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OM
Dedicated
To the Cosmic Healing Power,
Mother Nature, Our Saviour-
To All Pioneers and Followers
Of Naturopathy,
As Well As
To the Mankind
At Large
For Their Health Long Life,
Peace and Happiness

PUBLISHERS' NOTE

Dealing with a wide range of subjects on the natural way of living and treatment of diseases, the most striking feature of the present work is that it is completely free from any bias or prejudice against other systems of medicine. On the other hand, its approach is synthetic, which lays great emphasis on the practical way of treating diseases—mainly through observing the natural rules of living, improving the general standard of health and harnessing the forces of nature as curative agents.

Individual treatment of a number of common diseases, including that of women and children, the science of heliotherapy, chromotherapy, hydrotherapy, air-therapy as also other allied subjects as dietetics, mental therapeutics and spiritual healing, are included in the thirty-three chapters of this work.

Tenth in the "Health and Long Life Series", **Practice of Nature Cure**, is preceded by the author's already well-known works as **Family Doctor, Health and Long Life, Health and Happiness and A Boon to Diabetics**.

As it is naturally expected, the central outlook of the work is based on spirituality.

THE DIVINE LIFE SOCIETY

MAHA MRITYUNJAYA MANTRA

Om Trayambakam yajamahe sugandhim pushtivardhanam;
Urvaarukamiva bandhanaat mriyormuksheeya maamritaam.

MEANING

We worship the Three-eyed One (Lord Siva), who is fragrant and who nourishes all beings; may He liberate us from death for the sake of Immortality, even as a cucumber is severed from its bondage (the creeper).

BENEFITS

1. This Maha Mrityunjaya Mantra is a life-giving Mantra. In these days, when life is very complex and accidents are frequent, this Mantra wards off death by snake bite, lightning, motor accidents, fire accidents, cycle accidents, water accidents, air accidents and accidents of all descriptions. Besides, it has a great curative effect. Diseases pronounced incurable by doctors are cured by this Mantra, when chanted with sincerity, faith and devotion. It is a weapon against all diseases. It is a Mantra to conquer death.
2. It is also a Moksha Mantra. It is Lord Siva's Mantra. It bestows long life (Deergha Ayus), peace (Santi), wealth (Aisvarya), prosperity (Pushti), satisfaction (Tushti) and Immortality (Moksha).
3. On your birthday, repeat one lakh of this Mantra or at least 50,000 times; perform Havan and feed the saints, the poor and the sick. This will bestow on you long life, Peace and prosperity.

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Chapter One

LIFE: THE GRAND VEHICLE OF ALL

ENDEAVOURS

WHAT IS LIFE?

ETERNAL LIFE is Existence-Absolute or Sat or Para Brahman. It is Amritam or Immortal Nectar. It exists in the three periods of time. It is Chaitanya or Absolute Consciousness and Absolute Bliss. It is the only Reality. It is beginningless, endless, time-less, spaceless and causeless.

It is the source of Prana, mind and individual life. It is the womb for this entire universe. It is one without a second. It is in-divisible, homogeneous essence. It is without Prana, without mind, without senses, without body, without intellect. The Prana, mind, intellect and the senses derive their power and intelligence from this Supreme Self.

Cosmic Prana or Cosmic Life or Substratum is Hiranyagarbha. This is the sum total of all individual lives. It is the first-born. It is the manifestation of Para Brahman. Virat is the sum total of all physical bodies or Visvas. It is the manifested universe.

Life is Prana or vital force in living creatures. Movement, circulation of blood, breathing, thinking, knowing, willing, perception, hearing, tasting, smelling, feeling, excretion, digestion, assimilation, absorption are all processes of life. Life is the animating principle in all beings. If this life departs, we say "Man is dead".

Life is vibratory. There is no such thing as solid matter or inert stone. Every atom is made up of charges of negative and positive electricity, electrons and protons.

The difference between an atom of uranium or gold consists chiefly in the number of electric charges or corpuscles it contains and on the velocity with which these vibrate around one another.

The atom which was regarded to be the ultimate particle of solid matter is now a tiny world in itself in which the corpuscles of electricity rotate or vibrate around one another like the suns and planets in this universe.

Life is a great mystery. You can study and understand life only in its manifestations, but not in its origin and real essence.

Each cell is a mass of life. It also digests, excretes and works intelligently. The whole body is a mass of cells only.

Life becomes glorious, sublime and divine through right living or divine life which consists of prayer, devotion, meditation, enquiry, self-restraint, cultivation of divine virtues, right conduct and selfless service.

Life becomes ignominious, deplorable and undivine, Asuric or demoniacal, through wicked deeds, greed, lust, delusion, pride and unrighteous conduct and unrighteous living.

Through control of Prana you can control mind and be-come one with the Absolute.

The Supreme Self withdraws Prana, mind, the senses and the five elements during cosmic Pralaya or the deluge. The whole universe vanishes. It is involved into its cause, Para Brahman the Supreme Absorber.

The process of health, disease and cure are manifestations of life, vitality or vital force.

Attain perfect health and strength through obedience to the laws of your being, the fundamental law of cure, the law of action and reaction, the law of cause and effect, the laws of health and hygiene.

Lead the life divine and attain God-realisation, now and here.

WHAT IS DISEASE

There is only one disease,

There is only one cause.
There is only one treatment.
The one disease is wrong living.
The one cause is accumulation
Of waste products and disease-toxins in the body.
The one treatment
Is the elimination of filth and toxins—
Through fasting, enema, judicious diet,
Water-cure, sun-cure, air-cure, etc.

Naturopathy or Nature Cure is scientific, economical and most beneficial to suffering humanity. When every drug proves a failure under the best physicians, Nature Cure comes to the rescue of the patient. This is considered to be the best kind of treatment.

Nature Cure always adopts natural methods of treatment. It takes recourse to Nature's agencies such as baths, sunlight, rest, exercise, enema, fasting, pure air, massage, careful, judicious and right dieting, etc. It never encourages drugging.

Naturopathy is as old as the Vedas or the Himalayas. It is the oldest of all systems of health and healing. Hippocrates who lived four centuries before Christ (460-377 B.C.) was a staunch advocate of Naturopathy. He obtained his incomparable results and fame through sunlight, pure air, water, exercise, rest, right diet, baths and massage. He was the father of Naturopathy.

Naturopathy relieves the ordinary family man from the drudgery of spending vexatious hours in the doctor's waiting-room and from the doctor's inhuman bills.

Naturopathy is the cheapest, and at the same time, the safest and the best system of treatment.

Go back to Nature. Waste not your time, energy and money in injections, pills and mixtures. Rules of nature are simple. Her medicine is abundant and pleasant to take. Her fee is nothing. Lead a simple, natural life. Observe the laws of health and hygiene. Observe cleanliness. Cleanliness is next to

godliness. You will be free from diseases and enjoy a high standard of health, vitality and longevity.

It is nature only that heals all diseases. A doctor may kill a patient or aggravate a disease by his injudicious treatment and drugging. Judicious use of drugs only helps nature. The Divine Power is at the back of the workings of life in health and dis-ease. Remember this point always. A judicious doctor only helps nature.

