



Indian Nature Cure

(Thyself Thy Doctor Enlarged)

By

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THIRD EDITION

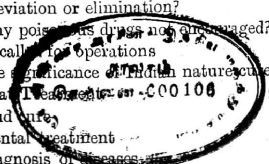
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After slight exercise for at least 5 minutes bath is advised in cold water of body temperature in a river under a tap or a special bathing tank at least for 5 minutes. Morning time just at sunrise or earlier and before food, is the best time for bath. External cleanliness of body and clothing before food will aid internal cleanliness of the body and mind. It is a golden rule to take a bath early morning and before food; bath after food is not advisable. After the lapse of 5 or 10 minutes' dip, the body is to be well rubbed with a clean rough towel till dirt is removed. Special attention to be paid to the fine rubbing of the hands and feet, the head and face and the abdomen. This rubbing alone is sufficient for healthy individuals. Cleaning materials like soap etc., are quite unnecessary. Soaps containing chemicals are not desirable for the body. In their place, if necessary, purified cowdung ashes, or fine earth powder purified, will clean the body; cheap and harmless. Or if an extra quantity of grease is collected soap may well be substituted by washing nut (sheeyakkai) powder mixed with equal quantity of Bengal gram or green gram powder without removing husk. Soaps containing caustics, che-

them and the dirty water must not find entry back into them.

The charitable feeling of the temple authorities and others in digging these wells and tanks must not be lost sight of. When these serve for bathing and washing purposes and in certain villages for drinking purposes, it is the duty of all the temple trustees, the village and town people, the public spirited men and women and the sanitary department to preserve these water places in a healthy condition.

micals and scents and animal fats are decidedly harmful to the body and the people must not be slaves to the manufacturers and traders.

After cleaning the body with a towel the body may be dipped for 5 minutes more and clean towel may be used for removing moisture from the body. A little rest is necessary after bath. Active work, walking and eating should not follow immediately after bath.

Oil and hot water are not necessary for healthy individuals. Longstanding habit has made the people (certain sections of Indians only) feel that oil bath regularly is a necessity for maintaining health. Oil may be anointed to remove dirt casually if necessary, but it must not be made a habit. Cold water far excels hot water in all respects. It is got everywhere, cheap and cooling. Hot water bath with or without ordinary or medicated oil is indicated as a process of medical treatment under the supervision of medical men. A steam or a sunbath or a hot water bath is one of the best methods of inducing perspiration in fever. Medicated oils rubbed and the parts of the whole body bathed with hot water is one of the best methods of curing many kinds of nervous and *Vata* diseases. But the healthy individuals will abstain from regular weekly hot water oil bath in the interest of their own health.

Equally with those who believe that oil bath is the maintainer of health, there is a false belief, that tub bath etc. of Kuhn's water treatment or of naturopaths is the maintainer of health. These tub baths do help the system to maintain health provided they are combined with pure raw and uncooked *satvic* food in moderate quantity. Other natural methods of preventing diseases like open air life and deep breathing exercise are to be combined with these

baths to give them effect. Pure open air life, deep breathing, pure water as drink; pure water bath and raw vegetable food as diet will certainly prevent and cure almost all diseases; but a combination of all these is necessary for the upkeep of health and not one or other of these by itself.

PURE FOOD

In combination with pure air and pure water pure diet is a partner in the maintenance of health. Life is maintained when respiration is kept up and as a result of the respiratory process a continued oxidation of the various tissues takes place. A fresh supply of food has to be necessarily added to the system to replace that waste. When this continuity of respiration and burning of the tissues is kept up and a fresh supply is not added the body cannot live long. It is only the advanced Hata-Yogin who can keep up his breath under control that can keep his body without waste for days together. Under all other conditions food is absolutely necessary. It is a false belief or an exaggeration of facts that the Indian Yogins or Gnanis in the waking state with the respiration kept up, can maintain body in tact without some kind of food or other.

Each is his own master in the selection of his diet. Whichever is delicious, man eats irrespective of the consequence. To add to the misery there is the western physiologist saying that meat diet is essential as flesh is best built up from flesh. The every day experience of the close observer is different. There are people who live entirely on vegetable food; but they build up flesh, are

strong and healthy. Herbivorous animals like horse, bull, elephant and others live purely on vegetable food and they are the strongest animals. They are as healthy as anybody can be. Man is a sentient being with a subtle feeling. Supreme discriminative power in him must prompt him always to be least harmful in the selection of diet. Necessarily he must select vegetable food.

Man by his very nature is herbivorous. A baby abhors a piece of flesh when offered to it, but gladly it accepts a fruit. The bodily structure is akin to the herbivorous animals.

Moreover vegetable food is restorer and preserver of health. Vegetable is the prescribed food for all patients. Vegetable food gives more strength to the body than meat. It is an aid for mental calmness. It develops a steady and controlled mind. Forbearance, love and similar virtues go to the credit of vegetable food. Love and the resultant non-injury are virtues which any religion and ethical code can be proud of and these the vegetarian cultivates by extending his sympathy to the lower animals. What higher religion and devotion to God can there be than that which preaches non-injury by adopting vegetable diet in its true spirit?

Even vegetable food should be eaten raw. About the prehistoric period when the art of cookery and utensils were not found out, people used to live only on raw vegetable food and they used to live healthily and happily. Because the lower animals live entirely on raw uncooked food, they have perfect health.

Health, strength, non-injury and economy are the chief considerations in the selection of food. These objects are gained if one were to adopt uncooked vegetable food.

It is the fresh juice in an uncontaminated state that gives health and strength to the body. It will not do that the vegetables are not cooked but they must not be dried up. When dried up they lose their fresh juice which is the important ingredient in them, though dried food excels cooked food in several respects.

The object of securing fresh juice is completely lost in cooking. When food is heated and boiled, much of nourishing element is disintegrated and a fair amount is evaporated. The life giving energy is almost lost in cooked food; on the other hand raw food in its fresh state, when consumed, adds life energy to the system. Because much of the strength giving power of the food is lost while cooking one is compelled to consume a larger quantity of food than he would otherwise do in uncooked shape. Less than a quarter of the food materials will suffice if taken raw. In adopting right kind of economy in every walk of life there is real happiness and at a time when the whole world weeps over this question of finding a living, people will be wise to adopt raw food, because the cost is much less than that required for cooking; money and energy spent for cooking are saved.

We lay special importance on this question of economy. Man is miserable both mentally and physically, because he spends above his earnings and requirements and consequently he is a victim to debt and every kind of vice. If one were to lead a non-injurious virtuous life, he must be economical. Man suffers not on account of physical ailments but mainly, as a result of mental worry due to financial crisis in many instances.

When food is overboiled not only its essence is lost but the mouth and teeth have no work. If cooked, the food

should not be overboiled to reduce it to softness but it must be sufficiently hard for chewing. Only hard and solid matter can be chewed and not liquid or semi--solid food.

In addition to heat, as an agent in reducing the nourishing elements of food, addition of acids, salts and pungents destroys a portion of the essence. Raw foods have these ingredients in them and an additional quantity is unnecessary and decidedly harmful to the system. These, while add to the taste and aid to consume a larger quantity of food required for the system not only kill the life energy of the food but lead to many kinds of diseases. Urinary and bilious diseases and others that naturally follow them, are due to intaking of salt, acids and pungents.

It is argued that man is a civilized being now and it is foolish to retrace his step to the old uncivilized ancients. It is only beasts that live on raw food. Indigestion and diseases are produced as a result of raw diet. Sufficient quantity of food cannot be eaten. Man loses both health and strength by adopting raw food.

In the matter of civilization pertaining to food there is much ignorance in the world. Civilization must be properly defined. Civilization of the refined mode of living must have Reason, Common sense, Justice, Love for humanity and all living beings, and above all Happiness of the individual, the society and the people at large, as its guiding principles. In consideration of these virtues raw diet is not beastly and uncivilized.

Raw diet does not produce indigestion and other diseases; in fact raw diet sets right indigestion and other diseases. If these are complained of, raw food is not so much responsible as the method of using it. Much care is necessary in using raw food. True there are instances of indigestion and other troubles after adopting uncooked food.

Habit plays an important part in every man's life. The same rule holds good in the matter of consumption of food: The whole digestive system with the body adopts itself to the kind of food introduced into the system. Habit is second nature and the digestive system is capable of digesting every kind of eatable food. The trouble arises as a result of sudden change from one habit to another. It is only in exceptionally few individuals with strong will who can force sudden change without affecting the health, but with a majority of people with uncontrolled, suspicious and weak mind sudden change does affect health. For generations together the system has been used to cooked food and the stomach will naturally be upset if a sudden change is introduced in diet. The tongue which is used to taste cooked dishes repels raw unpalatable food to start with and sufficient quantity of food is not possible to be eaten. If people are not prejudiced against raw food, but are eager to adopt it they must observe certain rules in changing from cooked food to raw in its entirety.

The change must come by gradation. The change must be from boiled to half boiled and to heated and lastly to purely uncooked. Fruits and tasty raw vegetables may be added to the food to start with, specially to the day food. No raw food should be taken in the night in the beginning. To add to the taste, sugar, jaggery, cocoanut, almond, honey etc., may be used. Very light quantity of pepper, lime and salt may be added.

