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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.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, *Wealth & Welfare*, Madras—Thyagarayanagar.—Editor, W. & W.

EDITORIAL

Our Indian Citizens

Formal worship is unavoidably craved by the child-mind. Within due limits, it is desirable and indeed indispensable.

As apparatus, exercises, games, social work of various kinds are needed in kindergarten, school, college, university, for physical, intellectual, and one important part of moral education and character formation.

We had Mahatma Gandhi as an ideal for us and in the field of betterment of the condition of the people of India Srijiut Nehru was nominated as his successor.

Now Sri Nehru is there to point out to the people of India that they should not cling to external help and much more to multiplication of images, idols etc., beyond a due proportion.

The population should be diligently discouraged to desist from such clinging on to such idol worship of Citizenship.

By your getting adult suffrage, have you made a successful journey to democracy?

From the hour of your getting Freedom for India have you been journeying away from your slavery? No.

When you changed your loyalty from the British to the Congress Government did you discard your slave mentality? No.

When you stood at the Samadhi of Mahatma Gandhi did you behold all aspects of the citizenship? No.

When your independence was declared did you sacrifice your selfish desires? No.

Then you have not made any sacrifice for India's Freedom and independence. You are only in dependence now.

You are now trying to prove it by raising a loud cry and protest against Nehrujee's offer to retire from the Congress Presidentship and also the Premiership.

Then you are not prepared to make any sacrifice yourself.

What all you have been doing all these five years under Nehrujee's Premiership—though done under right guidance,—have not been done in the right spirit.

If you had done them in the right spirit, they are as initiations and leave behind permanent impressions of great value.

Note what is said and said wisely too!

"But seek the Seeker for a while, O friend!

He whom thou seekest in all others' homes,
And in thick jungles, getting lost thyself,
Haply He is thy-Self, the Friend of all!"

If after seven years of guidance under Sree Nehrujee you do not come forward to say that you will bear the burden of the administration of the country, your journey has been futile in your Democracy.

Gandijee and Nehrujee washed you of soiling slavery, fed you with the bread and milk of democracy, tended you day and night, guarded you from the dangers of communism, and illness of exploitation, taught you anxiously the soul-wisdom, and brought you to the stage of the first cycle of seven years of bodily growth, so that you can now stand upon your

Your first duty, therefore, is to Sree Nehrujee to say: "Yes: Punditjee, you do require some rest after all these toiling years."

We shall all cooperate with any that takes your place and make it possible for him to carry on the onerous duties of administration."

What stands to reason you should take it readily if uttered even by a little child.

That which offends the reason put aside.

The one World-Teacher is the World itself.

Take needed lessons from the march of Time.

After receiving all the help from Sree Nehrujee all these years, the love and reverence for him, ought to, and do, become deeper than ever, and a profound gratitude is added to him.

Now consider that if you say we have no one ready to take the place of Sree Nehrujee and the country will suffer, whose fault is it? *But do you really think that there are no persons to come forward to share the responsibility?*

Herein is large part of the satisfaction of the requirements of personal emotion, of the needs of the heart, that the country is expected to, and does, bring to all sincere citizens.

If the followers of different political parties in the country quarrel with one another due to selfishness or incompetence, as to who should be followed or who should be honoured, then the plain cause is that they are not sincere citizens but arrant egoists; that none of them really honours and follows the great Mahatmajee whom he pretends to honour and follow; but that each really loves his own narrow and conceited self-little self and wishes to impose that little self and its small minded opinions upon all the country, for the satisfaction of his own vanity, and the tasting of a false greatness, under cover of the true greatness of the previous leaders which true greatness he only belittles and drags in the mire by his own false understanding of it.

But, such persons will all grow wiser, bye and bye, turn by turn, each in his own due time.

It is the duty of every citizen today to rise to great heights of self-denial and self-sacrifice, of uttermost suffering for love of fellow beings in the country.

Here is Sree Nehrujee saying that he wishes to step aside for a little while atleast for the sake of rest. Why do you hesitate in saying: "Yes Nehrujee: You have sacrificed all your own all these years and you do require rest and we are prepared to stand upon our own feet, and even expect all to cooperate as you have been helped with cooperation".

Your first duty, therefore, is now to Sree Nehrujee to tell him that we are prepared to allow him to have the rest he has been thinking of having at least for some time.

Most of us are enamoured of praising the Premier by telling him that the country cannot afford to lose his services now forgetting that they are doing the greatest injustice to others who may even shine better if opportunity occurs.

Today, when Politics is all-absorbing, all-devouring, it is "My view, my opinion, my suggestion, my scheme, is practical, yours is impractical".

We see daily that what was wholly impractical chimerical yesterday, is very practical, nay, utterly familiar today.

Nehrujee free from the routine of the daily secretariat work, will prove to be a greater world-figure than he is realised to be today.

The world is facing the World-Bankruptcy in a world of unemployed and misemployed, and a free Nehrujee will be able to tour round the world and raise the status of Asia and eventually that of India by trying to establish peace on earth.

It is all the more reason why greater effort should be made by people of the standing of Sree Nehrujee to combat and eradicate the great evils that are patent.

