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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

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Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIAL

ERI SILK: Ahimsa Silk

His Holiness Sree Sankaracharya of Kanchi Kamakoti Peetam has issued a message stating that "we people live in the land of the birth of Mahatma Gandhi, Buddha and great Seers and saints. Let us tread in the same path and footsteps of our ideal leaders and inspirers, the life of Ahimsa—the perfected nonviolence, in matters of our daily habits even in food, drink and dress by thus making ourselves fit for the blessings and mercy of the Almighty Lord through extending our own mercy to all creatures alike. Let killing, injury and violence to the least degree even to animals, worms or insects cease altogether. Let nonviolence triumph in all international and domestic affairs. Let peace and happiness reign the world. Let the Almighty bless us with salvation to lead better and nobler lives taught to us from times immemorial!"

His Holiness wants every one in this country and elsewhere to use Ahimsa Silk and say:—"It is the duty of everybody born in India and elsewhere in other countries, to promote and help this cottage industry of rearing Eri silk worms and manufacture of this particular variety of silk, namely Eri or Endi silk, which is got of without injury and killing of the silk worms. Because it is the bounden duty of all cultured people of all times in all the countries to live a nonviolent life even in matters of food, drink and clothing, we in India, particularly Hindus, Buddhists and Jains and peoples of all religions should wear only the Eri (Endi) silk or the so called Ahimsa silk, whenever we go to buy or use silk for our men, women and children. We have also to take particular care to buy and use only this nonviolent silk for the deities worshipped in our homes, temples and on other public functions.

In this way we should cleanse our lives first by renouncing the use of silk obtained through killing the silk worms and next by the adoption of the use of Ahimsa silk alone. After that we have got to teach and appeal to the masses to use the Ahimsa silk when they happen to use silk.

By practising and adding this noble act of non-violence in our daily lives, we are purified and will be blessed by the Almighty in whatever country we may happen to live.

It is the foremost duty of the Central Government and State Government to aid to a greater degree the Ericulture industry to develop in its pure nonviolent processes, and that experts in Ericulture, industrialists and corporate bodies should co-operate with the Government in bringing about enough supply and stock of this variety of Ahimsa silk to meet the demand, simultaneously with enough wages for labourers and lesser costs to buyers of all classes of people."

The unique feature of the stalls of the Assam Government in the Madras Congress Exhibition, special mention should be made of Eri (ENDI) silk fabrics placed in the exhibition amidst other valuable home products.

The Chief Marketing Officer of the Assam Govt., accompanied by Mr. N. M. Sundaram, Retired Textile

Commissioner of Assam Government paid their respects to His Holiness Sree Sankaracharya of Komakotipeetam and in the course of their conversation explained to His Holiness the Seri Culture and Eri Culture industries.

Being convinced of the importance of encouraging Eri Silk Industry His Holiness has issued the above appeal to the country as a whole to encourage the Eri Silk industries.

In the field of silk industry, seri-culture is a branch that can be carried on successfully and with a good margin of profit, but at the same time combined with the evil of killing of the silk worms in the process of manufacture of silk.

But in Ericulture, Eri silk worms that feed on castor leaves are generally selected to produce "Ahimsa" silk. Some other silkworms of particular varieties are also giving Eri silk.

The good point about Eri silk is that moths are allowed to emerge and no killing is involved.

It is learnt that the rearing of Eri silk worms has been given up in many parts of India on account of its unremunerative character in spite of a large area under castor grown for seed purposes. Castor oil plant is told the best suited for Eri worms. The rearing is so simple that bamboo trays, baskets, bamboo stands for keeping trays, dry leaves are the only requisites for rearing the worms. Details regarding rearing of Eri-worms can be ascertained from experts in Ericulture or Sericulture Industry of the Government of India or Assam and also from traditional Eri silk cultivators. Eri worms can be reared in one of the dwelling rooms provided it is well ventilated. Any mud walled room with thatched roof is quite suitable. Eri worms should be reared as a cottage industry. They should be reared by cultivators as a subsidiary source of income. The rearing should be done and the silk spun into threads in the rearer's own house, thus providing ample remunerative work for wife and children and other members of the family of a cultivator.

Since hand-spinning or Eri silk is a laborious and costly process, the woven Eri silk has to be sold at exorbitant prices to make it pay to-day. Whether there will be a greater demand for Eri silk cloth which looks like Khaddar, though more soft and durable, has to be further studied. Even in India where wages are low, it has been extremely difficult to establish this particular branch of industry on account of want of remunerative market. It is gathered that this is just carried on only in Assam and parts of Bihar and Orissa where it is an old established industry and where wages are extremely low.

His Holiness Sri Sankaracharya Swamigal, it is learnt, is using this particular variety of Ahimsa silk since a decade and expects his devotees and followers to use the Eri silk (Endi)—Ahimsa silk which is got up without killing the silk worms.