Teeth must do their right functions. Every article of diet must be sufficiently hard and chewed to liquid form before swallowing. Because teeth are not used in their mastication work that indigestion is produced when raw or cooked food is eaten. If sufficient exercise is given to

the teeth, they not only help digestion but become healthy and strong and are not decayed in an early age. When certain amount of disgust is created after chewing, eating is to be stopped. Pulses are difficult to be digested and they may be entirely abandoned to start with. A few grains of raw rice and wheat may be eaten and care taken that every grain is chewed into butter like paste before swallowing. After a few weeks when the system is sufficiently habituated to take raw grains etc, without upsetting digestion the quantity may be raised and varieties of grains and other vegetables may be eaten to one's satisfaction.

It must be the strict rule while beginning to use raw diet not to eat when there is not good appetite. In good hunger if raw food is used with good chewing no bad results will occur.

It is a wrong notion that raw diet reduces the body strength and health. This is partly true in the early stage but in course of time when hard grains and nuts are eaten better strength, health and build of the body are got.

Sedentary habits are to be avoided while using raw food especially when grains are eaten. Physical exercise including deep breathing and an open air active life must be accompaniment of the uncooked food.

Thus in course of a few months, with mixed diet of raw and cooked food to start with, raw diet alone without cooking and without bad results of indigestion etc, may be eaten. The consumer will be healthy and strong.

WHY MEAT SHOULD BE SHUNNED?

Flesh is decomposed dead matter of an animal and is not fit for consumption. Many diseases are attributed to meat eating as, generally, it is decomposed food and as it is capable of transmitting disease from lower animals. Meat even in its fresh state brings about diseases, especially when consumed in excess. Like tobacco and alcohol, meat enslaves man to that bad habit and self-control is invariably lost. In place of love, kindness and similar virtues meat begets hatred and similar vices. Too much of uncontrolled passion and over-activity will be found in meat eaters. The meat eater rarely gives shelter to *satvic* qualities.

Killing is brutal. No human being with the least sentient feeling will do the criminal act of killing or abettment of killing. If an assault on a man is to be punishable under Criminal Procedure Code and the murderer of another individual is bound to get capital punishment, the meat eater is equally a criminal, as the cow or a goat has more or less the same feeling as man.

Only when an Asoka reincarnates as emperor will it be put in the Statute Book that killing of animal is as punishable as killing a human being or a Buddha must visit the world to rekindle the almost dead potential feeling in man to take to vegetable diet alone. When rulers and the ruled of every country think seriously of the wrong done to the dumb lower animals, they will widen their sphere of thought and find the remedy. No true civilization will tolerate establishment of public slaughter-houses especially for cows and bulls.

Hindu and Buddhist religions dictate that animals shall not be killed even at danger to oneself. It is the

worst religion which will proclaim that animals are created for the good of man for the supply of food. Certainly lower animals have their utility as living beings but not as meat suppliers, as some ignorant people think. True religious tenets prompt one even to sacrifice oneself for the welfare of the dumb and mute lower animals.

What a heinous crime it is to kill a cow and her calf and use their flesh as food! Cow is a sacred animal for the Hindu. She is worshiped as a divine mother. Too true! She is the mother to all alike, non-Hindus as well, in supplying a rich food like milk and its products—butter, ghee and curds. She is the foster mother and the nurse for a motherless baby. Her urine and the dung have excellent medicinal properties. Panchagavya—a combination of five products of cow viz milk, curds, ghee, urine and dung, is a purifying agent if taken internally and is a preventive against very many diseases. Cow dung works as a better disinfectant than phenyle and similar fluids. A cheap domestic material like this may be encouraged by the sanitary department during cholera and other epidemic diseases. Where soap has failed to remove greasy matter cow dung has been found effective.

Because cows and bulls are slaughtered in large numbers people are starving. Infantile mortality question will be solved only when cow killing is stopped. Then alone sufficient milk supply can be distributed to the infants and the elders. Because bulls are slaughtered and sufficient grazing ground has not been allotted to the bulls that the cultivators in villages suffer. With the prevention of cow and bull slaughter, better milk supply and better cultivation and food supply are guaranteed to the people and consequently people can hope to live happily and free from sickness. Cow protection will solve many of the health and economical problems of the country.

HEALTH IN CLOTHING AND DRESS

In the beginning of creation both men and women were naked without the implements for the manufacture of cloth. The spinning and weaving art was only a later development invented perhaps several centuries later. The idea of shame and etiquette were then unknown and they must have enjoyed peace, health and happiness. As in the case of beasts, birds and other lower animals, human beings have been provided with a skin for protection against heat and cold. In creation there is supreme intelligence. In the cold countries the skin is made to adjust itself against cold. The soil and natural food and drink there, are suitable to the cold climate without an extra artificial covering of cloth. The same wisdom of creation is found in hot countries. Even to-day we find people living naked, both men and women and they are quite happy. Ignorance of the people has been developed to such an extent as to feel it a sin or crime to be naked. This idea of self and shame has now got so strong a hold on the masses that they attempt to manufacture varieties of coverings for the body. In the beginning when people used to live in open air without clothing, when the skin was exposed to sun's light and heat and to the varieties of atmospheric air whether hot or cold they were happy and healthy. People are now groaning under a false civilization.

If from babyhood one lived a natural life, he requires no clothing either for shame or for extremes of cold or heat. But when this natural way of living deviated more and more to the artificial way of living and as a natural

consequence, the resisting power of man was lost and the protection of body with clothing was found a necessity; people entirely forgot their original object of dress *viz*, to cover up nakedness and to protect against extremes of heat and cold, and they became slaves to fashion.

In wearing clothes men ought to use their common sense. They must always keep the original object in view. They are to see that while covering the body, the clothing does not affect their health. But imitation is no wisdom. We are not to blindly follow the westerners in the style of dress. The westerner is totally merged in ignorance, scientifically, medically and spiritually, in completely covering his body. Moreover the Indian climate does not require such kind of complete covering. A piece of loin cloth for both men and women will be a suitable dress in India. If necessary a half shirt may be coupled with it. Tight and thick clothing are not suitable to the Indian climate. It is suicidal to wear woollen clothing in a hot country like India. We have been inviting poverty, ill health and misery by badly imitating the westerners in their costume.

Men are slaves to fashion. They have been hypnotised by weavers and tailors. They care not to think. They are blind to ill effects of harmful fashion. People are unjust, selfish and crooked in earning money, but they ruin themselves by adopting bad fashion which causes injury to themselves in money and health. Health and economy are to be considered in selecting dress. Common folk are not to imitate the fashionable dress of the Royal family. Tight coating, collars and neckties are not necessities. Tight trousers are harmful. They must be as loose as possible. Head dress is quite unnecessary for indoor work. Loose turban is the best when the head is exposed to heat.

Footwear must also suit the conditions of life. For the naturalist footwear is not necessary. In case of necessity our country shoes will be the best. Boots which cover the whole foot and tighten the tissues are not desirable. Socks are out of question.

Plain white cloth is the best for wear. All coloured clothes are to be discarded. Decorated borders and colours consume lot of work and the clothes become costly. If one were to realize the value of simplicity in dress etc. he will select only plain cloth. The Malayalee dress with a small piece of cloth for the loin and a similar one for the chest is the best dress for the Indian people.

Cotton cloth is the best for the Indian climate. The absorption of sweat must be well considered in the selection of cloth. Woollen clothing is not suitable to the Indian climate as it overheats the system which has already been exposed to heat. In the same way silk is injurious.

In the selection of cloth too, the idea of non-injury must find a supreme place. 'Let me live at any cost caring least for the welfare of the surrounding men and animals' is the motto of the selfish; and man must rise above selfishness. Clothes of vegetable fibres are the least harmful and they may be selected in preference to silk and woollen clothing which are to be got by killing or injuring lower animals. In the selection of footwear, country shoes made of canvass, cloth, fibre or wood must have preference to footwear of leather.

Varied are the causes of misery of man and vain show has the foremost rank among them. 'To be one and to show higher' is *Dumbham*. To hold a certain position in life and to show different to the public is only a false life. It is cheating. Because people in inferior position having

not sufficient for food and clothing imitate their superiors in position and rank they suffer. In the matter of dress ordinary folk want to imitate those in affluent circumstances and consequently become debtors. Extravagance leads one to debt which in its turn prompts to lying, stealing, bribery, treachery and what not? Sensible persons must not waste their energy, money and thought in vain show. Even the well-to-do classes must clothe themselves least spend very little for their own living and utilize their income for deserving poor people. What an amount of money is being wasted in dress or vain show! Simplicity in food and dress will give true happiness to both men and women.

Sweat is constantly secreted and excreted from the system through the pores of the skin. Every moment there is exudation of sweat from the skin and if it is not washed out, evaporated or absorbed through clean muslin, it will be stored up on the skin giving rise to various kinds of irritation and sores. It is with this object in view that every one is required to have a good daily wash and clean absorbent clothing. When the body is exposed to open air, heat and light, the skin is stimulated and the sweat is readily evaporated, but when the skin is clogged sweat blocks up the skin pores. This is the case specially when the clothes are dirty and not washed for days together. If dress is found absolutely necessary it should be washed daily. No person desirous of sound health should wear a dirty cloth. Ignorant poor people who imitate the westerners wear dirty clothes for several days without washing. For daily wash, clothes must be simple and light. It will be a very good rule for every one to wash his clothes every

day while taking a bath. Because dirty clothes when already soaked in sweat have not the power to absorb fresh sweat, dirty clothes assist in the formation of various skin and other diseases. Out of ignorance or laziness or false belief of degradation in cleaning one's clothes, if one will not wash himself or get them washed by others, but put on dirty clothes, it is better that such a person lives naked or the body is least covered.