The duty of the publicists today is to be, not only nationalist, but also humanist, and to think out and place before the public, diligently, such balanced views, long views, comprehensive and consistent views based on human psychology, as will enable the peoples of this country and of the world to find the virtuous golden mean in bringing the EAST and the WEST together.

Nehrujee will be the right person at this psychological moment to tour round the country and convince the world of the honest attempt of India to bring peace to the whole world.

May, we citizens be enabled to render help to Sree Nehrujee by adjusting local differences and in finding out a suitable person or persons to take his place.

NOTES

HOW TO KEEP UP BRAHMACHARYA

(Sri Swami Sivananda)

Self-realisation alone can completely destroy or burn the sexual desire and the Samskaras in toto. Yogic practices, meditation etc., will attenuate or thin out the sexual desire to a very great extent. "The objects of sense, but not the relish for them turn away from an abstemious dweller in the body; and even relish turneth away from him after the supreme is seen." The object of the senses turn away from the abstinent man leaving the longing behind; but this longing also turns away after he attains self-realisation.

A passionate bachelor is ever thinking:—"When can I live with my young wife?" A dispassionate householder in whom Viveka has dawned is ever thinking:—"When can I disentangle myself from the clutches of my wife and retire into forests for contemplation on Atma?" You must think over the difference.

Morality is a relative term. A man who observes Brahmacharya for one year but who occasionally visits the house of ill-fame once in 2 or 3 years is more moral than the passionate man who co-habits daily with his legally married wife. A man who constantly dwells on sexual thoughts is the most immoral man. But the ignorant, foolish worldly persons judge the standard of morality from their own view-point and look to the external conditions only but not to the internal mental state.

When you cannot control the lustful thoughts, at least control the physical body. Do vigorous Sadhana. A time will come when you will be absolutely free from vicious thoughts. This is a hard struggle for you. But you will have to do it

any how, my friend, if you want eternal peace and immortal life.

Repression or suppression of sexual desire will not help you much. It will again manifest with redoubled force, when suitable opportunity arises, when you will become weak, when Vairagya wanes, when there is slackening in meditation or Yogic Sadhana when you become weak owing to attack of any disease. The sexual energy must be transmuted into spiritual energy or Ojas Shakti, by the practice of Japa, Prayer, meditation, study of religious books, Pranayam, Asanas etc. You must develop devotion and burning desire for liberation. You must constantly meditate on the pure, immortal, sexless, bodyless, desireless, Atma. Then only the sexual desire will be annihilated.

Those who practice Brahmacharya generally complain that they get mental fatigue owing to continence. This is only a deception of the mind. You get sometimes a pseudo hunger, whereas when you actually sit at the table for dinner, you have no real good appetite, and do not take any food. So also there is a false mental fatigue. If you observe Brahmacharya, you will have immense mental strength. You will not be able to feel it always. You will manifest it when occasion arises, in the same way as a wrestler manifests his physical strength in the arena, though he feels as an ordinary man in ordinary times.

Your motive in learning the Yogic Kriyas must be pure. You must have the one idea of getting Self-realisation through Yogic Kriyas and Brahmacharya. Have sex-sublimation. You must not misuse the power gained through this virtue. Analyse and scrutinise your motive thoroughly. There are many temptations and dangers on the Yogic path.

Sex-sublimation is within your reach if you wish to attain it. The path is quite clear, straight and easy if you understand it and if you apply yourself with patience, perseverance, determination and strong will, if you practise discipline of Indriyas, right conduct, right thinking, right acting, regular meditation, assertion, auto-suggestion and enquiry of 'who am I'? Atma is Nirvikara. Feel this. Can there be any trace of lust or impurity in the eternal pure Atma?

Awaken, then, your hidden faculties, potential energies of all description, through Brahmacharya, and attain God-consciousness quickly and get over the miseries of this mundane life with its concomitant evils of birth, death and sorrow.

Blessed is the Brahmachari who has taken the vow of celibacy till the end of life. Twice blessed is that Brahmachari who is sincerely struggling to destroy lust and attain perfect purity. Thrice blessed is that Brahmachari who has completely rooted out lust and has attained self-realisation. Glory be to such exalted Brahmachari! They are veritable Gods on the earth. May their blessings be upon you all.

CAN GOD BE SEEN?

(Sri Swami Sivananda)

Emperor Akbar once asked his wise Minister Birbal, "Well, Birbal, you often repeat God is everywhere." Birbal rejoined, "Yes, Badshah! God is everywhere. There is absolutely no doubt in this." Akbar pulled the diamond ring off his finger and asked Birbal, "Is your God in this ring, too?" Birbal replied "Yes, Badshah! He is certainly in the ring." "Then can you make me see Him?" asked the Emperor. Birbal had no answer to this. He asked for time; the Emperor allowed him six months in which to find an answer or to find out a way to show Akbar God in the ring.

Birbal went home; he was puzzled. He knew there was a solution to the problem; but he knew not that solution. He dared not face the Emperor again without an answer to his question. He grew pale and anxious.

