer would recommend this book to everyone so that he may be acquainted with the elements of herbalism.

ADVANCED STUDY GROUP

THE Advanced Study Group is continuing its sittings regularly every Sunday evening. It is now engaged in an exhaustive study of the subject of food and nutrition.

OTHER LECTURES IN DELHI

Under the auspices of	Day & Time	Place of meeting
1 Delhi Public Library, Delhi	Mondays 6 p.m.	Library premises
2 Bharat Sevak Samaj, Sarojini Nagar	Mondays & Thursdays 7 p.m. (Main Vinay Nagar)	Samaj premises at Sarojini Nagar
3 Social Education Centre, Paharganj	Saturday 7.30 p.m.	Centre premises opp. New Delhi Ry. Station
4 Lajpat Lok Seva Samiti	Sunday 9 a.m.	Lajpat Bhawan, Lajpat Nagar

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THE ENEMA

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

We do not generally speak of miracles in Nature-Cure, because we believe in building up health. But very often some of our methods achieve results bordering on the miraculous. Among such aids, the enema should be given the foremost place. I have seen at least a dozen cases of fever which were cured by a single enema. Scores of cases of abdominal pain or head-ache, or pain in the chest or back have been completely relieved by an enema or two. I know a case of insanity in a young Muslim girl which was cured in a few days with the help of the enema. Only the other day we saw the cure of a very severe case of hysteria. There is perhaps no case where the enema has not proved its utility, though as in the case of all good things, it is possible to abuse the enema. Used in the proper way the enema does good in every case.

A timely use of the enema is known to have nipped in the bud many a children's disease which might otherwise have become serious. That is, the enema has to be non-violently applied. Many a peevish child becomes cheerful and bright after an enema.

The enema is an instrument by means of which we send in water or any other liquid into the rectum of an individual. We generally make use of it to bring out accumulated stools. Allopaths some times make use of this device for supplying the patient with nourishment. Some Ayurvedic physicians make use of it to administer their drugs. In this article we shall only discuss the use of the enema as a means of elimination.

There are several types of enemas available in the market. But the one which is commonly used and which is also the cheapest and the simplest is what is known as the 'gravity douche.' It consists of a can which can hold from 2 to 4 pints of water, with an outlet at the bottom, a long, narrow rubber tubing to lead the water, a stopcock to regulate the flow and a rectal tube to be inserted into the anus.

Is the Enema unnatural?

I am one of those who think that the enema is indispensable in Nature-Cure. But there are others who abhor its use on the ground that it is unnatural. But we may safely ignore their objections because the words 'natural' and 'unnatural' are rather vague and are often misleading. One author says that it is unnatural to take tender vegetables; another says that it is unnatural to take ripe fruits, because pigs like unripe fruits only; a third one says that it is unnatural to have a plunge into a river or a lake because according to him animals only like to wallow in the mire; the same author says at another place that the hip bath is unnatural because we are not born with bags in our lower abdomen like the Kangaroo.

If one says that the enema is unnatural, another may say that it is unnatural to brush one's teeth; no animal does it. Indeed if we lead a strictly natural life after a few generations our teeth may not need the daily brushing. In the present circumstances, therefore, we cannot dispense with the use of the enema, in the same manner as we cannot dispense with brushing our teeth.

Does the enema weaken the bowels?

Many people believe that the enema weakens the bowels and thus leads to the enema habit. I do not admit that enema tends to form a habit. If it is properly used it strengthens the bowels and cures

constipation permanently. Even if we grant that the enema is habit forming, it is not a dirty habit, but a dirt removing habit.

Whatever objections have been advanced against the enema, are not objections against the use of the enema, but against its abuse. The enema is a direct means of elimination. It is a drugless measure; used non-violently it is not unnatural. At any rate, it is the least unnatural method available for cleansing the bowels. It has got an unquestionable place in Nature-Cure. Acharya Vinoba Bhave once asked me what is the minimum that is needed to start a Nature-Cure centre in a village. An enema set, I replied. And Vinobaji agreed with me.

Some times you meet with difficulties when using the enema. Some times the water does not get into the bowels. Occasionally the water enters the colon, but does not come out. This article tells you why such difficulties arise and how they can be overcome.

Purgatives and the enema

The action of the enema is very different from that of a purgative or a laxative. An old man, who had a horror of purgative, bluntly refused to have anything to do with the enema, "Every time I took a purgative I became too weak to move. I shall not take this enema; it will weaken me," he said. After being reassured by me, he tried the enema and was astonished to find that it gave him a feeling of freshness and energy.

All purgatives are poisonous irritants. When the mucus membranes lining the alimentary canal, and the bowels particularly, are irritated, they secrete a large quantity of fluid into the canal. This fluid, which

is obtained from the blood stream, loosens the bowel contents and produces one or many loose motions. The weakness which accompanies such motion is caused by the irritation and also the reduction in the volume of the blood.

Normally the blood vessels lining the walls of the intestines absorb fluids from the digested food. When you take a purgative, this process is reversed. Instead of the blood getting enriched with digested food, it pours liquid into the alimentary canal. This is the reverse of the natural order and hence is an act of violence. If you resort to such measures repeatedly, the entire alimentary canal loses its tone, and is damaged beyond repair.

The enema on the other hand does not in any way irritate the mucus membranes. Here we only supply water from outside and loosen the stools. This procedure does not produce any kind of weakness, but produces a feeling of freshness. Apart from cleansing the bowels, it serves as an internal cooling bath.

Points to be borne in mind.

Here are some points which we have to consider when using the enema bearing in mind the circumstances and the age and condition of the individual.

1. Quantity of water
2. Temperature
3. Rate of flow
4. Ingredients to be mixed with the water
5. Retention
6. Posture

The guiding principle

Non-violence should be the guiding principle in the use of the enema. It cannot be claimed that the enema is perfectly natural. Its use in Nature-Cure will

be justified only if it is used non-violently. In allopathic hospitals they generally give about 2 to 4 pints ($1\frac{1}{2}$ to 3 seers) of hot soap solution. In emergencies they use large quantities. This is very violent. Such enemas cannot be given regularly without doing a good deal of harm to the patient's bowels. It is unfortunate that some Nature Curists also are adapting such violent methods. I know Nature Curists who use up to a gallon of hot water. It is not enough if the patient is relieved of his disease for the time being; he must go home and stay well. Where such violent measures are employed, the patient goes home and gets worse. Let me repeat. Non-violence should be the guiding principle in every measure that we employ in Nature Cure.

Quantity of water

Consistently with our principle of non-violence, we must use the minimum of water that is necessary. But that is largely dependant upon the circumstances. We are justified in using a large quantity in an emergency, when we have to relieve some distressing symptoms like pain or fever. This becomes particularly necessary when we know that the distressing symptom is the direct result of the accumulation of stools. Where due to chronic constipation the enema has to be used more or less regularly only a small quantity should be used.

When a small quantity of water does not produce a good motion, it is better to take two or three small enemas one after the other rather than one large enema. Students of Chemistry know that when they do ether extraction, it is more advantageous to use small quantities of ether several times rather than use a large quantity at one time. This is something similar to that.

Many persons imagine that the large enema cleans the entire colon, while the small enema cleans only the

lower part of the descending colon, which is called the rectum. This is incorrect. Whether you use a small enema or a large enema, it is only the rectum and the part of the colon just above it, that is made clean.

Where a single enema of two seers of water could not produce a good result, I have succeeded in producing very good results with two or three enemas, each time using less than a pav 8oz of water. This is because movements in the alimentary canal are continuous. That is if the faeces in the rectum drop down, the faeces immediately above moves down to occupy its place, and so on. If a second small enema is given, the rectum once again gets cleared. Now with two small enemas we have succeeded in cleaning not only the rectum, but also the portion immediately above it.

I have already noted that the enema does not cause any weakness. But where large enemas are used, some patients become extremely weak. This happens generally in the case of persons whose bowels have been greatly weakened by the constant use of purgatives. Such persons tend to retain much of the water and feel weakness and also discomfort after a large enema. If a small quantity of water is used, they tend to retain the water entirely. I have made an attempt to solve such difficulties and have to some extent succeeded in my attempt. In such cases, I have obtained excellent results by allowing the water to enter the colon drop by drop. This I shall discuss when I come to the rate of flow.

In an emergency we may use about 2 seers of water in the case of adults. But for regular use one to two pavs of water should suffice.

In emergencies, the enema may be used even in the case of breast-fed infants. About half to one chatak of water should suffice in such cases. Where

the baby is more than a year old half to one part of water may be used in an emergency. It is inadvisable to use the enema regularly in the case of children. If children tend to be regularly constipated, attention must be paid to their diet.