Impurities and toxins accumulate in the system on account of overfeeding, wrong feeding, injudicious feeding, errors in diet. If these impurities and toxins are eliminated from the system, all diseases are cured and man enjoys perfect health. This is the central doctrine of naturopathy. The sun cure, water cure, air cure, diet cure and fasts—all aim at getting rid of the impurities and the poisons from the system, and ensuring perfect health, strength and vitality.

In consideration of the many-sided benefits and advantages of naturopathy, it is hoped that the general public will adopt this system both as preventive and curative and enjoy perfect health and happiness.

Nature is the Sakti or power of the Lord. She can work wonders. She can build the system in the twinkling of an eye. She can heal, cure, vitalise, rejuvenate, galvanise the body and the mind in a perfect manner.

Glory to Nature Cure and Naturopaths!

TO THE FOLLOWERS OF NATUROPATHY

The entire visible universe is the glorious Virat Svarupa, the cosmic form of the Supreme Lord. Nature in her unsullied state is the most glorious manifestation of the Almighty. The Nature means Prakriti. Prakriti is Divya Sakti or the Divine Power of the Almighty. The naturopath takes recourse to the forces of nature, the elements and their modifications, to aid him in combating health and disease. The science of naturopathy, therefore, constitutes a direct approach to the Cosmic Power, to Sakti Herself. Thus, truly speaking, it is an invocation of Divinity. Regarded in this light—the true and proper light—the practice of naturopathy is a process of worship and every student of naturopathy if he will but keep this Bhava, is a devotee and a worshipper. His practice of the science is thus to be conceived of as Sadhana and is to be supplemented and made potent through such processes as Japa, Kirtan and prayer.

Artificiality and unnatural process have come to be the hallmarks of modern civilisation. Such a divorce from nature is glorified and blindly followed under the appellation of 'scientific', 'up-to-date', 'modern' and similar kinds of egoistic terms. But its basis is found to be a breaking away from God and receding further from Him who is the Spirit infilling and indwelling all creatures. Lacking faith in Him, the modern man goes out to-wards artificial things and methods. In refreshing contrast is the admirable science of naturopathy which embodies an approachment to the Divine Source, the Power behind all powers, and a reassertion of man's faith in that Power as a Supreme Healing and Curative Force. This is what makes naturopathy a spiritual science. Its spiritual basis is this acceptance and awareness of the inherent invisible Sakti forming the essence of all visible forces and the recognition of its role as a paramount agent in the attainment of human welfare. Yours is the duty to become the votaries of this great system. Strive to be worthy exponents, noble practitioners and active propagators of the Nature Cure technique. The penurious humanity of rural India is in dire need of such a system that costs little and is easy to practise. Conceive an intense sympathy for them and utilise this knowledge you now acquire in helping and relieving them, with pure selfless attitude. Do not aim merely at opening fashionable clinics and sanatoriums and accumulating money. Charge no bill to the poor.

Serve the sick and suffering with faith and devotion. Your practice will become spiritualised even as you go on curing humanity's physical and mental ills. This selfless service will ultimately cure your own fearful disease, the disease of birth and death. You will attain Divine Felicity and Immortality.

Word has great power. Use the science of positive suggestion always. Speak cheering and encouraging words to the patient. Always take real, genuine interest in the patient. Augment all treatment with the silent repetition of the Divine Name. Never give destructive suggestion.

Naturopathy greatly emphasises that faulty diet, constipation and toxemia or self-poisoning are the main cause of dis-ease. But even beyond this is the basic cause named disharmony and an agitated state of the physical and emotional being. The harbouring of hatred, anger, jealousy, greed and lust corrodes the mind, destroys the subtle cells and results in disease. Likes and dislikes disturb the inner equilibrium and cause disease. Slavery to senses leads to indulgence that poi-sons the system. The root cause of external conditions of dis-ease thus takes its rise in the subtle body. It is the discordant state of being caused by

the harmful vibration through wrong thinking and wrong feeling. The most potent method of counteracting this state is through the powerful, positive vibrations of the Name of God. The repetition and chanting of God's Name re-establishes the lost spiritual rhythm and immediately the entire constitution is transformed into a state of positive health. Epicurianism, wrong eating and over eating that result in constipation and self-poisoning is the result of the absence of self-restraint. Spiritual Sadhana—Asana, Pranayama,

Kirtan, worship— subdues all sense-craving and completely eradicates the hankering which is the direct cause of indulgence and gluttony that leads to the poisoned state of health known as disease. Thus the development of spirituality and purity strikes at the very "original root" of the main cause of human ills.

It is the duty of the naturopath to develop this spiritual force in himself through constant Sadhana and prayer and to transmit this inner power to the sufferer simultaneously with the other rational, natural means that he adopts. But in doing this, bear in mind one point. Do it as an humble instrument in the hands of the Divine. Have a pure attitude considering yourself as a humble channel for the flow of the cosmic energy.

All health, all power, all energy is already within man. Give them unhampered play by a life put in tune with the Cosmic Source. Then radiant health, vitality and general well-being will inevitably be yours. To invoke this power conscious effort on the part of both the naturopath as well as his patient's prayer is the method. Through prayer the patient greatly increases his receptivity to the beneficent powers of the natural forces utilised. Through prayer the healer augments infinitely the efficiency of his healing methods. Prayer should invariably form an item in the naturopath's technique. It is an indispensable and invincible factor in his hands.

Remember, ye healers of mankind, ye votaries of nature-therapy! The earth of your mud-packs derives its healing power from the one Cosmic Self. The water of your wet-packs and special baths is but the manifestation of this same Energy. The heat of the fomentations that you employ, the vapour of the steam-bath, the rhythm of the massage you do, all get this power from that Supreme Being. He is the energiser of the sun's rays in heliotherapy, the vital nourisher in the fruit juices of your diet-cure and the subtle, mysterious and miraculous restorative agent working in your relaxation and rest techniques. Depend upon that, draw strength from that, actively manifest that and spread

health, happiness everywhere! Through health elevate humanity to reach the Primal Source of all Health and Blessedness! Lead man through nature to nature's Lord! May the Lord inspire you all to be the active exponents, his messengers of the all-pervasiveness and immanence of the One Power in all the forces of creation!

THE WONDERFUL HUMAN MACHINE

Salutations to the Lord who dwells in this body, who created this body, whom the body does not know, who rules the body from within, whose vehicle is this body.

If you carefully analyse this physical body of ours you will be struck with awe and wonder. Look at the coordination and the usefulness of each of the organs. You cannot afford to miss even a small part of it without seriously inconveniencing your-self. Of the whole body the part above the neck is the chief, and of all the senses the eyes are the most important.

The human body can be divided into two main groups. One is the Vyavaharika and the other is the Paramarthika. Of these the Vyavaharika deals with the physical body and the Paramarthika deals with the subtle body.

The Garuda Purana (Chapter XV) gives a detailed description of both the Vyavaharika and the Paramarthika types of bodies. There are thirty-five millions of hairs on the body and seven hundred thousands of hairs on the hand. There are twenty nails. There are thirty-two teeth. The aggregate of flesh in the human body is one thousand palas. One pala is equal to $\frac{6}{5}$ of an ounce.

The body contains one hundred palas of blood and ten palas of fat. There are seven palas of skin and twelve palas of marrow. The body also contains three palas of Maharakta (super blood), which is not so far traced by the modern medical system.