It is argued that man is a social being and so is bound to obey the rules of his society in dress etc. Too true! Social rules and regulations are to be honoured and obeyed only so long as they are reasonable and such as will aim at the true happiness of the individual or the society. When both the individual and society forget these underlying principles, man is not bound to obey the society. Such a man or woman may be ridiculed to start with, but in course of time he will be honoured. We must have the moral courage to oppose every social custom and rule which is against science, reason, health and human feeling. The highest religious man who has been pondering over essentials of man's life and who has solved the social customs etc. cannot now find a place in an office or a social gathering simply because he wears a loin cloth or is almost naked. Society is rotten and many of the social rules have to be purified. The authors of social rules and restrictions must be reasonable and large-hearted and have a wider outlook and full sympathy for the poorer classes.

CELIBACY AND HEALTH

Absolute chastity in thought, word-and deed on the part of both the sexes is celibacy or the vow of Brahmacharya. It is one of the Ashramas of the Hindu Vedic Religion. The unmarried, chaste Vedic student belongs to this Ashram. The ancient Indian law-giver required every boy and girl to be a Vedic student and hence an ordinary unmarried youth used to be called a Brahmachari or Brahmacharini.

Many are the strict rules and vows for the guidance of the student, in which celibacy finds the highest place. It is the strict rule of the Hindu shastras that the perfect Brahmacharin alone must enter into the responsibilities of other Ashramas. Its importance has been shared by all mankind, by the founders and followers of all religions and by physicians and authors of health guides, but none attaches so much importance to it as the Hindu ethical and spiritual science. 'Desiring which celibacy is being practised' is an old precept of one of the Upanishads of Hindus. The vow of Brahmacharya is the first condition for yoga practice. Its importance has been well expressed in the words of Mahatma Gandhi "Many are the keys to Health and they are all quite essential; but the only thing needful above all others is Brahmacharya. It is my full conviction that if I only had lived a life of Brahmacharya all through, my energy and enthusiasm would have been a thousand fold greater and I should have been able to devote them all to the furtherance of my country's cause as my own."

The food materials are, in the course of digestive changes in the system, converted into different tissues of the body and finally they are stored as vital energy in the

generative organs of both the sexes. The strength of both men and women is maintained in these organs. Preservation of these organs in their healthy state is the preservation of both health and strength of mind and body. General weakness and loss of Resisting Power may be traced to the weakness of the generative organs. Loss of the Resisting Power leads to every kind of disease. It is over and again demonstrated that no constitution suffers from a single disease so long the Resisting Power is there; even the worst ailments will not trouble the patient. Resisting Power is only another name for the vital energy stored up in the sexual organs. Those who are eager to preserve health will have to concentrate their thought on the preservation of vital energy. And when it is wasted, ill health falls to the lot of not only the erring individuals but that of their children.

Preservation of vital energy in its entirety brings about immense good to every individual. It maintains general health and vigour. For the student of both secular and spiritual education it is a boon. With the general health not breaking down, continuity is kept up in study. The sense organs are bright, strong and healthy and active to receive impressions. It gives strength and controlling power to the mind and intellect. Mind is pure and memory is at its best. The power of discrimination is healthy, pure and high. Blood and other tissues of the body are pure and healthy. The various organs in their healthy state functioning their duties, maintain perfect health. Maintenance of vital energy is the best tonic for the body. It is the best inoculation fluid against all kinds of so called infectious diseases. All vaccines and inoculations are worthless in the presence of perfect celibacy. In fact vaccines and inoculations are decidedly harmful to the system

and they are not the true protectives against diseases. The Health Dept. and the authorities will do well to concentrate their attention in imparting the right kind of education on health points. Above all every attempt must be made in the course of student life to strengthen the vow of celibacy.

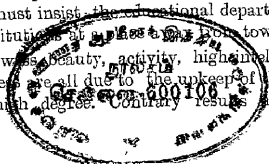
Food is finally converted into vital energy in the body. Discretion must therefore be used in the selection of food. From baby-hood food should be such as would help the storing of vital energy. Foods rich in proteins and fats like nuts, pulses and milk are nourishing foods for growing children. All stimulant foods which will irritate and stimulate the generative organs are to be strictly avoided from young students. Meat diet must be shunned for various reasons. Only vegetables are to be preferred and they are to be eaten raw as far as possible. Spices and condiments and even salt must be kept away from the diet of a Brahmacharin. Drinks like coffee, tea, alcohol, bhang, etc. must be entirely avoided by the celibate as his enemies. Even desirable foods and drinks are to be taken in moderate quantity. Complete control of the tongue, both regarding quality and quantity of food, is expected of the celibate.

Place and association must be an aid for the maintenance of the vow of chastity. The surroundings must be such as will help control of the sex organs. It is the natural tendency of the sense organs to run after their respective objects. The weak mind always follows the sense organs. The attraction of the sense objects is greatest at puberty. It is the very nature of the senses. Under ordinary circumstances, it is impossible to place the sense close to its object and not to attract it. When the sex

organs develop there is the strongest attraction sex to sex. The wise, who are intent on the vow of celibacy ought to be away from the attraction of the opposite sex. Hence, arises the necessity of establishing separate *Gurukulas* for both males and females and away from human habitation. A lonely forest place where people will not frequent will be the best place for educational purposes. Who has not realized the waste of energy of young students due to locating schools and colleges in busy towns? What an amount of wealth and energy is wasted in town life! Control of the senses and the mind is essential for success in learning. If the present students were to be educated in institutions far away from busy towns, much of time, energy and wealth may be saved.

In busy towns students have many attractions to spoil the vow of Brahmacharya. It is said that the very sight of the opposite sex is more harmful than the bite of a poisonous snake. Persons need not even move closely; a mere sight is quite sufficient to disable oneself. What is one to say of close association! With this object in view students should be prohibited from attending theatres. If every student respects the vow of celibacy he will make it a rule never to attend attractive shows. Sight works mentally, and the mental worry is worse than actual action. Temptations in town life are varied. Parents, when they send their sons or daughters to busy towns for educational purpose must take special care to look after their moral conduct, or they must insist the educational department to have separate institutions at a place far from towns.

Strength, prowess, beauty, activity, high intellect and peace and happiness are all due to the upkeep of the vow of chastity to a high degree. Contrary results naturally



follow sexual indulgence. Early marriage and sexual intercourse to an excess harm society more than anything else.

Loss of vital energy in an early age brings about general weakness and gives rise to various diseases. The person finds himself quite incompetent to suffer the symptoms of diseases. Cursed diseases like consumption, syphilis, gonorrhoea, leprosy and similar grave diseases are all due to sexual excess. Loss of appetite and digestion, reduction of the constitution, mental weakness or disturbed intellect are all due to loss of vital energy in both men and women. This harm does not end here. People indulging in excessive sexual intercourse bring forth only very weak children who are always prone to suffer from diseases. If today people at large suffer from diseases it is because they have been brought forth by weak parents and in their turn they indulge too much in sexual intercourse.

Both boys and girls, who are anxious to attain health, wealth, honour, proficiency and longevity in life will observe the above rules of conduct and if they are to faithfully put them in practice in their daily life they will ever enjoy peace and happiness.

SPIRITUAL BASIS OF HEALTH

"Health is concerned with the physical body and it has no place beyond this sphere," some say. Their knowledge of health is too limited and it is no wonder that both the lay and medical men question "What has spirituality to do with health?" The answer is so simple and plain. It requires no elaborate scientific argument to prove that Health Science is part and parcel of Spiritual Science. Health is related to the inward life and subtle feeling.

And life whether it is called Spiritual Force, Soul or Atman is not material but something beyond it. 'Anandam' or *The Perfect Supreme Happiness* is the highest attribute of the Supreme Life ruling the universe. Health in its absolute and free state is nothing but the shadow of Atman which is all Health and Happiness.

The ignorance of the materialistic scientists and the authors of Physiology and Health Science is so very great that one cannot find a word of spiritual idea in their text books. It is no wonder that they befool those in the advanced state who give foremost importance to the Spiritual Science in health science. The undeveloped materialistic medical men cannot go beyond bone and flesh. The physical body must rest on the subtle spiritual for its existence. What is the physical plane but the gross manifestation of life within? The gross outward is only the unknown inward being. A knowledge of the Reality of things—but not merely development of the primary cell or atom, forgetting the parents when the children are thought of—that helps every kind of science and particularly Health Science.

Modern medical science is only barren and unless the mental and spiritual culture is added to it, it will not bear any fruit. Only the spiritual giants with an experience of the ordinary Health Science can solve the health problems, and not the other physicians and surgeons who are only materialists. Only the former have their patients and lay people in proper directions.

The Atman is the Reality. It is One though it looks varied. It is eternal, ever living. It has neither death nor sorrow. It is painless and diseaseless. It is ever healthy and happy. It has neither beginning nor end, on the other hand

body has birth and beginning and naturally has an end. It is proved to be diseased under certain conditions.

Absence of the knowledge of the body and Self leads men to be attached to the ephemeral body and worldly matters. Their temptations are too many and they generally end in sorrow and in disease. It is the attachment to the body and the keen desire to maintain it eternally that brings about sorrow to men. In many cases it is not actual physical ailment but the mental worry that gives death blow. The knowledge that the temporary body is ever bound by death and disease and that the Atman is ever living, healthy and diseaseless will keep the mind calm and healthy under the worst circumstances; even on death bed, such knowing persons enjoy peace and happiness.