Temperature of the Water

Hot water has certain advantages over cold water. It has also got some disadvantages.

Hot water has got a greater dissolving capacity than cold water. Hence hot water generally produces a better motion than cold water. Hence in emergencies it is always advisable to use hot or warm water. The temperature may be 100° to 104°F.

But for regular use, cold water is to be preferred. For while hot water enervates and weakens the bowels, cold water strengthens it. However it is inadvisable to use very cold water. The temperature should be only a little lower than body temperature. At any rate, it should not be lower than 80° F. which is that of fresh well water.

Hot water enemas have been found to be particularly useful in cholera.

One way of retaining the advantage of hot water and at the same time avoid its disadvantages is to take what Sri Lakshmana Sarma describes as the combined enema. In this a small quantity of warm water is taken first and retained for a few minutes. This is then followed by a cold water enema.

Rate of Flow

The rate of flow of the water is dependent on the height of the enema can above the ground level—if a table or a bench is used the height above the level of the table or the bench. The rate of flow can also be regulated by manipulating the stopcock.

Generally, in hospitals the enema can is kept at a height of about 4 to 5 feet from the ground and the stopcock is kept fully open. This is justified in an emergency, where hard lumps of stools have to be loosened by directing a jet of hot water. But in cases of chronic constipation the height must never be more than say 2 to 3 feet.

I have found that excellent results are obtained when the water is allowed to trickle into the colon very slowly. This is done in this way. Turn the stopcock partially till the water begins to trickle; then stop the flow by pressing the rubber tubing with your fingers; insert the rectal tube into the anus and release the fingers.

Supposing I give you a violent push, you fall down. Instead, if I give you a gentle backward push, you first move backward and then move forward. Your moving forward was a reaction to my having gently pushed you backward. Now, when the water enters the colon slowly, there is a gentle upward pressure. This gentle upward pressure is followed by the reaction, namely a gentle downward pressure. That is, the bowel contents slowly begin to move downward or in other words normal peristaltic action starts. Here the enema does not produce a motion by itself. It only educates the colon into moving of its own accord. Thus we achieve a double success. We get good results with a small quantity of water. Secondly we arrive at a method of curing constipation permanently.

To be continued

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DES RAJ SHARMA

Sharma Trunk House
48, Nehru Market, Paharganj
NEW DELHI-1

Printed at the Co-operative Press Limited, and
Published by L. Tyagaraja Sarma, Ganeshnagar, Pudukkottai.

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 by the Director 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 by Sri L. Ganesa Sarma.

Sri N. Ramaswami Pillai will give lessons on Naturopathic Herbalism.

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 20th April. Late applications will not be considered.

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

L. TYAGARAJA SARMA
Manager



Vol. XVII No. 8

Registered No. M. 6801

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Completely revised 9th edition (November 1956)

By

K. LAKSHMAN SARMA

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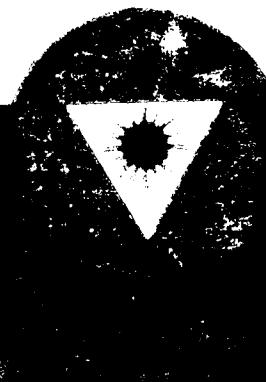
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THE LIFE NATURAL



Longevity of Body-Cells

Editorial

Keep Your "Energy Bills" Down-II

S. Swaminathan

Eat Your Way To Health

L. Ganesa Sharma

My Experiences with Nature

R. N. Ayengar

Nature Cures

L. Ramachandra Sharma, M. Sc.

Editor: K. LAKSHMANA SARMA

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1-5-1960

L. TYAGARAJA SARMA
Manager

THE LIFE NATURAL

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Editor: K. LAKSHMANA SARMA

May, 1960

CONTENTS	PAGE
Longevity of Body-Cells	371
A Royal Doctor on Dieting	373
Diet and Food Show	374
Malaria	375
The Enema	377
Use of Enema in Fever	386
Children's Ailments: Drugless Remedies	387
Sidhwa Flies to Hong-Kong	390
My Experiences with Nature	392
Keep Your "Energy Bills" Down-II	395
Nature Cures	402
Activities In Delhi	409

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The Life Natural

VOL. XVII

MAY 1960

No. 9

Longevity of Body-Cells

The longevity of the body as a whole depends on the longevity of its component cells. Cells generally in civilisation do not live long and this may be the cause why some people instinctively eat more than others. The calorie theory is based on the overeating that takes place because of the short lives of the cells of these eaters. Can the longevity of the cells be increased?

The answer to this question comes from our knowledge, based on the Vedantic teaching of the three grades of food, those that conduce to health of mind and body, those that are opposite in nature and effects, and those that are intermediate between the two. These intermediates are the highly appetising foods, that promote overeating. Those of the third grade are the impure foods, which are more or less composed of evil-smelling filth.

Those of the highest grade are known as Sattvic foods. If these foods are eaten in minimum rations—1000 calories or less—in the proper way, cell-longevity is increased and this, as explained by the Sage, Acharya Sankara, in his commentary (Bhashya) on the Gita.

Sattvic foods are fruits, vegetables—and nuts, which have been reported as the foods eaten by Dr. Barbara Moore, who showed the strength and endurance she is capable of by a walk of 1000 miles recently, as stated before. It is possible for her to live upon less than half the prescribed calories, because her Body-Cells, being pure, are healthy and hence live longer. Non-Sattvic foods shorten the cell-life, and thus shorten also the longevity of the person.

The cells that are not healthy die off soon. The healthy ones are seemingly immortal, or at least live a great deal longer than the sick cells, because they sub-divide and thus multiply.

The use of foul-smelling foods, like onions, cheese or meat, shortens life, both of the cells and of the person. So the man or woman that cares to live long and be youthful even in old age must eat such pure, living, wholesome foods. Appetisers, like salt, chillies etc., must be renounced or reduced to a very small minimum.

But Vital Economy is important. By following its rules, the bare minimum will suffice.

Obituary

Dr. Keki R. Sidhwa informs us in a letter that Dr. J. C. Thomson of Kingston (Edinburgh), Professor, Teacher and Practitioner of The Natural Way, died on the 27th March. We believe that, with all his faults, he was doing good work in this field, and his unexpected death is a loss to our movement. May his soul rest in peace!

A Royal Doctor on Dieting

In the *Sunday Standard* of the 17th April ('60) there was a news-item giving the answer of Lord Evans, adviser on balanced eating to Queen Elizabeth of the U. K.:

"Dieting? No, I do not believe in it."

Then he added:

"I believe people should eat what they like and, *within reason*, as much as they like. Until, that is, they start to put on too much weight. Then it is a different matter." [The italics are ours.]

In the conditions prevailing at present, most of the foods eaten are dead, being tinned after treating with so-called 'preservatives'—which only deprive it of its life-promoting quality of freshness—and the fashion is to eat a great excess of this negative food with too little of fresh vegetables and fruit. If health is any consideration, it is clearly wrong to eat what one likes.

As to the quantity, the words 'in reason' seem to suggest some caution. But the caution may be absent.

In the same issue there was an article on dieting by another contributor, who advised a curb on fattening foods, for reducing overweight in children between 9 and 10. Children, the contributor says, should be trained to eat slowly, chewing the food well, so as not to overeat. She also advised the giving of a smaller potato, less cereal, less fat, and so on, and use smaller plates for children. Skim milk—from which the cream was removed, was recommended.

To go on indulging one's appetites, thus putting on excess weight, and then to submit to diet-restrictions for slimming, is not good policy, for then the habit of heavy eating would have become too strong for reform. The habit of self-restraint in eating must be formed at an early age, before over-weight has been acquired.

Diet and Food Show

From Feb. 15 to 18th in Los Angeles, Calif. (U. S. A.) in the luxurious Ambassador Hotel, the Diet and Food Show was held. Over 16000 people visited the Show. Nearly sixty Health Food Manufacturers participated. Big people like the famous author Gayelord Hauser, cine actress Gloria Swanson, former Governor of California Mr. Goodwin Knight and Indira Devi addressed the audience. These big people actually demonstrated the preparation of various attractive salads and juices. Organically grown vegetables, fruits etc. had been exhibited in such a manner in the various booths that people were tempted to taste them and enjoy them. When all the Governments in the world are dumping millions of tons of artificial fertilisers, insecticides and pesticides over the people it is a great thing for these Health Food Stores people to organise successfully such a Big Food Show and make people health-conscious. Even for a good cause proper publicity is required. It is a pity that there is not a single Health Food Store in the whole of our big country and no concerted effort is being made to educate the people about the dangers of these fertilisers, insecticides and pesticides. We urge everyone of our readers to get interested in this subject.