It is the fervent hope of His Holiness that the masses should adopt to use Ahimsa silk whenever and wherever silk is preferred for use.

NOTES

RAJA YOGA OR THE PATH OF MIND CONTROL

(By Swami Sivananda)

Raja Yoga means "King of all Yogas". It aims at controlling all thought-waves or mental modifications. Raja Yoga is suitable for men of mystic temperament with leaning towards the occult. A serious practice of Raja Yoga can be thought of only after you have purified your mind and have gained some control over your senses and appetites.

The eight limbs of Raja Yoga are: Yama (self-restraint), Niyama (religious observances), Asana (posture), Pranayama (restraint of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (super-consciousness state).

Yama and Niyama

Yama is practice of non-injury, truthfulness, non-stealing, celibacy and non-covetousness in thought, word and deed. This is the foundation of Yoga.

Niyama is the observance of the five canons—internal and external purity, contentment, austerity, study of religious books and worship and surrender to the Lord.

Impure motives, lack of celibacy, over-eating, indolence, over-sleeping, false fears, building castles in the air, allurements of minor supernatural powers like clairaudience and clairvoyance are all obstacles in this path.

Asana and Pranayama

Any comfortable and steady pose is Asana. A steady pose gives concentration of mind. If you have mastery over the seat, the dualities of heat and cold and all other pairs of opposites will not disturb you. You must be able to sit in one Asana for three hours at a stretch. The pose becomes steady by thinking of the Infinite.

There are some other Asanas such as Sirshasan and Sarvangasan that are very useful for the preservation of good health and Brahmacharya (celibacy).

Prana is energy. It is life-breath. It is the life-principle. When prana vibrates, the mind begins to think. Prana is expended in thinking, willing, acting, talking, etc. The excess of prana is stored up in the brain and nerve centres.

If you can control prana, you can control all the forces in the universe.

Prana manifests as motion, gravitation, magnetism, electricity. The knowledge and control of prana is what is really meant by Pranayama. Pranayama removes diseases of the body. Steadies the mind and purifies it. It strengthens the intellect and augments the intellectual capacity. It increases the power of memory. When you practise Pranayama you will have to be careful about your diet. You should avoid over-loading the stomach. You should take light, easily digestible and nutritious food. You should be moderate in copulation.

Pratyahara and Dharana

Pratyahara is abstraction or withdrawal of the senses from their objects. Pratyahara checks the outgoing tendency

of the senses. The practice demands considerable patience and perseverance. It gives tremendous power. During the course of the practice you will have to withdraw the mind again and again from the sense-objects and fix it on the point of meditation. That Yogi who is well established in Pratyahara can meditate quite calmly even in the battlefield where countless machine-guns roar in continuous stream.

Dharana or concentration is centrating the mind on one single thought. During concentration the mind becomes calm, serene and steady. The various rays of the mind are collected and focussed on the object of meditation. There will be no tossing of the mind. When there is deep concentration you will experience great joy and spiritual intoxication. You will forget the body and surroundings.

Concentration increases by curtailing wants and desires, by observing silence for one or two hours daily, by practising Pranayama, by prayer and by increasing the number of sittings in meditation daily. You must always try to be cheerful and peaceful.

Dhyana and Samadhi

Meditation (Dhyana) follows concentration. The mind dwells on God alone during meditation. Deep meditation cannot come in a day, a week or a month. You will have to struggle hard for a long time. Gradually you will enter into deep meditation and Samadhi (super-conscious state). You will have to pass through the six stages of meditation and finally you will enter into perfect Nirvikalpa Samadhi or Superconscious State. Form perception will totally vanish.

The meditator and meditated become one. You will attain highest knowledge and Supreme, Eternal peace. This is the goal of life. This is the aim of existence. This is the final beatitude of life. You will be absolutely free from pain, sorrow, fear, doubt and delusion. You will experience: "I am the Immortal Self. All indeed is God. There is nothing but God.

You will feel that the whole world is nothing but pure consciousness. The tables, chairs, men, women and other things will appear to contain this consciousness just as vessels contain their contents. You will feel that the Lord is sporting in all things as this pure consciousness. You will actually lose the sense of material nature of things around you. This rare experience will give you great bliss.

May you all attain success in Yoga and enter into Nirvikalpa Samadhi or the Blissful Union with the Lord by controlling the mind and the senses and practising regular and constant meditation!

PEACE

(Sri Swami Sivananda)

The peace that passeth all understanding has been, since the remotest times, the axis around which Indian culture has revolved in all its aspects.

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically it is the absence or cessation of war.

Peace is the very nature of the soul or Atma. All the Vrittis or modifications of the mind are dissolved in the soul. There is no Sankalpa or thought.

Selflessness, desirelessness, non-attachment, freedom from I-ness and mine-ness, cravings, devotion to God or Atma, self-restraint, control of senses and mind bring happiness and peace of mind.