During the epidemics of cholera, plague and smallpox it is the want of spiritual knowledge that terrifies people. When a relative is attacked with dangerous illness or a son or a friend dies, when some material object is lost, the man worries and is a slave to disease—all due to want of Self Knowledge. The misery of the world whether disease or otherwise, can be effaced only by spiritual culture.

PHYSICAL CULTURE & HEALTH

People leading a natural life using their limbs freely in their routine work will enjoy perfect health. On the other hand those who lead an artificial life with sedentary habits will invite disease. It is to this class of people that *Physical Culture* is absolutely necessary.

Physical Culture if systematically done gives health and Strength to the body—mental and physical. Walking, running, movement of the body with or without instruments, several *asanas* of the *Hata-yoga*, Dumb-bells, Foot ball, Cricket, Tennis, Badminton, Hockey, Horse race, Swimming and varieties of physical culture are in vogue. Each has its own merit but in every branch of physical culture Health has not been considered to the extent to which it ought to be. Most of these have been used as recreation or play. Strength and health have not been sufficiently considered.

Outdoor exercise with the modern appliances of *Bats and Balls* etc., will do little to give strength and health of the system unless each exercise is combined with regulated deep breathing. In the recreation grounds no attention has been paid to deep breathing or breathing has been practised spasmodically without regularity and system. If it is regularly and systematically practised all that can be gained from different exercises can be acquired without costly appliances and special playgrounds.

Deep breathing exercise far excels every other. It widens the chest capacity, purifies impure blood, thereby improves digestion and assimilation and thus is an aid in the nourishment of the body. It gives tone to the nerves and muscles and is a great vitalising agent. It is the best tonic and the panacea for all diseases. It is a great aid for the control of mind and senses. Control of breath is one of the best agents for the concentration of mind as the functions of mind and breath go hand in hand. In short, practice of control of breath is a blessing for material and spiritual prosperity. One can prevent every disease by

deep breathing. He can cure his dyspepsia, headache, bad blood and wind and in short, every kind of disease. It will be the best treatment for early Consumption provided it is regularly practised under the guidance of an experienced teacher in good faith. The interested reader will practise the following exercises.

First Practice

The body should be least covered and must be exposed to open air. Stand erect with the feet and the heels 6 inches apart, the mouth to be shut and the eyes almost closing and gazing at the tip of the nose, both upper and lower limbs to be kept erect and steady, the neck in a straight line with the back bone and the chest raised from the abdomen, the latter being drawn inwards. The arms to be slowly brought forwards in front of the chest breathing out *very slowly*. With the continued breathing out, the right arm to be brought underneath the left arm pit and the left overlapping the right arm, the whole chest to be well squeezed and the breath to be held out as long as possible. Then separate the arms taking breath in, till the arms are brought as far behind the chest as possible at the same time breathing in slowly. When the limbs are sufficiently extended and the chest filled with breath hold the breath in, neither breathing out nor breathing in as long as possible. Now breathe out slowly and bring the arms as before. Repeat the process as often as possible. One regulated process is quite sufficient for a time and the same may be multiplied in course of weeks and months.

Second Practice

Posture as in above exercise. Breathe out slowly bending towards the right side as far as possible to the

extent of the right forefinger touching the right ankle. Stop breathing while touching the ankle. Slowly raise the right arm and the body, breathing in slowly and fill the chest by the time the body is brought to the erect position as before. When the chest is full, stop breathing in and out; now slowly breathe out and bend towards the left side and repeat the process as on right side. Repeat the processes on both the sides as often as possible, not to the extent of exhaustion.

Third Practice

For the third practice, begin with posture as in the exercise 1. Slowly raise the arms upwards taking the breath in. When the arms are raised far above the head and the chest is full, stop breath as long as possible and then slowly bring the arms forwards and downwards bending the body and the fingers touching the toes, breathing out slowly. When the chest is almost emptied and the fingers touching the toes, stop breath as long as possible and taking breath in, raise the arms and the body as before. Repeat the process as often as possible.

Fourth Practice

Sit erect with the head, neck and body in a straight line. Mouth shut and the eyes almost closed and gazing at the tip of the nose keep the left foot on the right thigh and cross the right leg against the left leg and keep the right foot on the left thigh, steady the body, keep the right thumb on the right nostril and breathe in slowly. Keeping the thumb as before, keep the right forefinger on the left nostril and thus closing both the nostrils hold the breath in as long as possible. Remove the thumb and slowly breathe out and when the chest is almost emptied, close both the nostrils as before and hold out breath as

long as possible. Open the right nostril and breathe in and close both the nostrils as before and hold the breath. Open the left nostril and breathe out slowly. Repeat the process as often as possible.

Not more than one of these exercises is to be practised at a time to start with.

IS IT THE DEVIL?

When somebody is sick in any oriental home or even in some occidental house and when the disease is serious and affecting the head, it is the common query put to the physician whether the sickness is not due to some devil or other.

The question comes straight off from people who have firm faith that there are disease forming devils. The idea of devil is ingrained in every religion and almost every society whether they are of the west or of the east, whether modern or ancient. When the trace of devil idea is already in the sufferer or the relatives and friends and when the suffering is a mental disorder and when this idea of devil is confirmed by the astrologer and the spiritualist or the *mantravadin*, one does not hesitate to believe that some devil is the root cause of the diseases.

The idea of devil is well established among a large number of people. That there are varieties of devils with different functions of their own has been an old belief. This superstition is so strong that many diseases of serious nature that will not yield easily to the physician's treatment have been said to be entirely due to a devil. This

long standing impression cannot be effaced easily. The illusion of the people can be removed only by right kind of education. If we make a careful examination of the cases which are said to be influenced by devils, we are led to conclude that every such case has been due to some derangement in the system whether mental or physical.

A baby suffers from indigestion giving rise to swelling of the belly, fever, vomiting and fits. The mother and the relatives run to the neighbouring *Mantravadin* or the astrologer who says that some devil has attacked the baby. Some *mantrams* are incanted, with or without dietetic limits. The patient may or may not recover. A large number of such cases have come to our notice and in every case it has been only a case of derangement of *Thridoshas*. Fasting alone has done immense good or minor remedies coupled with the restricted diet. Where the case has been announced by spiritualists and lay men as due to devils we have successfully treated with health instructions and simple medicinal remedies. Where then is the devil?

When one suffers from continuous and high fever and when the constitution is weak and of bilious nature the patient gets into delirium. In most cases the patient becomes senseless. The mind is deranged. The patient talks incoherently, laughs, spits, dances, runs about, cries out, in short, all the signs of lunacy are manifested in the individual. The ignorant relatives think that it is due to some devil. A still more ignorant physician or astrologer adds to their belief. A wise physician of experience rightly finds out the real cause of the disease, applies the right remedy and the patient returns to the normal condition to the astonishment of the relatives and the astrologer.

In every such case when the temperature falls all the above said symptoms disappear. Are such cases influenced by devils?

When one is under the influence of alcohol or ganja all the symptoms of the so called devil dance are seen and they disappear when they are free from such drug effects.

All the symptoms of the devil may be seen when one is put under chloroform. Laughing, talking, singing and dancing will be observed under the influence of chloroform. Or take the instance of poisoning by datura—the patient shows almost all the signs of devil influence. People who have not studied the effects of these drugs will assert that devils have attacked the patients.

In most cases of lunacy it is the firm belief of some people that the mental disorder is due to some devil or other. The cause of lunacy may be varied, but the cause is the sudden derangement of the mind especially when the feeling is very delicate. Sudden detachment from things or persons most attached is the one cause for mental disorder. The cause may be a big loss in business, death of one's kith and kin, or sudden separation from anything that was considered to be the dearest. In many cases serious minor mental irritations, repeated frequently give rise to mental disorders. Or it may be an accidental blow to the head or back or the influence of long standing ailments. Is it the devil that gives rise to such symptoms in a lunatic?

We have been giving our best attention to the consideration of the question of devil influence in any ailment. Under the delusion or illusion one mistakes a rope for a snake or a piece of wood as a moving spirit in the dark. There is absolutely nothing like devil in the world. It is

only the mental imagination due to wrong suggestion. If one were to assert there is such a thing as devil, we tell him it is only his mental imagination. There is, there is not—according to one's imagination. The Gnani and the Advaitin sees not the devil, he feels not and he cannot think of a devil.

On the other hand if anyone still persists that the devil exists, we tell him that he need not be afraid of the devil, for the devil is only a wicked spirit which is quite helpless to do the least injury to any body. The devil is only the lower sphere of man. A human being of sound mind, of keen intellect and of character and of satvic qualities is far superior to the devil. The satvic man with sufficient control of mind and senses cannot be influenced by any devil. It is only the weak minded persons with doubts, fear, worry and anxiety that can be influenced by any wicked being. The statement has however to be repeated again that there is nothing like devil and if there is one, a man of will force can conquer every such devil.

CONTAGIOUS DISEASES?

Diseases like small pox, chicken pox, measles, cholera, dysentery, typhoid fever, plague, leprosy etc. have been proclaimed to the world as contagious diseases. People have been terrorised that these diseases are infectious, that each of them has a specific germ and the germ is transmitted from individual to individual directly or indirectly causing diseases. It is not these that are responsible for the spread of diseases but weakened Resisting power, debilitated health, weak blood circulation, collections of impurities which ought to have been regularly evacuated from the system,

weak and suspicious mind, want of spiritual knowledge and false medical education—these are the real causes for these so called Infectious Diseases.

