

# Constipation & Dyspepsia

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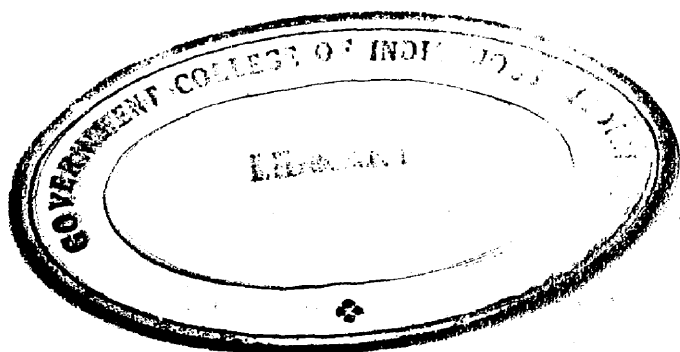
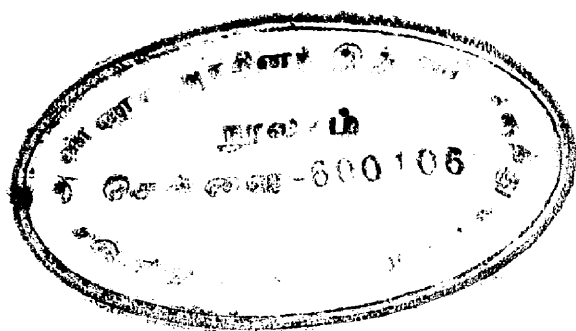
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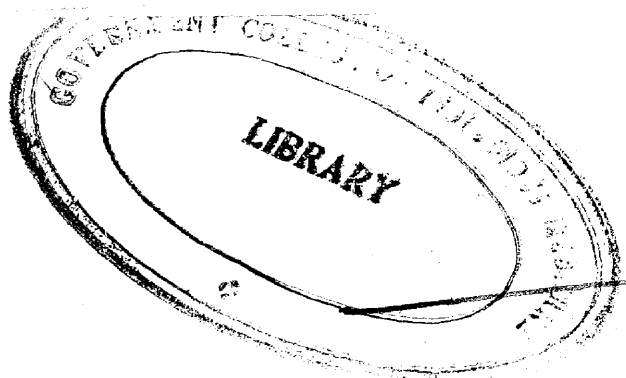
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## The Cause And Cure Of Constipation

The problem of constipation is the most outstanding contribution of civilisation to the chronic misery that life is to the civilised man. And in this respect civilisation includes that boastful product of itself, namely, medical 'science'. Constipation, like all its associates and its descendants—the common cold and cough, rheumatism, asthma and others of their kind—is admittedly incurable by any but strictly natural measures, whereby the sufferer makes amends for his sins in the only way that is rational. Slight constipation can be controlled for a time by means of isolated natural remedies like hata-yoga or breathing exercises. But these methods do not remove the causes, and hence they are bound to fail in the long run, if some measure of reform of habits is not also taken. But to medical science alone rightly belongs the credit for

doing all it can to worsen what it can never cure. Hence the first lesson that the student of our True Science of Health must take to heart is this: **Never more have anything to do with this misconceived system, called medicine, nor with its professors.** It is for the purpose of enforcing this lesson that the above brief condemnation of medicine has been made. We have no concern with those who remain contented and loyal subjects of the medical profession. But we have a duty to discharge in favour of those who are sincerely desirous to return to Nature and to deserve Her Grace in the fullest possible measure.

One word more, before we leave the subject of medicine. Recent scientific researches into the problem of diet for health has made available to the profession a deal of important knowledge of the relation of food to disease and to health. The actual workers in this field of research are most of them not practising doctors, but pure scientists, in the sense that they have no special interest of a vicious nature. Hence they have boldly enunciated the truth that the true cause of ill-health and disease is wrong food. This is

only part of the truth, since it ignores the fact that right food can be, and is eaten wrongly—at the wrong times and in wrong amounts—and is thus the cause of bad health. But even the partial truth so far accepted by Science ought to be a great gain. But it is not so in fact. Few among the doctors are able to realise the fact that this new knowledge is fatal to the germ theory and the theory of infection, as I have pointed out elsewhere. And the continued adherence to the unscientific calorie theory of food-values has made it impossible for the profession to devise a mode of dieting that would cure constipation.

The normal bowel is so rare in civilisation, that both doctors and laymen are alike unaware of the way the normal bowel works. Medical investigators fail to recognise the fact that the average bowel is a sickly one,—certainly not a normally healthy one. Once an investigation was made to find out the time that usually passes in a healthy man between the time of eating a particular meal and the time of the expulsion of the stools resulting from that particular meal. The subjects chosen for

the investigation were average men, who were supposed to be healthy and to have healthy bowels. This, of course, was a mistake. It was found that the interval between the eating of a meal and the passing of the stools of that meal was three or four days in the persons examined. And because of the initial mistake just noted, it was assumed that that is the normal interval for the bowels of healthy persons. From the facts observed in this experiment Nature-Curists draw a different conclusion, namely, that the average civilised bowel is sluggish and much below the normal in efficiency. Nature-Curists do not assume that the average civilised human being is healthy. They know that those who eat wrongly cannot have healthy bowels. And wrong eating is the rule among civilised people, rich or poor.

Nothing is more firmly established in our science than the principle that all disease is ~~one~~ and only one, in essence. This oneness seems to be contradicted by the apparent dissimilarity of each disease from every other. But this is no valid argument against the truth of Oneness. Modern science has gone far

enough already, to make it plain that Nature's fundamental unities are real, and only concealed from the mind's eye of the unenlightened by an illusion of manifoldness. It is being said that this solid-seeming earth, the planets, the sun and the stars are really vast empty spaces, with protons, electrons and their kind scattered at great distances from one another. It is even said that if all these iotas of substance could be gathered into a compact mass, the whole of it would occupy no more space than an orange. The evidence of our senses is here misleading and cannot be relied on, as against the clear evidence of our special experience. Similarly by our special experience we have been led to formulate the theory of the Oneness of all disease.

A proper question to ask is this: Wherein does this Oneness consist? The answer is, this Oneness consists in the Oneness of the Cause. This cause is Unnatural Living. And by far the most important part of unnatural living is Dietetic Unrighteousness. It has been said that the proper study of man is Man. It would be more to the purpose on hand to say that the proper study of man is Dietetic Right-

eousness, and the consequences of disregarding it. For the purpose of this worldly life man may be defined as a temporary association of body and mind. And both are to a large extent the outcome of the food eaten, and depend very very much on the extent to which the Laws of Dietetic Righteousness are obeyed. Thus—since the mind shares in the good or evil effects of the food—not alone the worldly life, but also the spiritual life, is affected. And since even orthodox medical dietetics goes far to confirm this principle of our system, the truth of the Oneness of all Disease may be fairly considered as established. If further proof be needed, it is supplied by the voluminous evidence that has come into existence by the putting into practice of this view of disease-causation. Since disease arises from the eating of wrong food in the wrong way, it seems to us absurd to expect that it can be cured without the patient giving up such food, and taking to the eating of right foods in the right way. This is the essential part of Nature-Cure, and it is so for all kinds of patients, whatever be the name and form of the diseases they suffer from. Hence the ceremony of Nama-Karana—‘diagnosing’ the

disease and giving it a name—has no importance in Nature-Cure. What an uncertain procedure diagnosis can be is seen in the fact that in a serious case the diagnoses made by different doctors independently tend to be different. The Nature-Curist does not seek to give the disease a name, but proceeds to set the patient on the Way Back to Health, which consists in reversing the process by which the diseased condition was brought into being. And he succeeds marvellously well, considering that in most cases he has to undo the mischief done by medical men in the belief that they were helping Nature to cure the patient. The very first patient that nearly each one of us had to treat and restore to Health was himself, because his health had been more or less ruined by medical treatment covering a long period. And the great vehemence of the condemnation of medicine by these adocates of Nature's Way is primarily due to their conviction that medicine steadily made them worse, and that Nature did the opposite—that She reversed the process and put them back on a level of health that was theirs some decades before. From this

personal experience they go on to the conclusion that medical science as practised by the non-believers in Nature's direct beneficence is an evil thing, responsible for the greater part of the ills that mankind suffers from. Having once for all renounced their faith in doctors and their science, they have never had cause for reconsidering that decision. Many of these believers have also had the courage to apply their principles to their own families and dependents, and the results have been such as to convince them that the Natural Way is the only right one. These good results point to only one conclusion—that the theory of the Oneness of Disease is true. The treatment followed in diverse cases is essentially one and the same. The success of this Oneness of the Mode of Cure confirms the truth of the Oneness of Disease,

The above explanation of the fundamental principle of Nature-Cure has been given, so that the reader may not expect something that is not going to be offered here—a **special** line of treatment for the disease known as constipation, which can be taken by one who does not care to accept the **whole** teaching of

**Nature-Cure.** The true medicine for ill-health of any kind is Health itself, not an agent of ill-health,—drugs or serums or vaccines—and Health is to be had only by returning to Nature's allegiance. The earnest health-lover needs to learn what laws of Nature he has disobeyed in the course so as to deserve his present low level of health, and how he can make amends for the disobedience of the past. He does not need to know how his disease is to be cured; for that is Nature's business, and he must leave it to Her to do it in Her own way, whatever that may be. The truth is, Nature has managed to save mankind from extinction for an incredibly long time, with noteworthy success, considering that She has had to contend with a steadily increasing stupidity and perversity of the people and the obstructivism of the doctors. These are no better than intermeddlers between man and Nature. That being the case, the health-reformer is quite safe in dismissing his doctors and resigning himself to the **direct** care of Mother Nature—without an intermediary.

The first law of Right living is **Druglessness**. This is explained as clearly as possible in one

of the earlier chapters of this writer's 'Practical Nature-Cure.' The second law is that of **Vital Economy**. The Vital Power is the foundation of Health. Whatever orthodox science may say to the contrary, it is **not** the result of chemical changes in the body, which the food essences undergo inside the body. It bears no ratio to the amount of food eaten, or even to the amount that is digested and seemingly assimilated. There is often more of it in a comparatively thin body than in a heavier one; and this may be the case even if the latter be a muscular one. An abundance of this Power is the prerequisite for normal Health. This abundance is attained by proper economy. This power needs to be saved from wasteful expenditure. By regular saving of power, a Vital Reserve should be built up and maintained. This Reserve is like a bank-balance to an earner.