Shortly after this encounter with the Emperor, a little boy-mendicant came to Birbal's house for alms. He asked

Birbal, "What ails you, Sir? Why do you look so sordid and miserable? You are a wise man, and wise men should have no reason for misery! Joy and tranquillity are the marked characteristics of a wise man." "True!" replied Birbal: "The heart is convinced, but the intellect cannot frame words for it." Birbal then narrated all that transpired between him and the Emperor.

"Is this what you are worrying about?" exclaimed the boy in amazement. "I can give you the answer in a moment; but will you allow me to talk to the Emperor personally?" Birbal replied in affirmative and took the boy to the imperial court and addressed the Emperor, "My Lord! Even this little boy can give you the answer to your question."

Akbar inwardly appreciated the pluck and boldness of the boy and was curious to hear him. He asked the boy, "If God is all-pervading, son, can you show me your God in the ring?" "O King!" replied the boy, "I can do so in a second; but I am thirsty; I can answer the question after I have taken a glass of curd." The Emperor at once had a glass of curd given to him. The boy began to stir the curd and said, "O Emperor, I am used to drinking good curd which has butter in it. I do not like this stuff which your bearer has brought and which does not yield butter at all."

"Certainly, this curd is the best available," replied the Emperor: "Remember, little one, that you are partaking of the product of the Emperor's personal dairy." The boy said, "Very well! If your Majesty is so sure that this cup of curd contains butter in it, please show me the butter." The Emperor laughed aloud and said, "I thought so! O ignorant child! You do not know that butter can be got out of curd only after churning it; and yet you have the audacity to come here and show me God!"

"I am not a fool, Badshah Sahib," replied the boy quickly: "I only gave you the answer to your own question!" The Emperor was puzzled. The boy said to him, "Your Majesty! In exactly the same manner the Lord is residing within everything. He is the indwelling Presence, the Self of all, the Light of all lights, the Power that maintains the universe. Yet one cannot see Him with one's physical eyes. A vision is only a projection of one's own mind before the eye of the mind. One can realize God intuitively and see Him with the eye of wisdom; but before that one has to churn the five sheaths, and the objects, and separate the butter, the Reality, from the curd, the names and forms."

The young boy had thus answered Akbar's question, and the Emperor was greatly impressed. He wanted to know more and asked, "Child! Now tell me, what is your God doing all the while?" The mendicant-boy replied: "Well, your Majesty, it is God who lends power to our senses, perception to our mind, discernment to our intellect, strength to our limbs; it is through His will that we live and die. But man vainly imagines that he is the actor and the enjoyer. Man is a mere nothing before the Almighty governing Power that directs the movement in the universe.

"It is in a twinkling of an eye, when compared to the unimaginable age of the universe, that empires rise and fall, dynasties rise and perish, the boundaries of the land and the sea wax and wane, and we find a mountain range where there had been a sea and a new sea where there had been a plateau. It is in a twinkling of an eye that we find millionaires become paupers and paupers become millionaires, and a King becomes a wandering exile by a tryst of destiny and a vagrant becomes a King. So many planets are created, sustained and dissolved every moment in this vast universe. Who is behind this gigantic phenomena?"

"It is God and none but the one God, to realize whom one has to give up vanity, the feeling of doership, arrogance and pride; to realize Him one has to surrender oneself entirely to His will, which can be discerned through cultivation of purity, emotional maturity and intellectual conviction; to

realize that God one has to efface oneself in *toto* and feel that one is a mere instrument of His will."

It was a new experience for Emperor Akbar to hear the ancient wisdom from so young a mendicant. Akbar was very liberal in his views, and this encounter with a Hindu child-monk was perhaps in a way partly responsible for the Emperor to invite to his court many Hindu scholars and holy men to participate in spiritual and academic deliberations with Muslim divines and Maulvis.—(D. L.)

HEALTH

CHOORNAS AND CONFECTIONS

1. BALAVARDHAK CHOORNA

Re. Pure Vanslochan (Mungilluppu) ... 16 grs.
Honey ... 2 teaspoonfuls

To be taken twice daily on an empty stomach.

Useful in consumption, cough, asthma, chronic fever, leprosy; Veerya and Bala Vardhak, Ojaskar, Saktiprad; gives strength to the heart. It is tonic and tissue builder. It is cooling, relieves thirst, purifies urine.

2. BILWAPATRA CHOORNA

Re: Bilwapatra powder ... grs. 24
Aswagandhi powder ... grs. 12
Vamslodhan ... grs. 12

Mix.

Take this with butter twice daily.

Balavardhak, Veeryavardhak, Shaktiprad, Ojaskar; gives strength, sexual vigour, lustre, nutrition. Useful in wet-dreams, spermatorrhoea, diabetes.

3. CINNAMON CHOORNA

Re: Cinnamon ... grs. 24
Honey ... 2 teaspoonfuls

Mix.

Useful in hoarseness of voice, cough and sore throat.

4. ELACHI CHOORNA

Re: Cardamon Powder 1 teaspoonful (1 drachm)
Ajowan Powder $\frac{1}{2}$ " ($\frac{1}{2}$ ")
Black Pepper Powder 1 " (1 ")
Dry Ginger Powder 1 " (1 ")

Ajowan, black pepper and ginger must be lightly fried.

Dose: $\frac{1}{2}$ teaspoonful, twice daily before food with honey or hot water.