National peace comes from goodwill, sympathy, tolerance and right understanding between nations.

Develop cosmic love, kindness, forgiveness; understand the views of others.

Peace is not in the heart of the carnal man. Peace is not in the heart of Ministers, Advocates, businessmen, Dictators, Kings and Emperors. Peace is in the heart of Yogis, Sages, Saints and spiritual men.

Peace comes from prayer, japa, kirtan, meditation, good and sublime thoughts and understanding.

Peace should be built on right understanding between nations, mutual goodwill, a striving after a common welfare and a higher good.

Speak, move, act in peace. Realise that stupendous peace of God which passeth all understanding.

Nothing can bring you peace but yourself. Nothing can bring you peace but the victory over your lower self triumph over your senses and mind, desires and cravings.

If you have no peace within yourself, it is vain to seek it in external objects and outward sources.

Greed, lust, jealousy, envy, anger, pride, egoism are the six enemies of peace. Slay these enemies by the sword of dispassion, discrimination and non-attachment. You will enjoy perpetual peace.

Peace is not in money, estate, bungalows, wealth and possession. Peace does not dwell in outward things, but within the soul. Withdraw yourself from external objects, meditate and rest in your soul. You will realise everlasting peace now.

Peace is a precious jewel. It is a priceless treasure.

Peace is the happy, natural state of man. It is his birthright. War is his corruption; his disgrace; his shame.

The peace of God fills your heart. Realise this Supreme Peace through meditation and devotion.

HEALTH RHEUMATISM

(Continued from previous issue)

RHEUMATISM

(Adapted from Charles Stafford)

There are many forms of Rheumatism. It is important that we all understand how and where Rheumatism can attack us. It is, therefore, most essential that a good general idea of the human frame be present in the mind—the muscles, the nervous system, the bony structure. The more we know about ourselves, the more we will understand how and where Rheumatism in its various forms strikes, and at once recognise it in its true form. Very few parts of the human body are immune from the ravages of this painful complaint. And it is only too true that Rheumatism is widespread in India—that there are a large number of people suffering from this disease.

Why do we get Rheumatism? The causes are many: Heredity, faulty diet, climate.....but excess of uric acid in the system is the immediate cause. The flinty-hard uric acid crystals settle in the joints, muscles and nerves, which cause the only too-well-known pains.

For the guidance of those who suffer from pain, swellings and inflammation, and who wish to know what form of Rheumatism they are troubled with, a brief account of the most prevalent Rheumatic ailments and symptoms which characterize the most prevalent uric acid ailments is given below:

Emphasis has to be laid on the fact that, though there are so many rheumatic diseases, and such a variety of

names for them, there is only one cause for them; and to cure them, and gain permanent relief from pain, swellings, inflammation and disfigurements, it is necessary, in every case, to remove that cause. We may get many remedies recommended to us as being the best thing for relief from a certain kind of Rheumatism, but the very fact that a remedy is not equally good for other kinds shows it is without power to effect an absolute cure in any case, because if it cannot remove the cause of all cases it cannot remove the cause of any single one. Every one of the kinds of Rheumatism detailed below is caused by uric acid, and cured by removing the uric acid, and stopping the system's habit of making uric acid to a dangerous extent.

The question first confronting students of gouty or rheumatic ailments is the origin of the uric acid, which by setting in a more or less hard form in different parts of the body, causes all the pain, swellings, inflammation, and disfigurements of these diseases. How does this substance form, and why does it cause pain?

As a matter of fact, everyone's system makes a certain amount of uric acid every day, but when a person is not inclined to rheumatic ailments it passes out of the system, in a liquid form, with the other waste products. Rheumatic subjects, however, retain it in the blood, and then, of course, it gets carried into every part of the system not a single tissue, joint or muscle being safe from it, because the blood circulates to every nook and corner of the body.

How Uric Acid Forms

Uric Acid may form in two ways. It may result during the process of digestion, and it may be a product of the process known as tissue change.

Our bodies are continually wearing away, and being replenished by fresh nourishment carried in the blood from the food we eat. So great is this wearing and renewing process that in the course of seven years we have entirely changed in our being, not one particle of us which existed seven years ago being a part of us now.

Uric acid may form as the result of this using up of the tissues. It becomes a part of the blood, and if the kidneys and liver are not vigorous it will be retained, instead of being filtered out.

By whatever process the uric acid may have got into the blood it causes trouble in one way, and one way only. The way is by settling in various places in a hard crystalline form, as it circulates through the body.

Now this settling process may occur in almost any part of the body, and this is the reason why there are so many different names given to rheumatic ailments.

Settling-places of Acid

For instance, if the uric acid crystallizes in the muscles or muscular tissues one is said to have **MUSCULAR RHEUMATISM**, but if the muscles of the lower back are affected, it is called **LUMBAGO**.