It is a false belief and theory that germ from outside infect healthy individuals through water and food. There are cases of worms, cholera, dysentery and typhoid which have not had infection from outside, but still people are suffering. There are also cases in large numbers which are not infected though exposed to the above infection. These practical observations must lead any sensible person to conclude that there are causes inside the system that produce these diseases. If it is argued that the germs can be demonstrated in blood or excretions of these patients the question arises whether the germs are manufactured without or within the system. If it is argued that these outside agencies alone are sufficient causes for a general infection in a town or a village it must be noted that there must be a common cause for a common infection, not necessarily from impure food or water. Polluted atmospheric air, consumption of undiserable impure food by generally weakened individuals which do occur in certain seasons of the year are the causes for several infections.

During the noninfection period germs can be demonstrated in water and food stuff, and it must be noted that those who use them are not affected. On the other hand when water and food non-infected by these germs are consumed, people do get these diseases thereby showing that the external germ infection is not the real cause for these diseases. If irritant and decomposed foods are taken and other causes help them cholera, dysentery, typhoid fever etc. do naturally occur. These can be demonstrated to any bacteriologist or pathologist. Bacteriology, Microscope, demonstration on lower animals and dead bodies

and laboratory experiments will not help our cause in determining the causes of diseases. Theories for the causation of diseases have been changing and we are certain that in course of time authors of germ theory must change their view that almost all the diseases have some kind of germ as cause and the same infect persons from outside. Time is up for the public to oppose all compulsory inoculation and vaccination which do more harm than good. The long standing ignorance of the orthodox doctors is not to be uprooted by reason. The views of the Sanitary Department and the authorities can be changed only by strong satyagraha on the part of the people by refusing to get themselves inoculated and vaccinated. The public must on the other hand demand from the Sanitary Dept. regular arrangement for general hygienic education with rightly directed hints on the prevention of diseases.

If the hints on prevention and preservation of health we inculcate herein are adhered to in right spirit and in good faith, there will be an end of these infectious diseases. When naturally people are educated in the right direction in the causation and proper preventive measures, they will acquire the Resisting Power against these diseases. Consequently vaccinations and inoculations will end, there will no more be the terror of these diseases, worries and anxieties will cease and the people be free from these disastrous diseases, preserve their health and live happily.

TREATMENT OF DISEASES

Whenever a patient meets a physician or a junior physician meets a senior physician the question invariably asked is "What is the drug for so and so disease?" To blindly drug a patient has been the rule of the day without reason or rhyme. Know the cause of the disease. Remove the cause and the required treatment is there. Drugging the system not knowing the consequences is not the right kind of treatment. Deviation from the natural way of living in food, drink, housing, dress and in thought is the cause for disease or diseases. To retrace the steps from the artificial to the natural way of living will be the right method of treatment.

When people err in their duties, and ignorance overrules them they become slaves to diseases. Various were the methods adopted in different countries at different periods to get rid of sufferings. Each system has undergone series of changes and seems to be a scientific system, and is extolled by the founder and his followers. The follower of one system is ignorant of another, in darkness he is and naturally he criticises every other, not knowing where he is. Each claims his is the best and scientific, and decries other systems as not scientific. He alone who has made a deep study of different systems without prejudice and who has sufficient personal experience in the treatment of patients is in a position to decide which system of medicine excels. Others must naturally commit blunders.

That system of medicine is the best which has best theories regarding causation of diseases and their relief. That system is most scientific which will alleviate the human suffering and maintain perfect health after treat-

ment. A system which will not find out the real cause of diseases and will just give a temporary cure or such as will add further complications to the human frame is to be rejected.

Of all the systems of treatment, Naturopathy must find the first place. The wise patient will have always to be treated by a Naturopath. Naturopathic treatment is most scientific and always helps an individual to maintain perfect health. Many think that the authors of Naturopathy are foreigners to our land; but this is not a fact.

Some others claim that the Indian system of medicine, whether Siddha or Ayurvedic is only a drugging system. The Indian system has been the foremost to advocate Naturopathy. No, it went further than the modern Western system of Naturopathy which is but the shadow of the Indian Naturopathy. The western system of Naturopathy will have to develop considerably, while ours is perfect in itself.

Patience is the keynote to Peace and Happiness of man; but it is a misnomer to call a sufferer a patient when hardly a single person in sickness has any patience; rather impatient will be the fittest name for the sufferer. When Ignorance enslaves him, when desires heap up deadly poisons, man forgets to discriminate, he forgets the doctrine of Karma. Impatience becomes the rule and instead of finding out the real cause for the sufferings innumerable methods were invented for the relief of the suffering. He forgets that disease is nothing but the outcome of impurities both mental and physical. He forgets the parable, 'As you sow, so you reap.' Instead of undergoing suffering for his misconduct, every attempt has been made to get rid of the longstanding ailment at a moment's

notice. Thus the ancient Indian Naturopathy developed into the present medicopathy and the system has been so much putrified as it were that hardly a physician in the Siddha or the Ayurvedic system tolerates the original system of Naturopathy.

Though we always condemn the drugging system and encourage nature cure, we hardly find intelligent and faithful patients to follow us. Out of sheer necessity and pity for the sufferer we have always been compelled to drug patients. If one is compelled, as we are, to have recourse to drugging, one will find that our Indian indigenous simple herbs are quite sufficient. Simple household remedies when coupled with fasting, dietetic restrictions, breathing exercises and other principles of nature cure have the curative agents in almost every case. We need not have poisonous drugs even in worst chronic and acute cases. Our Indian drugs are most suitable to the Indian people. They are easily procurable and can be handled by lay people even. They far excel allopathic and homeopathic drugs. Where other systems hastily advocate surgical interference, Indian drugs have treated many surgical cases successfully without a surgeon's knife. We do not believe in germ theory and infection and inoculation fluids and vaccines and all kinds of injecting needles do not find a place in our system. Many chronic cases which were left incurable under other systems have been very successfully treated under the Indian system of medicine.

Apart from its efficacy, it is the best system to be adopted in consideration of the economy of the individual and the country at large. A foreign system of education and government has helped to impoverish India in more than one way. Every attempt is made to drain India;

foreign drugs, patent foods, medical and surgical appliances have been some of the important causes for the poverty of India. Every patriotic Indian must advocate naturopathy both for himself and others and in case drugs are essential, only the Indian system of medicine must be adopted.

FAITH CURE

“As you think so you become.” Man is the being of his own faith. Man enjoys or suffers according to his own faith.

The supreme Lord who governs the universe is the Governor of the human being. Thyself is the image of the Lord. The individual Self is part and parcel of the Supreme self who guides the activities of the universe. It is the same Self that is responsible for the human activities. He is the very Life in the frame. Without Him all the human activities will cease. He is the best physician. We enjoy health and happiness as long as we surround ourselves to this Truth, destroying our egoism which is the main cause for human misery. To subjugate oneself to the will of the Lord in every activity of life is the best faith and especially during sickness. “Thy will be done” will be the best treatment for every patient. The faith of the patient is to be combined with that of the physician. He is the best physician who is free from egoism and will ever feel that he is only an instrument in the Lord. The physician’s surrender to the will of the Lord will be the best prescription for his patient.

Man wants happiness, he wants to be free from disease and suffering. He enquires not what the cause for misery is. If he is earnest to enquire into the cause of his suffering he will conclude that his own faith has been the cause for his suffering and a change of faith in the true nature of things will lead him to happiness.

In fact the dualities of pleasure and sorrow are *not of* the Atman. These are not man's true nature. Sorrow and pleasure are not the attributes of the Atman, but they are of the mind. Mind is only an instrument of Atman. Man has pleasure or pain so long as he identifies himself with his own servant instrument, the mind. If man is merged in ignorance, he mistakes the real for the unreal, the master for the servant, the cause for the effect and effect for cause.

We are by our very nature full of Anandam. Disease and suffering are of the body and the mind. For generations together we have been identifying ourselves with the mind and body and naturally we feel that we are miserable. This kind of mental attitude is the real cause for our misery. We invite disease and misery. We have lost our honourable and noble position. We have been dethroned from our rightful seat. We are slaves to the things unreal. The devil of desire and low worldly happiness have enslaved us. When we attach ourselves to the things unreal, which are miserable and diseased, we feel miserable. When we once enter into the field of discrimination and understand our true nature we will ever be happy.

If it is ourselves that invite our diseases, it is again ourselves that are capable of alleviating the troubles which we invited. For the cultured, the self-controlled and the

even-minded his own action will be sufficient to free himself from every kind of disease. The one constant contemplation, 'I am ever happy, my mental degeneration has been the cause for the bodily disease, I am the witness thereof and I am not the sufferer' will set right every kind of disease.

But those who have not developed to this highest stage will have to be guided by physicians who are not merely materialistic but possess sufficient practical spiritual knowledge. The patient should have absolute faith in such a physician. Faith in a physician who is of the materialistic type has done much good for the patient. It will be no wonder then that the spiritualist can cure every kind of bodily and mental ailment provided the patient possesses pure unturnished faith. Whether the physician is materialistic or spiritualistic or a combination of both, the patient should have absolute faith in oneself, and faith in the physician should be the main support in the treatment of every disease.

In our wide experience, we have found a large number of patients who were left helpless have been cured due to complete faith in us. Many complicated cases have been resorted to perfect happiness. On the other hand we come across patients who are of perverted intellect, and who come to test us with innumerable queries find no relief in the end. Where faith is wanting we have been realizing that the patient does not find a ready cure. Faith has restored many to an active life even when they were rolling in death bed. We are sure when genuine faith of the patients is combined with the absolute love of the physician human suffering will be alleviated.