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.

Malaria

The WHO in this year is engaged in 'eradicating Malaria,' which means chiefly that they are trying to exterminate mosquitoes, which are supposed to put the germ of malaria into the blood of the people. And it is believed that that germ is the cause of that fever.

The germ theory as a whole has been refuted once for all by Dr. M. Beddow Bayly in his short booklet on *The Germ Theory*. Taking a few prominent diseases—among them malaria—he shows that these diseases begin *without* the germ, which proves that the germ is not the cause, but an effect of the illness. Not only that, a great proportion of these illnesses begin to go through their course and come to an end without the germ being present at any time during this period.

Regarding Malaria Dr. Bayly writes as follows:

"Malaria

"Writing in the *Lancet* of 18—2—1920, Dr. O'Connell says, 'In Malaria the symptoms may appear long before the parasite. (the germ).'

"In the *Practitioner* of January 1921 he follows it up by stating: "and in many typical cases the latter may not be found at all." "On the other hand the parasites may be swarming in the blood of persons especially children, who may be in perfect health with a normal temperature."

This means that most of these so-called disease-germs are really harmless saprophytes, which have not the least power to cause a disease.

Diseases are found to begin and go through their course without the germ being present. And germs are found without the diseases they are supposed to cause.

Dr. Fraser of Toronto (Canada) is referred to by Dr. Bayly on this subject. This he does after narrating a historical fact, that Dr. Pettenkofer challenged the claim made by Robert Koch to have discovered the germ of cholera, called the Comma Bacillus, "who backed his arguments by swallowing a whole tubeful of cholera germs, containing enough of the Comma Bacilli to poison a regiment. Then he goes on to say :

"This daring experiment of Pettenkofer's anticipated the more elaborate investigations of Dr. Fraser, of Toronto described in the *Canadian Lancet* in 1917. He was led to make his experiments through noting the frequent absence of germs at the onset of disease, when naturally one would expect them to be present, if they are, as alleged, the cause."

Dr. Bayly then described the experiments that Dr. Fraser performed on himself and five other volunteers, in which the germs supposed to be causative of a variety of diseases, diphtheria, typhoid, pneumonia, were swallowed in millions, without any unpleasant result. These experiments I consider as superfluous. The fact that is decisive on this question is the non-appearance of the 'cauative' germ at the onset of the disease. That makes the later researches superfluous.

The true cause of malaria is constipation and poisoning of the blood and nervous system by the effluvia that arise from the bowel-contents, these being carried by the blood to the brain and all the vital organs. The malaria patient is restored to health very easily by fasting, enemas and other measures of Nature-Cure. Drugging does not restore the patient to his former health. There are a great many relapses and each time—if drugging be the treatment—his

See Page 377

THE ENEMA

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

Continued from The Previous issue.

Incidentally in this procedure there are difficulties which we meet with in the case of a certain class of people who tend to retain much of the water when a large quantity of water is used and who retain all the water if a small quantity is used. In such cases I found that the retention was the result of the water getting too far into the colon. In such cases, the water comes to the ascending colon on the right hand side and does not come out. If water trickles into the colon slowly, it remains in the rectum itself and hence easily comes out.

I hit at this procedure quite accidentally when I had to face a desperate situation. In one case* I had to give enemas daily. If I gave about 4 lbs. of

* This patient had originally been using purgatives regularly.

Continued from Page 376

health-level falls to a lower level and finally he becomes a victim of chronic diseases affecting the nervous system and other parts of the body.

Allopathy, it must be said, is shameless quackery. Doctors of allopathy are a superstitious lot.

The germ theory has been disproved also by the experiments of Sir. Robert McCarrison performed at his Nutritional Research Laboratory at Coonoor which proved conclusively that the unnatural, processed and denatured foods of civilisation are the true and sure cause of loss of health and diseases of all kinds, and that food untampered with by commercial people is the sure means of health and immunity from all the diseases of civilisation. —

warm water, the patient would get a small motion. Much of the water would get retained and the patient would be feeling restless throughout the day. Suddenly it struck me that the difficulty will not arise if the water entered the colon slowly. Thereafter I began to let in the water drop by drop. There was a good motion with only 6 oz. of water. For about a week he was taking enemas (4 to 6 oz. of water each time) in this manner, and *at the end of the week the bowels began to move of their own accord.*

The efficiency of this procedure was tested in other cases also and now it can be safely claimed that this is an excellent means of curing chronic constipation.

Ingredients

We do not recommend the addition of soap or any other chemical to the enema water. But we often make use of the following substances with a view to improving the tone of the bowels. It is said that there are certain bacteria which help to keep the bowel in a healthy condition. Some substances are said to promote the growth of such bacteria. Among such substances are milk, buttermilk (छाँदा) juices of fruits and vegetables. Generally we make use of lemon juice. The juice of one medium sized lime in about 8 to 12 oz. of water will be quite sufficient. Buttermilk has also been found to produce better results than plain water in a few cases. The juice of spinach (Palak) has been greatly recommended. Sri K. Lakshmana Sarma recommends the addition of grass juice. But in practice there does not seem to be much difference between plain water and water mixed with any of these ingredients. That is, in most cases there does not seem to be any difference as far as the immediate effect is concerned. It is possible that these ingredients may do some good in the long run.

Retention

It is generally recommended that the water should be retained as long as possible. But I am against forced retention. If you habituate your bowels to retain water, you will also be habituating them to retain stools. Water should be retained only till a strong urge is felt. But this does not mean that retention is bad in itself. Retention is good in that it gives time for the water to loosen the hardened stools. I am only against retention when there is a strong urge to evacuate. If retention is difficult, reduce the quantity of water so that you can retain it with ease for about 5 minutes. When you retain a large quantity of water, the bowels get weakened. But when you retain a small quantity of cold water, part of the water gets absorbed and the bowels get strengthened. Retention becomes particularly necessary when you mix lime juice or other ingredients in the water.

Posture

The knee chest position is the usual posture that is recommended when the enema is taken on the ground. In this posture the flow of water is facilitated since the buttocks are raised. Another way is to lie on the left side. A third way is to lie on one's back with the knees drawn up. In this posture, the feet must be resting on the ground and not kept raised.

The Enema Table

In Nature-Cure clinics, there is generally a table on which the patient lies on his back with his knees drawn up. The leg side of the table is higher than the head side by about 4 inches. Because of this incline, the flow of water is greatly facilitated and retention also becomes easy.

Some Minor Difficulties

Sometimes water does not easily get into the colon. In such cases it may be necessary to lubricate

the inside of the anus with a little oil (any vegetable oil like cocoanut, till or mustard oil). In most cases however, it may suffice if the rectal tube is just drawn out a little. The bowel is not a straight tube. There are a number of loops inside. The opening of the tube may be blocked by one such loop. By drawing out the tube a little, the difficulty is overcome.

Lime juice when it is used should always be filtered. Otherwise the narrow passage through the stopcock is likely to get blocked.

The rectal tube should also be greased with a little oil before being inserted into the anus. Just touch the oil with your finger tip and apply that oil over the tip of the rectal tube. Some persons use grease in the place of oil. This grease sometimes blocks the passage itself. Oil is always to be preferred.

If the stools are hard

Sometimes the stools are very hard and it becomes difficult to send in the water. In such cases first taking as much water as goes in, go to the latrine and again take an enema. The hardest part of the stools being thus eliminated, it will now become easier to take in more water.

In other cases the hard stools may have to be mechanically removed with the help of a finger. Apply a little oil over the middle finger, insert into the anus and dislodge the hard stools. You may mechanically remove a few pieces. Afterwards it will become easy to take an enema.

The Oil Clyster

In severe cases of constipation it may become necessary to soften the stools with a small quantity of oil. About 2 ozs. of til or cocoanut oil may be administered with the help of a syringe. Retain the

oil for about 1 to 3 hours and then have an ordinary enema. Hardened stools can thus be easily removed.

The Anal Bath

Some persons tend to retain the enema water. They get little or no urge after taking an enema. The anal bath recommended by Sri Lakshman Sarma is excellent in such cases. This is an excellent way of cooling the nerves which control the passing of stools. It is so effective that it succeeds in most cases even without an enema. "The patient takes a little cold water in a vessel and lifting a little of it in his hand, he dashes it well upon the anus and then rubs the surrounding surfaces well with cold water. This is done again and again for a few minutes. As a rule one or two minutes will suffice."

