

The Life Natural

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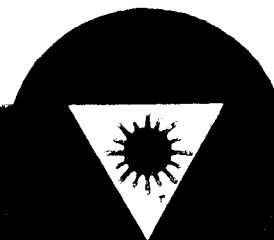
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THE LIFE NATURAL

Cruelty To Animals
Editorial

Can Cancer Be Cured?

Criticism Of The Calorie Theory

Keep Your Energy Bills Down-VII
S. Swaminathan

Dr. Barbara Moore's Speech

Editor: K. LAKSHMANA SARMA

Sarma's Nature-Cure Sanatorium

Ganeshnagar, Pudukkottai, S. Ry.

Director: K. LAKSHMANA SARMA

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

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

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

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

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

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In the *Anti-Vivisectionist* for July-August, there is a notice of a contribution by Lawrence Esterbrook to the News Chronicle, dated April 23rd, 1960, which

makes very painful reading. "There are new drugs to make cattle fatter more quickly, (and) new chemical fertilisers to produce even quicker and more spectacular results. "The animals are heavily overfed with 'protein rich food,' which may cause *mastitis*, a disease of the udder; but this is to be cured by penicillin injections, though no one guarantees either its efficacy or its harmlessness. The animals are immobilised, so as to save the loss of flesh by exercise. The probability is, as stated by Dr. William Davies of the Grassland Research Institute, that the animal may die on the farmer's hands, before it could be sent to the slaughter house.

There is also reference to a process called 'broiling,' which is another process for the same result. It seems that in this process the animals are subjected to an abnormal heat. Hence there is the likelihood of this unnaturalness and cruelty, that it will bring on a calamity, resulting in financial loss to the farmers.

A reader in England has sent us a cutting of another article by the same contributor to the same paper, sometime in June, in which he deals with the same theme.

Animals, he says, reciprocate love and kindness by observing greater cleanliness, so as to please those who serve them. In this they exhibit the faculty of somehow understanding anything they are told and then doing exactly as they were told.

Health of mind, he shows, is necessary for animals, as it is for men. And this health needs a happy state, which depends on the way they are treated. And this health and happiness of the animals is profitable to those that own or keep them, so that it costs less to keep them.

In this article the writer gives gruesome details of the cruelty involved in the commercial exploitation of animal life. In these ways there is a cheapening of the resultant food by sixpence. But the cost in the debasing of human character is incalculable. So the writer exhorts the people to learn the truth of this cruelty and see to it that these cruelties are given up. We think that the remedy is for all people to become vegetarians or even vegans.

DRUG-HABITS OF AMERICANS

Time, weekly news magazine, of October 3, 1960, carries the following news:

"Americans spend more than Rs. 70 Crores a year on laxatives, and most of it is money down the drain. In *Today's Health*, an American Medical Association publication, Dr. Charles W. Hock estimates that 100 million Americans are laxative addicts, worry unnecessarily about 'regularity.' Dr. Hock calls this obsession a half-truth, propagated by advertising. "Each person's elimination-needs vary and the regularity of bowel-movements can be affected by such minor factors as diet changes, physical activity and emotional fluctuations—all of which are usually temporary and will correct themselves without artificial assistance. Continued use of 'elimination aids,' warns Hock, can make the bowels lazy and dependent on laxatives. Says he, 'the public should be advised to leave their digestive and elimination systems alone.'

'Regularity' is good if it comes about naturally, without violence. But if it be brought about by drugs, then it only injures health, because laxative drugs are most of them poisons, and weaken the constitution.

The British National Health Service

The purpose of organising this Service was not simply to provide medical relief to the people, but to raise their health level. Has this purpose been fulfilled during the long period that this Service has been in operation? That this was the basic purpose is revealed in the following quoted in *The Health For All* for September 1960, from *The Lancet*, June 25, 1960:—

“The Beveridge Report of 1942 made assumptions which were to have a profound effect on the service. It proposed the introduction of ‘a national health service for prevention and for cure of disease and disability by medical treatment which was to be provided where needed.’ The State was primarily interested ‘in finding a health-service which would diminish disease’ and the cost of providing more elaborate and costly treatment would, it was thought, be offset by ‘a reduction in the number of cases requiring it.’ Hence the annual cost of the service (£ 170 million), was not expected to rise in the twenty years from 1945 to 1965. It might even drop in later years, because the proposed medical service might ‘effect the possibility of diminishing and controlling sickness and so may affect the finances of the Social Insurance Fund.’”

These assumptions were false and hence the expectations were not been fulfilled. The health of a nation is in inverse ratio to the number of doctors and of prescriptions. The more the doctors employed, and the greater the number of prescriptions, the lower is the health-level. That disease has increased and is increasing is seen from the ugly fact that the cost has

been steadily rising all the time, and this continuous increase has become a chronic headache for the government, which is seeking to keep down the cost in some way or another.

Medical treatment is aimed at giving relief from symptoms. It does not proceed by ascertaining the hygienic causes and removing them in a rational way. Hence it results, not in a renewal of health, but in a continuous fall in the patients' health-level. This is admitted by the contributor of the article in *The Lancet*. He says that the basic assumption, made in the Beveridge Report, that medical care will result in a diminution or control of disease, is false and proceeds to say: “Improved medical care, whether privately or publicly financed, will prevent or cure individual diseases in individuals, but it does not control disease in any meaningful sense. The pattern of disease in the community changes; disease does not diminish or disappear.”

The statement that medical care does any real good to the individual, is not true. His health-level falls; it does not rise. The effect on the whole population is also the same.

Medical care consists in prescribing drugs, which are all poisons. The panel doctor devotes less than two minutes to each patient. He has to dispose of about 40 patients in an hour.

Health is the private and personal concern of each man or woman. It is unnatural to entrust the care of it to medical men. They do not try to restore lost health.

* * * *

The practice of the dentistry branch of this miscalled “Health” Service, we learn from *Today*, London, July 9, 1960, is not fair to patients, due to governmental control, “Dishonest dentists are drilling

for gold. They are making £ 12,000 a year—while, throughout Britain, children's teeth are rotting for lack of attention," says a dentist. "For too long, the ministerial record of bungling, stupidity and downright chicanery has gone unexposed; for too long the get-rich-quick boys in our own ranks have been cheating to line their own pockets at the expense of the nation's dental health."

Roots of teeth are foisted into the gums and then extracted at a high cost.