In what way is Vital Power wasted? This needs to be known, so that that way may **not** be followed. Those that do not know the true office or service of food in the body are persistently wasting their vitality, in the hope

of adding to it! So the first question is, what is the office of food? The answer is, food is building and repairing material and nothing more. Various 'scientific' arguments can be advanced to 'prove' that food is something else also—that it provides the source of energy for muscular contraction. The evidence on which the argument is based is inconclusive and a vast deal of further experimentation is needful in order to show whether the chemical phenomena associated with muscular contraction are effects, or really causes, as they are claimed to be. Besides the field of experimentation is very much vaster than the scientists are aware of. It must include the cases of patients in acute fevers who are naturally treated and those that fast of their own accord whether in accordance with Natural Laws or otherwise, for many weeks—from three to nine weeks or even more. Such a wide field of research has not been even thought of, up to date. The phenomena of Nature-Cure are considered as not fit material for investigation.

It is safe to assume that there is a limit to the amount of food that the body can use

profitably. And this limit is to be ascertained by Nature's own sign, and **not by consulting a doctor**, who himself, as a rule, lives unnaturally and is therefore diseased. If there be doubt, it is safer to eat less. If it so be that the amount eaten is insufficient, the only effect will be that hunger will arise sooner than usual. But if hunger reappears at the usual hour, that alone is a proof that the lower ration was correct. There are two rules of Health designed to ensure Vital Economy. The first is to eat only when real Hunger has arisen and matured. The second is that one should stop after eating just so much, that there will be no sense of heaviness at any time after meal. On the contrary a sense of lightness ought to prevail all the time till the stomach empties itself.

What Hunger is and how it is to be recognised when it is present has been clearly described in *Practical Nature-Cure*. Hence it will be enough to explain these points briefly here. Hunger is the mental feeling—not a physical sensation—that plain food would be nice to eat. This feeling arises after the body has thoroughly recovered its maximum lightness,

and after the stomach has had ample rest. And it must be noted that the stomach cannot possibly begin to rest until after it has become empty by its contents passing into the next part of the food canal. There is only one reliable sign of the empty state of the stomach, namely, the arising of a **Clean** wind, free from the smell or taste of the foods eaten, from the stomach. By the practice of waiting without eating till these stages in the coming and maturing of hunger are passed, one can become his own guide in this important matter. And in this matter every one that loves Health must be his own guide.

It should not need to be stated that nothing should be taken between meals, except water. There are a few subsidiary rules, to ensure that the food is not eaten in excess, and to help towards the digestion of the food. The first of these is that one would do well to eat just one course of food at each meal, and not two or more. The term 'course' may need explanation. A course is just one distinct food, or mixture of foods, or foods eaten as one, like rice and vegetables, or roti and vegetables. As usually eaten, a meal

consists of three or four courses, eaten one after the other, and this means overeating. The second rule is that the food should be well chewed and mixed with the saliva of the mouth before swallowing.

A special rule has to be observed by those who are not free to take complete rest after taking the meal—who have to go to their work, and to remain at work for many hours after the meal. For such persons the rule is that only the lightest possible meal should be taken **before** going to work, and in the interval between periods of work; the principal or substantial meal of the day should be taken by them at night, after all work is over. The reason for this rule is obvious, and shall not be explained here. It is enough to say that the non-observance of this rule is the cause of imperfect digestion and its consequences, constipation being one of the latter. Many persons instinctively discover this rule and follow it fruitfully, and are rewarded with an abundance of Vital Power and consequent freedom from serious disease.

The whole digestive labour, from the time of eating to the time of the passing of the stools—

the residue of that meal—is a single and indivisible vital effort, and hence it is proper not to eat again, till after the whole work is completed. Let it not be supposed that by following this rule one would have to wait for two or three days before taking his next meal. That is the unavoidable result of **not** following this rule. If the rule be followed more or less strictly, then stools of each meal would pass out within 18 hours of the eating, and the next meal can be timed to be eaten the same hour as the meal of the previous day. A very light repast or two, in addition to this meal, would not greatly lessen the good effects. The principle of this rule was very well understood by our ancients. They differed from us in that they were able to take ample rest after the midday meal, while our case is just the opposite. So they were able to eat the principal meal of the day at about midday, taking nothing before that time, and they took a light meal—less than half the midday meal—at night. A man or woman of moderately good health does not need more than this. And those of weaker health do not need more, and would be injured by eating two substantial meals a day. As a rule there will be genuine and

keen Hunger for only one meal a day. At the time the second meal is eaten there would not be Hunger, but only a craving for some food, due to the habit of eating at the time.

The next question is: What are right kinds of food, and what are the wrong ones? This question is answered in some detail in a booklet, 'The way Back To Health,' and the reader should make a perfect study of it, and if need be, of the corresponding chapter of Practical Nature-Cure. Nature-Curists have all along insisted on conserving the integrity of the foods that Nature supplies. Even as early as the first half of the century that ended with 1900 A. D., Nature-Cure laid stress on the eating of wheat, rice, and other grains in their natural integrity,—without removing the bran and germ. They also laid special stress on the inclusion of fruits and vegetables in the dietary. The medical profession in those days were scornful of these teachings, and asserted that what mattered in food is only the four essences, protein, fat, starch and sugar, and lent their powerful aid to the

growth of businesses, which made huge profits by removing from the food—grains the most vitally important of their component parts, the bran, the germ and the coarser particles of all the flours that were made by grinding the grains. Now the medical view has undergone a change for the better, though they still remain ignorant of the principle and the practical rules of Vital Economy, and pay no heed to the subject in their practice. The essences of foods, other than the four mentioned, are the mineral salts and the vitamins. The former are supplied in vegetables, herbs and fruits in just the doses that Life needs and can make use of. It is dangerous to use food from which these salts are removed, and seek to supply the deficiency by taking the inorganic salts supplied by commerce.

Food is by far the most important part of our Natural Hygiene—the true Science of Health Culture—for the reason that food is the main source of disease-causing substance—which we call morbid, or foreign matter. Right food, adapted to the condition at the

time, is the only medicine that can restore Health, except where absolute fasting is commanded by Nature. Right foods are the following, namely, herbs, leafy and other vegetables, nuts and fruits. But to these may be added in smaller proportion grains which have not been milled, or otherwise made to lose their vital essences. Wrong foods consist of food grains such as rice, wheat, pulses and grams which have been milled or processed in such a way as to remove the vital essences which they contain. Right foods are called positive foods and wrong ones negative.

There are of course other sections of the subject of Health-Culture; these are dealt with in the books named. Fasting in acute diseases—without drugs and without interference by doctors—the free use of pure air, sunlight and water, are also necessary for health, and for preventing constipation and other diseases.

Now let us study the process by which wrong living leads to constipation. The slow but sure result of eating wrongly, even of good food, is waste of vital power. This waste cannot be made up for by eating more

food, nor by eating more nutritious food. This remedy was tried conscientiously and with full faith in it, for many decades by the writer himself, and the health steadily declined, and was reduced to the lowest level consistent with bare existence. The level of vital power was greatly raised only by the adoption of Nature-Cure methods of right living. Nor can the worsening of Health be prevented by the use of patent foods, or the so-called predigested foods—peptone wines or peptonoids, or essences of meat, which are the favourite devices of doctors for keeping up vitality where it is failing. These also were given more than a fair trial by the writer. The vital power will go on steadily declining, until the patient breaks with his past and changes over to the Natural Way, dismissing his doctors and renouncing all their remedies,

The chief result of this lowered vitality is the slowing of the digestive process, and the lengthening of the interval during which the food, or its residual substance—the stools—has to be retained in the body. Occasionally great heat may be generated in the lower parts of the belly, and this may lead to fever

and acute constipation. If, as is usual, these troubles are 'cured' medically, the result is that the heat becomes less, but more chronic. At this stage constipation begins to come and go, off and on, and finally becomes chronic and continuous, chiefly as a result of the use of wrong remedies—laxatives or purgatives to whip the bowels into activity. This is strictly analogous to the process of flogging a sickly and overworked horse, however willing, and has a similar result. The bowels become weaker and weaker and finally fail to move with heavy doses of purgative salts. Liquid paraffin is one of the more recently discovered remedies, and there are cases in which the sufferer had to take larger and larger doses until he reached a stage when even after taking six ounces of liquid paraffin his bowels failed to move. The same is the case with all the medical aids to bowel-health. The only reliable remedy is the enema. But the doctors dissuade their patients from using this, saying that it would lead to the 'enema-habit,'—though it is a clean habit and in any case not so ruinous to the bowel as the laxative or purgative habit. Just here it may be noted that Nature-Curists

recommend and use the enema freely whenever the bowel needs a mechanical aid. It is not a cure. It is just a palliative. But it is strictly harmless, even if it leads to an enema-habit. But it may be used in such a way as not to lead to a lifelong dependence on the enema.

Fever and other acute illnesses that arise in these earlier stages are chiefly due to the absorption of foul gases from the reeking food-residues in the bowels, due to the heat, and the poisoning of the brain and other parts of the body by the dumping of these gases into them. If the source of the gas be the starch in the food, the process is called fermentation. If the source be the food-protein, it is called putrefaction. Both are the same for the purpose of our study, since both result in the generation of foul gases, which are carried to, and dumped into, almost all parts of the body. Of course the gases of putrefaction are more poisonous and deadly than those of fermentation, and this is a point to be considered in criticising the medical view as to the minimum of protein the body needs. Proteins are strictly danger-foods and it is far

safer to take less of them, than too much. Certain proteins are **less** harmful than others. These comparatively safer ones are the proteins of nuts, such as the almond, the cashew, the cocoanut and even the lowly ground nut. All nuts should be in good condition when eaten and not stale or rotten.