Carminative, digestive (Pachak), Deepak (brightens the digestive fire), mild laxative and mal sodhak.

Useful in indigestion, flatulence, colic, cough, cold, vomiting anorexia.

5. GOKSHURADI CHOORNA

Re: Gokshura (Nerinji) ... grs. 24
Seetal cheeni (cubeb) ... grs. 12
One powder.

Take twice daily with hot water. It is a non-irritant, diuretic, urinary antiseptic. It is useful in spermatorrhoea, gonorrhoea, difficulty in passing urine, burning sensation in urine.

6. G. P. T. CHOORNA

Re: Dried Ginger (Sont) Powder ... 4 drachms or
... 4 teaspoonfuls
Black Pepper (Marich) Powder ... "
Turmeric (Haldi) Powder ... "

Powder the drugs separately. Then Mix. Keep it in a stoppered bottle.

Dose: $\frac{1}{2}$ teaspoonful with hot water, twice daily.

Useful in cough, Bronchitis, Synovitis, Rheumatism of joints, Lumbago, pain in the hips.

7. HARITAKADI CHOORNA

Re: Bark of Myrobalan ... 40 grs.
Senna Powder ... 48 "
Dried Ginger powder ... 24 "
Black pepper powder ... 24 "

Dose: $\frac{1}{4}$ tola or 24 grains, twice daily, with hot water or honey on an empty stomach.

Useful in headache, Vatam or rheumatism, cough and constipation.

It is a Deepak (increases digestive fire), Pachak (digestive), and Rakta Sadhak (blood purifier).

8. HINGWADI CHOORNA

Re: Hing (asafoetida) ... 16 grs.
Dried Ginger powder ... 1 teaspoonful
Black Pepper powder ... 1 "
Long Pepper powder ... 1 "
White Jeera powder (cummin) ... 1 "
Black Jeera powder ... 1 "
Ajwan Seeds powder ... $\frac{1}{2}$ "
Black Salt powder ... 2 "

All except salt must be gently fried separately and then mixed.

Dose: $\frac{1}{2}$ teaspoonful, twice daily with hot water before food or after food. Useful in flatulence (wind in bowels), intestinal colic, diarrhoea, indigestion, vomiting, distaste for food.

9. INDRAJOW CHOORNA

Re: Indrajow (Kutaj Beej) Powder ... 30 grs.

(Lightly fried)

Honey ... 2 teaspoonfuls

Useful in chronic dysentery, diarrhoea, vomiting, pain in the stomach, piles, leprosy, erysipelas (visurpa). It is a jwaranasak, useful in fevers.

10. JWARAHARA CHOORNA

Re: Chirayata Powder ... 24 grs.
Sivlingi Powder ... 12 "
Kutki Powder ... 12 "

Mix. One Powder.

To be taken twice daily with hot water.

Useful in malaria, typhoid fever, influenza: promotes perspiration (swetaprad), diaphoretic.

11. KRISHNA VASAKA CHOORNA

Re: Krishna (black) Vasaka Choorina ... 24 grs.
Honey ... 2 teaspoonfuls

Mix. One Powder.

One powder twice daily.

Useful in asthma, cough, consumption.

12. A LAXATIVE POWDER

Re: Kala Dana (Black seed) in powder ... 1 drachm
Powdered ginger (Sont) ... 10 grains

Dose: With hot water in the early morning. A mild laxative.

13. MYROBALAN LAXATIVE

Re: Big Myrobalan (Harithaki) Powder ... $\frac{1}{4}$ to 1 tola
(1 teaspoonful)

Honey ... $\frac{1}{2}$ oz.

Luke-warm water ... 4 oz.

Grind the powder with water. Strain. Add the honey and drink it in the early morning.

This is a very good, mild, harmless laxative.

14. NAGAKESAR CHOORNA

Re: Nagakesar Powder ... 20 grs.
Honey ... 2 teaspoonful

It can be taken with sugarcandy and butter also.

To be taken twice daily on an empty stomach.

This is cooling, carminative and aromatic. Useful in difficulty in passing urine (dysuria or Mootra krich); burning sensation when passing urine (Mootraagad).

It is a mild febrifuge (jwara nasak). It is useful in fever. It is useful in bleeding piles and dysentery with blood. It is beneficial in spermatorrhoea and leucorrhoea. It is useful in itch, vomiting, leprosy, visarpa (erysipela). It is svetaprad (diaphoretic, causes much sweating).

It is an ingredient in Chandraprabha, Chyavanaprash, Brahmacharya Sudha, Dasamoolarishta.

15. NIM BARK POWDER

Re: Nim bark powder ... $\frac{1}{2}$ teaspoonful
Cinnamon powder ... 10 grains
Sugar ... 1 teaspoonful

Make one powder. Take twice daily.

This is a bitter tonic. It purifies the blood and improves appetite. This is an anti-periodic in fevers, malaria. This is an astringent too. This is beneficial in thread worms, ascariasis, trichinosis. The Latin name for this is Azed Dirachtae Indica. There are two official preparations, viz., Infusion, dose: $\frac{1}{2}$ ounce and Tincture, $\frac{1}{2}$ to 1 drachm.

Nim renovates the whole system and rejuvenates. It is a Kalpa.