If the uric acid settles in any of the nerves it causes neuralgia. A very favourite nerve for the uric acid to settle in is the large one running from the thigh to the ankle, and known as the sciatic nerve. This is where **SCIATICA** strikes one.

There is a similar nerve in the arm, in which **NEURITIS** most often occurs.

By far the majority of rheumatic subjects suffer from uric acid settling in the joints, and this is the most serious form of rheumatism, because it cripples its victims, and causes the most distressing distortions of the limbs.

When the body is in a healthy condition the blood furnishes to every joint a certain lubricating liquid which is equivalent to the oil used to lessen the friction between the moving part of a machine.

The joints of the human body are constructed on the ball and socket principle—that is, the end of one bone is ball-shaped, while the end of the bone which joins it is cup-shaped.

Now, when the blood becomes over-charged with uric acid it not only fails to lubricate the joints, but also deposits the hard crystalline matter between the moving parts, and this causes stiffness and pain.

Once uric acid begins to settle in any of the joints it accumulates rapidly, and, in time, assumes such big proportions that many people are under the wrong impression that the joints actually grow out of shape—so very much like a part of the bone itself do the accumulations appear when seen or felt under the skin.

Why Uric Acid Causes Pain

The reason why uric acid causes pain, when it settles in its hard form in any part, is because it has a highly irritating influence.

The effect of placing common salt on an external wound may be mentioned as being similar to the internal effect of this uric acid compound, which is actually an acid salt. The comparison is not exact, however, because the pain set up by ordinary salt on an external cut is felt immediately the salt is applied, but the uric acid salt may lie dormant in its lodging-places, and only springs to life occasionally: that is, during wet or changeable weather, after over-exertion, or any other circumstances which alter the quality of the blood.

It will also spring to life as the result of a local blow, or pressure, or cold on any part where it has settled.

Now, it is perfectly plain that if uric acid causes every form of rheumatic or gouty ailment—and it certainly does—to cure these ailments you must employ:—

1. A remedy that can remove the uric acid salt from the parts wherein it has settled; and,
2. A remedy which can stop the process which causes this salt to settle.

The shoulder joint is a common centre for accumulation of uric acid crystals. The joint literally creaks like an old door, and the swelling and inflammation hinder freedom of movement and cause agonising pain.

Besides affecting joints and muscles, tiny splinters of Uric Acid frequently settle along the Nerves, causing Burning Agonising Pain. The arm is common centre of attack.

Uric Acid Crystals, like rust on the hinges of a door, eat into the bony structure of the knee and lock the moving parts together. The bones of the hand are

another favourite focus for deposits of uric acid crystals. The skin around the joints frequently has a hard, glazed, ruddy surface that at once suggests the excruciating pain occasioned. Minute, razor-edged crystals of uric acid, cutting into the great sciatic nerve of the thigh are the cause of Sciatica. The Rheumatic crystals of uric acid have very sharp edges. They should be softened away, and the crystals broken up for dissolution in the bloodstream by good treatment. There should be a very good and positive treatment and cure for every ailment caused by uric acid, and such treatment should clear the system of this acid, dislodge the pain-causing crystals from their settling places, no matter whether you are troubled with Rheumatism in the joints, muscles, or nerves. The remedy should be to remove it, because it is conveyed by the blood direct to the affected part, and its action on the pain-causing substance should be brought to bear no matter where they may be. The remedy should be not only to remove the pain-causing deposits of uric acid from joints, muscles, tissues, organs and nerves—by making the remedy so that it could be easily carried thereto by the blood—but to have a simultaneous action on the liver and kidneys, which would restore to these organs their proper function of discharging the uric acid from the system as quickly as it was made, thereby removing the risk of the further settling of the pain-causing matter. Constipation hampers the recovery of the Rheumatic sufferer. Some special aperient substance which will open the bowels without purging is also necessary, to expel all the waste products and greatly expedite recovery by correctly performing the final act in the elimination of the uric acid from the system. Some liniment or ointment which is powerful and absorbent should be used to give immediate relief from any uric acid pain, simply by applying it to the part affected. It will penetrate to the seat of the pain, whether it be in joint or nerve. In order to assist ourselves to a more speedy recovery the application of hot packs or compresses would be beneficial. A piece of flannel immersed in hot water and applied to the affected part as hot as possible helps to alleviate the immediate pain, but must not be considered in any sense a cure. When flannel gets cool, repeat the operation three or four times. This might be done both night and morning. The exercising of the affected limb, will do good though strenuous exercise as to cause undue pain should not be done. Simple movement, however, will help to strengthen the muscles and prevent the ossification or distortion of the bones. Deep breathing before an open window will also be helpful. It is advisable to eat without stimulants. A warning has to be sounded against using drugs which deaden the nerves.

Only in a comparatively small percentage of rheumatic cases—such as sciatica and neuritis—do the nerves become the seat of the uric acid deposits, but the nerves, nevertheless, are of the greatest importance in every case, because it is by them that the sense of pain is conveyed from the lodging-places of the acid to the brain.