The scale of authorised charges has been wrongly framed, so as to induce dentists to cheat patients.

One of the mistakes in this scale is that the charge for pulling out teeth is higher than for fillings, which, therefore, are not done fairly to the patient, the teeth are extracted, one at a time, because that is more profitable. "Done properly, fillings should never fall out." But they are not done properly, so as to get more fees.

There are too many loopholes for cheating. So, fillings are so made as to fall out in one year.

When a tooth breaks off in extraction, the root is left, to create trouble in the gum. And the dentist also pulls out all the teeth, one by one, for the profit in giving new dentures.

The system encourages malpractice by dentists in many other ways.

Similarly malpractice exists in the dental service given to school-children. "Children get only thirdrate treatment," says the author.

The moral of this racket in dentistry is that the teeth should be protected from decay by proper attention to diet. Refined foods and refined white sugar are two of the chief causes of bad teeth.

ADVANCE TO EXTINCTION

By E. V. BATT

It is the easy and popular thing for the unthinking provivisectionist to accuse the humanitarians of attempting to obstruct the progress of medical science.

What progress?

If they mean the ever-increasing number of mentally and physically sick people, or the millions of animals being tortured to provide "cures" that do nothing to cure, then it is progress civilisation can well do without.

If animal experimentation is necessary or helpful, if indeed it teaches anything at all about the human body, why then there *might* be some sort of non-moral argument, but, according to the medical profession, this is not so.

The propaganda machinery is, however, highly efficient, and through it the public are encouraged to hope and believe that cures are always just around the corner, while the medical profession spends time and effort continually, reminding its members that conclusions must *not* be drawn about the human body from results obtained by experimenting on animals.

Over the seven years from September, 1950, to July, 1957, the *Lancet* and the *British Medical Journal* between them, exclusive of other medical journals and books, have issued no less than 73 precautionary warnings against accepting the findings of the laboratory when treating human beings. Nearly one per month!

What is the truth?

Doctors say that conclusions may not be drawn from experiments on animals. Right. Then why keep on increasing the number of them? Millions of

negatives will never produce a positive. They know the experiments are useless. We who can read and do simple addition also know it. Let's not all keep so darned quiet about it!

So there must be another reason for vivisection. Is it a pleasant occupation? Surely not. Is it a profitable one? There is a very short answer to this one too.

Every time you make a contribution to cancer or polio research or any other name the doctors use, and every time the Government hands out millions of our money for the upkeep of these experimental stations, you are contributing to the agonies of the animal kingdom as much as if you yourself were performing this gruesome surgery on live, innocent creatures.

Animals could teach us something if watched under natural conditions, and probably the greatest lesson to be learned from them is to *stop eating when not feeling well*. Another reason why the lower animals, living under natural conditions, do not go down with cancer, polio, etc., is because they do not have the benefits of medical science. They must be kept in captivity and treated with human "aids" (drugs, vaccines) before they will contract such things.

In 1956 Dr. J. F. Brailsford said: "During the 50 years scientists experimenting with thousands of animals have found 700 ways of causing cancer. But they have not discovered one way of curing the disease."

The Minister of Supply tells us that the killing of animals, including dogs and cats, must go on at the Chemical Defence Experimental Establishment to devise a defence against possible chemical warfare. How

can the sacrifice of these animals at the rate of 6,000 a year help to assess the effect on man of particular chemical compounds?

Listen to this. "No drug is ever given a clean bill of health on the basis of animal testing. It is taken into the clinic and tried out on human beings. Many don't know they are being used as guinea-pigs....." (Leonard Wickenden, in his book *Our Daily Poison*).

Botulinus toxin is now being produced in this peaceful, animal-loving country. Of botulinus it is claimed that eight-and-a-half ounces of it, properly distributed, could kill the whole population of the world. Just figures; but compiled, we must suppose, by medical scientists from tests made on animals in the secret Government establishments.

Dr. Brock Chisholm, former Director-General of the World Health Organisation, in an interview on bacteriological warfare, described botulinus as "a good weapon in that direction". So now we know.

I can think of no greater good that man could do than to obstruct the "progress" of medical science before medical science demands human guinea-pigs to sacrifice on the altar of medical research.

—From *The Anti-Vivisectionist*,
July-August, 1960.

By K. LAKSHMANA SARMA

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

Can Cancer Be Cured?

We have mentioned previously that a Danish Doctor, Kristine Nolfi, had cured herself of cancer by a hygienic diet. We now have more detailed information of that case, furnished by a Dutch lady-patient in our Sanitarium, who has a copy of a booklet by Dr. Nolfi, giving the history of her own case and the treatment of cancer patients in her own sanitarium in Denmark. The news of her death about two years ago is now confirmed, and we are now able to guess the probable causes of her dying of cancer after living about 16 years in apparently good health, doing hard work in looking after patients in her sanitarium and keeping up correspondence with patients abroad.

The following passages from her book will throw light on her case and her methods of treating patients.

"As usual the illness was preceded by a period of improper nutrition and wrong habits, particularly during twelve years of hospital training, when I suffered constantly from intestinal stasis (stagnation) and gastric catarrh. At one time I was on the verge of dying of a haemorrhage due to a gastric ulcer.

"At this point I dropped meat and fish from my diet, but not until much later I began to eat raw vegetables and fruit, increasing the quantity gradually, I obtained a better digestion in this way and was healthier, but I was not completely well.

"At the end of about ten years of a diet consisting of from fifty to seventyfive per cent raw vegetables and fruits, I still suffered from permanent fatigue, although I was unable to diagnose any definite disease. In the spring of 1941 I discovered, quite accidentally, a small tumor in my right breast. But in spite of

my fatigue I disregarded it. Therefore I was horror-stricken when five weeks later I discovered, also accidentally, that this tumor had grown to the size of an egg and had grown into the skin. Only cancer acts in this way.

"The usual [medical] treatment of cancer is only a makeshift, since we do not know the cause of cancer. I decided at once that I should not submit to that treatment. But what then? I simply had to take some serious steps, otherwise I would soon die of cancer. I felt it almost natural that I should have to live on a 100 per cent raw vegetable and fruit diet* With my own life at stake I was forced to prove the value of a consistent diet of this kind.

"I started immediately, going to a small island in the Kattegat, where I lived in a tent, ate raw vegetables exclusively and sunbathed from four to five hours a day when weather permitted. When I felt too warm I plunged into the sea.