16. PIPPALI CHOORNA

Re: Pippali (Long Pepper) powder ... 10 grs.
Honey ... 2 teaspoonful

To be taken twice daily on an empty stomach.

Useful in cough, cold, indigestion, wind in the bowels (flatulence).

It can be taken with a teaspoonful of cow's ghee also.

17. PIPPALI VATI

Re: Pippali Choorina ... $\frac{1}{2}$ oz.
Old Gud (Black sugar) ... 1 oz.

Make pills of 8 grains.

One pill to be taken with water twice daily.

Useful in cough, cold, asthma and chronic fever.

It is a deepak and pachak and agnivaradhak; promotes the digestive fire and invigorates the appetite.

18. PUNARNAVADI CHOORNA

Re: Red Punarnava Powder ... 24 grs.
Dried Ginger Powder ... 24 grs.
Nishoth Powder ... 24 grs.

Fry Nishoth and dried ginger lightly.

Mix.

Dose: Grs. 24 twice daily with honey or cow's ghee.

Useful in swelling of the body.

TRIKATUKU POWDER

Re: Dried Ginger ... $\frac{1}{2}$ oz.
Black Pepper ... $\frac{1}{2}$ oz.
Pippali ... $\frac{1}{2}$ oz.

Powder separately and mix.

Dose: Grains 24, twice daily with honey or milk or cow's ghee.

Deepak, Pachak and Agnivaradhak.

Useful in indigestion, pain in the stomach, bowels, vomiting, asthma and cough.

20. SARPAGANDHA CHOORNA

Re:
Sarpagandha Choorina (serpina) ... 24 grs.
Cardamom ... 2 grs.
Black Pepper ... 2 grs.

Mix. One powder

One powder twice daily with cow's milk or water.

Useful in epilepsy, hysteria, blood pressure.

21. SARIBHA CHOORNA

Re:
White Saribha Powder (Sarasaparilla) ... 24 grs.
Honey ... 2 teaspoonfuls

Useful in burning sensation in the urinary passage, syphilis, gonorrhoea. This is a blood purifier alone.

To be taken twice daily on an empty stomach.

22. SATAVARI CHOORNA

Re:
Satavari (Tannivittan Kilangu) ... 24 grs
Sugar ... 1 teaspoonful
Cow's Ghee, fresh ... 2 teaspoonful

It is a nutritive tonic.

Rativardhak, Veeryavardhak, Balapradayak; useful in sexual debility. It is a galactagogue, i.e., increases milk in nursing mothers. It is a tonic in consumption. It is Buddhi-
vardhak, Agnivaradhak (i.e., increases the digestive fire). It increases the lustre in the eyes, gives strength to the heart.

23. STHANYAVARDHAK CHOORNA

Re:
Pippalimool powder ... 24 grs.
Sugar ... 1 teaspoonful
Milk ... $\frac{1}{2}$ seer

Useful for nursing mothers to increase the milk (galactagogue); Sthanyavardhak. It is a deepak and pachak too, increases digestive fire and improves appetite.

24. TALISAPATRI CHOORNA

Re:
Talisapatri powder (Cannimon leaf) ... 24 grains
Honey ... 2 teaspoonfuls

Mix well. One dose.

Take twice daily.

It is useful in chronic cough, consumption and asthma.

25. VIDARI CHOORNA

Re:
Vidari ... 24 grs.
Sugarcandy ... 1 teaspoonful

One dose. Take twice daily with water or honey.

Nutritive, aphrodisiac, tonic, galactagogue (increases milk in nursing mothers). Useful in spermatorrhoea, burning sensation in urine, difficulty in passing urine, sexual debility, diabetes, consumption and general debility.

26. HARITAKI AVALEHA

Re:
Haritaki ... 24 grs.
Fresh Ginger ... 24 grs.
Yavakshara ... 24 grs.
Dharu Haldi ... 24 grs.
Honey ... $\frac{1}{2}$ oz.

Make powders of Yavakshara, Dharu Haldi and Haritaki. Grind this with the juice of ginger. Mix with honey.

Dose: One teaspoonful, twice daily. Take one tumblerful of milk afterwards.

Useful in stone in kidney.

27. LINCTUS LIQUORICE

Re: Liquorice ... 20 grains
Honey ... 1 teaspoonful

Mix, and take twice daily.

It is useful in cough, hoarseness of voice, irritation of the larynx, inflammation of the throat and asthma.

You can take it with cow's ghee, one teaspoonful.

28. RASNA LINCTUS

Re: Chittarattai (Rasna) root
Honey

Rub the root with honey. Lick it slowly morning and evening.

Useful in sore-throat, cough and Asthma.

29. VACHA VALEHA

Re: Slightly burnt Vacha (Vasambu) ... 24 grs.
Honey ... 2 teaspoonfuls

To be taken thrice daily.

Useful in hoarseness voice in songsters, lecturers-(Swara-pradarana).