Now, by simply deadening the sense of the nerves it is possible to make even the worst sufferer quite unconscious of pain, for a short time.

There are drugs which will do this, and these are the things which, under countless different names, are offered as cures for rheumatism.

All they can do is to give a little relief from the sense of pain for a very short time, because, of course, they have absolutely no power to break up, dissolve, render harmless, or remove, in any degree, the uric acid salts which cause the pain.

Such drugs are merely opiates. They deaden, they stupefy. They cannot possibly cure, because, they leave the cause of the disease untouched.

The greatest danger about the deadening drugs is that they have a serious weakening effect. Not only do they lower the tone of the nervous system, but they also weaken the organs, and assist in the increased formation of uric acid. The remedy should be free of all Salicylates and to be composed entirely of vegetable ingredients.

A rheumatic condition is definitely not one that is inclined gradually to get better if left to itself. The opposite is true. A Rheumatic sufferer who neglects to take his case in hand is almost inevitably faced with the prospect of a gradual deterioration in health as time goes on.

Rheumatism may be either acute or chronic. ACUTE RHEUMATISM or RHEUMATIC FEVER as it is commonly called, is really a form of chill which often afflicts young persons who are subject to rheumatism, and who are fated eventually to be martyrs to the much more serious and stubborn chronic form.

Acute rheumatism may be brought on by cold, over work, or exposure. It starts with chilliness and a general feeling of ill-health; feverishness ensues, and then stiffness and pain in some such joint as the knee, ankle, wrist, or shoulder; this is followed by complete prostration, and the patient lies in bed quite helpless, very feverish, face flushed, thirst terrible, a "bundle of nerves, and body often bathed in perspiration.

Though very bad while it lasts, an attack of acute rheumatism is often quite over in a few days.

With CHRONIC RHEUMATISM it is very different. There are not the alarming symptoms, but there is a long-drawn agony attending it which makes an acute attack seem a trifle.

The worst fate that can happen to the unfortunate rheumatic subject is to have a baptism of acute rheumatism followed immediately by the more stubborn chronic form; and this often occurs.

CHRONIC RHEUMATISM may be called rheumatism proper. It is always more or less a permanent disease until it is stamped right out of the system. Its pain is of a dull, gnawing, straining character, sometimes in the joints, sometimes in the muscles and tissues.

The stiffness which attends it is often so severe as to prevent any movement. When the parts can be moved the generally creak and creak, showing the drying, clogging tendency of the uric acid deposits.

Chronic rheumatism is always worse in the night. It may be brought on by a trifling indiscretion, such as taking hold of a cold or wet article.

Gout

Gout has been called "the rich man's rheumatism," but it is nothing of the kind. The poorest and hardest-working people suffer from it as well as those who can indulge in uric acid-making edibles, and wines of rare bouquet.

An acute attack of GOUT—like acute rheumatism—is short and sharp, very painful while it lasts, but nothing like so serious as the chronic form to which it leads.

ACUTE GOUT usually seizes upon one joint, and that a small one. In a large majority of cases the joint of one of the big toes is the seat of the attack.

The pain comes on suddenly, in the night as a rule, and is of the most excruciating nature. The joint will not bear the slightest touch, and even the vibration set up by anyone walking across the room is intolerable.

After the first onset the pain subsides, but leaves the part extremely tender and swollen, dark red in colour, with the skin drawn tight and shiny over it.

The patient has usually to stay indoors for several days, with the affected joint carefully held in one position.

When uric acid settles in any place which is not the seat of a specially named ailment such as the throat, the part affected is said to be gouty. GOUTY THROAT, GOUTY LIVER, and GOUTY SKIN DISEASE are the commonest of these irregular forms of gout.

There is a very prevalent form of gout known as SUPPRESSED GOUT. This is really the prelude to practically every gouty ailment and arises from the presence of free uric acid in the blood before the depositing process has reached a serious stage. It gives rise to a variety of symptoms which are very seldom looked upon by the gouty victim as the fore-runner of serious gouty ailments.

The symptoms are generally indigestion, "heart-burn," sluggish liver, acidity and pain and distention after meals, and they are so similar to the symptoms of non-gouty indigestion that their warning is seldom heeded.

If the uric acid is stopped before it gets beyond the stage indicated by these symptoms there would be much less gouty suffering in the world.

The ankle joint is specially liable to rheumatic attack, the unsightly swelling resulting being a cause of great distress to those who are sensitive about their appearance. The bones of the foot, and especially the big toe, are even more frequently involved.

Rheumatoid Arthritis, Rheumatic Gout and Articular Rheumatism

There is really no sharp dividing line between one rheumatic ailment and another.

Though given distinct names these maladies are so closely allied that the symptoms of two or three varieties will be found in one case. This, of course, is only to be expected from ailments having a common origin.