This simplest remedy—the faith cure, will be the best treatment for every kind of disease. The public are to be educated on the realities of things, on the real causes for Happiness and Disease. In a country like India where mental science has developed to its extreme limit it is possible to educate the masses in this simple method of treatment. When once the people are educated in their true nature they will not go after remedies which are harmful to the system. This educational work has to be taken up by the State, the medical department and the press, but in the mean time medical men and public spirited men and women will do well to educate themselves on this important problem and educate their patients and friends in their individual capacity. The least attempt in this direction will do utmost good to the suffering masses.

FASTING AS A CURE

The overworked man should have rest. If overwork is to be continued without rest the whole system will break. The same rule is to be applied to an overworked stomach and other digestive organs. Taste of the tongue and digestion go together. Good digestion has good tongue with appetite but bad digestion, bad appetite. Bad tongue indicates that the digestive canal has an indigested quantity of food to be digested. Patients run up to medical men and they are ready with their medical chest. Various drugs have been invented as remedial measures and few of them can compete with the natural remedy of fasting. Complete or partial loss of appetite is the hint for fasting. As over-eating brings about varieties of diseases, fasting is the one remedy for them all.

No disease whether mental or physical comes in a day. Man is sensible. He is intelligent enough to see that he has been losing health. Generally people go for remedies when the diseases, have completely developed themselves. Slightest variation in appetite, general indisposition, feverishness, slight tendency to vomit, loose stools, disturbed sleep—these are some of the important signs of disturbed digestion. These develop step by step, and end in serious trouble. When these simple symptoms are noticed the intelligent will make keen observation and find out the remedy. This is the time for fasting. Fasting has its own good especially when the symptoms of disturbed digestion are in their early stage. When the symptoms have developed to their extreme degree, fasting should be long standing and the effect will be very slow. The intelligent will begin fasting in the early stage and surely many of the serious ailments may be thereby prevented.

Fasting should be complete or partial according to the condition of disturbance of appetite etc. To stop morning meals, if used, will be sufficient in ordinary cases or night meals may be completely stopped. This kind of fasting in the morning alone or in the night may be continued for days together till the digestion is set right. In other cases the whole day is fasted without taking any food or only a little water drunk now and then. This is the best kind of fasting and may be very well observed as a religious duty as on Ekadashi day every fortnight. Or in extreme cases wherein continued fasting is necessary, only butter milk, cocoanut water, conjee water, or fruit juice may be taken in small quantities till the digestive disturbance is over and normal appetite is returned. Complete fasting for one

complete day or for two or three days together followed by above-mentioned low liquid diet till a week or more will be the best for all dyspeptic and other patients. Every kind of such fasting is to be preceded by the evacuation of bowels with mild laxatives or enema.

During complete abstention from food sufficient time is allowed for undigested food to be digested. Sufficient rest is given for the overworked organs. The digestive juices which were weakened both in quantity and quality attain their normal position and in course of time hard foods can be digested without the least disturbance.

It is in accordance with the dictates of health science that fasting has been observed among Hindus and other religionists as a religious duty, but the principle has been completely upset. In the fasting days and the days following all foods containing pulses, ghee, nuts and others which are difficult for digestion must be completely avoided; only low nonstimulant diet must be used. Complete fasting for one day without taking anything but plain water, once in a fortnight is a good practice for those who cannot control their tongue but are compelled to take extra quantity daily. This may be not necessary for others who have their tongue under control and who are moderate in eating and drinking.

We can assure our readers that most of the diseases may be prevented or cured with moderation of food or complete fasting or the latter combined with low liquid food. Dyspepsia and other digestive ailments like loss of appetite, vomiting, purging, dysentery and all kinds of fevers may be set right without medicine provided the patient makes up his mind to fast as a religious vow.

DIETETIC TREATMENT

The human body is being nourished by food. Health depends on the quality and quantity of food. Disease is only the deranged condition of the body and is brought about by impure food. Food plays an important part in the causation of diseases. It is found by experience that impure food is mainly responsible for diseases and correction of diet sets the patient right. If the food question is solved by both the patient and the physician drugs have no place.

In most cases diseases have been brought about by undesirable foods at a time when digestion and assimilation are upset. The condition is made worse when combined with costive bowels.

If the cause for the disease is removed the health naturally recovers. If this sound principle is adopted in the treatment of diseases correction of diet alone will set the patient right.

If diet should have beneficial effect on the patient the excretory organs like the bowels, the kidneys and the skin are to function properly. The condition of the patient, the digestive capacity and the power of assimilation—these are to determine the kind of diet to be prescribed. The digestibility of food material should have the special consideration.

The *Tridosha* principle plays an important part in the health and disease of people. The human body constitutes the tridoshas of *Vatha*, *Pitha* and *Kapha* and every material that is used for drink and food have these qualities.

Health is being maintained so long these tridoshas are maintained in normal condition. Upsetting of any one, two or all the three brings about disease. This derangement is brought about by many causes, but food plays the prominent part.

An adjustment of food and drink alone will set right in almost every disease. Fasting is the important item of treatment. Fasting is to be combined with restricted food.

If we have complete faith in Tridosha theory we can depend entirely on food as an important factor in the treatment of diseases. The same theory will lead the physician to adopt proper diet as an antidote against disease.

If the disease shows signs of *Pitha*, food of *Shleshma* quality acts as an antidote and in *Shleshma* disease *Pitha* food is an antidote. In *vatha* disease *pitha* food is a very good antidote.

The tridosha property of each article of food is to be studied before an article of diet is prescribed as an antidote against any particular disease. For our purpose of treatment food may be divided into *shleshma* or cooling food and *pitha* food.

In almost every *pitha* disease cooling vegetables, greens and grains are found beneficial—Rice, barley, cucumber, pumpkin, gourd, spinach, carrot, grapes, oranges, lime fruit, tender coconut, milk; curds, buttermilk, butter and similar cooling food materials. In *shleshma* and *vatha* diseases *pitha* food may be administered with advantage. Grains like wheat, *ragi*, *kambu* are beneficial. Materials like chilly, mustard, pepper, garlic, sesamum, may be used beneficially.

Discretion is required of the physician in employing food materials.

ALLEVIATION OR ELIMINATION?

Disease has been for the benefit of the patient. If this principle is borne by the patient he will be patient minded and allow Nature to work her own way, he will have sufficient toleration, but the indiscriminate will hurry up to the physician and try to get a remedy. The physician too is very eager to get a ready cure. A dose of mixture, a pill or an injection is administered and the patient is very much grateful to the physician. Apparently the treatment seems to be beneficial as the patient has the greatest satisfaction. In severe headache, stomach-ache, chest pain, severe cough, sleeplessness etc a morphia pill or an injection relieves the patient and on this account the physician has been praised for the ready cure. But the question is whether the disease is cured. In such cases the symptoms are masked for the time being and the disease is there. The right cause has not been found out and instead of removing the cause for the disease, drugs are being administered only to devitalize and complicate the patient. This kind of alleviation process of Treatment is not scientific; it is not beneficial to the patient.

If it is understood that Disease means Collection of impurities in the system, the attempt on the part of the physician should be to get rid of these remedies.

If the impurities are got rid of, the body becomes pure and healthy. That means recovery from disease. If this principle of Elimination process is adopted there is no need for drugging. All kinds of poisonous drugs like opium, ganja, cocaine, bromide, mercury, alcohol etc are unwarrant-

ed. These are not the right remedies but in a large number of cases they poison the system, complicate the body and sometimes endanger life.

The wise physician will therefore always adopt such measures as will get rid of the impurities of the body and even in this elimination process all poisonous drugs are to be avoided.

WHY POISONOUS DRUGS NOT ENCOURAGED?

The physician who has made a deep study of the physiological & therapeutical action of poisonous drugs will come to the conclusion that these drugs are not beneficial to the patient. Admitting that they do benefit in a few cases, (that too temporarily) they injure the whole human system in a large number of cases. If advantages and disadvantages of treatment by poisonous drugs are considered the advantages are very little; disadvantages are many. Who has not realized the-cursed effect of these drugs? If we make a general observation we see face to face that the vitality of the people is lowered and one of the causes is poisonous drugging. Why are the diseases of the ear, the eye, the teeth and the throat are on the increase?

The effect of quinine on the ear is horrible. A large number of cases of deafness may now-a-days be traced to quinine poisoning.

Such a large number of people have defective teeth; in young age teeth are shaky and the gum is ulcerated. Why? Recklessness on the part of the physician whether eastern or western in the use of mercury and their prepar-

ations. Mercury is a curse on the body only, to benefit the Dentist.

What an amount of harm has not been done by the use of opium, morphia and akin poisonous drugs! Sedatives like morphia, opium, bromides, salol, salicylates, and similar drugs have actually devitalized the system. People weep on account of nerve break down and the use of these drugs are mainly responsible for the trouble.

The disastrous effect of alcohol in any shape used as a stimulant every one is acquainted with. Where is the need to use alcohol as a stimulant?

Many people have become slaves to drug habit like ganja, opium, alcohol, cocaine, tobacco, coffee, tea etc because these poisonous elements have been introduced in the treatment of diseases. It must be noted that the drug habit is worse than the disease itself. There is remedy for any disease but the remedy for the drug habit is greatly wanting.

The cumulative effect of drugs every physician knows. If one were to make a study on this matter he will realize that the cumulative action is very serious. These poisonous drugs if repeatedly used collect and poison the system; create new diseases, devitalize the system and the worst effect has been that simpler and natural remedies do not effect beneficially.