30. VACHA LINCTUS

Re: Vacha (burnt lightly in fire) ... 15 grs
Honey ... 2 teaspoonfuls

Diuretic, purifier of urine and faeces, anthelmintic (Kriminasak), mild laxative, tonic, aphrodisiac, carminative, aromatic, stimulant. It is bitter. Sharpens the intellect (Buddhivardhak). It is useful in colic, flatulence, epilepsy, acidity, vomiting of children, in all stomach and intestinal diseases of children. It is a deepak and pachak.

It is termed as Pillai Valathi, i.e., that which helps the growth of children. Rubbing of the burnt ash with honey in the tongue of a dumb child makes it to speak.

It is useful as an external application in pain in the throat. It is used as a dusting powder in wounds. It kills germs.

There are two varieties. White is preferable.

HOME REMEDIES

Pills

1. COUGH PILL-I.

Re: Liquorice (Mulatti) ... 60 grains
Aniseed (Sonf) ... 60 "
Cinnamon (Dalechini) ... 60 "
Raisins without seeds ... 60 "
White Sugar ... 60 "

Powder all drugs well and make into a pill mass.

Dose: 5 grains, three times daily.

2. COUGH PILL- II.

Re: Liquorice ... 2 drachms
Ginger ... 2 "
Long pepper (Pipul) ... 2 "
Gum (quantity sufficient) ... 5 grains
Sugar ... 2 drachms

Make 10 grain pill.

Dose: One, thrice daily.

3. COUGH PILL- III.

Re: Tulsi leaves ... ½ tola (20 leaves)
Black Pepper ... 24 grs. (20 pepper)

Pound in the mortar and make pills of the size of a pepper.

Dose: 2 pills, twice daily, with hot water on empty stomach.

It is useful in cold, cough and malaria.

4. COUGH PILL- IV.

Re: Kakrasingi ... 1 grain
Pippala Mool ... 1 "
Gond Babool ... 1 "
Sendha Nimak ... 1 "

Mix. Make one pill.

Dose: One pill, thrice daily

5. CHOLERA PILL

Re: Camphor ... 1 grain
Opium ... ½ "
Dried Ginger ... 3 "
Red pepper (Lal Mirch) ... 1 "
Asafoetida ... 1 "

Fiat pill 1.

6. GUGGULU VATI

Re: Pure Guggulu ... 24 grains
Old Ghood (Black Sugar) ... 48 "

Make into two pills.

Dose: One pill twice daily with milk.

Useful in rheumatism of joints and lumbago.

7. HEART TONIC PILL

Re: Arjun Bark Powder ... 48 grains
Old Ghood ... 48 "

Make into two pills.

Dose: One pill to be taken twice daily with cow's ghee or cow's milk.

Useful in palpitation, blood pressure and all diseases of the heart.

8. PILULA, TULSI CUM PEPPER

Re: Tulsi Leaves ... 1 tola
Black Pepper ... ¼ tola

Make a paste of fresh Tulsi leaves and black pepper. Make small pills of the size of Bengal gram.

Take one or two pills in the morning and one or two in the evening along with hot water.

This is useful in malaria and other ordinary fevers.
(One tola is the weight of one rupee coin).

9. PEPPER LOZENGES

Powder some black pepper and sugarcandy (Misri). Add equal parts. Mix a little ghee and make it into small balls. Keep one in the mouth and slowly suck the essence. This is very useful in bronchitis or cough.

A HEALTH GUIDE FOR ALL

Observe the laws of health.

Bramacharya helps to obtain good health and long life.

Lead a well regulated life.

Do not allow flies to sit on food. Flies are carriers of Cholera, Typhoid and Dysentery.

Give up tobacco and other narcotics.

Remove constipation. You will have no piles.
Moderation in food is a stepping stone to health and long life.

Sun-bath is indispensable to health.
Take care of the stomach. You will keep well.
A simple diet is conducive to health and longevity.
Pure air is the best of all tonics.

Deep breathing strengthens the lungs and removes various diseases.

The diet must consist principally of ripe fruits and nuts.

If you want to live for one hundred years, do not smoke or drink. Do not eat meat.

Tea is as injurious as alcohol.

Over-eating is a vice which introduces poisons in the system.

Fast starves the disease.

Self-control leads to eternal bliss.

Light is indispensable for health.

Un-natural diet invariably produces diseases.

Un-controlled sex-impulse causes great sufferings.

Purify the blood by fresh fruits.

A return to natural life is the first step to recovery.

Anger produces heart diseases.

Wholesome, nutritious food is a sheet anchor, against physical ailments.

Fruits contain all the curative medicines.

Open air life is an infallible cure for consumption.

Constipation is the cause of all diseases.

Combat against it successfully.

Cheerfulness is a healthy tonic. Be cheerful always.

Nuts are the most valuable substances.

Alcohol is an enemy of health. Shun it absolutely.

Buttermilk helps digestion. It is useful in dysentery, dyspepsia.

Carrot is a beneficial article of diet. Take it in a raw state.

Drugging must be avoided. It spoils health.

Exercise is indispensable for keeping up a high standard of health.

Fasting eliminates poisons from the system and removes many diseases.

God bestows good health on virtuous persons.

Health is above infinite wealth and treasure.

Indigestion is cured by fasting.

Juicy fruits supply abundant energy in a short space of time.

Kay's Kalpa treatment re-juvenates the body and gives abundant health and energy.