The aggregate contents of semen in the celibate male is equal to 2 Kudavas, a measure equal to about 16 ounces. The contents of ovum is one Kudava. The number of bones in the body is 360. The naadis (nerves) both dense and subtle number tens of millions. The body contains 50 pa/as of bile and 25 pa/as of phlegm. The waste products thrown out of the body are not measurable as

they are constantly changing and depends on the intake of food. The above measurements constitute the contents of a fully developed youth.

The contents of the Paramarthika body are entirely spiritual.

THE HUMAN BODY

A knowledge of the structure and functions of the human body will help you to study the subject of health and disease.

The human body begins with one ovum or egg, a simple cell. A cell is the smallest living unit. This ovum divides itself in the mother's womb and becomes two, then four, and so on. The ovum of the mother combines with the sperm of the father.

The body is built up by the food you take. The bones and flesh, the nerves, arteries and veins, the skin, nails, hair and the teeth, the brain, the lungs, the liver, kidneys and bowels, are all made from blood.

Lymph, blood, flesh, bone, fat, nerve, fibre and membrane form the tissues of the body.

The different systems of the body are the digestive system, excretory system, nervous system, circulatory system, generative system, muscular system, bony system and respiratory system.

The body consists of the head, the neck, the trunk and the upper and the lower limbs.

The bones and the muscles form the main structure and help in the form and the movement of the various parts of the body.

The skull contains the brain which consists of cerebrum, cerebellum and medulla oblongata. There are various centres in the brain, viz., the respiratory centre which controls the respiration, the centre which controls heat in the body, the centres for speech, hearing and seeing, the centre for intelligence, the centres for touch, taste and smell, etc. There are twelve cerebral nerves that connect the brain.

The sympathetic system of nerves has been called the in-voluntary nervous system, because we cannot control this system at our will. It does not depend upon the brain for its functioning. It is located on the two sides of the vertebral column. One of the chief functions of the sympathetic system is the regulation of the heart and the blood vessels.

The spinal cord passes through the spinal canal in the vertebral column.

The vertebral column contains 26 bones; the breast bones and ribs are 25, bones of the upper limb are 64, bones of the lower limb are 62, bones of the head are 8 and the bones of the face are 14. Total is 199.

The cavity of the trunk is divided into two parts, the upper part called thorax and the lower part abdomen.

The tube which serves as air passage at the time of breathing or inspiration and expiration is called the trachea or wind pipe. At the end of the mouth this tube is enlarged into an opening called larynx or wind box. The vocal cords are here.

The air passes through the tube trachea. The trachea is divided further down into two branches called the bronchi. They carry the air into the lungs. There are two lungs, the right and the left.

The heart is situated between the two lungs in the chest. It is the pumping station for blood. A big artery called aorta starts from the ventricle or the lower portion of the left part of the heart and carries pure blood to the whole body.

The aorta branches off till it ends in minute blood vessels and capillaries. The blood nourishes the body and the impure blood passes through the veins and reaches the upper part of the right heart called auricle. It passes into the lower part of the right heart called ventricle.

The blood passes into the two lungs from the right ventricle. It is purified there and returns to the upper part of the left heart called the left auricle. It passes from the left auricle into the left ventricle. This is called circulation of blood in the body.

The mouth, the teeth, the tongue, the gullet, the stomach, the small intestine, the large intestine, the rectum, the anus, the liver and the pancreas are the organs of digestion. They constitute the digestive system.

Food passes from the mouth to the gullet and thence to the stomach. Food is partly digested in the stomach by the gastric juice and carried to the small bowel. Here it is mixed with the pancreatic juice secreted by pancreas and bile secreted by the liver.

The digested essence of food called chyle is assimilated into blood. It nourishes the body. The undigested food material passes into the large intestine and is collected in the rectum as faecal matter. Liver is a great workshop. It manufactures or secretes bile which digests fat. The bile is stored in the gall-bladder, a small bag. Some of the food materials, excess of which is required for recouping the blood, are stored. When there is shortage of food, the stored material from the liver is sent out to make up the necessary ingredient in the blood.

In the kidneys extra water or more than its due proportion in the blood is separated. It forms urine. It is carried through the ureters to the bladder, the reservoir for urine.

The skin consists of the epidermis and the dermis. Sweat glands which secrete sweat are embedded in the skin. The bowels, the kidneys, the lungs and the skin are the excretory organs.

The essence and vigour of man is stored up in the testicles and of the woman in the ovaries. The health, the strength and long life of man and woman depend to a very large extent on the preservation of generative secretion. Abuse of sexual organs in both sexes is chiefly responsible for many maladies.

THE ORIGIN OF DISEASE

There would be none in this world who is not familiar with dis-ease. With the birth of the body we find the birth of disease. The child as soon as it is born cries. That goes to show that it is experiencing some pain which it wishes to express by its cry.

The ancient Rishis would tell us that embodiment is itself the greatest disease and one should try to get rid of this dis-ease of birth and death. One who is born has to experience some disease or other. He infers the existence of disease from observing others who are diseased. When a man gets fever his neighbour thinks, "I may also get the same disease." So, first of all, man is confronted by the disease of fear. Fear is the first dis-ease that attacks the mind. From the mind the diseases are transferred to the body.

The mind is the cause of all diseases. If by some method, physical, Yogic or mental, the cause of disease could be got rid of, you can effectively cure all diseases. One should keep one-self pure at heart. He should not allow any sort of fear to conquer him. This is possible only by keeping a high standard of mental strength by taking recourse to spiritual practices.

When it is not possible to achieve mental perfection to cure a particular disease then we have to adopt physical means of remedy as well.

Countless are the number of diseases. In many cases we are not aware of the cause or origin of a particular disease. The medical profession has made a thorough study of the diseases and attempted to find the cause of disease in its own way. The different systems of Allopathy, Homoeopathy, Ayurvedic, Unani, Nature Cure and various other lesser systems have made their own researches. They have largely succeeded in finding out the causes of disease. But in many cases even a proper diagnosis of the disease is not successful.

Our ancient scriptures have declared in unequivocal terms that every action has its own reaction. This is known as the theory of Karma. The theory of Karma is very exact. Just as by sowing the mango seed you get a mango tree, even so by doing a particular act you reap a particular result. Among the various texts that deal with the subject we find that the Garuda Purana lays very great stress on this point and you find a detailed description therein of the extent of tracing out the particular cause of a particular disease. It has gone to the extent of tracing out the particular nature of the birth of an individual in a particular womb.

Here is a typical example of the nature of particular diseases and their presupposing causes.

"The murderer of a Brahmin becomes a consumptive_ The persons who kill a cow become hump-backed and imbecile. The killer of a virgin becomes a leper. All these are born as 'outcastes'.

"The slayer of a woman and the destroyer of embryos becomes a savage full of diseases. One who commits illicit intercourse, becomes a eunuch. One who pollutes the teacher's bed gets leucoderma.

"The eater of flesh gets red complexion. The person who addicted to intoxicants becomes one of discoloured teeth. One who gives impure food at a Sraaddha ceremony (sacrifice in memory of the deceased) is born a spotted leper.