In consideration of these facts the Naturopath will not use these poisonous drugs but will have recourse to natural way of healing, or need be, noninjurious simple herbs will be used.

The naturopath will discard the metallic preparations as the worst enemies of both the physician and the patient,

but even herbs which contain poisonous elements will not be made use of. In every case simple herbs used as food materials may be quite sufficient.

UNCALLED-FOR OPERATIONS

Many are the kinds of treatment and of late in addition to the introduction of poisonous drugs mainly through needles, surgical operations are being advocated by the western surgeons. These surgeons are considered to be very efficient in their art of operation. All credit is theirs for having invented certain mode of operations and operative instruments.

But it is a great pity that the Surgeons do not use their discretion in the treatment of diseases. There are a large number of cases which do not call for surgical interference. Many local surgical cases which are only the part and parcel of the general disease and which can be cured with the general treatment are being handled with surgical instruments. Operation should be the last weapon when every other method has failed.

Swellings like boil, abscess, carbuncle, enlargement of lymphatic glands, tumours, cysts, tonsillitis, appendicitis, hydrocele, hernia, piles, fistula, cystitis, urethritis, ulcers either of the skin or the internal organs, growths in the throat, nose, mouth, etc require no operation. The surgeon has no place when the physician can treat beneficially.

Moreover the after effect of the operation is to be considered. Deaths are not uncommon during operation or some-time after operation. A large number of patients seem to

DEBILITY

Weakness or debility is found generally in people who overwork. Sexual indulgence in both men and women, overeating and drinking, use of harmful drinks like coffee, tea etc, use of drugs to subside fever and other ailments, injections, inoculations and vaccines and want of moral, physical, mental and spiritual culture are the causes for debility.

Correct diet. Purify the body with steambath and cold bath and cold drinks. Avoid coffee, tea and alcohol. Physical weakness follows mental weakness with collection of impurities and therefore strengthen the mind with meditation and regular and systematic deep breathing exercise with cooling raw vegetable food. Fruits, almond and similar nuts, germinated grains and vegetable soup if regularly taken according to the digestive capacity the natural strength may be recovered.

Beware of drugging doctor, druggists and chemists, advertisements in news pappers and journals! Cod liver oil, chicken broth, meat soup, wine, various patent milks and foods are not strength givers; but they are our strength killers and they enslave us to drug habit, impoverish us and make us miserable and unhealthy.

The vow of celibacy is the best builder of the body.

SCANTY URINE

Collection of impurities in the body due to concentrated bad food is responsible for this complaint. Meat, coffee, tea, too much of salt, pungents and spices help scanty urine. Use of sedative drugs, want of in-taking of sufficient quantity of cold water and raw vegetables equally help this trouble.

This trouble generally shows itself with itching all over the body and swelling of the face & the lower extremities and extending to the whole body later on.

Stop all pungents, salt, meat, pulses and spices, habit of coffee, alcohol, tobacco etc. Have steam bath coupled with cold water bath. Take in as much cold water as you can. Take plenty of cocoanut water and fresh lime juice. Fruits like plantains, oranges, cucumber, melon, gourd, lady finger should be freely used without cooking. If the digestion is good dilute cow's milk may be taken in moderate quantity. Butter and buttermilk may be taken. Drugs are not necessary.

DIABETES

In great many cases this complaint passes off unnoticed. If urine passes in abnormal quantity at more frequent intervals or when the urine is got examined that the patient gets worried with this trouble. Many are the theories expounded regarding the causation of the disease. But the one cause and the only cause of the disease is error in diet. The disease is observed among those who take excessive food but lead a sedentary life. Sugar is generally

found or it may be absent. With the development of the trouble inflammations, itching, boils, carbuncle muscular or joint pains, accompanied by general weakness and excessive thirst are observed.

Fasting either complete or partial is the one remedy for Diabetes. Have steam bath once or twice a day. Stop water, milk, sugar, jaggery, all kinds of sweet foods and fruits. Take puddings of ragi or wheat without removing bran with plenty of common salt. Astringent and bitter vegetables may be freely eaten. Sesame seed or its oil may be used. Germinated grains like wheat, blackgram, Bengal gram and horse gram may be employed in diet gradually. In place of water buttermilk may be taken once or twice a day in a very limited quantity.

Boils and carbuncles and other swelling of diabetic patients are not to be operated upon as they invariably end fatally or help further decomposition and delay healing; but treated with poultice and fomentation. Plaster made of clay, turmeric and nim leaves is a very useful application if repeated three or four times daily.

Fasting and dietetic restrictions will be found the best remedy and no specific drug is necessary.

HEART DISEASE

The cause enumerated in the case of debility holds good in this complaint also. Food and overwork are the important causes.

Many are the drugs invented for heart disease but every drug has hastened the heart diseased patient to the grave. Injection and other poisonous drugs have done more harm than good.

Correct bowels and impurities of the body. Avoid over-eating and dyspepsia. Smoking, tea, coffee and alcohol

to be abandoned. Steam bath once a day followed by cold bath. In early stage practise deep breathing exercise. Take only easily digestive vegetable food including fruits and greens. Germinated grains to be eaten in small quantities step by step. All active work to be stopped. Have complete rest both mental and physical. No drug please.

If these instructions are adhered to in good faith we can assure the patient not to be disperate.

CONSUMPTION AND ASTHMA

As its name indicates consumption is the disease due to low vitality. It is said to be a contagious disease and a special germ seems to cause it. But it is neither contagious nor is it caused by any germ.

The one and only cause is low vitality either inherited or acquired. Persons of inherited low vitality complicate their trouble by over work, insufficient food and excessive sexual indulgence. Excessive food and consequent upsetting of digestion and assimilation make the condition worse. Confinement to crowded work-houses and illventilated rooms are equally responsible. Mental worry plays no small part.

Many are the modes of treatment. Drugging has been the rule of the body. All drugs have been a failure so far. Some recommend open air treatment without other considerations.

To revive the lost vitality will be the underlying principle in the treatment. Change the place to dry and pure open air. Correct constipation. Adopt cold, sponge or steam bath according to the condition of the patient. Have partial fasting till fever and cough stop. Start germinated

grains, nuts and fruits step by step. When the acute stage passes off and sufficient strength acquired practise deep breathing exercise systematically.

No treatment will be equal to deep breathing exercise in open air with raw food of nuts and germinated grains etc.

Cod liver oil and hordes of confections and patent foods and medicines do not cure consumption.

No case of consumption need be left as incurable especially in its early stage provided these instructions are carried out in good faith.

All devitalising agents are responsible for Asthma like consumption and generally it is inherited. It has the tendency to show itself periodically either in the cold or hot season. Food and constipation help it.

Correct diet and constipation etc. All sedatives which will check cough and hard breathing do not cure the disease. When the acute stage passes off practise deep breathing exercise with nourishing raw vegetable food. This so called incurable chronic disease can be eradicated with raw natural food, baths and deep breathing exercise.

SYPHILIS AND LEPROSY

Syphilis is included in the list of contagious diseases. It seems to affect from man to woman or woman to man during sexual intercourse, not under other circumstances. It is only when people of weak constitution indulge in sexual intercourse they are affected with this disease, not otherwise. This disease generally starts in the generative

organs with a sore and inflammation, and affects the whole body later on. Syphilitic poison affects every tissue and organ in the body if neglected. Sexual indulgence, overwork and bad food and digestion help the development of the disease. Indiscriminate drugging equally helps its growth.

Fast completely or partially as long as possible. Have steam and cold bath, correct constipation and other impurities. Have recourse to raw and cooling vegetable food. Sores may be washed with pure cold water and kept clean.

Mercury and its numerous preparations are said to be its specific remedy, but these poisonous drugs need not be used. They can be cured with the above measures.

Leprosy is considered to be a horrible disease and is said to be contagious with a specific germ but it is not so. It is generally inherited and develops in an individual who has his tissues rotten with bad habits, food and bad digestion. It also looks like a development of syphilis. This chronic disease is also included in the list of incurable diseases. Mental worry makes it worse.

Drugging without the consideration of habit and food has not the least effect. Every case of leprosy can be cured in its early stage provided he faithfully carries out our instructions—Faith cure, steam and cold bath, and deep breathing exercise with cooling raw vegetables with germinated grains.

MENTAL DISEASE

Mind is the subtle organ with feeling as its main function. Pure food and ideas and right thinking keep the mind pure and healthy. Impure thought and impure food and physical body and bad habits bring about mental disease. Attachment to the sensual enjoyment, constant anger, and passion, sorrow, fear, worry and sudden detachment from the things most attached, shock and injury to the head are the important causes for mental disease. An excess of bile or wind does help mental disturbance.

There is a wrong notion among lay people that some devil is at the root cause or the mischief of some *mantravadin*. This belief is only imaginary and has been sufficiently dealt with in the chapter 'Is it the devil?'

Mental diseases are divided into various classes but all of them may be included either in Mania or Dementia, the latter of which is again a developed stage of the former. Treatment will vary according to the stage of the disease. In the early stage when the patient is sensible, has good memory and is reasonable he is to be given good suggestions. Correct constipation, remove other impurities. Adopt steam and cold bath. Fast as many days as possible. Take cooling vegetables.

In the advanced case when the patient is boisterous and unyieldy the above treatment is to be combined by strict fasting and cold water bath.