Rheumatic Gout (more technically known as RHEUMATOID ARTHRITIS) is a combination of gout, and rheumatism.

Women are most subject to it, and it often begins in one small joint, as gout does. Unlike gout, however, and more like rheumatism, it comes on slowly, may last indefinitely, and with young people, may eventually entail

all the joints. Anyone suffering from this disease is a most distressing sight, for the muscles contract as the joints swell, and make a vivid contrast.

Sciatica and Neuritis

Though uric acid may crystallize in the sheaths of any nerve, it is very partial to that known as the sciatic nerve, which extends down the leg. A similar nerve running down the arm is often the seat of NEURITIS.

The pain and other symptoms of SCIATICA and NEURITIS are identical. They may affect the whole limb, or only a portion of it. From a numbness or tingling sensation the pain gradually develops into the most excruciating torture. In severe cases it becomes impossible to move the limb; often it is drawn up and fixed in one position.

SCIATICA and NEURITIS may be distinguished from muscular rheumatism in the same parts by the peculiar neuralgia-like pain which characterizes these uric acid nerve ailments.

Lumbago, Fibrositis (*Myalgia*) and Muscular Rheumatism

Lumbago is nothing more nor less than muscular rheumatism in the lower back and loins; it seems to have been given a name to itself because it is of such common occurrence.

The pain comes on more suddenly and sharply than is usual with muscular rheumatism in any other part of the body, but it generally develops into the dull and gnawing variety. It strikes one severely when one stoops, coughs or sneezes, and is so generally diffused that one is liable to imagine it extends to the kidneys and other internal organs. It is, however, entirely confined to the muscular tissues.

Muscular Rheumatism

Muscular Rheumatism or, as it is sometimes called, Fibrositis is the most common form of Rheumatism. It attacks every part of the muscular system, the most prominent portions are Deltoid, Flexor, Tibialis muscle, Plantar muscles, Pectoralis, Major, Biceps, Trapezius. This muscular rheumatism or fibrositis makes itself felt by extreme tenderness, soreness and stiffness of the part affected. A very common form is 'stiff neck.' When the lumbar muscles—the erector spinae, the gluteus maximus—are affected lumbago occurs, intense crippling pain rendering the sufferer almost helpless and unable to bend the trunk. As the fibrous tissue of which the muscles are composed is of universal distribution throughout the body, Fibrositis may be met in any part of the anatomy. These are the muscles of the back, neck, shoulders and legs—the trapezius deltoids, latissimus dorsi, gluteus maximus, etc.

Neuritis

When the sheaths of nerves become affected by the touch of rheumatism, sharp burning stabbing pains occur—excruciating twinges as though red-hot wires were going through the part afflicted. The nerves cover the whole system—in other words the human frame is literally "a bundle of nerves," so that rheumatism can occur as NEURALGIA, when the trigeminal nerve is affected, and as SCIATICA in the case of the sciatic nerve.

SCIATICA can be recognised by the pain spreading from the lumbar region into the sciatic nerve. Pain may be intermittent, periods of freedom alternating with

spasm. As the condition progresses, pain becomes more constant, a severe persistent ache, liable to sudden excruciating twinges.

Frequently neuritis is felt in the region of the ribs. This is **NEURALGIA OF THE INTERCOSTAL NERVES** and is very painful indeed, limiting the activity of the sufferer. It generally starts with a localised pain which almost paralyses movement for several minutes, then more or less passes off, sometimes to recur if the inflamed part is moved or stretched.

Taking in **NEURITIS** a whole, this form of rheumatism can affect the nerves at any part and can be recognised as mentioned in the first paragraph, by the sharp burning twinges which begin an attack.

Rheumatoid Arthritis

This is a very serious form of rheumatism and unhappily only too common. It is often called Joint Rheumatism or Rheumatism of the Joints. The bones and joints are affected—the joints particularly, stiffening and locking with a dull dragging ache which is present most of the time.

Although it does not **ALWAYS** take place, swelling of the afflicted joints often occurs. Arthritis generally attacks the main joints—the hip bone or joint, the condyles and knee joint, the elbow, shoulder joints, fingers, and feet. But any joint may be affected by the inflammation, the dull ache and the stiffness that means arthritis.

Common forms are **SYNOVITIS** in the Condyles and knee Joints, and **GOUT** in the feet—easily recognisable by the painful swelling of the great toe joint. The fingers and wrists are very often attacked, the fingers joint swelling and stiffening out of recognition.

Rheumatism

Rheumatism is divided into two classes, viz., Acute Rheumatism—a high form of fever due to the entry of a germ into the body through the tonsils according to Allopathy—and Chronic rheumatism, which is a condition more or less always present with the sufferer. If the muscles are affected, it is muscular rheumatism.

Causes: Owing to errors in diet a large quantity of uric acid is stored up in the joints and bony structures. This is the starting point for the development of rheumatism.