"The man who, through pride, insults his teacher, becomes an epileptic. He who despises the Vedas and the scriptures certainly becomes jaundiced.

"He who bears false witness becomes dumb. One who violates the rules of eating becomes one-eyed. One who interferes and upsets a marriage has a split lip. One who steals a sacred scripture is born blind.

"One who utters falsehood becomes a stammerer. A poisoner becomes insane. An incendiary becomes bald. He who steals gold gets diseased nails and who steals jewels is born in a low caste."

All these remarks written millennia ago signify and emphasize the need for our ethical observances, which are the main underlying principles in the maintenance of good health.

Whatever might be the cause of a particular disease it would be obviously in our best interests to avoid committing the mistakes mentioned above. One should avoid injury to other beings and as far as possible try to actively help and serve others in their sufferings. Such kind acts of charity would benefit us greatly in enjoying good health, peace of mind, joy, tranquility and happiness.

HEALTH AND NATURE CURE

Health is a boon to man. Health is a blessing to him. If you lose your health, where is enjoyment in life?

A man may be a multi-millionaire but he cannot digest even four ounces of sago conjee. The king possesses vast dominion, but he cannot walk half a mile on account of debility. He is pale and anaemic. His heart palpitates. Is he not a burden on this earth? How can he enjoy life here? How can he sit and meditate? How can he study the sacred scriptures?

Modern methods of living, high strain on the mind, un-healthy habits, unscientific food and clothing, have all contributed to the breaking down of the natural resistance and defence.

The state of health implies much more than freedom from disease. Good health is the attainment and maintenance of the highest state of mental and bodily vigour.

The conduct of daily life is of immense importance in maintaining health.

The care of the health should begin with the earliest life. The care of the child with reference to feeding is of the greatest importance.

The question of food that is proper in quality and amount is very important.

Careful attention to the functions of the bowels and proper care of the teeth are subjects of the utmost importance.

Disease is lack of ease. If all the organs perform their functions well and naturally, when there is a feeling of ease or comfort, it is said that one is healthy. When the sense of comfort vanishes, it is said that one has got disease. The source of disease may be in the mind (Adi) or the body (Vyadhi).

If the blood is perfectly pure, there can be no accumulation of toxin in the body and there can be no disease. Disease or the toxic condition of the body is due to impurities or abnormalities in the blood.

Proper exercise, proper use of air and water and proper mental condition ensure purity of blood and maintenance of the system in good health.

The skin must be maintained in a healthy state by bathing and exposure to sun.

A due maintenance of the relation between the exercise of the body and the amount of rest is of great importance.

The correction of bad habits in regards to the posture of the body, especially while at work, is of immense importance in maintaining good health.

The root cause of disease must be removed. Then alone good health can be established. Attempts to suppress a disease are disastrous.

The main aim of Nature Cure is to prevent disease. It teaches you the principles by which you can maintain good health and efficiency to a ripe old age. The Nature Cure methods have great combative values but its greatest value lies in preventive methods. It teaches you how to protect your body from the inroads of diseases and in case if you get disease how to get rid of it.

The study and practice of Nature Cure must find the first place in all schools and colleges. Let Nature Cure be a code for the upkeep of health and preventing disease.

Glory to Mother Nature! Glory to Nature Cure, Her agency that bestows good health, vim, vigour and vitality.

HEALTH AND LAW OF NATURE

This world is governed by Isvara or God. Certain immutable laws operate in Nature. The one fundamental law is the Law of Cause and Effect. All other laws are extensions or modifications of this one vital law. The law-giver is God. The law and the law-giver are one. The laws of Nature and the laws of God are also one.

The law of Cause and Effect is inexorable or unrelenting. If you take wrong food, if you violate the laws of health and hygiene, you are punished by this divine law, or Mother Nature. You get diseases, you get stomachache, diarrhoea, dysentery, colic, etc.

Nature is the Power of God. God is nature's Lord. God has created this world with the aid of Nature or Maya Sakti or Para Sakti.

The law of nature or the Law of Cause and Effect operates in the upkeep of health of man.

The natural power of healing must be well understood by every doctor. He should help nature to heal the system. That in-judicious doctor who drugs—and drugs acts against nature—prevents nature to continue her healing processes.

The law of Karma operates. Evil actions bring diseases. "As you sow so you reap"—this is the immutable divine law. He who does virtuous actions enjoys good health.

Loss of appetite, fever, headache, stomachache, colic, sleeplessness, are the warnings of Mother Nature. O man! beware, be cautious, be vigilant. Be on the alert. Nip the malady in its bud by taking recourse to Nature's cure, natural methods of healing and natural way of living. Use open air, fresh air, pure water, simple, wholesome, natural food, fruits, vegetables, sun light, etc. Keep the bowels free. Remove fear, care, worry, anxiety, anger, hatred. Be cheerful and peaceful. Be happy and healthy.

HEALTH AND CONSERVATION OF ENERGY

Energy must be conserved. There should always be abundant reserve of energy. Then alone you will enjoy very good health.

Nature herself conserves much energy. But the foolish, arrogant man wastes the energy considerably, and suffers from debility, anaemia, etc.

Excessive sexual intercourse drains energy enormously. Be moderate. Observe Brahmacharya and conserve the sex energy. Transmute it into Ojas Sakti, a form of spiritual energy.

Do not overload the stomach. Eat moderately. Fast. Give abundant rest to the digestive organs. This is another way for conserving energy.

Give up idle talk, gossip, backbiting, tale-bearing and scandal-mongering. Become a man of measured words. Observe Mauna or vow of silence for one or two hours daily. You can conserve energy to a considerable degree.

Give up worrying habits. Rely on God. Do self-surrender unto Him. He will take care of you. Worrying depletes much of your energy. It corrodes the mind.

Abandon imaginary phobias or fears. Control anger through patience, love and forgiveness. Considerable energy is wasted through anger. You will have abundant reserve of energy.

Give up wandering habit. Practise Padmasana and squeeze out Rajas. This is another means for conserving energy.

Do not shake your thigh, legs, etc., when you are sitting. Energy is wasted by such shaking. This is a bad habit.

The man who is in charge of the power house controls the electric energy. He regulates it and supplies it to various places. He knows how to adjust the load. Similarly, you have to regulate and adjust the energy in your body carefully. Have always abundant reserve by shutting out the holes through which energy leaks.

Lie down in the bed. Close your eyes. Retain the breath for a few seconds. Repeat OM mentally. Repeat this process for ten minutes. You will fill the body with abundant energy.

Sit on any easy pose. Close your eyes. Withdraw the senses and concentrate on the Trikuti for half an hour. Tap the Source and draw abundant energy from your own Atman.

HEALTH AND CLOTHING

In the beginning of creation both men and women were in nude state. There were no mills for manufacturing clothing. There were no tailors to make fashionable gowns, suits and coats. The idea of shame and etiquette were then unknown. They enjoyed peace, health and happiness.

Man lives in an artificial manner now. He has become a slave of fashions. He wears tight collars, ties, bows, garters which constrict the parts and obstruct free circulation of blood.

The requirements of a perfect dress are freedom of movement, absence of pressure on any part of the body, grace and beauty, combined with comfort, convenience and cheapness.