Juice of a couple of fresh lime fruits to be well rubbed to the head every hour, and cold water to be continuously poured on the head for 10 minutes twice or thrice a day. When the patient feels cold remove the moisture and allow

him to lie down. One tablespoon of lime juice to be taken in a cup of cold water thrice a day.

It should be the strict rule in the treatment of mental diseases that the patient should be least checked. He should have free movement of the limbs. Care should be taken that they do not injure themselves. One should be silent for their queries, talks and abuses.

SWELLINGS

Swelling may be found in any part of the body and due generally to collection of impurities in the body or due to injuries. They show themselves in various developments of inflammation, boil, abscess, simple and malignant tumours, enlargements of various organs etc.

Complete fasting for three or more days. Steam bath or cold bath every day. Only vegetable soup and liquid diet to be given.

Local steam bath, sunbath, linseed, rice or clay poultice and fomentation to the swelling till swelling bursts and pus and blood let out. The discharge of blood and pus may be cleaned with plain water or a decoction of turmeric and nim leaves. In the healing stage when the discharge is about to stop, cover the sore with cocoanut oil.

Fasting, vapour and cold bath, raw vegetable diet alone will set right every kind of inflammation and swelling. No operation is necessary. Only when the swelling is deep seated, the skin is thick & poultice cannot help bursting it a surgeon's knife may be introduced when the swelling is ripe with pus. Never cut an abscess before it suppurates and points.

Indiscriminate use of surgical instruments has been doing more harm than good. Carbuncles in diabetes, fistula, abdominal swellings, & tonsils are not to be operated. These yield to Naturopathy. Early stages of hernia and hydrocele even require no operation. Many cases are wrongly diagnosed as appendicitis and cut in order to keep the patient ever miserable. Even genuine cases of Appendicitis and bowel disorders require no surgical interference. Enlarged tonsils need not be removed. Polypus of the nose and the throat and early tumours and cancers yield to Naturopathy. Fasting, raw vegetable diet and breathing exercise are the essentials of the treatment.

INJURIES

Injuries may vary from the simplest swelling and abrasion to serious wounds, breaking of the bones, crushing of different organs, dislocation of joints etc. Or it may be the burning of any part due to fire, hot fluids or caustics. Bite of animals equally injure the body.

As in other cases treat constipation and other impurities. Fast or have low liquid food. No meat or pulses. Avoid all stimulants. Apply cold pack to the swelling immediately after injury. Later on the part is to be frequently fomented. Simple abrasion and very small wounds may be washed well and covered with clean muslin soaked in cocoanut or nim oil. Big wounds, dislocations and fractures will have to be treated by experienced surgeons. Burns and scalds may be immediately covered with a paste of soda bicarb or an emulsion of cocoanut oil and lime water.

CARE OF INFANTS

Happiness or otherwise of both men and women depend largely on the way how they were looked after in their infancy. Right kind of education on the part of the parents especially the mother, the nurses and the medical department will help the development of the body in the right direction. Ignorance and artificial method of protecting the babies lead in the long run to disease and misery.

The future health and happiness depend on the good impressions received in babyhood. Residence and association of people must be healthy. The baby should not be covered with any clothing from the very birth, except when there is extreme hot or cold draught. The health of the mother or the wet-nurse is to be well looked after. Mother's milk to be given always. In its absence cow's or goat's milk may be given fresh without boiling according to age and digestive capacity. The milk to be given immediately after milking. Well-to-do people may keep a cow or a goat in their house. Milk and administer it immediately as frequently as required. The habit of milking once or twice and to administer it after boiling is not good. Those who cannot afford to have a cow to each house will do well to have one on the co-operative basis. Milk and distribute now and then. Fruit juice can be freely allowed with fresh milk.

Milk and fruit juice may be combined with gruel of wheat, ragi or rice without removing bran till teeth develop and mastication is established.

Encourage infants chewing from the very beginning. Replace fruit juice with fruits and nuts. Don't introduce

meat, egg, patent foods and milks nor even cooked food with salt, chilly, acids and spices; no coffee, tea, alcohol etc. Bring them up on raw vegetables and germinated grains.

Dont make the habit of hot water bath and the use of soap etc. Observe our instructions in bath. Encourage sports in open ground. Practise deep breathing and other exercises from early age.

Excessive mother's milk, cow's milk or patent foods or even cooked foods have been responsible for sickness of infants in addition to the trouble acquired from the parents. Practise the habit of fasting from the very infancy. Stop milk and every kind of food when the baby cries unusually, the tongue is coated, bowels loose or costive, the abdomen is distended and there is fever etc. Feed the baby on pure cold water alone till the symptoms subside and give only fruit juice or jaggery water. Milk and other heavy food to be returned step by step.

Children should have right kind of education in health, ethics and spirituality from their infancy and they are bound to grow happily and healthly. Parents and the elders should be the ideal persons for the children to acquire good habits, good health and good principles. Mother! Do you want your baby strong, happy and healthy? Stop from today all artificial food like Horlick's, Nestle's, Mellin's milk, Glaxo, Ovaltine, tinned milk and tinned flour. Make up your health with our health instructions and bring up your babies in the right directions. Be educated in the right path and educate your babies similarly.

PREGNANCY AND CONFINEMENT

The future of health and happiness of children depends on the health—both mental and physical of the mother and the father, especially the former.

Early marriage and early conception at an unripe age with unhealthy body and mind after wasting vitality of both the parties have been responsible for the production of unhealthy children.

Unhealthy men and women are not to be married till they recover their health perfectly well. Even healthy boys and girls are not to be married before the * age of 20 for girls and 25 for boys. When the *husband or wife* is weak as a result of some disease the woman is not to conceive as she will get weak baby.

The mental action of husband and wife, at the time of conceiving and after, influences the baby. Hence they must hold high and noble principles. The pregnant women should have no mental disturbance. She may attend to usual duties, but she must not over work to the extent of exhaustion now and then. Sexual intercourse is completely prohibited to a pregnant woman.

* It is only the ignorant orthodox section of the Hindus who make a parrot study of the Shastras and who do not use their discrimination that encourage marriage of tender girls before puberty. Hindu Shastras are most scientific and they never ordain early marriage. Most of the rules of conduct in the Hindu Religion are in accordance with the best medical science.

Avarice of Dowry is another inducement for early marriage without considering the future happiness of the married couple. Dowry system ought to go.

Diet should be nourishing and easily digestible and such as will help evacuation of impurities like urine, stools etc. She should avoid constipation. Too much pungents, salt and gas and bile producing foods are to be avoided. She must be active and avoid sedentary habits. Every kind of patent food is to be avoided. During illness no drug is to be taken. She must observe our instructions in the treatment of several diseases.

Health instructions during the last month of pregnancy are to be strictly observed in order to have easy delivery. Always encourage natural delivery. In certain cases of first pregnancy when the delivery is delayed after pains no drug to be administered for hastening delivery. The midwife, the nurse or the physician should have sufficient patience to wait to allow natural delivery. Patience alone will avoid complications and surgical instruments. Only when there are sufficient reasons for the medical man to prove that it is a case of abnormal delivery and surgical interference is absolutely necessary that he is justified in the use of surgical instruments, not otherwise. Indiscriminate interference has done much harm to the mother and to the infant as well. Future complication of the mother and the baby may be avoided if delivery is natural.

No drug is to be administered after delivery. The habit of use of drug like ergot and other drugs is unnatural. Complete rest and restricted low diet alone will be sufficient.

Fever and other complications are all due to diet and administration of drugs. Douching is to be discouraged. Lower abdomen to be frequently fomented in scanty uterine discharge and pain. Linseed poultice may be combined if necessary. Restriction of diet either partial or complete is absolutely necessary. In serious cases of delivery our instructions in the treatment of fever and inflammation are to be strictly observed.

In complicated serious cases the experienced Indian Naturopath is to be consulted.

WAYS TO HEALTH AND HAPPINESS

1 Have pure devotion to God, killing your egoism
Surrender to His will.

2 Realize the true nature of thy own self. Constantly meditate that you are happy and diseaseless & that pain and disease are of the mind and body.

3 Free your attachment to wife and children, wealth and position of the world step by step.

4 Love every being as your own self and be servicable to others.

5 Spend your life in open air with the body least covered and practise deep breathing and other exercises.

6 Drink only pure cold water. Avoid coffee, tea, soda, alcohol etc.

7 Eat raw vegetable diet in moderate quantity only when you are hungry. Never eat meat and other harmful food. Salt, chilly, and spices to be taken least or avoided.

8 Practise the good habit of early rising, regular attendance to calls of nature and cold water bath early morning.

9 Be free from the vices of tobacco, opium, ganja, betel, etc. Cinemas, theatres, lottery, races and gambling are not our well wishers.

10 Practise celibacy as long as you can. Never enter into matrimonial life before you come to age (25 for men and 20 for women.) No marriage till you revive your perfect health and earn to support family. Sexual control for the married couple at normal time and especially during illness and convalescent period will help health.

11 Contentment and simplicity of life are our best friends. Don't lead a life of vain show to be a debtor and sorrower, but live a life of noble principles of your own.

12 Never make the habit of drugging yourself whenever you are sick, but observe the hints of Naturopathy.

“Thy will be done”

Om Tat Sat

ERRATA

Read	For	Page	Line
minute	miniute	3	32
physician	phvsician	6	3
voice	vocie	8	30
vitiated	vititaded	11	12
must	mnst	12	4
as	us	21	17
their	theri	23	15
virtuous	virtous	27	27
divine	devine	32	9
meat	meet	32	4
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converted	convertered	38	30
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