"My fatigue continued for the first two months, and the tumor in my breast did not diminish. But then my recovery began. The tumor became smaller as I regained strength, and I felt better than I had done for several years.

"I had previously consulted the well-known Danish physician Dr. Hindhede, who agreed that I had cancer, but advised me definitely not to submit to a trial microscopy. We both knew that it would open up the blood-vessels and cause the cancer to spread. So I gave up the idea.

"After I had been feeling normal for about one year on a 100 per cent vegetable and fruit diet I adopted Dr. Hindhede's suggestion that I return to my previous

* This was the original diet of the Maoris in Polynesia, before they were corrupted by the white civilisation.

diet supplemented by fifty to seventyfive per cent of raw vegetables. But this proved unsuccessful. In three or four months I began to feel sharp pains in the breast, in the scar-tissue left by the tumor at the point where it had originally adhered to the skin. The scar-tissue which a cancerous induration leaves is formed of cells which are themselves normal. The pains increased in strength during the following weeks and I suddenly realised that the cancer had become active again. Once again I returned to the 100 per cent raw vegetable and fruit diet, whereupon the pains quickly disappeared, as did the fatigue which had preceded the recurrence of the trouble. But on this occasion the cancer was more extensive in the skin of my breast.

“What next? I was a physician, so now I had to utilise my experience. My husband and I built a solarium at home large enough to accomodate four or five patients during the next summer. We all ate raw vegetables and fruit, and the patients recovered. Then we sold our house in the suburbs of Copenhagen, and bought a property, “Humlegaarden”, south of Elsinore, where we established a health resort, which we have now operated for twelve years.

“During these developments the medical authorities began to take notice of my natural treatment and its good results and *they did not like it*” (Italics ours).)

Then follows a narrative of the fierce persecution of Dr. Nolfi by the medical profession, which came to an end only by Dr. Nolfi signing a document by which she undertook not to practise medicine again in Denmark. Thereafter the doctors left her alone to treat patients in her own way. But they did not admit that it was the *living* food, that she gave to her patients, which had caused the good results.

We learn from the Dutch lady-patient that Dr. Nolfi survived for 14 or 16 years after her cure, conducting her sanitarium, and died of a cancer on her leg, consequent on an injury to that limb.

We shall now briefly set out details of the diet that she ate and gave to her patients

It is to be noted that Dr. Nolfi did not approve of the drinking of the juices of vegetables and fruits, because in that way the juice would be drunk without insalivation and that would lead to the drinking of more of it than the gastric juice would be able to digest, thus nourishing the disease, instead of curing it.

She mentions also one of the probable consequences of eating what she calls ‘dead food,’—denatured, processed and cooked foods,—namely the deadly disease called leucocytosis by the doctors, which means an abnormal increase in the number of white corpuscles (leucocytes) in the blood,—which means that the blood becomes heavily poisoned. The disease may prove fatal. This cannot occur if living food is consumed.

Along with raw vegetables and fruit, other food, such as nuts and milk, and sprouted [germinated] rye, wheat and yellow peas were consumed. There were three meals daily and at each meal milk was drunk, the total quantity varying from half to one quart a day. Pasteurised milk was not allowed. Also garlic was supplied, to be chewed with the food.

Another important principle that was observed was the exclusion of foods grown with the aid of artificial, chemical fertilisers. The foods eaten were those grown on soil manured with organic manure.

It is remarked by Dr. Nolfi that "One never feels hungry on 100 per cent raw vegetable and fruit diet, not even when one has to lose weight and must therefore avoid cereals, and drink *little* milk."

On a programme of three substantial meals a day, it is difficult to be sure there is hunger for the first meal of the day, the breakfast. It may be that all the meals were eaten without allowing time for hunger to come to birth and mature before eating. This means that probably the practical rules, based on the principle of Vital Economy, were not respected.

The use of milk seems to have been excessive. Milk is a catarrhal food.

Also garlic, which has spectacular 'good' effects at first, later on causes evil effects on the health. Garlic taken regularly may produce severe inflammations inside the alimentary canal.

This means that the diet can itself cause a return of cancer.

These may be the reasons for Dr. Nolfi's death.

A cent per cent raw vegetable and fruit, with not more than two meals a day, and a weekly fast of one day, would be the proper plan for cure of degeneracy diseases like cancer. One meal a day would be better still.

Thus, while cancer appears to be curable by our methods, it requires the fullest application of all the available methods of our science. And there is a chance of relapses, which must be guarded against.

Chlorinated Water Injurious to Health Says Doctor

Dr. U. Krishna Rau, Speaker, Madras Assembly, who is a medical doctor, inaugurating the West C. I. T. Nagar Residents' Association on the 30th September suggested to the Madras corporation to supply purified water for drinking purposes and chlorinated water for cleaning purposes through two different mains. He said that this method was being adopted in Calcutta. He further said according to medical opinion highly chlorinated water was injurious to health and produced dysentery.

For the benefit of our new readers we give below extracts from an article on the subject by Sri Roop Narain published in the Life Natural for March, 1957.

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

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

"Dr. Clarke mentions among the marked effects of greatly diluted doses of muriatic acid on the healthy, the producing of stupefying headaches, obstruction of

Absolute fearlessness against disease is the most obvious and immediate benefit of the system to the faithful follower. As the votary proceeds with his programme of abstemious dieting with intervals of short fasts, he begins to feel a nearness and kinship with that Unseen Power hidden in him which he had never felt before. Once salt, chillies and other condiments are eschewed and a return is effected towards a natural (sattvic) and positive dieting, the profound changes that take place in the mental set up become more and more obvious, besides the manifold advantages that accrue to the physical frame. The normal heat and cold of the weather are borne with pleasure. The injunction found in all religions to regard ladies other than one's wife as mother, sister or daughter and men other than one's husband as father, brother or son according to the age becomes easy of observance both physically and mentally. Brahmacharya in married life can be followed with ease especially when the wife also starts leading a life of this kind. The physical and mental happiness thus accruing to the follower is a thrilling experience which is more felt than described. Not all the material riches of the world can stand anywhere in comparison to the physical happiness, mental and spiritual poise in which this man finds himself. The physical frame attains a degree of perfection that prevents all stray introductions into it that do not come within the ambit of this life from spoiling it for any length of time. The body rejects unusual and unpalatable intrusions and eliminates them with electric speed and tries to return to its original poise, if these intrusions

happen to be strong and not sustained. It is no wonder that such a man never again thinks of returning to his former ways of life.