If this does not succeed, then the patient "pushes the finger into the anus and draws it out, repeatedly, cooling the finger every time with water. This may be done for a minute or even less. If he now waits with his mind cool and at ease, and without straining on the bowel, this will begin to move of its own accord."

Enema Indispensable

The colon consists of four parts, the ascending colon, the transverse colon, the descending colon and the rectum. The last named portion opens into the anus. The rectum should normally remain empty all the time and its natural tendency should be to keep itself empty. As soon as the faecal matter reaches this part of the colon, there should be an urge to move. But in a case of constipation the rectum gets accustomed to lodging faecal matter for days together. The first step in the cure of constipation is to re-educate the rectum and make it recover its lost activity. And this is possible only if it is kept empty all the time.

The non-violent enema by keeping the rectum clean, enables it to get back its natural activity and thereby leads to a permanent cure of constipation.

There are many appliances in Nature-Cure, which are not absolutely essential. *But the enema is indispensable.*

Editor's Comments :

L. Ramachandra Sarma in the above article has shown that the use of the enema in its non-violent forms is wholly unobjectionable, and—from the standpoint of the patients—altogether beneficial. Our opinion is that on questions like these,—which relate to borderland issues—it is the *patients* that must decide rather than the 'doctors.' These latter are apt to be victims of ill-conceived dogmas, on which they had staked their prestige.

Prestige is an evil thing. It perverts the mind, so that it becomes blind to facts that are patent but are seen only by pure-minded, disinterested people. For example, one who decries the enema, even when it is strictly non-violent, is led into making absurd statements. One such is that the stagnation of stools in the bowels, for even a week or more, is immaterial, and to support this statement he quotes an 'authority.' We consider that on this question authorities are irrelevant, because the truth is plain for every one that is not insane; and a dogmatist is insane.

Another foolish statement made is that stools, stagnating in the bowels, are not *in* the body! Are they outside the body? If so, there is no need to pass stools!

And this ridiculous notion is supported by the analogy of a doughnut, an edible which has a hole in it, like our vadai (bada). Analogies are not arguments, but only helps to a weak understanding. Also the

analogy chosen must be appropriate to the subject. I have dealt with this point on page 332 of the P. N. C. (9th edn.)

Stagnant stools affect the general health and the nervous system, through the poisonous effluvia that are generated and pushed into the blood-stream. The removal of the debris, *even violently*, on the whole does more good than harm. And if it be done non-violently, how is it objectionable? If the patient is pleased, that is enough for us. If it conflicts with dogmas we shall damn the dogmas!

In some cases, where there is no urgency, we postpone the enema for a few days, and if then the bowel acts of its own accord, we do not use the enema.

In the P. N. C, it has been shown that even if the enema, with a small amount of water, has been taken almost daily for many years, no habit is formed.

From Dr. Shelton's article, 'Correct Care of the Sick,' we learn that both Tilden and McFadden, who used and advocated the enema, admitted that they were enervating. He also mentions Drs. Dewey, Page, and others as rejecting the enema.

Why was the enema enervating? The enema in its non-violent forms certainly does not enervate. Probably the enervating effects was due to the use of very large enemas, which dilated the bowel far too much. Evidently it did not occur to them to try reducing the quantity of the water used till the irreducible minimum was reached. But even the large enema—not too large—does far more good than harm. There is the example of my elder brother, who accepted only the enema as an aid to health, and would not do anything else that he was advised to do. And the results were on the whole good.

The claim is made that disease is Remedial Action for restoring lost health,' and therefore needs no aid from us. The truth is, Disease is a remedial EFFORT, which gives a different picture. The effort may be successful or unsuccessful. In the latter case the patient may die. Actually according to the Order of Nature we are subordinate partners with *Mother Nature* in the work of restoring lost health. There is no room here for 'masterly inactivity!' Inactivity would in most cases be a crime against life. Ceasing to do wrong things is necessary. Also doing the right things, partly consisting of expiatory actions for the wrongs committed before, is necessary. Where Nature is Herself able to bring about the desired result,—it does not matter what it is called, whether 'cure' or 'healing',—we need do nothing more. But if there is a deadlock in the condition, which threatens failure, then something must be done to remove the deadlock. How Nature's healing effort may be deadlocked will appear from the instance of vomiting, which is used by Shelton as an example of that healing. It has often occurred that when there is a need for vomiting, the vital machinery fails to carry out the act and has to be helped by drinking some lukewarm water and then tickling the throat, the head being bent downward. Vomiting is a reflex action, like sneezing, but needs some co-operation on our part. And there are remedial measures, which *all* natural healers use, some only a few, others more. Indeed remedies, therapeutic measures, are used by everyone. Only those which are supposed to be necessary are given that name; the others, which they find to be indispensable, are called by some other name. And the motive is only self-glorification, by condemning those whom they do not like, perhaps because they do not fall down and worship these intoxicated men.

There is a *personality cult* involved in the exaltation of some of these men of unhealthy minds. Believers in the Life Natural must beware of this unhealthy trend.

As to what is known as *Hydrotherapy*, we are aware, from mistakes committed by self-styled eNDees, that it can be misused or overdone and so may do harm. But our own experience is *conclusive* that, if used non-violently, they improve the patient's condition and are perfectly harmless. This is particularly true of our *Spinal-Bath*, which is an aid to relaxation and a tonic for the nervous system. Also massage, if done non-violently, is good in some cases. As to electricity, we look upon it as a DRUG that is invisible.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

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

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"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.

Use of Enema in Fever

D. Venkitachalam,

H 451, R. B. Staff Colony Byculla, Bombay

The child aged 4½ yrs. whom we treated had been suffering from fever frequently. Each time medicine was given, slight relief was felt but the fever returned at intervals. One evening my wife was casually discussing with the members of the family certain principles of Nature-Cure and their practical application. She was immediately asked whether such a simple cure was possible in that case. On her affirming, the child was brought to our house next morning. Although there was no high fever at that time, we just gave an enema. Just 8 to 10 ounces of plain water was used. The first motion was not quite satisfactory. On a second similar enema with warm water given after 10 to 15 minutes, a lot of stools came out. The child was taken home with the direction to give only co-coanut water or mosumbi juice or dilute milk and not the usual rice. The child was being brought to us daily for enema as they themselves did not know how to use the device. Sri Ramachandra's article on the use of enema was quite timely and pungently informative, particularly the wording "dirt-removing habit." On the fourth day the child was perfectly all right. But we have told them that if they wanted to keep the child cured, they would have to reform the diet by excluding white sugar, biscuits, sweets, too many meals and above all drugs and medicines. Someday they will understand us well, having seen with their own eyes benefits at practically no cost. For, the child used to sleep well after enema each time and wake up perfectly well thereafter. This was a noticeable change which never occurred when they were giving medicines.

Children's Ailments : Drugless Remedies

D. Venkitachalam, H451, R. B. Staff Colony,
Byculla, Bombay 8.

In the latter half of 1953, when my child who was hardly six to eight months old, had to be vaccinated as per Bombay Municipal Regulations. Four perforations, two in each arm were made. After exactly a week, fever shot up so much that eyes began to pull in different directions as in a fit. With practically no knowledge of natural healing methods, I rushed to the doctor and narrated the facts. When I returned with some mixture, the child had somehow recovered. The fever subsided in a day or two but the vaccination sore did not heal even after a fortnight. I was anxious lest the case of my brother's only daughter aged 9 years who died of tetanus after vaccination in 1945 should be repeated. She was therefore immediately taken to the doctor, the above case being narrated in full. He gave some injection and the wound healed in a week or so.

Hardly a month or two passed before skin in various parts of the body from head to foot began peeling off, a light colourless liquid oozing out of the sores all the time. The ointment given by the doctor would not stick on to the wounds. Getting concerned, I approached another doctor who recommended the use of another ointment, Caladryl (Parke Davis.) I purchased one and applied it on to the wounds. The moment the ointment was put on, the child began crying aloud with pain and would not stop until it was removed. In sheer disgust I threw away the drug and abandoned the child to the care of Nature not knowing what to do. After morning bath, a little raw co-coanut oil was applied. The child did not resist its use. This application was continued for several days. No

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drugs were given. Mother's milk supplemented with a little glucose water and diluted buffalo milk (only buffalo milk is available in Bombay. At that time I was using pasteurised milk of Aarey Milk colony) were given. Except the use of coconut oil, no other positive healing method was applied due to lack of knowledge. The trouble subsided nearly a month or so after the doctor who recommended the use of Caladryl had warned of serious consequences as the wounds were letting out liquid at the time. After this incident I lost all faith in allopathic medicine. But not until the beginning of 1958, use of white sugar, glucose, adescolin liquid etc were given up. I have a feeling that the skin trouble in the case of my child must be the direct result of the vaccination and the injection given later to heal the sore resulting therefrom.