Lemon juice cures scurvy. It is an important article of diet.

Milk is a perfect diet. It contains all constituents in proper proportion.

Nature cure is the best form of treatment.

Orange juice is very invigorating and vitalising.

Papaya contains Papain. It helps digestion.

Quality of food is more important than quantity.

Rheumatism is cured by sun bath and steam bath.

Sunbath has wonderful effects. It replenishes Vitamin 'D'.

Torpidity of liver is removed by eating tomatoes, which contain vegetable calomel.

Uric Acid and Urea are removed by fasting.

Vitamins are life giving substances.

Water-Cure or hydrotherapy is nature's best cure for eradication of disease.

Xerophthalmia is a disease of the eye due to deficiency of Vitamin 'A'.

Resist temptations. Have an inward life. All miseries will terminate. Even if you fail, you are one step nearer to success. March on and on.

Curiosity causes restlessness. Correct and mould yourself; yours is peace.

Have perfect trust in God; abandon all cares and worries; be at perfect ease.

Mean people take advantage of their neighbour's difficulties to annoy them; but the time will come when they will repent of their insolence.

A virtuous life is the greatest blessing.

Contentment is the greatest wealth.

A life destitute of love and prayer is like a sapless tree in the desert.

Cultivate a melting heart the giving hand, the kindly speech and impartial attitude.

The Names of God are the most potent tonics, sure panaceas, sovereign specifics. You can extract oil out of sand; but you cannot influence a confirmed fool.

You can live in the world. But if worldliness gets into you, you are doomed.

Look at the false glittering world!

Fools are immersed in it! The wise are vigilant.

The best way to remove an evil trait is to think of the opposite virtue.

Overcome anger by love, lust by purity, greed by liberality, pride by humility, egoism by self-surrender to the Lord. Thou will become divine.

Cultivate love in the garden of your heart by removing the weeds of jealousy, hatred, suspicion, revenge pride and self-ishness. The power of love is ineffable. Its depth is unfathomable. Its glory is indescribable. It is Divine.

Practise Yoga constantly. Look for the descent of Divine Light. Be regular in your meditation. All defects and weaknesses will perish by themselves. This is the positive dynamic method to annihilate evil desires, defects and weaknesses.

Pray not for relief from suffering but for strength and endurance to bear it.

Cruelty to any creature is cruelty done to the Lord. Because the Lord lives in all beings.

No other person is the author of one's misery or happiness; because every man eats the fruits of his own actions.

Be moderate in everything. Extremes are always dangerous.

Have intimate connection with none but God. Mix little with others.

Make the heart a temple and worship Him constantly. Seek Him not elsewhere.

True, everlasting happiness which every man seeks for, does not reside in the mundane objects. You can get this happiness in the Self only which abides in the chambers of your heart through meditation.

Bear no envy. Commit no slander. Speak no falsehood. Practise no deceit. Harbour no malice. You will be ever joyful, happy and peaceful.

CHOLERA

(Dr. Prithviraj Grover, Rishikesh)

This is an acute specific intestinal infection characterised by frequent vomiting and painless rice-watery evacuations often with rapid collapse cyanosis and severe muscular cramps.

The disease is caused by comma vibrios. These are comma or "S" shaped organisms. If examined under the microscope these give an appearance of "Fish in stream." These make the small intestine often in upper part their habitate.

Disease is chiefly conveyed by man. Rapid locomotion in recent days has been an important factor in the outbreak of an epidemic of Cholera. Trade-route is another factor in conveying the disease from one place to another. Epidemics in several seasons of the year are mainly due to unhealthy congregation of people as at fairs and festivals. Ingestion of bacilli may not be the sole factor of an outbreak of the disease. But I would say, "You can eat Cholera but can not catch Cholera." Individuals become susceptible or immune to the infection mainly or accordingly to their condition of health or the degree of acidity of their Gastric juice.

Climatic condition may be responsible to some extent for the out-break of an epidemic of Cholera. But there are several other factors such as sanitation, food, water, habit, altitude, character and moisture of soil and other means to complicate the problem.

It is endemic in lower Bengal and spreads there from along the human agencies to break out in epidemics in different parts of India. The disease is prevalent in China, Siam, Phillipines, Japan and South Africa. High temperature with relatively high humidity and intermittent rainfall are said to foretell an epidemic.

Young adults are the common victims of this disease. Children are the rare subjects of genuine cases of Cholera. The disease is not uncommon amongst the aged. Males are common subjects, females are less often affected. People living in an unhygienic, surrounding as in Bustees or villages are mostly affected. Epidemics in barracks and in labour class quarters are very common. Poor people easily succumb for want of sufficient fresh food and water owing to their unhygienic modes of living.

In untreated cases death rate is about cent per cent. Treatment in the early stage is successful. Death rate is very high in late cases due to secondary complications.

Varieties of Cholera:—Cholera can be classified into the following ten varieties:—

1. Simple or Sporadic or Bilious Cholera.
2. Malignant or Asiatic or Epidemic Cholera.
3. Cholera Morbus.
4. Cholera Nostrus.
5. Cholera Infantum.
6. Cholera Sicca.
7. Cholera Spasmodic.
8. Cholera Typhoid.
9. Cholera Winter, and
10. Ambulatory type of Cholera.