Thus Nature Cure or Natural Hygiene is a way of life—and a good life at that. A good life is its own reward. It is a life of enlightened self-restraint, not restraint for its own sake but one observed out of a knowledge of its unlimited benefits borne out by actual experience. It is not a life of self-immolation as is often made out by the ignorant but a life of service in a noble cause where the follower as well as those coming in contact with him with a view to understand what that following means are both elevated to a higher level physically and spiritually. The mighty force of the Divine Power will stand guard on the man who does not expect any rewards for his good actions done with good faith. A life of self-purification is the most rational way of attaining self-realisation—the realisation of the Universal Power lying dormant in every man—in short the goal of man as the crown of creation.

There is a constant struggle between the devil and the divinity in man; where the devil succeeds unless measures are taken in time to arrest its evil advance, the man is inexorably led to physical and moral deterioration and early death. But where the divinity triumphs, the march towards a higher life is assured, death is held at bay for a very very long time until the person concerned attains a nearness to his goal and a degree of perfection which is rarely seen in the common multitude fed on ideas of material prosperity and position in society. Only a rapid return to our ancient ways of living will redeem us from the innumerable crimes being perpetrated in the name of civilisation and so-called advancement.

When conditions for self-indulgence are more favourable today, people may not realise the advantages and benefits that accrue from voluntary self-restraint. What is possible for the one must be possible for the many. After all, all of us are made of the same stuff. Only there is a difference in the degree of determination to achieve the noble ideals. When a large majority of the people start following the system, the millenium or golden age would have dawned. It will not be too much then to expect that the heaven would have arrived on earth. For heaven and hell are both here itself. Banish the one, the other is automatically created in its place as when light is brought in, darkness disappears of its own accord.

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By

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Criticism Of THE CALORIE THEORY

Readers know that we do not accept the Calorie Theory of food-values. This theory is supplemented by the assumption that a substantial amount of protein must be taken, which is greatly in excess of the real need of protein. Our view is corroborated by Dr. Edmond Szeckely, in his 'Medicine Tomorrow,' * which is a text-book of Nature-Cure.

The reader must be reminded here that the calorie value of foods is determined by *burning* them in an apparatus called the calorimeter, assuming that the living body is non-different from this machine. It is this assumption that vitiates the theory, because in fact there is enormous difference between the two. The following passages from the book mentioned will be found interesting.

"But now comes a great hiatus in the theory of the calories. The Calorie School confounds the human organism with a calorimeter and thinks that the energy which is produced in a calorie-meter by the burning of a food is the same as that produced in the process of digestion, assimilation and combustion in the human organism. This great logical jump is truly one of the most ridiculous and unscientific errors of official dietetics and is another very accentuated example of undialectical [incorrect]. static methods in thinking.† First, in the human organism we have far more processes than in the calorimeter, for if we burn particular food in

* Published by C. W. Daniel Company Ltd., Ashington, Rochford, Essex, England.

† What is called dialectics is just a more accurate method of reasoning, in which objects are not treated as entities unrelated to one another and to the world-process as a whole.

calorimeters, every calorimeter gives the same result, but not every organism. For instance, an organism doing muscular work and another leading a sedentary life, take quite different advantage of the various calories, the process of oxidation and assimilation being quite different in the different organisms. Similarly they are quite different in children and in old people, in the female organism and in the male organism. The process differs according to different climates and zones; it differs with the various seasons of the year, and lastly it depends on the digestive function of the individual, and there are not two individuals with the same digestive system. For instance certain defects of the digestive organs can have the result that the organs cannot take advantage at all of the calories, while a favourable state of the digestive organs of another individual can make it possible for him to take far more advantage of the calories. So this identification of the calorimeter with the human organism is one of the greatest scientific absurdities.

"It is sufficient for us just to glance at the various calorie systems to see immediately their absurdity without any logical analysis. The greatest authorities on the calorie system and theory are diametrically opposed to one another with regard to the practical fact of how many calories the human organism needs during the day. Some say 1,800, others 2,400, others 2,800, while others say 3,200, or as much as 3,600 and 3,800; there is a difference of nearly three hundred per cent. There is really great chaos and it is natural that there should be; for, if the fundamental theory is false, practical consequences also must be false. One scientist makes his observations upon an organism whose special organic state makes it possible for him to take more advantage of calories, so that he needs less of them. Another scientist makes experiments with

other individuals, whose organism, for certain internal organic reasons, cannot take such complete advantage of the calories; so those organisms need more calories.* So we can see that individual differences are the measure of all things, particularly in relation to calories, and really it is laughable to see that even today great authorities prescribe for their patients so many calories per day on the basis of the holy trinity of fat, protein and carbohydrates. They carefully define how many calories individuals should consume each day and ordain a certain special proportion between protein, fat and carbohydrates. In view of the fact that, in cosmo-therapeutic diet, foods play the part of medicines, it is a very important consideration that prescriptions should be accurate. A mistake on diet is as serious as making a mistake in the quantity of morphine in a prescription.

"Contemporary medicine has gone very far from the father of medicine, Hippocrates, who said. 'Let food be your medicine and let medicine be your food.' But Hippocrates gave much superior dietetic advice, in spite of the fact that in his time there did not exist modern chemistry and biology. He is much more precise than the whole system of calories, or than the theory of the holy trinity of protein, fat and carbohydrates and other scientific absurdities.

"The calorie affairs support the classical definition of Voltaire, the most brilliant spirit of western culture, in his criticism of medicine: 'Doctors introduce medicaments of which they know very little, into patients, of whom they know even less, against diseases of which they know nothing.' If we examine objectively the true scientific foundations of the most popular theories of diet, we must recognise that Voltaire was right.

* Rather do they need to be without calories for some time.

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"If in practice we examine what healthy people in various climates and continents eat, then we find that according to the calorie theory they would long ago be dead of starvation, for they do not have the necessary amount of calories or the proteins that the official system prescribes. Yet we see in Asia, Africa, and also in America and the Polynesian Islands, that everywhere men exist in very good health and enjoy great strength in spite of the fact that they live quite out of harmony with the theory of calories and protein."

So we see that this theory is based on an absurdly stupid assumption, and the practice based upon it shows its falsity.