Not gases alone, but other substances are produced from the stagnating food-masses as they pass along, and much of these is absorbed and retained in the body. In due course every separate organ is forced to receive a share of this foreign matter. But some get more of it, and others get less, and thus suffer less damage.

The repeated suppression by medical methods of the fevers and the other acute illnesses that arise in the earlier stages has necessarily an evil result. These acute illnesses were just Nature's efforts to lessen the burden of foreign matter so as to make good health possible again. When these are repeatedly snubbed by the irrational violence of the medical faith in drugs, and by the feeding that is dictated by the medical faith in the power of food to supply vital power, the foreign

matter becomes a permanent resident inside the body. Having been repeatedly snubbed, Nature ceases to make any more efforts to reduce the load of foreign matter. So now the process of accumulating more and more foreign matter and dumping it all into the organs,—until every single cell gets its own share of it—goes on uninterruptedly. But for a time at least there is a semblance of health. This is health at a much lower level than before; but it is not noticed; at any rate medical science does not get the blame for it. But this stage passes sooner or later, and then chronic diseases appear. Chronic constipation is the chief of these. In its turn it becomes the seed of other diseases, such as asthma, cough, chronic headache and so on. The remedy for all these is the same—**taking refuge in Nature**, renouncing the doctors and their remedies once for all.

It was said before that even if the right foods are eaten wrongly the bodily conditions steadily change for the worse, finally leading to chronic diseases. But if the foods eaten are more or less wrong ones the process described above proceeds at a more rapid rate and

chronic diseases appear much sooner than otherwise. The reason is that the wrong foods are deficient in the mineral salts and vitamins and probably also in certain other substances hitherto unknown to science. Some of these substances are actively helpful in the very process of digestion and its complement, the process of expelling the stools within the normal time so as not to poison the body. Other substances, notably the salts play an important part in making it easy for the excretory organs to eliminate the waste products that arise in the body whether normally or abnormally in the course of life. Besides, the vitamins and salts seem to be valuable agents for the speedy cure of acute illnesses and even of chronic diseases. Gradually the blood loses its original healthy nature of alkalinity and becomes either neutral or even somewhat acid. Normal blood is slightly alkaline and hence neutral or acid blood is abnormal and is no longer able to do its share in the work of preventing or retarding the progress in disease. When a decidedly acid condition of the blood is produced the tissues of the body are no longer able to get rid of their foreign matter

which also is of an acid nature. Hence when this state of the body is reached the diseases that arise tend to be mild but chronic and difficult to cure. Even drastic measures, such as fasting and the eating of raw diet which is rich in the elimination-helping-substances, namely, the mineral salts and vitamins, may not avail to cure the disease within a short time and it may be necessary to persevere in Nature-Cure for many years, varying the methods from time to time—until a radical cure or some near approach to it is reached. We shall now see what natural remedies are available for the cure of constipation.

In the early stage of constipation when it is acute and therefore temporary, though seemingly very serious, little more is required than fasting and enemas with perhaps the aid of a harmless laxative or what is called an oil-clyster. The laxative should be taken at night and if the bowel does not move in the morning the enema must be made use of once or twice according to need. If an oil-clyster is preferred, it should be taken two to three hours before taking the enema. When the patient is relieved by this course of

treatment, which may take a few days or not more than a week, he should live for some time on liquid foods consisting of either fruit juices or soup prepared from vegetables.\* After an improvement in general bodily vigour is attained on this diet, the patient should live on salads of raw vegetables or conservatively cooked vegetables or a little of both, taking just so little as not to overburden the stomach. If an excess is eaten there might be a relapse, and it would be necessary to repeat the treatment including the fasting and the enemas. After fairly normal health is restored the patient should strictly observe the laws of vital economy and should eat right foods. That is, his meals must include a large proportion of vegetables and a smaller one of grain foods. He must also see to it that the cooking is conservative; that is, that the vital elements of the food, namely, the salts of the food are not washed and drained away from the food but remain in the food in its cooked state. Detailed instructions on cooking are given in Practical Nature-Cure. Rice eaters

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\* Tender cocoanut water which is available only in certain parts of this country is about the best liquid food for patients when such food is needed.

must not use polished rice but must use rice prepared at home by grinding paddy in a wooden grinder or hand mill. Those who eat rotis prepared from wheat flour must see to it that they eat whole meal wheat flour which contains all the bran and the coarse particles—called sooji. The wheat flour sold in the shops and called **atta** is prepared by sifting the flour, thereby removing the sooji and other vital elements from it. The cured patient must also use the enema, now and then if necessary. Above all if he wants to improve in health he should become a strictly faithful follower of Nature's way. That is, he must not call in a doctor, if he gets any illness, but must treat himself in a natural way.

Now we come to chronic constipation. The difference between acute and chronic diseases in respect of treatment is chiefly in the following. In an acute case the patient is ripe for beginning a fast right off without any preparation. And after getting a cure by fast and other natural methods he must lay a foundation for his future by dieting himself aright. In a chronic case the procedure is the opposite. The patient must begin with

dieting and must take to fasting at a later stage. And even in this fasting he must be content with short fasts of three to six days taken at intervals and should take a long fast if at all necessary, only after his general health is greatly improved by a renewed alkalinity of the blood. Practically it will not be necessary for such a patient to fast at all except when his chronic state gives way to acute ones, such as fevers. It may happen that the patient's bowels gradually improve and seem to be working normally for some time after beginning the treatment and he may think that his chronic constipation is cured. But it is not so. The seeds of a chronic disease are not eradicated completely within a few months or even years. It may happen that the patient after enjoying a great measure of good health for many weeks or months may suddenly get acute constipation with or without fever.\* This must not be allowed to

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\* Sometimes even after the enema it may happen that the stools do not come out, forming a hard, broad-based mass in the lower part of the bowel near the anus. If this happens, the mass of stools should be got out by inserting the finger into the anus and working it inside in all directions, thus breaking up the stool-mass and bringing it out little by little. This kind of trouble is likely to occur only once and not oftener.

cause a sense of disappointment or discouragement. On the contrary the patient must expect it and wait for it and welcome it when it comes. He should adopt for the cure of this constipation the measures that have been described in detail in dealing with acute constipation.

The diet, the chronic patient should take is simply the diet he ought to have taken for preventing constipation but with this difference that having a lowered vitality he must take lesser rations of the food. He must take care to eat the minimum that is necessary to satisfy hunger. This minimum is not the minimum required for appeasing his appetite. It is a point worthy of note that appetite and hunger are not the same. Hunger is the symbol of Nature's demand for food. Appetite is a craving for appetising foods due to a corrupt condition of the sense of taste. This corruption is partly mental and partly also physiological. Hunger does not demand appetising foods but is content if plain and whole-some foods are supplied. Hunger is satisfied when about half as much as the stomach can receive without strain or dis-

comfort, is eaten or even earlier. But the appetite will go on asking for indulgence even after the stomach is both filled and distended.

The reader may have anticipated that the curative diet for constipation is one which consists of some raw salad and considerable portion of cooked vegetables with a comparatively smaller amount of cooked grains whether rice, wheat or any other. The salad is prepared by cutting tender vegetables into very small bits and adding to them either cocoanut scrapings or cream of milk or curd or nut-paste made by grinding nuts in a mortar or otherwise. To this salad, tender danya leaves may be added but preferably no salt. If salt be absolutely necessary it should be served on the plate in powder form and eaten with the salad. But a trace of lime juice may be sprinkled and mixed into the salad. The salad should be eaten along with the cooked vegetables not mixing both but eating a mouthful of each alternately. If boiled wheat or wheat-roti be eaten at the same meal it should be eaten along with the vegetables and not afterwards.

Thus only one course of food will be eaten and no more. It may be a good thing for the patient not to have any grain food at all for some time, whether weeks or months. That is, he may live on a diet consisting of salads and cooked vegetables alone, until he is much improved and then he may add to the meal a little cooked rice or wheat. After the meal thin fresh butter milk may be drunk in order to get the sense of fullness which custom has made necessary. The patient must take only one substantial meal a day as has been already suggested. Along with the diet the chronic patient should also use such other natural remedies as are likely to help him, that is, occasionally or daily as the case may be, he may take an enema once or twice. If on any day his bowel do not move even with an enema he must postpone the day's meal and eat it only after securing a good movement of the bowel. If necessary he may subsist upon one of the liquid diets prescribed before in detailing the treatment for acute constipation.

He may also take any of the baths described in the chapter on Water Cure in

Practical Nature-Cure such as the spinal bath and the frictional hip-bath. He may take one spinal bath and one hip-bath every day. The spinal bath may be taken any time before or after the meal and the hip-bath two or three hours after the meal. Abdominal wet packs are also likely to prove helpful. Walking in the sun or basking is to be practised daily and regular sun baths may be taken once a week.

In general, the patient should seek to utilise as many of the methods of Health-Culture described in Practical Nature-Cure as are suitable to his case. To find which methods are suitable, he must try the particular methods on himself and then decide for himself. The cure of chronic constipation is essentially a process of Health-Culture. And so the patient must study and master the art of Health-Culture as taught in Practical Nature-Cure and follow it.

It is, as a rule, important that the patient should not, even after obtaining a complete and seemingly permanent relief from constipation, return to his original ways of eating. if he does so, he is likely to get constipation again. He must on the contrary, continue a

practice of Natural Health-Culture for the rest of his life with such modification as may appear suitable to the better conditions that are established by this curative treatment. Above all, the chronic must, like the acute patient dealt with before, renounce his faith in medical science and his dependence on its doctors. This is very important. He must become and remain a faithful follower of the Natural Way for the rest of his life. Thereby he will get a great extension of his length of life and will attain to a very high level of health which he will enjoy even in old age.