Definition: Acute rheumatism or rheumatic fever is an acute fever with wandering painful swellings of the joints and a marked tendency to disease of the heart and relapse. It is a disease especially of childhood. The poison of rheumatic fever affects not only the joints but also all the muscular tissues. It attacks several joints, usually the larger ones namely the knees, ankles and shoulders. The disease is attended with marked anaemia or bloodlessness. It affects young adults also.

Symptoms. The rheumatic pain begins in one of the larger joints—usually the knees, wrists or ankles. The joints are stiff, red, hot, swollen and intensely painful. The inflammation rapidly subsides in one moment and manifests in another. The inflammation is of a fleeting and flitting character. There is no suppuration or formation of pus in the joints. The temperature ranges between 101 and 103. There is marked sweating with a sour disagreeable odour. One attack predisposes to future attacks.

Treatment of Acute Rheumatism: The patient should remain in bed for at least three weeks even if fever comes

down, because valvular disease of the heart and other dangerous conditions may supervene. The patient should wear flannel garments. The joints may be loosely wrapped in cotton wool. Sponge the body with tepid water. The patient should not make sudden movements. If proper precautions are taken the heart may altogether escape infection.

Bran poultice is very useful and soothing. Entire fast for 2 or 3 days is of much value. The patient can drink plenty of hot water. Afterwards he can take fruit juice.

Hot fomentations to the joints are highly useful. Massage or Osteopathy will be found to be of great service after the acute stage is over. Regular exercise is of paramount importance.

The bowels should be regulated carefully by warm water enema. Sugar, rice, potatoes and starch must be avoided.

The general health must be improved. Exposure to cold or damp must be avoided. The diet is as that for fever. It should be fluid. Milk diluted with barley water may be given. In convalescence the diet may be ample.

The affected joints should be massaged with camphored oil. After massage, these should be bandaged with cotton wool.

Garlic may be taken daily for some time. It will relieve pain and will act as a purifying agent.

Wet pack can be given when the temperature is high. When the wet pack treatment is over, the patient should be made dry and put on bed and covered with blankets.

Treatment of Chronic Rheumatism.—In chronic rheumatism the general health should be attended to. The cure of chronic rheumatism is very slow. Chronic rheumatism is rarely a sequence of acute rheumatism. The joints should be exposed to the morning sunrays.

Chronic rheumatism is most frequent in elderly persons, particularly in such classes as are exposed to the vicissitudes of the weather and ill fed. When it attacks the bones in the joints, it is termed Rheumatoid Arthritides. When it attacks the muscles, it is termed muscular rheumatism. In Chronic rheumatism generally there is neither fever nor perspiration.

Lumbago is a form of muscular rheumatism. Sciatica is frequently combined with muscular rheumatism. Stiff neck is also muscular rheumatism.

Hip baths, steam baths, and Sun baths are highly useful in chronic rheumatism. The patient should fast. Vegetable soup, raw milk, fruits are beneficial.

THE PROBLEM OF RHEUMATOID ARTHRITIS

(From the Clinician's Viewpoint)

Diagnosis. Rheumatoid Arthritis is due to non-infectious inflammatory changes in joints which are non-specific. These changes occur in many diseases such as disseminated lupus erythematosus, periarteritis nodosa, serum sickness, sarcoidosis, psoriasis, scleroderma, etc. The entire group of these diseases may be called "rheumatoid syndrome." The common features of the syndrome are: Musculoskeletal or joint pain.

Phenomenon of "jelling", i.e. worsening after rest and improvement with use.

Rheumatoid Arthritis is slow and insidious in onset, seldom explosive. In the beginning, there is a notable change in the individual's sense of well-being and he or she becomes

conscious of increasing muscular weakness and fatigability. Increasing stiffness is noticed on arising in the morning. This usually disappears within an hour or two after being up and about and "working out" the stiffened joints. Also on arising the patient may notice puffiness of the hands and weakness of the hand grip. This "jelling" phenomenon is a striking feature of the disease. Another feature is increased E.S.R. Both these occur in at least 95 p.c. of all cases.

In the male, the disease is more likely to occur in the back and, in the female, in the knees and hands. After several months or even years, the patient may notice for the first time that a joint is swollen and especially painful being aggravated by motion and use of the joint. This may last for a few days and then disappear, only to have another joint flare up in a similar way. The duration of joint affliction lengthens and the duration of freedom of symptoms shortens, until eventually the patient is having some difficulty in one or more joints all the time. The patient has noted that he just does not feel well, has lost his strength and vigour, and his appetite has fallen off. He may even have lost weight and will have noticed that his muscles have lost their tone and have become flabby.

Etiology. Heredity plays a large role. Exciting are:- infections, physical and psychic shocks, exposure to cold, excessive fatigue etc.