ANTI-CRUELTY WEEK in DELHI

12th November to 19th November

To bring home to the public, press and members of parliament the cruelty caused to the animal kingdom by slaughtering them for food, using them for vivisectional purposes and manufacturing vaccine lymph, public meetings will be organised in various parts of Delhi and New Delhi.

Sri K. Lakshman Sarma Editor, The Life Natural will participate.

For details please contact Sri Amrit Lal Jindal convenor at 1/9B Asaf Ali Road, New Delhi—1.

To Keep Up Your Health

KEEP YOUR ENERGY BILLS DOWN-VII

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

A friend who read the last article protests: "It is reliability that presents a heavy 'Bill', not unreliability. I find unreliable people prospering. I again find them enjoying good health. Their health does not seem to suffer on account of their unreliability, and what has been made out in your last article seems to be totally incorrect."

Having received this communication, it is my duty first to clear this point before I proceed further on with other habits that present heavy "Energy Bills."

The friend talks of prosperity. Possibly he means only material prosperity. I have grave doubts whether a habitually unreliable person—whatever may be his vocation or position in life—will ever be liked by others. At the most, others may put up with his unreliability for some time—that is all.

Unreliability in getting orders executed in time would result in greater loss of business. Some unreliable persons may have increasing material prosperity for some period but even this is had only with an outward show of reliability, based perhaps on the past goodwill or name that they (or their firms) might have established earlier or perhaps on the fact that most of their clientele—which itself would be changing from time to time—is capable of being deceived by sweet words. Ultimately, however, when their unreliability stands exposed—this is bound to happen sooner or later—their business would dwindle. What applies to the field of business applies equally in every other.

The unreliable person would be rather ashamed to meet the people whose orders he failed to execute. He would either try to put forward excuses in self-justification for his lapses, or try to avoid meeting the people concerned. Both these states involve a lot of mental tension, which has its adverse effects on the nerves and glands.

Unreliability on the part of a person in keeping up his engagements results in tension to all concerned.

An unreliable person would miss the inner harmony that is essential for maintaining and/or improving health. He will, therefore, take recourse to drugs, stimulants, etc. and these will, in turn, have deleterious effects upon his health.

An unreliable person may seem to be healthy. It is a pity that in the modern world health is judged by totally wrong standards—by a supposed normal standard of height, weight, dimension and outward appearance. Health cannot be so determined. Health is a state of the organism wherein integrity of structure, integrity of behaviour and efficient functioning of all the organs are had. Health is a state of the organism wherein all the bodily and mental functions can be seen at their maximal efficiency and where no stimulation whatever is tolerated. Such a state cannot be judged by height, weight and dimension as is usually done according to currently accepted medical standards. The medical system is capable—if at all*—of naming a disease only after it has sufficiently developed; it throws no light on the standard of health of a person who has *latent* disease, who is getting enervated slowly.

*The reason for the use of this phrase may be clear to the readers of *The Life Natural*. The same complaint is 'differently' diagnosed by different doctors. Again, the medicos are concerned only with the effects, the symptoms, and not with the causes of disease. Naming of a disease, which is but a symptom-complex, has thus no consequence whatever. It is the health of the patient that has to be diagnosed.

Many a subnormal individual passes off as healthy according to the currently accepted medical standards. We often come across aberrations of medicos such as, "Oh, it is *normal* to have some constipation at this age," "Fatigue at this age is not very much to be worried about, it is normal," etc. etc. Whatever the age be can a faulty functioning of the system be ever termed as normal? Just because of the fact that vast numbers are constipated can constipation be called a normal state of the bowel? Curious it is to say so. It may be that such states are called normal by persons who either want to justify their wrong habits of living and/or who do not know how to set the system back to normalcy.

Be that as it may, the fact remains that an unreliable person, in spite of the fact that he may pass off as a healthy individual in society, will suffer from vague fears, anxiety, etc., and will in course of time weaken his physical and mental health considerably. The emotional conflicts that he will suffer from will shatter his nerves and glands. There is no question of his enjoying real health at any time.

I believe I have dealt with the friend's protest at some length. I may, therefore, deal with another habit that presents a heavy "Energy Bill". I propose to deal with self-pity.

Somebody has described self-pity as mental consumption. Perhaps there cannot be an apter description of self-pity.

Self-pity is a state of the mind wherein the concerned individual has nothing but regrets for the past and nothing to which he looks forward. He often anticipates the worst. He is pessimistic and he gives up all efforts practically. He may pour out his troubles to his friends and when he does this, he expects others

to pity his condition. He feels helpless at every stage and he looks at others with suspicion. He has a tendency to bemoan his circumstances all the time and would let slip even opportunities that come in his way, due to his negative attitude.

Self-pity arises mainly from a tendency on the part of the individual to compare his condition with that of others who are better off than himself in one or more respects. Often, the individual also compares his condition with that of his own past and feels that he is becoming worse, physically and mentally, but he attributes his failure to some external causes.

That such a negative attitude does not help the individual needs no argument to prove it. Perhaps, even the affected individual knows it, but he finds himself too weak to face the realities of the situation. He would like to overcome his condition but, on his own, he might find it difficult to do so, at least in the initial stages. His friends and well-wishers, instead of condemning him to his state by offering him sympathy and commiseration, should help him to find the right way to get out of his pitiable state.

How could his friends and well-wishers help him actually? They should first stop teasing him. He could be helped to get over his habit of regretting the past by some such reasoning as follows:

“ Why do you bother about the past? It is dead and gone. However hard you may try, the past cannot be undone. Why waste your time, energy and thought over what cannot be undone? Even if what has already been done is a mistake, why should you feel frustrated about it? Is it not possible to learn from it, turn over a new leaf and have a hopeful future? ”

The friends and well-wishers might find it difficult to tackle the situation in one sitting. They will have to continue their efforts patiently, with love and understanding, and ultimately their efforts will prove successful. Once the individual concerned makes a beginning in thought-reform, the general apathy, indifference, inertia, etc. that he had earlier would slowly be replaced by a positive attitude.

Perhaps, one of the best means to make the individual develop self-confidence is to enable him to feel the sense of achievement. He might be persuaded to take over to some job within his capacity and capable of being finished within a short time; he should be encouraged to do it all on his own and he should not feel that he is very much dependent on others for it. When it gets completed, he would feel a sense of achievement. His friends and well-wishers might offer him their appreciation. As his capacity increases, he would begin to tackle harder and harder problems. With proper appreciation every time, his initiative will grow more and more and he will get out of his habit of self-pity for ever, in due course.