Nowadays too much dress is worn by both sexes. This is not healthy. He who wears a little clothing is a strong and healthy man, while he who bundles up very heavily with sweaters, flannel shirts, waist-coat and over-coat is a weak and unhealthy man. Wool and silk next to skin shuts out external electricity and confines the poisonous emanations of the body.

White or light coloured clothing transmits the vitalising power of the sunlight to the body better than any other colour. The fabric itself remains cool.

Red is generally very warming on or near the feet. Red under cloth is very good for rheumatic conditions. Yellow undergarment is beneficial for animating the nerves in paralysis, etc.

Unnatural shoes disfigure the toes and produce unnatural compression of the feet. Boots which cover the whole feet are harmful. Shoes made of canvas, cloth or fibre are better than leather shoes and boots.

Tight corsets are injurious to women. They cramp the vital abdominal organs and obstruct the free circulation of blood.

The resisting power of man is lost by wearing too much clothing.

The project of clothing is to cover up nakedness and to protect against extremes of heat and cold.

Complete covering of body is injurious to health. Tight and thick clothing are harmful.

Countrymen! Imitate not the westerners in fashion and style in dress. Wear simple, thin, cotton clothing and be healthy. Imitation is ignorance. Do not become a slave of weavers and tailors. Waste not money on dress.

Tight trousers are injurious to health. Wear loose clothing and dress.

Woollen clothing overheats the system. Cotton cloth is the best for the Indian climate. Absorption of sweat must be well considered in the selection of cloth.

When the body is exposed to open air, heat and sun light, then the skin is stimulated and the sweat is easily evaporated. When the skin is clogged, sweat blocks up the pores of the skin.

Simple, light clothing can be easily washed. Wash your clothes yourself. Especially undergarment should be washed at home. You can avoid dhobi's itch and other diseases of the skin by doing so.

What an amount of money is being wasted in fashionable (Buss and vain show! The whole world can be clothed by the lemmings of the vain.

O man! Waste not your money in fashionable dress. Wear simple clothing. Save money and utilise it in the service of poor people. You will purify your heart by such service.

Sleeping gowns, dinner suits, fur coats, etc., are not necessary. Simplicity in dress will give you true happiness.

THE SECRET OF LIVING

Disease is not a condition that ought to frighten us; it is not brought about by agencies outside ourselves. Disease is the result of the kickings of life. Health alone exists. From birth till death it is only health, it is only life that makes a man live. Even disease is only a sign of health—it is the reaction of life to the entry of foreign matter into the system. Life's cleansing process is called disease. It takes various forms. But essentially all diseases are the same; there are not many diseases. There is only one disease—and that is dis-ease or no ease, i.e., the struggle of life to get rid of foreign matter. To get rid of disease, therefore, one ought to help the Vital Power in oneself to get rid of the foreign matter. Disease (or rather the symptoms that manifest on account of this effort on the part of Life to get rid of the foreign matter in the body) ought not

to be suppressed with toxic drugs which the Allopathic doctors give. Leave Nature to get rid of the foreign matter in her own way. Do all that lies in your power to aid the Vital Power to carry on this work unhindered. First and foremost comes fasting. Digestion of food is one of the greatest charges on vital economy. If you put food into the stomach during disease, then the Vital Power which is engaged in the work of cleansing the system of the foreign matter is diverted from its function and made to digest the food! This results in worsening the condition. Leave the Vital Power to attend to the cleansing process. Do not eat during disease. Then the Vital Power will rapidly get rid of the foreign matter within.

Nature gives priority to assimilation more than to elimination. Elimination can wait (of course, at the cost of health); but assimilation cannot wait even a moment. As soon as the food reaches the stomach the process must get into full swing. The Vital Power will have to drop its cleansing work and attend to this newcomer first. That creates auto-intoxication and worsens the disease. The scientists' argument in favour of a patient being allowed to eat even during illness is that food is necessary to maintain life. Just the reverse is the truth! Food does not maintain life, it is Life that eats food, produces the energy necessary for digestion and elimination. Life lives by itself. Food is necessary for life to build and to repair the body; food is not necessary to maintain life! This has to be clearly grasped by all. Then you will clearly understand why, during illness, you have to fast; for, by fasting you conserve the Vital Power, you prevent its expenditure on the digestion and assimilation of food and thus release it entirely to attend to the work of elimination of foreign matter.

Then comes dieting. Food must be Sattvic and should be taken only in order to sustain the body; for the maintenance of this body only a very small quantity of food is required. That is our need. Nature, our kind mother, has, however, provided for a little more in us to digest more food than Life needs to sustain the body. A man's digestive capacity is a little more than that is needed to digest the food that Life needs. One can safely take up to this digestive limit without falling sick. To go beyond this digestive limit is to court disease; for, then, you put into the system more food than it can digest. The surplus food is then a burden which Life has to get rid of. The surplus food ferments in the stomach; it produces various toxic gases—and Life has to eliminate all these through its processes called disease. He is a Yogi who eats just what is sufficient to fulfil Life's need. He will enjoy a Sattvic frame of mind; he will have peace; he will enjoy radiant health and long life. He is a Bhogi who eats up to

his digestive capacity. He, too, does not overstep the limit and, therefore, he enjoys good health and long life. He is Raja sic in temperament. He is prone to indulge in sense-pleasures. When the digestive limit is exceeded, then man becomes a Rogi, a sick man, Tamasic in temperament, virtually a living corpse.

Sattvic food nourishes the body and helps life. Fruits, vegetables, whole cereals, nuts and green leafy vegetables and milk—these are all Sattvic foodstuffs. They have an intrinsic food-value. They are the food. They do not need the aeroplane carriers, viz., the condiments, chillies, salt and tamarind. It is because man kills the vital essence in the food that he eats, he has to use the appetisers which act as aeroplanes to carry the food inside the stomach. These stimulants, and tea, coffee and other soft and alcoholic drinks irritate the nerves and the entire system and are the harbingers of diseases, of evil thoughts of Immorality.

Appetisers are used by people in order to thrust inside food which is not demanded by the Life-Fire within. The Life-Fire is God Himself, the Vaisvanara Fire. Man should wait for the appearance of this God within and then offer Him food. Nowadays, people do not wait for hunger. They mistake the cravings of the palate for hunger. They mistake appetite for hunger. They have never experienced the joy of hunger. Hunger, as it is the form of the Lord, is indescribable in its nature, even as God. One has to experience it to know what it is; it can-not be told. But some sort of a hint can be given about hunger in order to help you understand it when it really comes.

First, there should be evacuation of the previous meal's waste-products; in other words, all the processes—digestion, assimilation and elimination—connected with the previous meal ought to have been completed. After this evacuation of the bowels you will feel a peculiar lightness of the body. You will feel happy and light. You will want to work. You will have clarity of mind and intellect. If this is not felt, then it means that there is Mill waste-matter within. After this feeling of lightness has begun to be felt, you should work. You must serve if you are to deserve your meal. The stomach will then begin to shrink. All the Vital Power will then be available for work. You will feel joyful to work. Then slowly hunger will manifest itself. You will experience the moving up of wind from the stomach. This will be clean wind, odourless. This is a sign that hunger has come. After some time, you can take your food. Hunger, when it comes, will not make you crave for food; it is not like the ravenous appetite which will make you grab at food and swallow it. Hunger, on the other hand

will be a pleasant demand of the Life within for food to repair and to build the body.