Out of these ten varieties Cholera Sicca is fatal and death occurs before the proper onset of the disease.

Incubation period:—A Cholera convalescent is mostly bacteria free in a fortnight and seldom harbours the organism for more than two months.....So a "Carrier state" is only a short duration. The incubation period of the disease is one to five days.

Post-mortem appearances:—All tissues appear dehydrated if the death has taken place in the algid state. The skin is shrunken and pale. The right heart and the systemic veins are full of dark, thick partially coagulated blood. The lungs are dry and anaemic, pulmonary arteries are full but the veins are empty. The spleen is contracted and somewhat dry. The mucus membranes of the stomach and the small intestines are congested. The liver is congested and the gall-bladder distended with thick bile. The orifice of the duct bile is blocked and so little bile comes out that diluted with a large volume of water, it fails to give any colour to the stool. The kidneys are swollen and their blood vessels markedly congested. The bone marrow is congested. All these are without any sign of inflammation.

Clinical picture:—The disease starts either with an attack of preliminary diarrhoea or suddenly with profuse watery almost painless evacuations. The stool soon loses its faecal colour and becomes serous or rice-watery with some flocculent deposits consisting of desquamated intestinal epithelia. Profuse effortless vomiting soon follows which may have food remnants but soon assumes rice-watery character. In this way a considerable amount of fluid is rapidly lost amounting to an average of 35 per cent in a mild and 64 per cent in a severe fatal case. This loss of fluid causes rapid prostration.

Consequently the pulse becomes quick and feeble and is soon impalpable at the wrist. The blood-pressure falls. Painful cramps appear in the muscles of the limbs and afterwards of the abdomen and the spine. The whole body is markedly shrivelled, the eyes are sunken, nose is prominent, cheeks are hollowed, finger tips shrivelled, skin cold, clammy and cyanosed,

but the rectal temperature may yet be slightly or markedly above normal. The noise is feeble and husky and thirst is extreme. The mental state is one of depression but otherwise clear. Finally the patient lapses into coma and death follows in a few hours. Sometimes collapse and death follows rapidly even without any diarrhoea and vomiting. Such is the severity of intoxication, and it is found in Cholera SICCA.

TREATMENT:—(Prophylactic).

All the contacts are inoculated with Cholera vaccine containing 4,000 million of killed organisms followed in a week or ten days after, by the double dose. The immunity lasts for about six months. A mass inoculation is essential in all big gatherings in fairs and in the place of pilgrimage. An annual inoculation for the civil population as routine is necessary in the endemic area and if any epidemic starts, even more frequently, one injection of *st* dose is sufficient.

CURATIVE:

If the loss of fluid is much this must be quickly restored intravenously by the isotonic saline or if proper with the alkaline salines. Several such injections may be necessary to tide over the stage of collapse. The quantity of fluid is determined according to the condition of the patient. Contra-indications for the intravenous saline are vasomotor Paresis without any marked fluid loss, marked abdominal distension and hyperpyrexia. The rise of temperature after intravenous injection should be controlled by wet sheet pack or by other hydrotherapy measures.

ORALLY:

Calomel gr. $\frac{1}{16}$ with chloretone gr. $\frac{1}{2}$ every half an hour may be administered in the early stage. This controls vomiting and favours elimination of the toxins from the small intestine which is the site of the disease.

COLLOIDAL KAOLIN may be given to absorb the bacterial toxin. **SULPHAGUANIDINE OR SULPHADIAZINE** can also be administered with good results.

In the end I would like to disclose one of the most effective and specific prescription of Cholera which I got from my fore-fathers. A few minutes before I was concealing it in the depth of my heart, but yesterday when I was writing my notes on Cholera to be put in the medical conference organised by Pujya Maha Mandleshwar Sri Swami Sivanandaji Maharaj the founder of the Divine Life Society Ananda Kutir, RISHIKESH. A sudden idea struck my mind that I should not now conceal so effective prescription of such a drastic and fatal disease which is some times epidemic in this peace of land of RISHIS and MUNIES. I know that all this is due to the hidden inspirations and blessings of Sri Swamiji Maharej who has got a sympathetic heart for the suffering humanity. I request the audience to pay their full attention to this prescription so that they could serve the helpless victims of this disease at the time of necessity as Pujya Swamiji is helping the helpless patients through Sri Dr. K. C. ROY, his personal attending Physician and in charge of the **SIVANANDA CHARITABLE HOSPITAL**.

Cholera Specific

Bark of Root of 'Aak'	...	2 parts.
Black Pepper	...	1-2 "
Black salt (common)	...	1-2 "

should be grounded well along with water of 'adrak' in pestle and mortar for three hours continuously. Then prepare globules equal to the size of a 'chana'.

Dose: One 'goli' to be taken after every hour with some 'araq' or boil three masha of 'Liwang' in 3 seers of water—when it remains 1 and 1-2 seer—then administer each tablet with this water.

If the patient's condition is very serious—then before starting above—do the following first.

Pestle well 3 mashas of red pepper and give that pepper powder to the patient along with water and after that start above tablets. God willing, even the worst cases would be cured by the above treatment.