It is possible that the individual might commit some mistakes, but his friends and well-wishers should not point them out directly. If this were done, the person might well develop irritability and withdraw himself into his shell of self-pity.

The tendency to blame others for every trouble or problem that he faces is likely to persist for some time, even after the individual takes his decision to change his mental attitude. This situation could be overcome, or has to be overcome, by proper handling. Perhaps what may greatly help in such cases is a study of the books of enlightened souls. Many of them had the knack to present abstruse truths through simple stories.

“Truth embodied in a tale can enter in at lowly doors,” as Tennyson has reminded us. These Masters of Life perfectly understood man’s problems and they found something that made life richer and more full of meaning that it had ever seemed before. Their teachings—whether in the form of stories or discourses—could help every one to learn more of the art of living.

The scriptural message is “उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत” —“Arise, awake, approach the exalted ones and obtain wisdom;” This Message of Courage could find its echo in each soul—even in one who was once disheartened and frustrated—through the right study of the right books. Once this is found, the individual will no more take the line of least resistance. He will no more blame any one else. Nor will he blame himself. Emotional control becomes easy of achievement for him.

It may be argued that the ordinary man is not capable of getting this mental attitude and that study of even the holy books does not ordinarily help the individual to develop it. The reason seems to be that people only *read* the books and either straightway accept or reject what is contained in them. The books in question are to be *studied*, i.e. the contents thereof should be *investigated with an unbiassed mind* again and again. This is not done as a rule and that is why no benefit whatever is had from going through any book. Blind acceptance of what has been told by another, however eminent he may be, cannot even be termed as devotion or *Bhakti*—in fact, the Great Masters had themselves warned their disciples against the adoption of such an attitude. The disciples were actually encouraged to use their *Viveka* (discrimination) at all times. On the other hand, a straight rejection of what is advocated by another

is not also recommended. This (a straight rejection) would, in all probability, be due to a closed mind on the part of the reader. Such a person, who perhaps takes himself to be very learned, who is suffering from a superiority-complex, can never learn. It is only a mind that is in a state of humility that can learn. Unfortunately, in the name of *Guru Bhakti*, many Sadhakas surrender what is not to be surrendered. Sri Aurobindo was reported to have said once.

“The Divine wants the aspirants to surrender many things which they guard religiously, but one thing they surrender with alacrity which is not exacted—‘commonsense’.”

Such Sadhakas cannot make any progress at all. Such persons are also apt to develop self-pity.

The path of self-pity is strewn with misery, ignorance, fear and blind submission. As stated earlier, the person who has slipped into this path finds himself weaker and weaker, mentally and physically, for all that self-pity implies present heavy “Energy Bills.” Let not such a person despair. He can, with a little sincere effort on his part and with the help of his friends and well-wishers, take up to the other path. The Scriptural Message “उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत”—would ever give him the Courage he needs.

In a great many such cases, there would be a state of subnormal health of the physical body. This must be tackled and brought to normal by taking to the Life Natural. This would greatly lighten the mental defects also.

(To be continued)

you renounce all these things, what do you live for?' I talk to them about what I live for. I have conquered all these things. I can now sleep two hours at night only—it is quite sufficient, because of my diet. Everything is possible. Now, of course, by this time you will probably have guessed that I am more than an ordinary vegetarian!

Vegetarianism is only the first stage after the ordinary mixed diet on which mankind at large lives. But it is a very important stage. During my walk from John o'Groats to Land's End thousands of people came to see me, lining the roads and streets. Often I was asked 'How can we become vegetarians? How can we live like you do?' I replied 'First become vegetarians, that is all. That is the most difficult.'

For people who have eaten meat all their life, to renounce meat eating is very, very difficult, I know that. Ever since I finished my walks I have been answering hundreds of letters, mostly from people who wish to become vegetarian. The first thing is to become vegetarian, then perhaps a stage further is to renounce even dairy produce; then to renounce cooked things; and then to live only on raw salads, fruit, honey and juices.

Well, I went even further than that. I just live entirely on fruit juices, vegetable juices and honey. Sometime I take nuts, and only ate salads during my walks when I could not get enough vegetable juices. So my vegetarian diet is extreme. Most people cannot do this: it takes time, it takes knowledge, it takes persistence, and perhaps, great conviction that what you do is correct. But how different the world would be in a few years if everyone was vegetarian.

My experimental work, as Lord Dowding was quite right to point out, is on myself, always on myself. I have a number of animals living with me, a menagerie,

but I like them so much I would not dare to experiment on them. *Through experimenting on myself I have found that neither energy nor heat of the body comes from food.* It is an astonishing fact, perhaps paradoxical, but nevertheless quite true, that I spent two or three months in the mountains in Switzerland and Italy eating nothing at all but snow and drinking only snow water. I was climbing high mountains every day, not just fasting and sitting in a chair and reading a book or looking at the countryside. No, I was walking every day from my hotel room to the foot of the mountain, often 15 miles, climbing at least to seven or eight thousand feet, then coming down and walking another 20 miles back to my hotel. During my extreme fasts I climbed every day, and if I could not climb, on account of rain, etc., I would walk about 50/60 miles. Well, that conclusively proved it to me; year after year I have done the same thing just to find out whether it is true or not. Because, perhaps, one year it would work and probably the next year it would not work with the same body, I mean. So I have done it year after year and I have found it quite conclusive that *neither energy nor heat of the body comes from the food.* When I found this out I went a stage further. I decided to find out whether I could possibly live without food at all, not just for two to three months, but for a much longer period. I found out that this was also possible, but not quite possible on an ordinary level, as it were. When I live in the mountains I can do that, but when I come down to 'life' it is much more difficult. The air is not the same—the tempo of life—events—are not as smooth as in the mountains.

Well, all this made me think a lot. Eventually, of course, I hope to live entirely on air, alone. That is my aim, anyhow!

Meantime I am now trying to encircle the globe, to see more people, and let more people see me in order to convince them that what I have discovered is quite true. They will see for themselves that I live on an extremely concentrated diet. My diet usually, when I don't walk during the rest of the year, consists of just fruit and vegetable juices and honey, that is all—and water. On this diet I keep my 9 stones in weight. I am an extremely busy person, in fact I have not time to sleep; I usually have two to three hours at the most. That is quite sufficient. I am never tired or hungry. What else can I say? That seems most important really, not to be tired or hungry or thirsty, cold or hot, and these sensations all gradually disappear. I cannot say that I am impervious to most of the things that people have to fight all their lives, but gradually it becomes easier to fight them off. It is worthwhile trying to find out these things.