When you have only appetite, you will not relish your food. You will want food that satisfies the palate only! You cannot enjoy the sweetness of natural food; you will find it insipid and tasteless. But, when you have real hunger, then you will find the 'nature' food very sweet; you will enjoy the natural sweetness of food.

Eat slowly. Masticate well. Starches have to be digested in the mouth itself. Do not take food that will tempt you to swallow. Especially, the habit of eating Halwa, Puri, Parotta, etc., is very injurious. Halwa makes you swallow food that you ought to masticate well. Condiments and chillies make you overeat. These are, therefore, very harmful and should be avoided.

The habit of taking tea and coffee should also be given up. Tea, coffee and such other drinks are not food: they are only stimulants. They whip up your own Vital Power and enable you to drain it. You feel an unnatural energy and you are tempted to use it. They do not add to the store of your energy but they deplete it. Therefore, you gradually lose your Vital Power.

You should know when to stop eating. Nature has its own signs. You will get wind from the stomach. The wind this time will have the odour of the most prominent item of your diet. This wind is the sign: "It is enough for me". You must get up at once. To eat after this is to overload the stomach and court trouble.

Therefore, the first rule as regards eating is—wait for hunger.

Secondly, you should take care not to destroy the natural vital essence that is present in the food that you eat. You need not at all care what vitamins you are taking and which are absent in the food you eat. But you should at the same time realise that salts and vitamins are the most essential parts of the food. These two are the cleansing agents. They help in the elimination of the end products. It is not the assimilation that is of greater importance; but it is the elimination that should be taken greater care of. If the elimination is satisfactory, then there will be no foreign matter in the system, there will be no congestion, there will be no auto-intoxication, and the Vital Power can concentrate all its forces for the elimination of waste products. Vitamins and natural salts help this elimination. Every article of food that you take contains the Vitamin necessary for its digestion and elimination of its waste-product. Do

not bother about which vitamins are present in which food as if you are taking all the vitamins that science has named for us. Take care that you take the foodstuff with its natural vitamins. This you can ensure if you take fresh foodstuffs. Fruits, vegetables and green leaves are the best from this point of view. They are rich in vitamins. Especially the vegetables and fruits that have absorbed greater sunlight are more abundant in vitamin-content.

Then, you have to be very careful in the cooking of vegetables. Eating them raw is the wisest. If you have to cook them, then merely steam-boil them. Even if you use water to boil them, take care not to use too much water; using too much water naturally means straining the water and throwing it away along with the most essential parts of the vegetables. The vegetables should never be fried, nor should too much spice be added to them.

In the case of rice, wheat and other cereals, the evil habit of polishing them should be given up. Each household should have its own Chakki (a small pounder for rice and wheat). This will not remove the most essential part of the grains as the machine does; it will only remove the chaff.

The drier the food the better it is; for then you will be compelled to chew it thoroughly. Even if the food is a little hard it is good; for in masticating hard food you will strengthen your teeth.

You may eat only when you are hungry, and you may take fresh things, and with their vital essence in them. That is not all. You must ensure that the vegetables that you take are rich in nutrition and vitamins. You have to pay due attention to the soil on which the foodstuffs grow. That soil should not have been artificially manured. Chemical manures might produce good-looking foodstuffs in abundance; but they cannot produce foodstuffs which are abundant in nutrition and vitamins.

The best way to ensure this is to live near the land on which you grow your food. Nature has so arranged that man takes what the plant yields and gives back in the form of excreta, urine and the exhaled air the plant's food. Thus, there is a continuous cycle. If this cycle is maintained, there is no depletion of the health of either the man or the soil. Nowadays, people crowd in big cities. They obtain their food from the villages, but do not give back the soil's food to the place from which their food comes. The best manure for the soil is the excreta of people, who live on natural food and in the natural way. That soil will yield man's food, rich in vitamins and nourishing elements.

If these three conditions are fulfilled, then you will enjoy perfect health and you will never suffer from disease.

Another very important point to remember always is: keep your mind healthy; fill it with healthy ideas; think sublime thoughts; remember God always. It is Life that lives in the body;

It is Life that maintains the body with the help of food; it is the Life that eats food; it is Life that produces disease also when it has to kick out foreign matter from the system. This Life or the Vital Power derives its Sakti from God. Therefore, you can keep it in a vigorous condition if you think of God. Link Prana with God, and link mind with God. Mind is the link between God and Prana. Sometimes evil tendencies in the mind will manifest themselves as diseases in the body to work themselves out. Even when you are living externally according to nature, if your mind is impure, you may suddenly become the victim of some disease. Therefore, keep the mind pure.

Do not be afraid of disease. Disease is a blessing in dis-guise. Disease is a sign of life within. It indicates that there is enough Vital Power within to revolt against the accumulation of foreign matter. Some people are afraid of approaching their own kith and kin suffering from infectious diseases like T.B., cholera, typhoid, smallpox, etc. This is wrong. They have the wrong notion that they will catch the disease if they go near the patient. Thus, they lose a golden opportunity of serving the suffering patient. It is a great loss.

Diseases are not caught like that. When your Vital Power is at a low ebb, when your power of resistance is very low, when your own system is full of foreign matter, then and then alone will you be subjected to disease, whether or not you serve a sick man. If you are healthy, if you are clean within and if you keep

your surroundings also clean and healthy, then you need not be afraid of catching any infection.

The fear of infection is due to the wrong notion that dis-eases are caused by germs passing from the sick man to the healthy man. It is not so. Diseases are not caused by imported germs. In many cases there is no germ at all in the system at the time of the attack; but the germs are produced by the dis-ease. This shows that the germs are nature's agents to cleanse the system of the foreign matter. Germs are friends. If they are not produced in your own system, and if they are from the suffering man, they will do no harm to you unless there is filth within your own body. If you have healthy cells in your system by natural living, then the invading germs, too, will be converted into healthy cells, or thrown out. Therefore, banish fear of infection, but build up your own Vital Power, your own power of re- sistance by promoting health and guarding against the Accumulation of waste matter.

When you wish to attend on a person suffering from infectious diseases of a virulent type, e.g., smallpox, leprosy, T.B., etc., attend on him when you are empty in stomach. Do not take any food (or wait for a few hours after taking food), clear the bowels also. Then serve the patient. The Vital Power having been relieved of the need to digest, assimilate and eliminate your food will then be active and will prevent any foul matter emanating from the patient from getting entry into your own system. After the service, have a good wash; wash your clothes also; and then take rest after taking your food, if you had not already done so before attending on the patient. Then do not go near the patient till the next day. Thus, there can be two sets of nurses, one attending on the patient in the morning hours, i.e., before taking food, and the other in the afternoon hours, after the food had been fully digested. The patient can be very well looked after without any danger to those who attend on him.

Further, diseases like smallpox are a true blessing. Small-pox, especially, means a thorough spring-cleaning of the entire system. Even if, during the smallpox attack there are other germs of foreign matter in the system, smallpox cleanses them all. It is said that even diseases like syphilis are got rid of after a smallpox attack. When the Vital Power rises in antagonism against a powerful foreign matter like the smallpox, and when it wins its victory, in this process itself several minor diseases are (got rid of. Therefore, after a person survives an attack of small-pox he leads a very healthy life. Therefore, banish this germ-

phobia and this fear-complex. Live the life natural and vim will be proof against disease.