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## Dyspepsia And Digestive Disorders

We have in the foregoing part studied the greatest problem of civilisation. Now we shall study a closely allied problem, namely, Dyspepsia. This is only a learned name—whether Latin or Greek, we need not know—for the chronic stage of the digestive disorders which necessarily accompany constipation. That these disorders are often unnoticed by the patient does not prove that they are not present. Post-mortem examinations have shown that the deceased had a great many diseases that the doctors did not diagnose and recognise, and it is even said that the real cause of death might have been one of this unrecognised defects of health, and not the one which was recognised, and for which the patient was treated all along. The body is one single organic whole, and hence there is no possibility of any one organ getting seriously diseased, without the body as a whole becoming diseased, in the real sense of the

word—encumbered with foreign matter and hampered by it in a great many ways. The disease which is most apparent is thus likely to be only a symptom of some other disease which is present, but which the doctors do not recognise. This fact is not unknown to the doctors. In fact the leading members of the profession, in their books, bewail the fact, and then get angry and put the blame on somebody or something. A doctor is quoted by Dr. Lindlahr as complaining that medical science is handicapped by its professors not being given the 'right' to dissect every dead body. The true remedy is not universal dissection of the dead, but the recognition of the great Truth that there are no separate and distinguishable diseases,—that there exists only one Disease, assuming different names and showing different symptoms at different times. The necessity of diagnosing vanishes if it be recognised that the distinction between disease and disease is only superficial—intended by Nature to deceive the doctors and their faithful followers—and that at bottom there is only one disease, Abnormality of Function and of Structure. This abnormality is rarely

so complete as to make life impossible, and that means that, relatively speaking, Health continues to exist and is not incompatible with Disease. And this is the case even when Disease passes the acute stage and assumes the forms of chronic abnormality. Hence relatively higher efficiency of some organs may persist with a growing inefficiency of other organs. While the bowel-function becomes less and less normal, the digestion may, seemingly at least, go on without serious weakening. And this may be the case for a long time. But—since abnormality of the bowel means stagnation of the food-residues in different sections of the bowel—there is steady, though slow worsening of the function of the stomach and the food-passage that comes after it in order.

There is one particular cause of chronic abnormality of the stomach, namely, there is a limit to the weight that the digestive organs can bear without losing their elasticity. At times by sheer weight the stomach may shift from its proper position and may even come down below the naval in the case of habitual heavy eaters.

In the author's own case it was constipation that first made its appearance. Indeed it might have been born with him. At least the contrary is not known. Later Dyspepsia showed its subtler manifestations first, and its grosser ones afterwards. A detailed account of the case, is given in Appendix I.

This is a typical case, and from it the reader can draw the following conclusion. Disease is like a single incarnating soul or ego, having innumerable innervations, and in each incarnation it has a different name and form, but every time it arises from the same cause. That cause is abnormality of the body-substance due to encumbering foreign matter. From that cause it arises in each incarnation and into it it goes again and remains there in seed form, till the next incarnation. That cause must be removed, in order to prevent future incarnations. If it cannot be wholly removed, it must be lessened, so that the later incarnations are less serious and more compatible with Health and longevity. Thus it will follow that there is no special treatment for Dyspepsia. What is needed is Health-Culture. This must be according to the

principles of Nature-Cure, and **not** according to medical science.

In the first place, if the patient has been for some time a believer in medical science and a subject for experimentation by its professors, he must begin by getting rid of the false belief that he **must** eat so many calories of food a day. The less calorific his diet is, the sooner he will reach the stage when he can eat normal meals.

One of the many reasons for the utter impossibility of a cure of Dyspepsia by medical treatment is the calorie theory itself. On this theory it would be necessary to make the patient eat high rations of food, supplying ample protein and fat with starch or sugar added. But on this diet the patient gets steadily worse, and if the treatment be continued persistently for a long time, the patient dies. It will then, of course, be possible for the profession to claim that the high feeding was the cause of his having lived so long. And this claim is made and the world of the ignorant freely allows the claim. But,

the fact is, the patient was by no means happy or free from the pangs of his disease. The truth is that neither the suffering, nor the early death, were unavoidable. They could have been avoided by giving up medical treatment and taking to Nature-Cure. Even if strict Nature-Cure be not taken up, the patient can live long, and be practically free from suffering, if he becomes his own doctor, discarding his faith in the soundness of medical teachings and making experiments on himself in accordance with his own natural instincts. The author became once acquainted with a very old man, who had been dyspeptic from youth upwards, but had got on by hearkening to the voice of Nature, often skipping a meal or two, and taking only some buttermilk for sustenance. He was his own doctor, and made a good job of it. When he heard that he had been following some of the principles of Nature-Cure, he was astonished. He did not know that such a system existed at all. There was also another case in which a widowed lady, suffering from very bad digestion, adopted an exclusive diet of vegetables taken once a day in small rations and was thereby permanently relieved from the effects of the disease. But

inspite of her low calorie diet she was strong enough to do all the houschold work that fell to her lot.

But there is reason to believe that there do exist a few doctors, who have found out some of these secrets of Nature, and whose patients are therefore more fortunate than those who fall into the hands of the strictly orthodox members of the profession. That being the case, the rational way for despeptics is to discord the calorie theory altogether, and take upon themselves the responsibility of adjusting the stomach load to its capacity. The aim should be to restore the Vital Economy that has been lost by allegiance to doctors who have no idea of it in the least. The wisest doctor can do no more for him than he can do for himself by following this principle with knowledge of the teachings of Nature-Cure in applying them to himself.

There is a great variety of dyspeptics. In some of them irritation of certain sections of the food-canal is prominent. Then again dyspepsias are either acute or chronic. In the former the distress is great and persists till the

food is vomited. But all can be treated with ease, provided it is understood that the sick stomach—or other part that is affected—has a right to rest, and that no one has a right to deny it the needed rest.

There is a medical idea that the sick organ can be given rest, and the body can be fed at the same time, by the use of predigested foods. As a rule the food so given is peptone, which is an article of commerce and is boosted with the help of the profession. Theoretically it sounds all right, but in practice it does not work. There may be many reasons for this. It may be that the mechanism for absorbing food-essences and building them up into the body-cells is also at fault, and can be set right only by eliminating the foreign matter causing the dyspepsia and probably this is the case in all chronic dyspeptics. It is also likely that the food supplied is far inferior to the natural foods—such as fruit-juice, vegetable-juice or water of tender-cocoanuts—that are far more suitable and medicinal in such cases. The fact remains that these medical expedients for conserving the body-substance are a

failure. It also happens that the cost is prohibitive and not within the reach of any except the very rich.

The chief cause of the failure of medical treatment in such cases is the fact that in these cases the brain and the nervous system of the whole body is abnormal, due to the poisoning effect of the foul foreign matter arising from the abnormal bowel-contents. Neither food nor medicine can restore vital vigour to these vitally important organs. The only medicine is Life itself, and this can be made available only by Vital Economy. And Nature-Cure alone possesses the secret of it.

When dyspepsia is treated medically to the very end, the nervous affection becomes serious, and then the disease is called neurasthenia. This has been defined by a medical authority as follows: When a patient comes to you with a long tale of woe, and after examining him thoroughly you find that there is nothing the matter with him, then you can say he is suffering from neurasthenia. In one such case which is being medically treated, the patient took generous rations of

highly nourishing foods, but this had no effect upon his disease, and when he complained of this want of improvement, he was told that as his weight had increased he must have been cured and that he was only imagining disease. That the disease is not imaginary appears from the patient getting a feeling of sudden stiffness and becoming unable to walk when passing along a road. The heavy eating has clogged the nerves and other tissues to such an extent that the muscles of locomotion suddenly fail at times. This is not the way to cure diseases of the digestive organs. Many doctors think that both dyspepsia and neurasthenia are imaginary diseases, and advise the patients to imagine themselves healthy, as a means of getting well. But how can the patient imagine what he knows to be false? The honest doctor is one who freely confesses that these diseases are beyond the power of medical science to cure, or even to relieve, without in the end making the patient worse than ever before. Some doctors do this. That is, they make the patient worse by giving him what is called 'symptomatic' treatment, to relieve or suppress symptoms. In this they deliberately ignore the cause of the disease and thus admit

their incompetence, Symptomatic treatment is irrational. We need not ask ourselves if it can be 'scientific'.

It is not possible to accomplish a *radical* cure in every case of dyspepsia. But it is possible to cure those cases where the nervous system is not injured beyond the possibility of repair, and where destructive states of inflammation are not established in the bowels. These are called 'colitis'. But even in these cases enormous benefit can be realised by the Natural Way.

That acute dyspepsia can be easily and radically cured will be seen from the following instance which is here described, not as a model of how such a patient ought to be treated, but solely for the purpose of showing that a natural cure, however crude and defective, must succeed where the best medical skill can do only harm in the long run.

The author's wife was subject to this deadly disease, which was coming punctually within six months of the birth of a child. The first time it was very serious; there was great suffering after eating, which ceased only

after the food was vomitted; in the course of a few weeks the state of the patient became very serious; there was a general swelling all over, and bloodlessness on the skin; at this stage the disease was suppressed by the use of an allopathic mixture containing bismuth salicylate and other poisons. It was even then anticipated that the disease would return, and so a copy of the prescription was obtained and preserved. The patient recovered for the time being; but her health was distinctly lowered, and she remained an invalid for long after; there was no trouble after the birth of the second child, who died within eight days; thereafter the disease appeared regularly after each confinement, until the year 1913; on the earlier occasions the same mixture was employed. Later a patent medicine known as Hewlett's mixture was used; each time the disease was more quickly suppressed, with a still further lowering of health, so that life became a regular martyrdom. After the birth of the fifth child, who is the fourth alive, there were two spells of the disease; the first of these came in 1912, and was suppressed as before; the second one came as a result of hip-baths, taken once a day in the afternoon

for the sake of health, but without any change in diet; the disease having been only suppressed, was thus easily brought out. The state of the patient was now very alarming; she became pale, and her cheeks, belly, hands and feet became swollen with fluid; but it was resolved that she should be radically cured this time by natural methods; steam-baths every other day, and two daily hip-baths were given; the diet was cut down to plainly cooked vegetable and rice,—the same as the author's own diet at the time—and there was only one meal a day; sauces and other appetising items were excluded. The swellings went away; the appetite became less, but the food was not vomited; there was steady improvement; in the course of a month the appetite and digestion became normal. It will be noted that the danger to life was averted as soon as the right treatment was begun. Two more children were given birth to after this without any return of the disease.