I really do think that three score and ten is a very short time to live. People mentioned in the Bible are supposed to have lived a very long time, much longer than 100 years. Many people say that life is so cruel and question if it is worth living beyond 100 years at all? I think it is worth it. Most religious people assert that there is a life beyond. Perhaps there is, I cannot say. But I would like to live this life as long as possible. It is very beautiful, this world is very, very beautiful, I am sure of that. I would like to live for a long time. Well, I am going to. Do any of you feel like joining me?

Soon I shall be going to America, and I shall walk 3,200 miles from San Francisco to New York. Then I will be going to South Africa and Australia, and then

finally to Canada. Perhaps I will go eventually to Russia and Siberia to walk. All these things I undertake only to prove what I can do as an extreme vegetarian, and to demonstrate that, at my age, it does not matter the distance or the difficulties.

I would very much like to shake the people a bit in America where they are very diet conscious, and where they grow such a lot of fruit themselves, but have a great meat complex. Also I have been told by a number of Americans that they are very tired. They have a rich diet but the tempo of life is very fast because of money-making, which is very wearing to the body.

I hope to convert a good few of them to the vegetarian creed and a much simpler and healthier way of living. I shall try to do the same in other continents. If I can achieve that much in my small way, I shall feel that all my harsh regime, my long walks, are justified.

I repeat that I do not deserve the Gold Medal, but it will certainly inspire me for further deeds such as I have accomplished, and, although I shall not be able to carry it with me, I shall memorise how beautiful it is. It is indeed very beautiful. Do please try, each one of you, to make a convert to vegetarianism. I would be most happy."

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.

Review

A Novel With A Purpose

The book under review is a novel, picturing the life-problems that had to be faced by the hero, *Harlow's Luck* by Fred Hobday. . As a novel it is good reading. In the middle of the story there is the *piece de resistance*, which portrays the restoration to health of the hero's daughter Marjorie, who was suffering from a defect of health, which the doctors declared to be beyond the scope of medicine. Providentially Harlow heard of the existence of a natural way of cure, in which the diet was the main factor. Reliance was placed on uncooked vegetables—prepared and served as salads,—and fruits. All injurious denatured foods were excluded. In about a year there was a radical cure by return of lost health. It appears that the author put in this episode with a view to bringing to the notice of readers the existence of a mode of treating medically incurable cases by hygienic measures, all drugs being eschewed. This way of advertising this superior system is probably a better way than all else. We wish that more such novels be written.

The publishers of the book are The C. W. Daniel Co., Ltd., Ashingdon, Rochford, Essex, England. The book contains 144 pages, is printed on very good durable paper, well got up and, priced 10 sh. 6 d net.

Activities in Delhi

"If this is what Natural Hygiene has done for us, it is not only a science but a religion as well, bringing a new depth to our Faith."

In these words can be summed up the views of the thousands of medical failures (chronic patients who are tired of drugging and who are pronounced as incurable) who have taken resort to Nature-Cure and availed of the facilities offered by the Delhi Branch of the Indian Institute of Natural Therapeutics. This Branch of the Institute has been active now for about 12 years in the Capital and its achievements during this period are really creditable.

The ever-increasing response from the public to its Study Groups and to the lectures conducted at various localities of the Capital by the active workers of the Institute is encouraging. Below is a brief survey of current activities :—

The Forty-First Basic Nature-Cure Study Group :—

This continues to meet at the grounds adjacent to Kotla Feroz Shah, at 6 a.m. daily. (This Group will continue its sittings in November also.)

The Forty-Second Basic Nature-Cure Study Group :—

This Basic Group is conducted by Sri L. Ganesa Sarma, the Hony. Secy. of the Delhi Branch of the I. I. N. T. The Group has been organized by the Elders' Association of the Lajpat Lok Seva Samiti (Lajpat Nagar, New Delhi-14) and was inaugurated by Shri Algurai Shastri, Member, U. P. Vidhan Parishad, on the Sacred Deepavali Day (20th October 1960) at 7 a.m. Shri Algurai Shastri, in his inaugural speech, quoted exhaustively from the Vedic literature to drive home the point that hygienic living is the only hope for mankind. His speech was greatly appreciated by the

audience. Shri Sevak Ram, Secretary, Lok Sevak Mandal, and Shri Swaminathan also spoke on the occasion.

This Group meets regularly at 6 a.m. every day. (The sittings will be continued during the month of November as well.) The discussions are held in Hindi.

Lectures At Various Places : (Weekly Programmes):

Talks on "Hygienic Care of Children"—Every Sunday evening at 6 p.m., Shri Swaminathan delivers his talks on the "Hygienic Care of Children" at Lajpat Bhawan, Lajpatnagar.

Talks on "Emotional Control"—Every Tuesday at 7 p.m. Shri Swaminathan gives his talks on "Emotional Control" at the Bharat Sevak Samaj, Sarojini Nagar.

Talks on "Food and Nutrition"—Every Thursday at 7 p.m., Shri Swaminathan gives his talks on "Food & Nutrition" at the Bharat Sevak Samaj, Sarojini Nagar.

Talks at Delhi Public Library—Sri L. Ganesa Sarma continues to give his talks at the D. P. L. every Monday at 6 p.m. on topics connected with Nature-Cure.

Talks at Shakti Nagar—Shri S. Swaminathan gives his talks (in Hindi) on Nature-Cure at 30/22, Shakti Nagar every Monday at 7-45 p.m.

Talks at Lajpat Nagar and Kalkajee—Shri P. R. Varun, one of the Members of the I. I. N. T., gives his talks on "Food & Health" at the undermentioned places :—

Mondays—7 p.m.—E Block, Lajpat Nagar I

(Sanatan Dharma Mandir)

Fridays—7 p.m. —D-41, Old Double Storeyed Qrs.,
Lajpat Nagar.

Saturdays—7 p.m.—F-30, Kalkajee.

(These talks at Lajpat Nagar and Kalkajee have been arranged by the Lok Sevak Mandal.)