In health as well as in disease you should use common-sense in dealing with this body which is made up of the five elements—the five elements that are available in abundance outside—water, air, earth, etc. Water has very good uses. Nature Cure therefore lays great emphasis on baths and packs. A wet pack is really a boon. When applied around the abdomen it will vitalise the abdominal organs. It will promote digestion and elimination. It will tone up the abdominal muscles and the walls of the stomach is made to function properly. Then disease will be allayed to a great extent. There have been cases where palpitation of the heart has been cured by the mere application of wet pack around the abdomen.

The principle is this. When there is extra heat in the system, the destructive metabolism (when nature wants to throw away foreign matter), the wet pack helps to draw the extra heat away from the system. Thus, the expulsion of the foreign matter from the system is greatly helped. The gases, liquids and other forms of foreign matter get disposed of very easily, smoothly and rapidly; and the normal functioning of the inner mechanism is restored.

If there is internal heat and this heat is not felt on the surface of the body, then a stimulating wet pack is indicated. This will produce a heat reaction. In both cases, the body-heat is evenly distributed, circulation promoted throughout the body, thus helping elimination through the blood stream of the foreign matter in the system.

Wet Pack: Take a long piece of cloth. Dip it in water. Squeeze the water out of the cloth. Then fold it lengthwise into four. Tie it around the abdomen tightly. Fasten the cloth with safety pins.

Stimulating Wet Pack: The process is similar to the Wet Pack; but here the squeezing out of water will be thorough. The cloth will have very little water in it. This stimulates heat and distributes it evenly. To achieve marked results, you can tie a woolen cloth around the wet pack.

The wet pack can be used even in the case of pneumonia; in cases like this the wet pack will be broadened so as to include the chest also. Like this the wet pack can be applied to all parts of the body. Severe headache can be cured instantly by the wet pack.

Bath: Another potent device is the bath. The hip-bath is a real boon. Sit in a tub of water so that only your hip and the abdomen are inside the water; both the trunk and above, and the legs ought to be outside the water level, dry. You can, with a small handkerchief, massage your abdomen also with a light pressure.

Then there is the spine bath. Lie down in a long tub of water. The water should be only 1y" or 2" in depth. It should just wet the back, the water level should be midway between the chest and the back. This is a great tonic to the nervous system. All the nerves have their roots in the spinal column. By toning up the spinal column you are actually rejuvenating your nervous system. When your nervous system is toned up, all your glands will begin to function properly and bestow on you perfect health.

The duration of these baths and the temperature at which the water should be applied depends on the age and the power of resistance of the patient and the nature of the symptoms. Once the general rule is grasped, the particular case will suggest itself.

In the case of people who are not able to stand the cold bath, whose reactive power is too low, and when even a cold bath might mean whipping up of the Vital Power into sudden activity, it is advisable to resort to warm bath.

Enema: Another important cleansing method in Nature Cure system is the enema. Enema ought to be judiciously used so that it will induce the normal bowel-movement to be re-stored. This can be done by observing the following three rules:

- (1) Do not use much water; use as little quantity of water as possible.
- (2) Do not keep the can at a height more than three feet from the level of anus.
- (3) Do not add any irritant like soap, glycerine, etc., to the water used. Plain water will do. If need be, you may add some organic vegetable juices, buttermilk or milk.

The water may be cold or lukewarm depending, as in the case of the bath, on the stage of the disease, the Vital Power of Om patient, etc.

The natural way of living, therefore, ensures a perfect Sattvic frame of mind which is highly conducive to Sadhana, to control of the senses, observance of

Brahmacharya, and through these, to the attainment of the summum bonum of human life.

HEALTH AND DISEASE

Health is a state of harmony in which all the organs of a man function properly. He digests his food well, sleeps soundly and works efficiently. He jumps with joy, dances with ecstasy, whistles with felicity. The blood-stream is clean and pure. It is rich qualitatively and quantitatively.

Health is a normal and harmonious vibration of the elements and forces composing the human entity on the physical, mental, moral and spiritual planes of being. It is an inward feeling of happiness.

Signs of health are both external and internal. The latter are more important. Mental health is always followed by physical health. Physical and mental health are both essential. The mind is healthy when the body is healthy. If you want to enjoy perfect health, both body and mind should be healthy. If the mind is healthy you will be peaceful and serene.

If one eats well with good appetite, if he is not drowsy, if urine, motions, perspiration, wind and phlegm are excreted properly, if he is serene during provocation, if he is able to do his daily work properly without fatigue, if he has no pain in any part of the body, if he feels that he is healthy, if he is ever happy and cheerful, if he is free from the evil habits of smoking, drinking, etc., if he does not take meat, opium and 'Cannabis Indica'—he is considered really healthy.

Disease is an abnormal or inharmonious vibration of the elements and forces composing the human entity.

Disease is not an entity, or a thing existing by itself. Absence of health is disease. It is the opposite condition of health. The organs do not function properly. The patient has no good appetite or hunger. He cannot digest his food properly. He has no good sleep. He has pain in some parts of the body. He can-not do any work properly. He gets fatigue quickly. The elimination of waste products is not done efficiently. There is accumulation of dirt and waste-products in the system.

Disease is a process, a series of happenings, one growing out of the other. In disease the system is upset. Disease is a disturbance of normal activity.

All the early symptoms of disease are the results of the efforts of the body to cleanse itself of encumbrances (the foreign waste matter and filth) in the blood and tissues. This is the doctrine of Nature Curists.

If a cell does not get its proper quality and quantity of food and oxygen it needs, if its waste material is not removed quickly, disease manifests.

In disease the blood-stream is unclean and impure. It is poor qualitatively and quantitatively. It is surcharged with waste and extraneous material.

Health alone is real. Health cannot die. Disease is illusory. It is an unsubstantial shadow. It cannot exist. If you bring a light,

The darkness is removed. Even so, if you re-establish health, disease takes to its heels. Our real aim is not simply to cure the disease, but to establish a high standard of health, vigour and vitality.

Disease is life's endeavour or struggle to re-establish health. So, it is itself the cure. Naturopathists do not try to stop the disease. They allow it to run its own course, guided and Hided by Nature.

Health is positive. Disease is negative. Health is your birth right but not disease. Strength is your birth right but not weakness. Claim your birth right now and be happy for ever.

VITAL FACTS ABOUT HEALTH

Though we boast ourselves to be civilised men, yet when the question of food comes, we make many imperceptible blunders.

The English system of taking food and breakfasts often is not compatible with the tropical climate of our country.

By taking cooked and concentrated foods with spices and condiments, we fill our belly with denatured food and hence this degeneration in the physique of the youths of the 20th century.

We cannot change our age-long habits all of a sudden, and so we must have some compromise.

First, we should take some sort of exercise such as a morning walk- or some abdominal gymnastics or Surya Namaskara or Asanas, at least two of the last, i.e., Paschimottanasana and Sarvangasana.

Secondly, we should take a morning bath either in hot or cold water.