The general health of the patient became considerably improved, owing to the strict observance of druglessness in the family.

The proper treatment for acute dyspepsia is the same as for any acute disease. That is

to say, fasting must be the first medicine, and dieting afterwards. In the case narrated above, the patient lost her appetite and was able to eat but little during the first few weeks, and this must be taken as a clear sign that fasting is what Nature demands. The patient's own experience in the past, namely, the ill-success that has followed the attempt to reach a cure by nourishing the body—would show to him the folly of following the same plan blindly till death. The rational course is, therefore, to fast for sometime, till the organs get repaired and become able to do some part of their normal work. If this be done, the acute inflammation or ulceration, that is, the cause of the irritation, will have time to heal up, and after they are healed, the organs can bear the load of light, non-irritant liquid-food such as dilute fruit juice or tender-cocoanut, water, or herbal or raw vegetable juice added to thin fresh buttermilk, or vegetable soup made by boiling vegetables in plenty of water. Thereafter, by a gradual process of increasing the food, waiting for clear signs of the need for such increase,—namely, an increase of general bodily vigour, along with appetite—

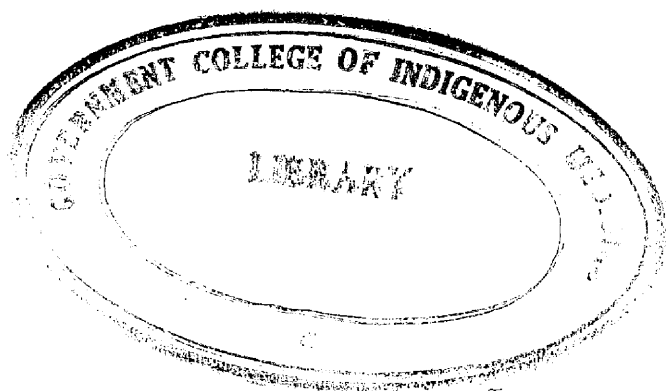
with great caution in making each increase, the digestion can be made normal, and then the disease may be considered as cured. After this the patient must live in accordance with Natural Law, so as not to become sick again.

That the water-cure and the sun-cure will be of great help in the cure of acute cases will be seen from the case narrated before. The sun-cure and its substitutes—the steam-baths and the like—are a means of expediting the cure. Sunlight is a food of a subtle nature and is itself reckoned as an important curative force of Nature. Steam-baths quicken the blood-circulation and thus greatly increase the good effects of the cooling baths that follow immediately or soon after. But simple basking in the sun and the cooling baths—hip-baths and spinal baths—would be sufficient as a general rule. The use of the enema may also be necessary in some cases. The abdominal wet pack, of wet earth or wet cloth, is likely to be helpful in the more obstinate cases.

Where there is pain in the belly, it can be relieved by a cooling wet pack laid thickly

around the painful region, covering a larger portion of the body than seems to be the seat of the pain. In some cases an enema or two would suffice to remove the pain which might be due to a mere obstruction in the bowel. If the pain be not removed by one of these measures, then a hot foot-bath, simultaneously with a cooling hip-bath, if continued long enough, will give relief, and fasting will complete the cure.

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## The Cure of Chronic Dyspepsia

The patient may begin with a short fast of three to five days, taking only water, after which he should live for some weeks on a low, but highly **Positive** diet—that is to say, a diet consisting very largely of the essence of vegetables or the juices of fruits, or tender cocoanut-water, or butter-milk with the juice of some mild herbs added to it. After this he should take to a more substantial diet—of conservatively cooked vegetables with a little boiled rice or cooked wheat, along with a salad of raw vegetables. In case he omits the fast he may live on one of the liquid diets mentioned above until he becomes free from the symptoms and gets strength and power to digest. Then he can proceed to the solid diet mentioned above. He may have to return to the fast or the liquid diet at intervals; the length of the intervening periods cannot be prescribed beforehand; so the patient must be his own doctor in this, as on most other

points that arise. Roughly speaking, a fortnight of positive liquid diet for every six months, or a month of it for every year, might meet the needs of nearly every case.

There are certain rules of right eating, which are of special importance in the case of dyspeptics. One substantial meal a day ought to suffice for him. He must not take two such meals. This one meal must be taken at such a time that he may have three or four hours of leisure after the meal, so that the meal may be well digested. Working on a loaded stomach hinders the digestion and thus prevents a cure, and would cause a return of the disease, if it had been cured. On this principle, he must, if he is a worker in an office or factory, take his principal meal at night, and be content with a light meal in the forenoon before going to his work, and another light one in the afternoon, if necessary. The lightness of these meals must be verified by the results. If the meal be as light as it should be, there would be no diminution of his ability to do his daily work, and there would be no fatigue or other evil effects. As he has to eat

a substantial meal at night, he must follow the No-Breakfast Plan. That is to say, he must take nothing but water in the morning, till he gets genuine and keen Hunger, which would be about 10 in the forenoon or even later. If he has to go to his place of work before this time, he should take with him some suitable food—liquid or solid—and take it at a convenient time in his place of work. If he can find no time till a late hour, he can make it a habit to live on water alone till the time for his light meal, or he may drink a glass of butter-milk or thin gruel when he feels a need for some food.

The patient can also take the baths of the Water-Cure branch of this system, along with sun-baths or preparatory warm baths or exercise. He must follow also all the other rules of Health-Culture that are given in brief in the booklet 'The Way Back to Health' and in ample detail in 'Practical Nature-Cure', especially restraint in sexual enjoyment.

If the dyspeptic has had his nervous system and bowel ruined by medical treatment, he may not be able to reach a radical cure of his disease. Where this is at all possible it may

come after six or twelve years of the practice of Nature-Cure methods. But the further progress of the disease is arrested, and the disease itself is disarmed of its troublesome features and it becomes possible to get on with the disease, almost as if it were absent. And this would be the case even in old age, though a progressive reduction of the food load would become necessary as vitality declines with age.

The chronic dyspeptic must make himself wise about one special feature of Nature-Cure, namely that in the course of his treatment acute troubles may arise in some form or other while the cure of his chronic disease is proceeding internally. There is a reason for the appearance of these troubles, which is given in detail in Practical Nature-Cure which is a complete guide to self-treatment by followers of the system. Those who are interested in this system and desire to practise it aright must master its contents thoroughly. It is enough to say here that these are beneficial and would serve as stepping stones to a higher level of health, on one condition, namely, that the patient follows the Natural Way for

getting cured of them. If instead he calls in a doctor and submits to medical treatment, the acute trouble may seemingly be cured, but would assuredly fail to raise his health-level, which was Nature's intention. Further he would, to the extent of the unnaturalness of the medical treatment and the length of time during which it is taken, forfeit the benefits he had derived from following the Natural Way before the acute illnesses. Because these acute troubles are really beneficial, and would prove so if naturally treated, we call them 'curative crises,' not 'diseases'. Patients who have not the understanding, faith and courage needed for adhering to Nature-Cure during these crises are advised not to come to Nature-Cure at all. For them medical treatment, with all its evil features, is good enough.

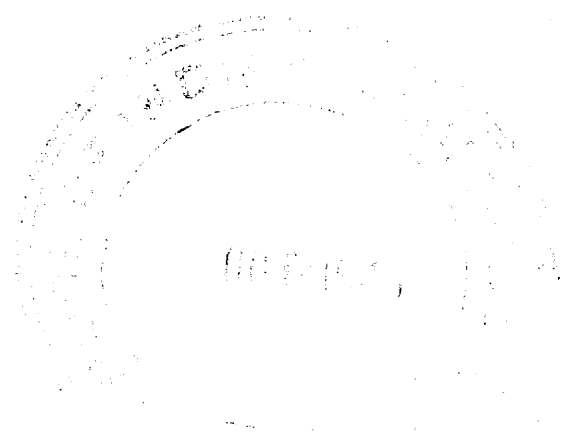
The dyspeptic is likely to suffer from a number of complications, such as constipation, occasional attacks of cough and other ills of a chronic or semi-chronic nature. For those he does not need to have special treatments. They will cure themselves if Health-Culture be practised on the lines stated above. But extra remedies suitable to the passing phases

of the patients condition, in addition to the general treatment, will be useful. Fasting will tide over the occasional troubles. Enemas will help to control constipation, and the eating of highly positive diet in such low rations as not to upset the Vital Economy will tend to cure it almost completely, if not radically.

At bottom every chronic and even every destructive disease, such as consumption—called 'tuberculosis'—is dyspepsia of some degree, and that this is so is proved by the cure of these diseases on lines of treatment suitable to dyspepsia. Thus asthma, rheumatism and diabetes are curable by the methods recommended here. Destructive diseases like consumption and cancer are also curable on practically the same lines, the difference being that in these cases a greater saving of the vital energy—by giving the lowest possible diet, such as diluted fruit juice, herbal or raw vegetable juice in butter milk, with raw milk in minimum rations only once a day—will cure these, if they have not already passed the stage of curability. Also in these cases the sun-cure is more important than the water-cure. The

truth is that all diseases are essentially one and the same, and whoever understands this will be able to treat himself naturally, whatever may be the particular name and form of his disease. In all cases alike, Health is at a low level, and the raising of it to a higher level by Natural Health-Culture is the one thing that is needful for a cure.

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## Appendix I

The author was born in December, 1879; he began life with a rather heavy inheritance of the seeds of disease; constipation, piles, fistula of the anus, dyspepsia and their kin were among the ailments best known in the family. As a baby he was plump; according to the best authorities, "a lean and lank infancy is the law of Nature for animals and plants;" and man is an animal; doctors seem to think that plumpness is a sign of health; it is a sign of encumbrance with seeds of disease.

The up-bringing was anything but right. Coffee, sweets and "rich" food—often forced on a reluctant stomach—only added to the inherited seeds of disease. During early boyhood health seemed to improve; but after the age of ten there came the first of a regular series of acute ulcerations of the mouth; each time it lasted many weeks; the mouth was so sore then that it was very difficult to swallow even water; but food was religiously taken all

the same; astringents of all kinds were freely tried, but with little effect. Later on constipation became more and more acute; this was worsened by the habit of excessive reading. In this way there came on a crisis of ill-health; doctors were quite unable to help; they laid great emphasis on "nourishment" and exercise; what little good might have been done by the latter was more than cancelled by the nourishment,—so that it was always a difficult task to keep up the habit of exercise; instead of becoming easier with practice, it became more difficult.