Ahimsak Party's Activities in Delhi

Shri Amrit Lal Jindal, Secretary, Ahimsak Party, and Editor, *The Vegetarian India*, has arranged for an intensive propaganda campaign for spread of vegetarianism. He has also launched a vigorous campaign on the Anti-Vaccination and the Anti-Vivisection fronts. We wish him all success in his efforts. Friends who may be interested in having the full details of the meetings, etc. arranged by Shri Jindal may kindly contact him at 1/9B, Asaf Ali Road, New Delhi-1.

Natural Cure of Eye Defects

REVISED FIFTH EDITION (1956)

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

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

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

Bharat Jyoti, Bombay.

Annual Day of the Delhi Branch of The Indian Institute of Natural Therapeutics

A large audience paid homage to the late Sri L. Kamesvara Sarma, who founded the Delhi Branch of The Indian Institute Of Natural Therapeutics, which completes this day eleven years of active and useful work.

Assembled at the Ferozeshah Kotla grounds in the early hours of Friday, the 30th September, 1960, Natural Hygienists of Delhi were celebrating the Twelfth Anniversary of the Delhi Branch of the Institute.

"To the lovers of the Life Natural this is a thrice blessed day. This was the day on which there was Victory of Virtue over Vice. This was the day on which the Delhi Branch of The Indian Institute of Natural Therapeutics was started. And this is the day on which Sri Ganesa Sarma places his offering at the Altar of Mother Nature a small but exhaustive treatise on one of the most important contributions to the Science of Natural Hygiene by Sri K. Lakshmana Sarma, the Father of Nature-Cure in India," expressed Sri Swaminathan.

Telling about the history of the Nature-Cure movement, he observed that it was given to the West to rediscover the Science of Natural Healing, but it was left to Sri Lakshmana Sarma to give it a Philosophy—a Philosophy that makes it the True Science.

Sri Sevak Ram, Secretary, Servants of the People Society (founded by Lala Lajpat Rai), hoped that this auspicious day would prove to be the day on which there is a dawn of a spirit in people of a firm conviction in

Truth, armed with which they will be able to keep to the Natural Way of Living and Healing even though they are confronted by very difficult circumstances.

Sri P. R. Varun narrated the history of his own return to Health and expressed his gratitude to Sri Lakshmana Sarma, whose teachings helped him in getting back his health which was lost after some years of drugging in an attempt to treat Asthma, Neurasthenia, Tuberculosis, etc., etc.

Sri Madan Lal, a prominent businessman of Delhi, gave a happy surprise to the audience by making a first class speech for his first ever attempt to address the public. He explained quite briefly his own case of self treatment. He suffered from intermittent fevers for three years. He paid a bill of Rs. 350/- for the various tests carried out, only to be told that 'his health was perfect, whereas he WAS suffering, he was terribly weak and felt life not worth living. He thought that there was no cure for his running nose. He is now free from all troubles. Not simply that much; he advises sufferers who seek his advice. He has cured his father, mother, wife, brother-in-law and a host of others. Though we do not believe in compartamentalisation, it is a strange fact that mostly patients suffering from Asthma go to him.

In a succinct manner he explained the essentials of Healthy Living, viz., (1) a. fresh food, b. wholesome food, c. frugal feeding, and d. predominantly alkaline food, (2) attention on the proper functioning of the four channels of elimination; (i) stools, (ii) urine, (iii) perspiration and (iv) respiration, and (3) application of the vital principle of Vital Economy.

Sri Chunilal Sachdeva, Accountant, St. Xavier's High School, explained how just by listening to Sri Swaminathan's lectures he was able to reform his

living habits and throw off 60 lbs., of weight that was a burden on him and now feels quite light, active and fit. He paid tributes to the Spinal Bath as an aid in stopping the tea-habit.

Sri Swaminathan condemned in mild terms the Rakshasopathy preached by certain self-styled authorities who advice long fasts and stressed on the need for non-violence.

"Lakshmana (of Ramayana) was bound by the Naagastra aimed at him by Meghanada, and Sanjeevini was brought by air to revive him. But in this age" he told the audience, "Lakshman (Sri Lakshmana Sarma) was bound by the fangs of the twins—doctors and drugs—and he was freed by the Sanjeevini of Natural Healing. But there is a difference. Our Lakshmana has immediately started freely distributing the Sanjeevini, of which he has an inexhaustible stock, to all that went to him directly or indirectly. And here we have a chip of that Sanjeevini sent to us by air for you all to share and to redistribute with equal magnanimity. (A few copies of the book 'Spinal Bath' were received just the last evening by Air from the printers.)

"Works of great thinkers are Archaic and so are those of Sri Lakshmana Sarma. Mostly commentaries are written much later—after the original author's life. In this case, the commentary is written by his own son and is fully approved by him. Therefore there could be nothing so authentic as this book on the subject. Sri Ganesa Sarma has put in the fruit of his wide experience in this book, discussing the subject in almost all conceivable aspects.

"Those whom God loves most are not spared for us for long years and so was Sri Kamesvara Sarma taken away from our midst. He is a martyr who sacri-

ficed his life for the cause of Natural Hygiene taking the message to every nook and corner of this vast sub-continent". He was deeply moved when he announced that the author of the book dedicated his first book to the sacred memory of his late brother, "to whose untiring service many thousands of Nature-Cure followers owe their health to-day."

Sri Ram Lal Sethi, who presided, paying glowing tributes to the valuable contributions for the advancement of the Science of Healing to the stage it has reached to-day, told the audience that it was not necessary to get scared with the so many don'ts that they are told, and to take it easy, reforming their living habits to the extent possible, being prepared at the same time to undergo short fasts atleast as and when there is an acute crisis.

Winding up the proceedings of the day, Sri Swaminathan referred to the close co-operation and silent direct and indirect work done by Sarvasri Ram Lal Sethi, Ram Kumar Gupta, P. R. Varun, Sevak Ram, Madan Lal Jain, Des Raj Gupati, Rameshwar Das Gupta and army of others who prefer to remain anonymous. Paying tributes to the author, he said that but for the solid encouragement that he got from him he would not have had the courage to carry on the work in Delhi, comparing his help to rudder to the rudderless.

Living Today For Tomorrow

Copies are sold out. Fresh stock is on the way and will be available in November. Register your orders with the cost in advance Rs. 5.

THE LIFE NATURAL BOOK DEPOT
PUDUKKOTTAI, S. India.