TREATMENT

Psychotherapy: The patient should be encouraged to cultivate serenity. Rest, (rest for 10-12 hours a day in bed is necessary).—Mental relaxation must go hand-in-hand with the physical rest.

Physiotherapy. Heat in almost any form is of inestimable value. This is best given in the form of generalized heat to the whole body as hot tub baths 2-3-times daily for 5-10 minutes each session. If baths are not available, local heat can be applied to the indicated areas with hot compresses, heated lamps or electric heating pad.

Massage is beneficial, but it should be restricted to the muscular areas and in no case should massage ever be given over an inflamed joint. Exercises are important and often overlooked. Passive exercise should be undertaken to the full range of motion of joint within the limitations of pain. Active exercise and particularly exercise against resistance should be undertaken if at all possible.

General measures: Anaemia should be corrected. Faulty posture or inequalities of weight-bearing alignment must be searched for and remedied.

A focus of infection must be treated, without reference to the arthritis.

Gold. It is useful in rheumatoid arthritis. Injections are given at weekly intervals, beginning with 25 mg twice and then 50mg thereafter. It may be given intramuscularly or intravenously. Gold is contraindicated in diseases of liver and kidney in allergy and idiosyncrasy to drug. Toxic reactions involve the skin, bone, marrow and kidneys. Bal is used to combat toxic reactions. It is given in doses of approximately 5 mg per kilo body weight. ACTH may be given intravenously in cases of acute gold intoxication with good results.

Cortisone. The initial dose should be 25 mg orally three times daily for one week. It is best taken on empty stomach. After one week the dose should be reduced to 25 mg twice daily. Cortisone therapy is potentially hazardous. Sodium retention is an outstanding effect of cortisone and therefore salt-poor diet is given during cortisone regime. Potassium depletion may occur and so supplemental potassium may be necessary. Cortisone throws the body into a negative nitrogen balance so that a high protein diet and nitrogen sparing agents are indicated. Small doses of testosterone (200-300 mg) each month may be given to combat this effect. Cortisone may precipitate

diabetes, tuberculosis or psychosis. It may depress the adrenal glands. If so cortisone is replaced by ACTH in large doses. Cortisone is effective in 80% of cases.

Butazolidin. The initial dose is 200 mg. three times daily. It should not be exceeded. After one week it is reduced to 100 mg. 3-4-times daily.

Toxic effects are:-

1. Sodium and water retention.
2. Gastro-intestinal bleeding due to aggravation of peptic ulcers.
3. Depression of bone marrow.

It is more useful in acute inflammatory Stage.

Intraarticular Hydrocortisone. It is suspension of hydrocortisone 25 mg. per c.c. Dosage is 0.25 cc-0, 50 cc, into small joints 1.0 cc-1.5 cc into larger joints. It is indicated in:-

- (1) Early stage of the disease, with only 1-2 joints involved.
- (2) When other treatment is effective except for 1-2 joints.
- (3) When late in the disease with only smoldering activity in a few joints and where otherwise systemic treatment is not necessary:
- (4) Where systemic therapy is contraindicated. Contra-indication is the presence of any infectious agent in the joint.

SIVANANDA SPEAKS

RHEUMATISM

Question: What treatment do you advise for Rheumatism?

Answer: The patient should be placed in bed between blankets. Movements of all kinds should be avoided. Fasting for three or four days is advised. Milk, glucose and fruit juices should form the diet and meat, sugar, etc should be given up, as these are acid formers. Also fried foods, pickles, sauces and highly spiced dishes, potatoes, pumpkin and all fruits that bear names ending in 'berry' must be given up. The patient should take large amounts of fluids like barley water for thirst. Take warm water enema. Exposure to cold and damp must be avoided. Have a general massage and manipulation of the joints. Bathe the affected joints twice daily in hot water. Foment them. Take Turkish bath or ordinary hot bath. Massage the affected parts with lemon juice and gingily oil (equal parts) mixed together.

Avoid rice, starches and sugar and take vegetable-soups, fruits and milk. Wrap the limbs in warm cotton wool. Protect the heart especially. General health must be improved and later on regular exercising of the limbs must be had. The patient should remain in bed for at least four weeks. If the heart is involved, he should remain in bed for three months.

DRINK DESTROYS BOTH BODY AND SOUL

"I hold drinking spirituous liquors in India to be more criminal than the petty thefts which I see starving men and women committing and for which they are prosecuted and punished. I do tolerate very unwillingly it is true, and helplessly, because of want of full realization of the law of love, a moderate system of penal code. And so long as I do, I must advocate the summary punishment of those who manufacture the fiery liquid and those even who persist in drinking it notwithstanding repeated warnings. I do not hesitate forcibly to prevent my children from rushing into fire or deep waters. Rushing to red water is far more dangerous than rushing to raging furnace or flooded stream. The latter destroys only the body, the former destroys both body and soul."

—MAHATMA GANDHI.