Many were the devices tried for the relief of constipation; one by one they were all abandoned, as they never removed the cause; each of these was seemingly effective at first, but later on failed to give relief; betel-chewing, doses of castor-oil, and other laxatives, on the whole, did more harm than good,

The author was always on the look-out for books on health; as a result of reading one such book, coffee was given up; but the nourishment theory of vitality and health was still supreme, and in the place of the morning coffee there was a generous amount of warm,

highly sweetened milk; there was no idea of giving the stomach any rest. The appetite became exacting and fastidious; appetising foods were alone possible to eat; this is a sure sign of impending break-down of digestion.

Nature did not intend that this break-down should come; She wished to give health a chance through a curative crisis. Because there was youth and vitality in his favour, these curative crises were then possible. So the author got fevers at different times; but each of them was suppressed by drugging and feeding; there was one long illness in the year 1898 at the age of nineteen; there was a series of three fevers in 1901; the first of these lasted one week, the second three days, and the third only one day; but this weakening of the fever was in reality an evil thing; for after this last fever was suppressed, dyspepsia declared itself. An allopathic uncle-in-law, who did not however believe much in drugging, helped to alleviate the disease; but of course he could not cure it because he believed in nourishment—not at all in fasting. The general health and the skin-health now began to decline; the brain began to give way also.

The use of coffee was now resumed as a necessary stimulant. The hope of health through tonics, stimulants and patent foods was still very strong; but the remedy that could exactly fit the case was not forthcoming, because it does not exist.

In the year 1903 the author went to a place in South India, to stay a few weeks with his elder brother, who introduced him to the local doctor who happened to be both wise and learned; he was aware of the limitations of his own art. He at once knew that the author's case needed drugless healing and special diet.

This was what he said, Dyspepsia is chiefly a disease of millionaires; it would therefore be for doctors the most profitable of all cases, if only it could be cured by means of medicine; whoever had the luck to discover a suitable drug could himself become a millionaire; but yet it has not been found. So it may be assumed that there is no *medical* cure for this disease. But there is a cure for it, called the water-cure, which was taught by Louis Kuhne of Germany; this system involves

a special diet, consisting of wholemeal wheaten bread, fruit and vegetables. He earnestly advised the author to take to this system; and he explained the methods in some detail.

In the then state of his mind it was impossible for the author to gather a clear idea of the new system. There were also practical difficulties in the way; and it needed a persistent will to overcome them. In a few days the doctor's advice was forgotten, and hope was still cherished, of a cure by allopathic methods, chiefly through "peptonised" foods; the idea was that disease is due to "under-nutrition" and can be got over by subsisting on a "predigested" food. But this was a costly affair and it was not possible to give a thorough trial to this plan until the year 1912.

Of course Nature was making curative efforts from time to time; but those efforts were always misunderstood, and therefore suppressed; these suppressions only helped to deepen the dyspepsia and to hasten the breakdown of the nervous system.

One of these curative crises was a prolonged and painful eczema of the left leg in

1910; it was fought with "lead lotion" and other deadly poisons; but it did not cease until a confection of sulphur prepared according to an Ayurvedic formula was consumed in large doses; the skin of the affected part did not become normal again; it became dark, shiny and without the sweat-pores; and it remained so till about 1934.

The nerves and skin had by this time completely lost all powers of adjustment to the climate; summer and winter were alike trying; very heavy woollen clothing had to be worn nearly all through the year, the feet had to be encased in two pairs of thick woollen socks inside the shoes. Almost every year there was a chronic cough which lasted till summer. This interfered very greatly with sleep, as the coughing fit usually began about bed-time and went on till about three in the morning.

But the worst part of the trouble was intangible, being wholly mental; spells of melancholy and despair were very frequent and each spell lasted long; sleep would often be cut short by nightmares or fearsome dreams; thoughts of suicide were haunting the mind;

it was felt that at any time a suicidal mania might arise and overpower the mind; hence the sufferer had to give a wide berth to wells in lonely spaces and to railway lines when trains might be coming. The memory was weakened; the power of attention was also declining; it was next to impossible to listen to clients' accounts of their law cases, or to think coherently in the course of business. An ambitious literary venture—a book on an important topic of the civil law—had to be given up because of the growing weakness of the mind. The author had nourished the hope of winning fame as an author from his boyhood—a hope, which had been encouraged by many circumstances; but the rising tide of dyspepsia soon quenched it utterly. There was only one hope—from death, the friend of the hopelessly afflicted; to retire to a lonely place outside the town, and sit there, meditating on death and the after-life, was a pleasant occupation.

The doctors said that there was no disease and that it was all imaginary; but that was because they did not know the right means of cure; they were foolish enough to say that

the sufferer had only to imagine himself cured, in order to be quite healthy. Perhaps they got this notion from Emile Coue, the advocate of auto-suggestion.

In the beginning of 1813 the message of Louis Kuhne was again preached to the author, and this time it was accepted, though without hope; a copy of Kuhne's book was purchased and gone through. The book proved to be a revelation; it showed how disease is all one, and needs no diagnosing nor drugging; this oneness of disease is the oneness of the *cause*, namely foreign matter; disease itself is only a process of making this matter scarce, and thus restoring health; hence disease is to be welcomed and helped by means of spare and eliminative diet and baths, otherwise leaving all to Nature,—not by drugs, which are themselves foreign matter. The one defect of Kuhne's system is that it does not give a place to fasting; hence it is often a very slow cure in chronic cases; there were also no clear principles of diet; the distinction between *positive* and *negative* foods was not clearly set forth in his book. But his system was good enough to begin with.

The author thoroughly enjoyed the reading of Kuhne's book; it shed light on many of the dark places of medical science, and explained why the author had failed to find a cure so long. But the enjoyment was purely *impersonal*. The reason was that in that book there was no message of hope for the author himself; Kuhne made it plain that when the foreign matter was deposited chiefly on the back side—so as to involve the *nervous* system and if the encumbrance had passed on to the *third* stage—the stage of emaciation—there is no hope of cure; at the most there can be some alleviation. This was exactly the author's condition.

But by this time the author had ceased to care for life; it was not necessary for him to hope for cure, in order to accept the new system. It was clear now to the author that allopathy is an evil thing, to be **renounced at once**. Other systems such as exercise, breathing and auto-suggestion had been tried, and found to be useless or impracticable; but while life should last, some palliative treatment would be craved; and for this purpose Kuhne's diet-and-bath-system was the best possible. There

was the hope however that life might be prolonged so as to enable the author to verify the teachings of Kuhne,—so that his gospel of health might be carried to other sufferers. So the author took a vow renouncing allopathy, and resigning his case utterly to Nature, without hope, and yet without fear.

The principal meal of the day was taken at about 10 a. m.; this was a mistake; for after the meal the author had to go to his work at Court; but it did not do any great harm because there was little work to be got through at Court except occasionally; when this happened, the author sometimes varied the plan, postponing the meal till after his return from Court. The meal generally comprised rice and conservatively cooked vegetables mixed and eaten as one course; sauces, pickless and buttermilk were, for many years, given up entirely; the vegetables too were taken almost plain, that is, with only a little salt. The morning coffee was renounced; but in its place a cup of raw milk was taken without sugar; this too was given up on reading Dr. Dewey's book on the No-Breakfast-Plan. Once a six days' fast was gone through; but afterwards

there was no fasting except during actual illness or prostration.

Kuhne's baths were at first taken more or less regularly; there were two baths a day; Kuhne's sitz-bath was found to be unpleasant, because both hands had to be in the cold water all the time, and the circulation of the blood was too weak for a quick recovery. In course of time the author devised the Spinal Bath, the Piece-meal Cold Bath and other new methods. The use of enemas was also adopted and boldly experimented with; these experiments led to the discovery of the non-violent, the tonic and the combined enemas. Once in treating a patient, the wet cloth cooling application was discovered. Another time an onset of cough at bed-time led to the invention of the throat-cooling device which is the surest method of temporarily relieving cough, however violent. Experiments in hot baths were fearlessly made; there was, in those days a great craving for warm baths, and this craving was respected, notwithstanding grave warnings culled from books and sent by a kind friend; it was found that there is more

good than harm in hot baths and that it is possible to escape the harm.

Curative crises such as fevers, eczema, boils, dysentery and the like occurred from time to time; but Kuhne's teaching on this point—the inevitableness and goodness of acute crises—was so well assimilated that they caused no fear, nor any inclination to go back to the doctors. In six months the author was thoroughly convinced of the utter soundness of Nature-Cure and the utter badness of allopathy.

The gains in health were slow in coming; often it seemed that the vital powers were exhausted; but a few day's rest and fasting were enough to dispel the weakness and restore health. Journeys by rail from end to end of the country became possible. Besides, the greatest extremes of climate and weather became tolerable. The cold air of the open became a well-beloved friend; it became impossible to breathe the tainted air in houses.

On many occasions, but at great intervals, the health seemed to breakdown utterly but was more or less quickly restored by low

dieting, sunbaths and other baths. On one occasion, however, the breakdown was very severe. To get over it the author began to subsist on water of tender cocoanuts alone and continued this plan for a fortnight. Afterwards he changed to a diet of raw milk and ripe bananas. He continued on this plan for six months intending thereby to allow the constitution to recuperate. The result was, for many years afterwards there were no breakdowns of health.