In 1957 when the influenza epidemic broke out throughout the country the entire family one by one, myself, my wife and child fell victims. Although there was still very little experience of natural healing methods, I had become sufficiently fanatical not to approach the allopathic doctors. Undaunted, I began the treatment by foregoing all solid food intake. Daily enemas, 6 to 8 ozs. of plain water were taken in the morning to remove retained faecal matter with success. Tender cocoanut water in the afternoon (nothing till then) and one or two bananas in the evening were all what we took for diet. When the child fell ill on the third day with fever a similar enema was given. A lot of old stools came out. After about half an hour the child fell asleep. This was at about 9 a. m. Till 3 p. m. she slept soundly. There was no movement even from side to side. And when she got up there was neither fever nor any sign of sickness. While myself and wife could not even get up from bed due to weakness she started playing, running hither and thither as if nothing

had taken place. After three more days all of us recovered. In the case of the child, she was the last to fall ill and the first to get up. It is in the tradition of Natural Healing. For, the toxic matter had been very little in her case and responded quickly to water cure.

Since we began feeding the child with milk immediately after recovery, a relapse occurred after about ten days. It took the form of measles. On the first appearance of fever enema was given. It persisted for three days in spite of successful enemas. On the fourth day measles appeared. Fever subsided after two or three days with the itching and other troubles following suit in a week or so. The cure would have been more rapid if we had withheld the use of milk and given only cocoanut water and mosumbi juice.

My child has now completed five years. She used to get cold often while we both were practically free from it. While we do not take milk as such except in the form of buttermilk with rice or wheat she takes a glass of it in the morning and in the evening. Recently we started giving two or three bananas for the evening instead of milk. There has been an immediate change and cold has not made its appearance ever since. This leads me on to think of excluding milk and its products as articles of diet. Anyway Bombay milk and village milk are poles apart. Some day I hope to succeed in my endeavours. I believe God always protects the honest experimenter.

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."

Sidhwa Flies to Hong-Kong

"On 25th February I was summoned to fly to Hong-Kong, for urgent consultation and advice. The patient, a child of 3 years, had mastoid abscess, with pus discharge from the right ear which was suppressed. Result was fever which the medicos at first said could be septecemia as it was prevalent then. Penicilin was given, the result, the child's skin came out in weeping eczema and the skin peeling out exposing red raw flesh. This was from head to foot. I flew from Bombay 26th Feb, and reached Hong-Kong on 27th February. The medicos had then advised cortisone ointment. All this was discarded by me. The parents were assured and told not to panic. The child was put on a complete fast of distilled water, allowed to rest and sleep and to prevent itching a warm bath was given and then cold compresses were applied on the waist and legs and hands to keep the wounds moist. Great love and affection was shown towards the child. All forms of enervating habits were stopped. No enemas or any other so-called therapeutic modality was applied. After the fast, 3 days on fresh raw carrots juice and then a diet of fruits, salads, cheese nuts, steamed vegetables and potatoes, correctly combined was given. Result in three weeks, the child returned to school completely recovered almost 1½" taller and what is of immense significance, sleeping soundly from 7 p. m. to 7 a. m. next morning which was most unusual for this child because since its birth it never had slept more than 2 hours at a stretch, waking every hour or two and crying for water or food or playing. All concerned were greatly surprised to see such a success achieved by Natural Hygiene Methods. The people concerned have now got a very detailed knowledge of both Principles and Practice of Natural Hygiene."

Comments by the Editor

The above narrative was given by Dr. Sidhwa in a letter, wherein he has requested us to join with him in establishing Natural Hygiene "as advocated by Shelton and Thomson in India." Readers know that we are not engaged in propagating any western system. We do not recognise any one as our 'authority'. For us God and our conscience are authorities and not frail, swelled-headed, jealous and envious human creatures.

In the above case Sidhwa has done only what any Nature-Curist would have done.

Sidhwa has gone out of his way in writing in his account of the case that "No enemas or any other so-called therapeutic modality was applied." We ask 'what was it he did in this case, except to use therapeutic modality? We are dealing with the enema in a separate article.

स्वाधीनस्वास्थ्यमहाविद्या

SWADHINA SWASTHYA MAHA VIDYA

By

K. LAKSHMANA SARMA

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My Experiences with Nature

R. N. Ayengar, Coimbatore.

I have had an occasion to be on fruit and fresh vegetable diet for the last over two months. The results which followed prompted me to write the following details.

DAILY PROGRAMME:

5 A. M. to 7 A. M. Daily ablutions:

7 A. M. to 8 A. M. Oblations to GOD. Prayer Etc.:

8 A. M. to 9 A. M. First meal, Fruit diet:

Any one of the following items and one lb. of raw fresh milk:—

- (1) GRAPES 1 lb. : (2) RIPE BANANAS 1 Doz :
(3) Chikkoo 1 Doz : (4) Oranges or Mosumbi $\frac{1}{2}$ Doz :

This took me more than an hour to have the above meals fully masticated. The first meals in the day ought to have been had between 11 A. M., & 12 Noon, and in no case earlier than 10 A. M. In my case I could not find any other suitable time than the one mentioned above. Great Care was taken not to overeat.

Between 9 A. M., and 7 P. M., I used to have once or twice a glassful of water—if need be—and a cup of fresh butter-milk, if available.

7 P. M. to 8 P. M. Evening bath and prayer to GOD

8 P. M. to 9 P. M. 2nd Meals. FRESH, RAW
AND TENDER VEGETABLES

Any or some of the following items to an extent of about $1\frac{1}{2}$ lbs. in total and a lb. of raw fresh milk.

- (1) LADY-FINGER
(2) CARROT
(3) BEET-ROOT

- (4) CUCUMBER
(5) WOOD-APPLE (Ripe)
(6) GREEN LEAFY VEGETABLE. PALAK
(7) CORIANDER LEAVES.
(8) CAULIFLOWER
(9) CABBAGE
(10) GREEN PEAS :

After six weeks on this diet, a slight change was effected in the milk item. As I experienced milk to be a bit heavy on my stomach, instead of milk I used to have churned curd diluted with a little water.

Milk or butter milk is not a desirable and necessary item with the meals, as this may tend to over-eat. Any how I had it because I wanted to have some fat in my body to carry on my daily out-door work.

9 P. M. to 10 P. M. Reading religious books and discourse on religion :

10 P. M. to 5 A. M. (next morning) SLEEP

During this period of more than two months on this fruit and fresh raw vegetable diet I had the following curative crises.

1. After 15 days of smoothsailing. I had two attacks of cold and severe headache for 3 days continuously with a lapse of one week in between the periods. This was cured in the natural way with ease. No change in the Diet was preferred.

2. Twice I had giddiness and reeling sensation lasting for a couple of seconds which melted away like wax before red hot iron rod.

3. One night I had to pass urine more than a dozen times and the next morning after my usual bath I was enveloped in a sudden short spell of convulsion

which made me dumb for over 15 minutes while I was in Prayer. This was cured by a deep meditation on GOD during that time. As it came, this convulsion disappeared without leaving any trail of its ill-effects as if a small fire, in a heap of dust. This incident reminded me of the paralysis, I suffered from when I was 17 years of age,—those dreadful days—let none have them!

The following are the good results which I have obtained by this kind of Diet.

1. I am maintaining my weight, 117 lbs, since the beginning:
2. I feel myself very light and I find myself to be more energetic than ever before.
3. I do not find myself tired of work and I feel I can work all the 24 hrs. without any rest.
4. I do not have any inclination to have any other kind of food than fresh fruits and raw vegetables and that too only twice a day.
5. I do not feel any fatigue or craving for food.
6. I have clear evacuation of bowels twice daily—both morning and evening.

The results would have been splendid and still more marvelous but for the early meals in the morning and milk or butter milk with the meals.

It was only my fear that health and as a consequence the work may suffer, made me to have this recourse to milk or butter-milk also with my meals.

— (To be continued.)

To keep up Health

Keep Your “Energy Bills” Down-II

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

[In the earlier instalment of this article the writer forcefully pleaded the case against drugs. He has shown how drugs occasion waste of vitality and worsen the condition of the body as a whole. In this, he puts forward the case against sexual excess. All seekers of health should be thoroughly conversant with the Law of Vital Economy, which is being explained in this series of articles.]