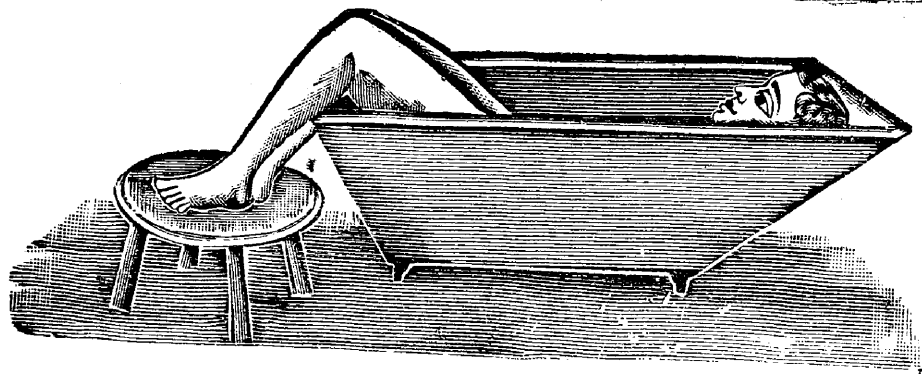
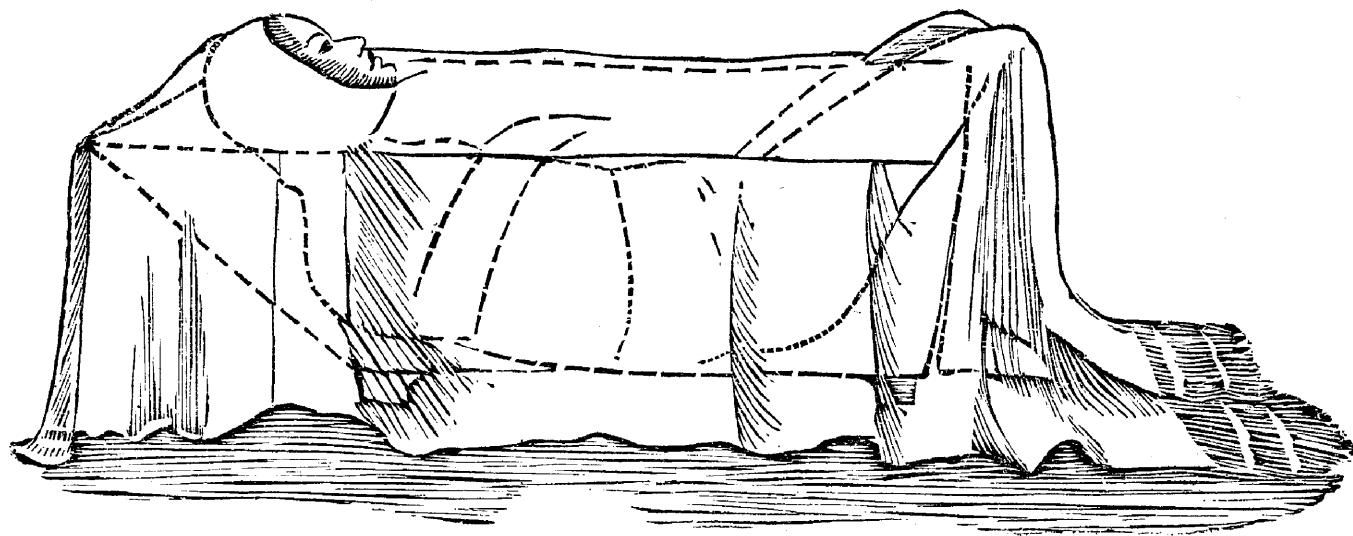
The most remarkable thing however was the return of the lost faculties of mind.

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## Appendix II

### Spinal Bath

The reader will see from the smaller figure how he has to lie down in a tub; from the larger figure he will see how the blanket is used. A wet cushion is made by folding a big dhoti or a bedsheet and is placed inside the tub, and on this cold water is poured, just enough to drench it well. If the bather is sensitive to cold he may have it only slightly wetted at first, and may have more cold water poured in, little by little, after lying in the tub for a minute or two. After the bather lies down, he should have the blanket put on, as shown in the figure. The blanket should have a slit over the face, so that the nose may remain open, and have free access to pure air for breathing. The water used may be as little as the bather likes. In case he wants more he may have it poured in after one or two minutes; but it should not rise above the level

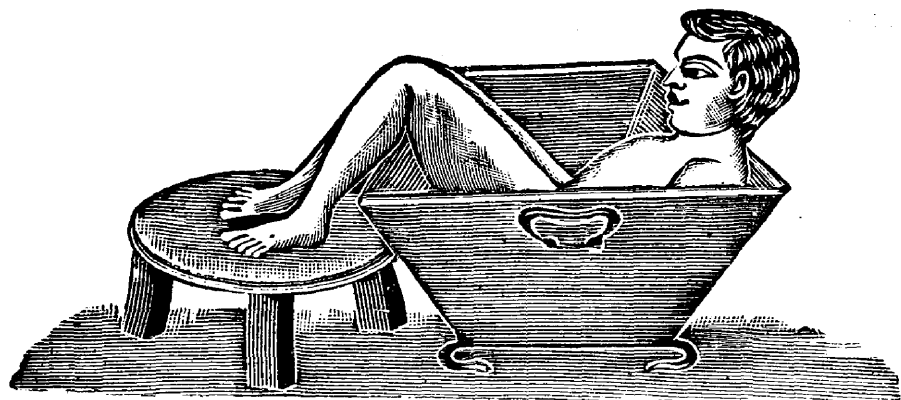


of the middle line between the front and back of the trunk. A wet cloth may be laid on the frontside of the trunk also. The bather may remain in the tub for ten minutes, and if he falls asleep, then till he awakes. Then he should sit up and rub the back well with a dry towel, holding the ends in his hands, and pulling it over the back, side to side and up and down. He may then wash his head, and finish with the Piecemeal Bath.

Some bathers find themselves feeling hot in the head while taking the bath, but the head-washing which is a part of the bath, will relieve it fully.

## Hip Bath

Water (as cold as the bather can use) should be poured into the tub to the depth of



not more than three inches, and the bather should sit in it, leaning on the side of the tub as shown in the picture, with the feet outside, and rub with a piece of rough cotton cloth not larger than a kerchief, or putting his hand into a sock of cotton, mercerised silk, or silk, frequently dipping it in water, first the abdomen alone for three minutes (the abdomen is the part of the belly below the naval), with some pressure, then the other parts of the trunk, the thighs,—not wetting the knees or parts below—the groins, the neck and the face and if possible also the head, until he feels cool and refreshed. The whole bath may be finished in 15 or 20 minutes. This bath may be taken at any time, except within half an hour before meal or two hours after it. But if there be pain or distress in the belly, this bath may be taken even within this period of 2 hours.

In taking this or any other friction-bath, internal inflammations may be transferred to the outside at or near the place of rubbing within the first week, or at any time in the beginning of the treatment. This must not be supposed to be an injury caused by the rubbing. It is a curative crisis. The bath

treatment ought not to be suspended on this account. But till the sore heals, softer cloth may be used for the friction, and gentler friction should be used.

## Enema

The value of the enema as a direct means of removing foreign matter is very great. In addition it can be used as an internal cooling bath. In very many acute cases it is safest to begin with an enema or two, or even more if needful, so as to eliminate the danger there may be from retained stools.

## The Tonic Enema

The object of this method is not to clear out the whole bowel, which ought not to be done often, but only the end-part of it. As a rule, moderately cold water should be used. The quantity should not be more than a pint (20 ounces), and it should be retained for twenty minutes, or until the water becomes warm. The patient should lie down on his right side and bring the buttocks near the wall, bending the legs to the right. Or he may lie down on his back, with his legs bent at the

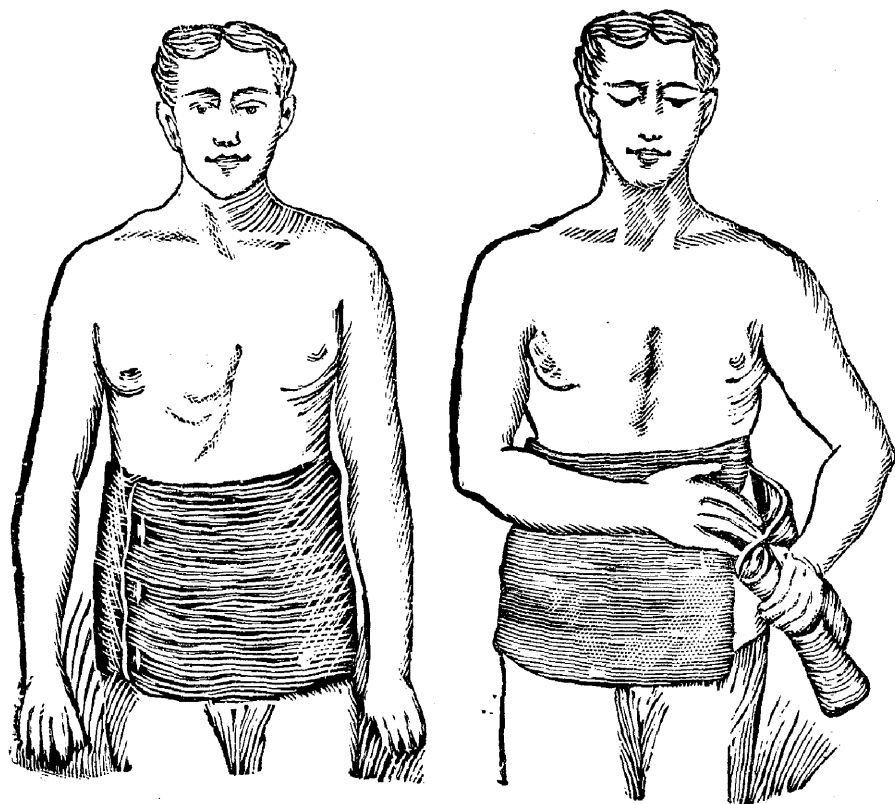
knees, and move close to the wall; he may also raise up his legs so as to rest them on the wall. The can of the enema must be placed at such a height on the wall, that the nozzle or end of the tube is a little lower than the anus in the position taken. The enema tube need not be more than three feet in length. The patient can help the passing in of the water by breathing out and keeping the lungs empty. Reciting aloud of hymns or the like would be of great help to this. If there be pain from obstruction of the stools inside, the water may be shut off for a few seconds and then opened again. Obstruction may also be due to the blocking of the nozzle by foecal matter entering into it; in that case the nozzle must be taken out, cleaned and inserted again. Retention of the water is helped by massaging the abdomen with wet hands. The patient must practise retaining the water by first using smaller amounts of water and gradually increasing it. The enema can be taken after the regular daily movement of the bowel. It may be repeated many times—until the bowel is fully cleared—at intervals.

## The Hot Enema

In emergencies, as for pain in the belly due to blocking of the bowel, so that gases produced by fermentation are retained and cannot be passed, it is best to begin the treatment with a hot enema of about two pints or more so as to fill out the whole of the bowel. If need be two or more such enemas may be taken, the first one being of one pint of water, and the second one of two or more pints.

## The Tonic Abdominal Wet Bandage

A broad bandage or pack of wet earth or loamy clay, or of cloth, worn around the abdomen, is tonic of very great value in all serious acute troubles and also in all chronic or obstinate cases of all kinds. It is specially valuable in chronic constipation, loose motions, all kinds of digestive disorders, cases of so-called nervous debility and all those in which there is obstinate abnormal heat in the interior organs. If earth is used it should be purest available; it should therefore be taken from high ground, and not from lower levels where the soil is likely to be unclean. All



coarse sand and stones should be removed from the earth before using it. Loamy clay—that is, earth composed of equal parts of fine clay and fine sand—is the best. In all chronic cases, the bandage should be covered over with a coarse woollen wrapper—not oil-cloth nor rubber sheeting—so that it may get warm with the internal heat, while the water slowly evaporates and escapes through the meshes of the wrapper. The bandage may be removed when an itching sensation appears or after three to six hours. A short spinal bath or the abdominal wet massage or a trunk bath will be a good finish to the treatment. No case can be considered hopeless until this has been tried long enough. Where the lungs are diseased, weak or malformed, this bandage should alternate with *stimulating* wet bandages for the neck and chest. The abdominal bandage should be not less than a quarter of an inch in thickness; it should also be applied so as to cover the back of that part of the trunk.

The wet abdominal bandage can be worn inside the usual dress, while the patient attends to his daily duties, if he is able to.

Because the abdominal bandage can be worn for many hours at a time, and is exceedingly *mild* in its action, it is considerably more effective in chornic cases than the cooling baths which can be taken only for a short time.

## The Piecemeal Cold Bath

This bath is a kind of wet massage. First wet the hands and rub them with one another till the dirt comes off, and then wash and dry them with a dry towel. After letting them get warm again, rub with the wet hand or hands any other part of the body. Go on rubbing till the water nearly dries up, and then wet the hands and rub again, until the dirt if any comes off. Then wash off the dirt, and dry the bathed part with a dry towel. In the same way bathe every other part of the body, one after another in any order according to instinct.

The adult male bather should wash and cool the inner side of the foreskin covering the end of the sexual organ by pulling it back for the purpose. He should also gush the foreskin for a minute, after pushing it

forward again. This is called the *Jala-Sparsa*. This does not apply to children, or to boys.

Those who are of delicate health, and especially those who suffer from cold hands and feet, should bathe only the parts of the body above the knees at first, and wait till they get warm again before bathing the parts below. In any case they should leave the feet alone, and bathe them separately afterwards. Or they may finish the whole bath at a stretch and warm themselves again by lying in bed under blankets, by taking exercise, or by walking in the sunshine.

## Sun-Bath

This may be taken when the sun has risen high up in the heavens and the heat is just bearable, that is, 3 hours after sunrise. The patient must lie down on a bed spread on the ground, and first lie practically naked—with only a *koupin* or *langote*—but covered with a thin dry cloth or shawl, till the body gets well warmed, and then he must have a wet cloth which has been *partly* wrung out, or green leaves speard over him, covering the whole body from the neck to the knees, the

face being in the shade, and the parts below the knees being covered by a dry cloth. If the face also be in the sun, then it must be covered with two pieces of double-folded wet cloth, one covering the upper part of the face and the head, and the other the lower part, so as to leave the nostrils quite open for breathing pure air. If the heat be felt to be too severe, then an additional wet cloth may be laid over the first one, and as often as the cloth gets partly dry, it should be drenched well by sprinkling cold water. The bath may last for twenty to forty minutes. After the bath a spinal-bath or some other cooling bath should follow, which should be mild enough to suit the patient. This or the walking sunbath is the most suitable for all patients generally.

## Hamsa Water

The Sunlight can be used indirectly also, by charging water with it, as the chromopaths do. The proper way is to expose water to the sunlight in a shallow and widemouthed vessel covered with a plantain leaf or other green leaf. It is better if the exposure is kept up the whole day, and if the vessel is left

open all the night, so that the cold night air and dews may impart their own virtues. Water so treated is called *Hamsodaka*, Hamsa being one of the names of the Sun. This water may be drunk in small doses at intervals, the next day. It may also be smeared on the body, or used for bandages or packs, or even for baths, if possible. Especially for the Piecemeal Cold Friction-Bath and the Abdominal Wet Massage, this water, if cooled well, would be excellent; for these baths very little water is needed.

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## Appendix III

**Figure 1.** Shows the condition of the digestive tract of a person who eats three times a day, but whose bowels move regularly only once in the day, when he goes to bed by about 10. p. m. Note that the whole of the digestive tract is filled. No part of it gets a moment's rest from work. The intestines and the bowels are congested and there is stagnation of food-residues.

**Fig. 2.** Shows the condition of the digestive tract of a person eating four times a day under the same conditions. All the organs are put to great strain all the twentyfour hours of the day. The congestion is awful.  $2\frac{1}{2}$  days' food-residues stagnate in the bowels. Because of the congestion the movement of food is much slower than in the previous case.

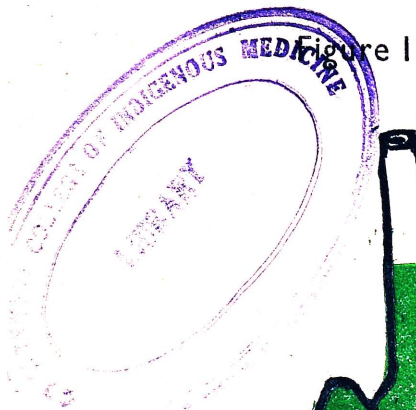
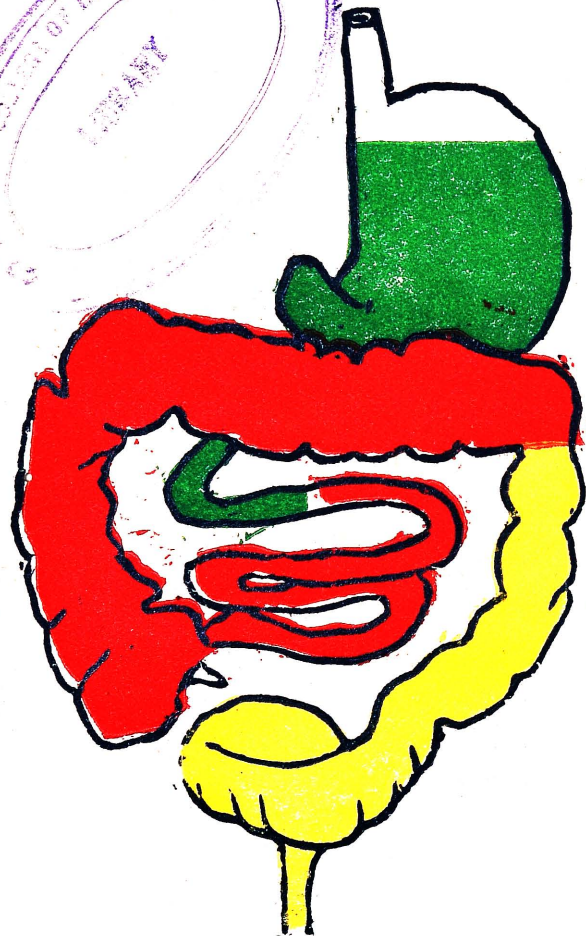


Figure I



Breakfast



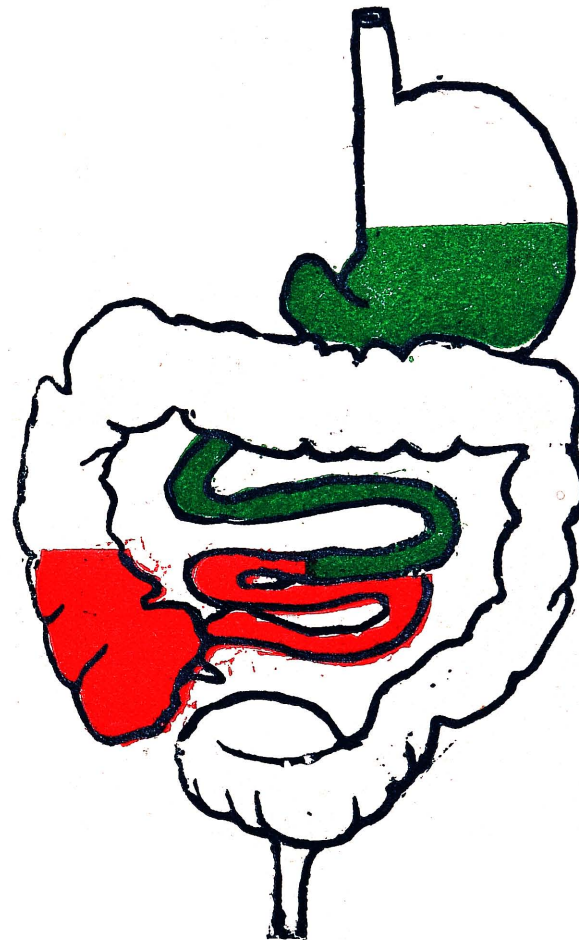
Dinner

F



Lunch

Figure III



Supper

**Figure 3:** Shows the condition of the digestive tract of a person eating twice a day under the same conditions. Though there is no possibility of all the parts getting rest at the same time, different parts are empty at different intervals and thus each one gets a chance to rest at some time or other. Also since there is very little congestion and the movement of food is faster than in the first case.