There can be no disease without a background of enervation and toxæmia. Even those diseases which are normally attributed to psychological causes are made possible at the physical level only because of the fact that there is sufficient enervation of the organism. It is true that emotional conflicts and emotional maladjustments present a very heavy “Energy Bill” and that, therefore, every health-seeker ought to develop a sufficient degree of emotional control in order to enable him to regain and/or retain his health. How emotional conflicts and maladjustments affect the physical organism and cause enervation will be discussed in a further instalment of this article. In this, I shall confine myself to the havoc wrought on the organism by sexual excess.

It is often said by many (some of the so-called experts not excluded) that there is no particular benefit to be obtained by the observance of *Brahmacharya* (continence). They associate the tendency to observe *Brahmacharya* with “some sort of a superstitious belief of the by-gone ages.” They would, at any rate, warn people against observance of perfect *Brahmacharya* as that would, in their opinion, cause various ailments of the nervous system. Nothing can be further from the truth!

It is indulgence—to be more precise, overindulgence—that would cause nervous debility and breakdown, not self-control. The sexual perverts, who are mentally disturbed, become the victims of a lot of diseases.

No function exhausts the whole system so much as that of sex. If indulged in very often, even a sound organism is likely to break down. "How?" is the question that the doubter puts in. Let me try to analyse the problem in some detail.

There exists a close biochemical relationship between the semen and the central nervous system, inasmuch as in the active protoplasm of each nerve and brain cell and the semen, lecithin and cholesterol are the most prominent constituents. The semen contains proteins (2.65%), lipoids (.412%), cholesterol (.208%) and minerals such as phosphorus, sodium, potassium, calcium, magnesium, iron, sulphur, etc., (.910%). A fairly good quantity of semen is wasted through each ejaculation and it is estimated that there are about 226 millions spermatozoa sent out through ejaculation.

An analysis of the chemistry of spermatozoa shows that a spermatozoon contains proteins (83.76%), lecithin (7.47%) other fats (4.53%) and cholesterol (2.53%). Observance of *Brahmacharya* results in a greater supply of these essential constituents to the brain and the nervous system thus leading to toning up of the whole organism. The sex organs, when called upon to ejaculate the seminal fluid, draw away these vital substances from the blood and, consequently, the brain and the nervous system (whose health depends upon a proper supply of their important constituents) suffer greatly. This is how the over-indulgent ones wreck their nervous system, lose memory and brain-power and become neurasthenics. Emotionally, they become unfit to face tense situations in life.

It matters little whether the waste is voluntary or involuntary. Thus excessive voluntary seminal losses (e.g., masturbation, coitus etc.) are as harmful and debilitating as excessive involuntary losses (e.g. through nocturnal emissions, etc.). In other words, sexual excess presents a very heavy "Energy Bill" to the individual. Therefore, one who seeks to build up health is required to avoid becoming a victim to such debilitating habits or, if he already happens to be subject to such habits, take steps to overcome them by positive, hygienic, measures.

The next question of practical importance that arises is how the individual can progress in the practice of *Brahmacharya*? It is only an excited nervous system—excited by stimulants, drugs, overfeeding, condiments and spices, emotional upsets, etc.—that makes it difficult for the individual to control himself or herself. A predominantly positive diet, with its stress on vegetarianism and frugality, would supply all the nutrition needed to the body but would not excite it. This, combined with a change of approach to the problems of life, would enable each individual to build up health through self-control. Those who are feeling sexually over excited and those who suffer from night emissions and the like are advised not to take highly nutritious foods, nor to take the so-called stimulants and tonics. Let them take the spinal bath twice daily, take a non-violent enema if necessary, have predominantly positive diet according to their physiological need, and follow all other hygienic measures as are outlined in the columns of *The Life Natural* from time to time. The interested reader is advised to make a deep study of Poojya Sri Lakshmana Sarma's book "*Practical Nature-Cure*", as a detailed knowledge of the subject would help him to follow Hygiene fully.

See Page 398

Eat Your Way To Health

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

In bygone days—there are a microscopic few still—people were observing certain religious fasts. The next day they had a breaking of the fast called Parana (पारण). Some people who felt themselves weak to observe a whole day's fast took a single meal. Both the Parana and the single meal plan consisted not of any of the usual meals. They took what is called Phalahar (फलाहार).

Continued from Page 397

This brief article would not perhaps be complete without a reference to the various measures that are advocated in the name of birth-control. These are highly dangerous, inasmuch as the individuals who adopt these measures are likely to indulge in sexual acts more frequently as they would perhaps be confident that such acts would not result in conception. The advocacy of such practices in the name of birth control has been condemned, in no uncertain terms, by that Great Devotee of Truth, Mahatma Gandhiji*. His writings on the subject have been compiled in a book form entitled "*Self-Restraint Versus Self-Indulgence*," published by the Navajivan Trust. This book too ought to be studied by every health-seeker.

Sexual excess occasions a lot of vital expenditure and leads to enervation of the human organism. Those that desire to keep their "Energy Bills" down would have to observe *Brahmacharya* to the greatest extent possible and to follow Natural Hygiene in its entirety.

(To be continued)

* The path of celibacy (*brahmacharya*) is as magnificent as it is difficult. The farther a man gets on it, the deeper is the sense of magnificence, purity and cleanliness that he experiences.

— Mahatma Gandhiji.

For each of the Tamil (Excuse me, I am not taking this opportunity to belittle my mother tongue. It is only a statement of fact and the tragedy of errors that has resulted consequently) letters क, ख, ल, ङ, and ण, (क, ख, ट, त, प) we have four letters in the Devanagari script. When a Sanskrit word is written in the Tamil script, the reader takes the privilege of pronouncing it in any way of the four ways that suits him. So the word (फल) Phala can also be pala (पल) or bala (बल). Pala in Tamil means many and (बल) in Sanskrit means strong or heavy. In practice with many people it has become that they are taking both these senses of the corrupt pronunciations of the word written in Tamil.

Phalahar actually means a meal of fruits. Fruits are easiest to digest. They contain a great percentage of water (69.5° in wood apple to 95.7° in water melon.) Therefore though they are satisfying, i. e., filling the belly, when eaten, a meal of fruits does not actually burden the stomach as an equal weight of the usual meal. Fruits wisely selected and properly eaten would be even a cleansing diet.

But there are places where and seasons when fruits are not available. But I do not recommend taking the preserved fruits known as Morabba (preserved in sugar syrup). They are no more the same fruits; they are only vehicles of sugar. Therefore some alternatives had to be thought of. The ancients have done that too. I know of one such and that is the Saktu or the malted flour of food grains.

Saktu is available in the market in the North. But, as we always say that when commerce intervenes, there is a chance of fraud being played against the consumer. And there is fraud committed even in this Saktu. The most important process in the production of the Saktu is eliminated by the commercial producers. They

simply roast the grain and powder them in a mill. The pity is that people have started thinking that is all the process, may be according to the **अभरकीट न्याय**. Some people, who have heard of the correct process, complain that it has a foul smell and therefore it is not so positive or sattvik to adopt that process. In fact the defect is not in the process broadly but the methods adopted to carry out the process. One may feel that it would be enough if I give here just the correct process and not waste the reader's time and space in this journal. If I do so, there remains a defect that people think that the method suggested by me may be one of the many there could be and that they are in the know of an alternative method and might even think that their method is more labour saving until they come to know of the defect that it causes. Therefore, I shall explain the defect as well.

The defect occurs in the main and most important of the processes, viz., germinating. The grain has to be soaked in water and has to be kept wet till it germinates. Different grains take different lengths of time to germinate. If the grain happens to be a hard one, like the wheat, it has to be kept wet for a longer number of days. If for such a long time the grain is kept in a metallic vessel, naturally it ferments and putrefies and there is a foul smell which does not go by washing. It is because in a vessel there will be no ventilation for the grains below the exposed surface at the top and naturally the result is such.

Therefore the method adopted must be such as allows ventilation. Soak the grains in water in a vessel overnight. By the morning the grain would have absorbed water and become soft. Then bundle it in a thick, but porous cloth, a khaddar or turkish towel and hang it up in an airy place. Keep on sprinkling water over it 4 or 5 times in the day to keep it wet. It may

not be necessary to inspect if the grains have germinated, by opening the bundle now and again. The sprouts will peep out through the cloth pores. When sprouts of about half an inch length has come out, spread the grains thinly on a thick dry towel laid on the ground in the shade. When completely dry take it to a professional roaster who puffs up grams, etc. and get it slightly roasted in clean sand. Then grind it in a stone hand mill (chakki). Now this is Saktu.

Try a mouthful of the commercial saktu and this home made saktu. This is definitely sweeter than the market stuff. The conversion of starch into soluble sugar by the action of saliva is made quicker and easier in the germinated grains than in the ordinary grain and hence this sweetness. There is a gain of vitamin C as well in the germinated grains, though 15% of it is lost in the sprouts.

SAKTU PAYASAM

1. Saktu of wheat, barley or green gram — $\frac{1}{2}$ seer
2. Palm Jaggery — — $\frac{3}{4}$ „
3. Milk — — 1 „
4. Soaked raisins — — 1 chatank
5. Cardmum powder of — — 10 danas
6. Kesar — — $\frac{1}{8}$ tola
7. Water to make about — 4 seers

Boil 2 seers of water along with the palmjaggery. If it be sugarcane jaggery about 50% more by weight will be necessary. The quantity of jaggery suggested is just approximate; a lesser quantity may be used with advantage to the digestive system, as jaggery is a preservative which is opposite of digestion. When the jaggery has dissolved and the water starts boiling, mix

See Page 402

NATURE CURES

BY L. RAMACHANDRA SARMA, M. Sc.,
Principal, S. D. College, Palwal, E. Punjab.
Formerly, Director, Gandhi Swasthya Sadan Alwar,

Modern medicine has been progressing at a tremendously rapid rate. The medical man to-day is receiving an elaborate training extending over a period of four or five years. Still, with all his skill and training, he is fighting an unequal battle against disease and death. For though there has been in recent years a phenomenal decline in what may be called dirt disease, like the small-pox and the plague, there has been an equally phenomenal increase in what are termed degenerative diseases, like cancer, diabetes, diseases of the heart, the kidneys, the liver and above all of the nervous system.

The decline in diseases like small-pox in the West seems to be really due to the enormous improvement in sanitation that has taken place in recent years and also due to the fact that the people on the whole lead cleaner, saner lives. No satisfactory explanation however has been offered for the enormous increase in degenerative disease.

Whatever that might be, the problem is a gigantic one. Can Nature Cure succeed where allopathy with all its resources has been a dismal failure?

Continued from Page 401

the malt or saktu in about a seer of water and pour it into the boiling water. Keep on stirring as otherwise the flour will settle at the bottom of the vessel and get burnt. When the saktu has cooked, which will be evident from the colour and consistency, get it down from the stove. Add milk, soaked raisins, cardamum powder and the saffron (केसर, குங்குமப்பூ) dissolved in a small quantity of milk and mix well. This can be served warm or cold as desired.

An old man came to me with a peculiar trouble. His whole left arm was swollen from the shoulder down to the tips of the fingers. There were blister-like eruptions on the whole arm, and he was experiencing severe burning pain. When he was treated with penicillin the blisters partly disappeared, but the burning pain increased. The pain was so severe that he swooned many times. 'I feel as though my whole arm is on fire,' he said to me. For full two months he could not get a wink of sleep. Some injections were given to make him sleep. Some eminent allopathic doctors who were consulted said that the trouble was due to some inflammatory condition of the nervous system. Besides, the old man was very weak, his digestion was poor and the fingers on the affected arm were stiff.

'Let alone my other troubles,' the old man told me when he was admitted, 'give me sleep.' And he did sleep the very first night. The procedure was quite simple. It was about 3 p. m. when he came. Immediately I gave him an enema, which brought about a large quantity of retained stools. Then I gave him a cooling bath for the spine which calmed his nervous system. Immediately afterwards he went to bed and slept soundly for about half an hour. In the evening he was given only some juicy fruits. Before he went to sleep I gave him a warm bath in the bath tub (the temperature being maintained constant between 96° and 98° F.) for about half an hour. This gave him a sense of repose. The main obstacle to his sleep, namely the burning pain in his arm was overcome by the application of wet earth. And when he was put to bed in an airy, cool, quiet place he slept as he had never done before. Sometime about midnight he got up and complained of pain. I found that the pack had gone dry. I renewed the pack and he again went to sleep.

The old man stayed with us for about two months with some breaks in between when he had gone out to

attend to his business. For the first seven days, he was given only fruits to eat. Then for another week he lived on milk and fruits alone. Afterwards he was given one meal of rotis and vegetables and another of milk and fruit.

When he left us at the end of the two months, he was a different man altogether.

I may mention here that this old man has a chemists' shop and his son is a medical man.

A few months after that I met the old gentleman at a public meeting which was being addressed by the Chief Minister of Rajasthan. He was looking the picture of health. 'From my village I have come 20 miles on foot,' the old friend was telling me, 'and I propose to go back on foot.' For a time he remained thoughtful and then he added, 'I now realise that the cure of my disease was not a big matter after all. I have now learnt how to grow old and stay young.'

* * *

Lord Raleigh was suffering from rheumatism. He was asked to go to a dry place since the humidity of the atmosphere was affecting him adversely. The great scientist was puzzled. He could not understand why the human body which is more than sixty percent water should not tolerate a slight increase in the humidity of the atmosphere. His doctors could not give him any satisfactory reply. And the Nature-Curist makes matters even more complicated by professing to cure rheumatism with cold water applications!

* * *

A fat young businessman was in a sad predicament. His knees and elbows had swollen and there was severe pain. There was also general oedema. After having tried allopathic and Ayurvedic treatment for about a fortnight he came to Nature-Cure since the trouble instead of subsiding was getting worse.

His treatment started with a fast for three days. During the fast he was getting an enema daily to clear his bowels. The fast was broken with orange juice and thereafter he lived for about a fortnight on oranges, tomatoes, carrots and spinach. The last three were generally given in the form of a salad.

To stop the pain I first tried hot water fomentations. The relief was only slight and lasted for a short time only. I tried the steam bath. This too did not make any material difference in his condition. Then I began cold water applications which I had up to that time avoided since the patient had a horror of cold water.

Since it was very cold outside (it was the month of January) the cold pack was applied very cautiously. I took a long strip of cloth, drenched it with water, squeezed out the water completely, and wrapped it round the joint. This was again wrapped with a strip of woollen cloth. I kept the portions above and below the joint warm by wrapping those parts with dry pieces of woollen cloth.

Relief from pain was obtained almost immediately the pack was applied. The pain came again a few hours after the pack was removed, but it was less severe. Next time the pack was applied, the relief lasted for a longer time and when the pain came again it was much less severe. In this way within fifteen days the pain had completely disappeared.

The young man continued the treatment for another fifteen days even though he was practically free from trouble. The cure in this case was complete.

Another case of rheumatism which came to us was completely cured within seven days. In this case the cure was quick because the patient came to us almost immediately the trouble commenced. We find in our

experience that where an attempt is made to suppress the disease with the help of drugs, Nature-Cure invariably takes a longer time.

* * *

How many of you know what hunger is? Hardly any, because you never wait for hunger. I cured a very obstinate case which had defied doctors for over fifteen years simply by the unique expedient of making him stay hungry for a few hours every day.

For over fifteen years an old man suffered from diarrhoea and bronchitis. Every year he would get oedema in his feet. Besides his neck was very stiff and was causing him much pain. He had pain in his back and also in his joints. When he came to me he was weighing 75 pounds.

As I have noted above, staying hungry for a few hours—was the main part of his treatment. Upto 12 noon he was given nothing to eat however much he cried. At 12 I gave some specially made composite rotis and a small allowance of boiled vegetables. The dough was made by mixing spinach juice, instead of water, with wheat flour; a little salt and jeera were added for taste, otherwise the roti was made as usual. In the evening he was given some fruits or raw vegetables only.

Hydropathic and other applications were also employed, but they played only a minor part in this cure.

The gentleman stayed with us for about ten weeks. Within that time his cough and diarrhoea had completely stopped! oedema had subsided; the neck had become less stiff; pains in different parts of his body had almost dissappeared; he had gained considerably in strength and his weight had increased by four pounds.

The gentleman was so very much impressed with the results that he called all the members of his family and insisted on their making a study of this unique system of health and healing.

* * *

It was the season for malaria. I was going on my cycle to see a patient, taking my servant, a boy of sixteen, in the back seat. On the way heavy rains started suddenly and we both got fully drenched. We attended on the patient and came back to the institution, still wearing our wet clothes. When I reached the Sadan, I found the boy shivering. I took hold of his arm and helped him to get down and in doing so I found that he was having fever. The thermometer recorded 104° F.

As soon as he changed into dry clothes, I gave him an enema. A good deal of foul smelling stools came out. Then I began to question him:

"When did you begin to feel feverish?"

"Since early morning."

"What have you eaten so far?"

"Roti and dal in the morning"

"Was that all?"

"Some groundnut and chana from the bazar."

"And then?"

"Some cocoanut which I stole from your room."

"I shall now make you bring out everything that you have eaten."

I made the boy drink quickly about a seer and a half of warm water, squat on the ground, bend low, insert his fore-and-middle-fingers as far inside the mouth as he could and tickle the throat. He vomited—roti, dal, chana, groundnuts, cocoanut, water, every thing came out.

I then asked the boy how he felt? He said that head ache was unbearable. I filled the bath tub with

warm water (keeping the temperature constant between 96° and 98°F., that is, about a degree less than normal body temperature) and put him in it, keeping the head alone outside.

On the head I kept a wet cloth drenched with cold water. He remained in the tub for almost an hour. Then I asked how he felt.

“ I feel sleepy.”

“ What about the head ache ? ”

“ I do not feel any.”

I took the temperature. It was 101° F. Then I wiped him dry, put on warm clothes and put him to sleep. He slept very soundly for about six hours. When he got up I took the temperature. It was 98·4° F.

The temperature never came again.

* * *

The methods of Nature-Cure are simple, harmless, easy, inexpensive and effective. Let us spread this knowledge into every nook and corner of this country.

The Life Natural, January, 1951.

Sri Aurbindo on Medicine

“ It is not enough for a medicine to be a specific; certain drugs have other effects or possible effects which can be ignored by the physician who only wants to cure his case but cannot be in a whole view of the system and its reactions. The unfavourable reactions of quinine are admitted by medical opinion itself and doctors in Europe have been long searching for a substitute for quinine.”

Activities In Delhi

The 39th Basic Nature-Cure Study Group

This Study Group, which commenced its sitting on the 1st March, 1960, concluded on the 9th April 1960. With the close and active co-operation of the Delhi Cloth Mills Health Association, Delhi, the Group enabled quite a number of persons to learn the Basic Principles of Natural Hygiene. On the 7th April, 1960, Sri. M. N. Rajagopalan, of Ambur, an Active Constructive Worker of the Gandhian Way of Thought, who was very closely associated with the late Dr. J. C. Kumarappa, attended the sitting of the Study Group. He exhorted the persons to follow the Laws of Nature.

The 40th Basic Nature-Cure Study Group

This Group is being held at "Chaubhurja", on the Ridge Road, near the University Enclave, Delhi. The sittings are being held daily (except on Sundays) from 6 a. m. to 7 a. m. The discussions are held in English and about 150 persons are regularly attending the sittings of the Group. As scheduled, the Group commenced its sittings on the 11th April, 1960, and it is expected to continue till the 10th of July, 1960. Thanks largely to the organising capacity and tireless work by a number of our active workers, notable among whom are Shri Chuni Lal Sachdev, Shri Kundan Lal, Shri Madan Lal Jain and Shri Ram Kumar Gupta, this Group is a success.

On the 19th April, 1960, Shri D. C. Desai, Chief Government Inspector of Railways, Simla, addressed the Group. He gave an illuminating talk on "The Truth About the Germ Theory" and he also explained what Veganism is and what it stands for. On the 22nd April, 1960, Shri L. Ganesa Sarma, Hony., Secy., of the

Delhi Branch of the I. I. N. T., gave a talk to the members of the Study Group.

The Second Advanced Study & Discussion Group

The Advanced Study Group is continuing its sittings regularly every Sunday evening. It is now engaged in an exhaustive study of the subject of food and nutrition.

Other Lectures In Delhi

Under the auspices of	Day & Time	Place of Meeting
1 Delhi Public Library, Delhi	Mondays 6 p. m.	Library premises
2 Bharat Sevak Samaj, Sarojini Nagar	Mondays & Thursdays 7 p. m. (Main Vinay Nagar)	Samaj premises at Sarojini Nagar
3 Social Education Centre, Paharganj	Saturdays 7-30 p.m.	Centre premises Opp. New Delhi Ry. Station
4 Lajpat Lok Seva Samiti Samiti (Nature-Cure Study Group)	Sunday 7 a. m.	Lajpat Bhawan Lajpat Nagar
(Student's Group)	9-15 a. m.	do

Sri. Swaminathan also gave a talk on "What is Natural Hygiene?" at 7 p. m. on 22-4-60 in Motibagh.

Hand-Ground Atta

available from

Ram Kumar Gupta

Book Review

GURU-RAMANA-VACHANA-MALA

(By "Who")—Published by Sri Ramanashramam, Tiruvannamalai, S. India. Price Re. 1/-.

The words of wisdom enshrined in this most illuminating work are those that flowed from the lips of Bhagawan Ramana Maharshi and recorded originally in Tamil by one of his foremost disciples, Sri Muruganar. These have now been made available in English to the public by 'WHO' (Sri K. Lakshmana Sarma), who himself had been in close touch with Bhagawan Ramana for over twenty years and whose book 'MAHA YOGA' is still a classical text in Ramana literature.

The work contains the translation (with illustrative comments by 'WHO' of about 350 Gems of Wisdom, and it is essentially a book for the serious reader who is intent on having Self-Knowledge. Every one of the utterances of the Great Sage of Arunachala is to be meditated upon by the sincere *Sadhaka*.

"Self-realisation is not a process of learning something new, but of unlearning—of eliminating all the false knowledge that the ego-mind has gathered in the course of numerous lives." And this work studied with *Sraddha* (faith) will enable the *Sadhaka* in this process of unlearning.

The Great Master points out how the man that has not won Experience of the Truth wrongly believes book-knowledge to be the same as that Experience. In the Chapter entitled "The Quest", the Path of *Vichara* is described and the conduct of the *Sadhaka* laid down in unmistakable terms. The Master wants us "not to forget that the True Self is to be sought in the Heart". "Many seek the Self in the *Sutra Bhashya* but do not find Him".

The Third Chapter entitled "Experience" contains the utterances of the One who has Experienced and they are to be the unfailing inspiration to the *Sadhakas*.

who seek the Experience. The Sage observes, "The world abounds in deluded ones, who seek to prove the greatness of the knower of the Self, by inventing extraordinary powers called Siddhis; his greatness is something quite different." And it is this different experience that is assured to one who puts himself into mental communion with the Great Master and who meditates upon his utterances enshrined in GURU-RAMANA-VACHANA-MALA.

The *Sadhaka* who ventures on a Voyage Into The Unknown will find in this book the much-needed Mariner's Compass, which will unfailingly guide him to the State of Blissful Experience outlined by Guru Ramana.

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.

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Vol. XVII No. 9

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Completely revised 9th edition (November 1956)

By

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THE LIFE NATURAL



Concentrated Foods Vs. Bulky Ones

Editorial

Keep Down Your "Energy Bills"

S. Swaminathan

Eat Your Way To Health

L. Ganesa Sharma

Natural Cure of Malaria

S. Narayana

Sleep

L. Ganesa Sharma

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 jutkas will be available for Ganeshnagar for 6 to 8 annas.

Charges including rent, food and treatment per month Rs. 150, per week Rs. 50, per day Rs. 15.

Fee for consultation in person or by post Rs. 10.

All charges are payable in advance.

For any further information please write to the Manager. Ascertain the availability of accomodation before proceeding.

The Life Natural

VOL. XVII

JUNE 1960

NO. 10

Concentrated Foods Versus Bulky Ones

Cereals, grams, tubers (such as the potato), starchy vegetables like the unripe banana, nuts and curds or cheese, are concentrated, because they contain, proportionate to their bulk, more of the nourishing food-factors, proteins, fats, starch or sugar. Bulky foods are leafy and other vegetables and fruits. These latter are however rich in the health promoting food-factors, which science names as minerals and vitamins.

The question arises, which of these two is of value for health. The answer is that the bulky foods—leafy vegetables, other green, non-starchy vegetables and fruits—are greatly to be preferred. The concentrated foods are as a rule conducive to indigestion and constipation, because their passage along the digestive canal is slow and during their progress they are held up at various points and undergo putrefaction or fermentation. If bulky foods be taken more abundantly, there will be no constipation; if there be constipation, there is a steady tendency to its cure.

Actually the amount of concentrated food needed for health is very little. It has been noted before that Dr. Barbara Moore takes no more than a 1000 calories a day. The amount of protein needed is also very little. Any excess of it would upset health, since there is no