Thirdly, we should have no breakfast—only a cup of milk or juice of lemon, orange or tomato in a cup of hot or cold water, after bath. Instead of milk, buttermilk also can be taken. If nothing is available, a cup of hot or cold water will suffice.

Fourthly, we should not discard our usual meal in the morning, but avoid fried and spiced food and sweets as far as practicable.

Fifthly, in the afternoon, instead of tea or coffee, we can take one or two fruits, available in the season.

Sixthly, our evening meal should consist mainly of fruits and vegetables and milk. Seventhly, the evening meal should be finished before 7 or 8 p.m.

Eighthly, we should go to bed between 10 and 11 p.m.

Ninthly, fruits and vegetables which are suncooked are the elixir of life and are nature's remedies. Animals living on suncooked food have more strength and seldom fall sick!

Tenthly, once a week we should have two meals of fruits, milk and vegetable only. And,

Eleventhly, we should not entertain pessimistic thoughts. God is always good. The apparent difficulties which we have to face in life are for our progress, and we must pray to God to find out means and measures to overcome them. Before going to bed, we must bring the image of our favourite deity before our mind's eye and pray to God fervently to give us health, wealth and power to fight the battle of life successfully.

Occasional fasts are as essential as occasional feasts, to correct our errors against natural life, which are often inevitable. An occasional use of enema or castor oil, or any vegetable laxative, is necessary to clean the bowels, when we feel constipated.

Lastly, when we begin to take our usual meals of cereals, we should observe the following rules, as far as practicable:

Starches, fats, green vegetables and sugars can be taken together as they require either an alkaline or neutral medium for their digestion.

Proteins, fats, green vegetables and acid fruits may be taken together.

It is a golden rule to take fruits in the morning and silver rule to take in the afternoon. Fruits may be taken alone.

Only a little lemon juice may be added to give relish to our foods. Buttermilk can be taken after meals or an hour or two after meals.

All these rules are for persons whose digestion is not good and the number of such persons is numerous. Only very few persons of robust health can digest any kind of food and can overcome any irregularity in food by their strenuous work.

WAY TO RADIANT HEALTH

Health is joy. Health is wealth. Health is the elixir of life. Without health there is no enjoyment. Without health one cannot earn well. Without health one cannot attain his desired objects. Without health one cannot put in strenuous efforts. Without health there is no earnestness in work. Without health life becomes a burden. Foremost attention should, therefore, be given towards keeping perfect health.

Without cause there is no effect. So there is no sickness without violation of the laws of nature. Nature always tries to keep up health, but we bring on sickness by continuous violation of the laws of Nature. Of course, the natural laws are relentless. There is no mercy.

There is seldom any sickness amongst the animal kingdom. They do not violate laws of Nature and therefore, they seldom require any medical help. Only rarely a few domesticated animals require some medical help as they cannot lead a natural life.

Before the age of machinery a man's life was more natural. The persons of the past generations were more healthy and strong. In this twentieth century life has become and is becoming more artificial. Hence, there is much deterioration in health and strength in spite of innumerable doctors and various medical discoveries. We have no sway over the present conditions, but we can adapt and control ourselves to a certain extent. If we follow the rules of health we can keep up a fairly good health and lead a joyful life.

The important and prominent factor in keeping good health is the air. We must spend as much of our life as is possible in open air. This is difficult in the case of many persons who have to work in-doors in offices, factories and business concerns, as they have to lead their life in congested areas. Those who can afford sometime in the early morning should take a walk or run in the invigorating hours of the dawn, or in the evening in the open air. The early morning air contains more ozone and hence is most pleasant and effective in giving us exuberant health.

Those who cannot afford to take a walk should practise some physical exercises, or Asana and Pranayama. They should wear as little clothes as possible and should expose their bodies to the air as much as possible.

The second important element in the preservation of health is water. As soon as we get up from bed, we should drink one or two glassfuls of water which helps the evacuation of bowels. The next in importance is cold bath, and that also should be taken in the morning as far as possible. After bath the body should be rubbed well by a towel. A cup of hot water half an hour before meals helps much to keep up good health.

The third most important element in the preservation of health is the sunlight. The sunlight is most essential for the growth of both the plant and the animal kingdoms. Those plants and trees which do not get enough sunlight become stunted in growth. If we expose our bodies to the rays of the morning sun, we gain much vitality from the sunlight. There should be enough light in places of work. The doors and windows of the houses should be kept open to allow the sunlight to enter. Even in winter the doors and windows should be kept open and we should protect our bodies with enough clothes. The dress should be always light and loose.

The food is also an important factor in the preservation of health. The most natural food of man is green vegetables, fruits, roots, milk, i.e., the uncooked food. The animals who live on grass, green leaves, fruits and roots are stronger than man. The cooking of foods takes away many vital elements from the food, and so we cannot get the needed vitality from the foods which are conventionally cooked.

Since age long man has been accustomed to cooked foods and so it becomes difficult to change the old habits all of a sudden. So, the golden means is to take one meal as usual, and the next meal should consist of milk and fruits only.

This alone is not sufficient. There is also the necessity of avoiding unwholesome foods. Tea, coffee and other stimulants should be avoided as far as possible. Abstinence from alcohol, cold drinks and other beverages is also necessary.

The practice of going to bed early and rising in the early morning is also most essential. Working till late hours at night should be avoided as far as practicable.

Celibacy is also necessary for maintaining radiant health. All excesses in enjoyment should be avoided. Too much of cinema-going habit is also a sin against health and nature.

As the saying goes, "A sound mind in a sound body", it is the mind which controls the body. So we should try to keep our mind as cheerful as possible under all circumstances. A strong mind helps much to ward off ill-health; not only this, but it aids us in preserving good health and effecting a speedy cure. It is the mind which creates heaven or hell. So we should always try to keep cheerful at all times. Knowing that the circumstances are not under our control, it is our duty to struggle hard against the circumstances with a hope of success, which is slow but sure if our attempts are in the right direction.

If you want radiant health then return to Nature and have a blooming face and a charming personality.

Body building is the foundation of nation-building. Build the body through nature's aids. Avail yourself of the healing agencies of nature—the sun, water, air, earth, fasting, herbs, ale. Observe the laws of eating, drinking, sleeping, thinking and conducting oneself as laid down by the ancient Rishis and Rages. Live in tune with nature. Use the herbs and greens.

He who observes the rules of health and hygiene, who is moderate in eating, drinking, and other things, who is regular in his prayer, Japa, meditation, who is free from jealousy, pride, hatred, who observes Brahmacharya—is free from diseases. He is healthy and attains longevity.

HOW TO KEEP FIT AND HEALTHY

The ultimate goal of life is God-realisation. For this purpose Instant study and practice (Sadhana) is necessary. Without a sound mind and a healthy body Sadhana is not possible.

Our Scriptures have, therefore, enjoined us to do Asana, pranayama and Suryanamaskara.

A man is naturally inclined towards comforts. He wishes to have good health without doing any exercise. This body or human machine cannot work well unless it is in working order. For efficiency, work is most essential.

A man neglects exercise or physical work, and so his body becomes tired after a little mental work.

In order to have a sound mind and a strong body, a man should try to entertain good thoughts and do some sort of exercise. The most easy form of exercise is walking. It is a kind of *aw*, which is suitable to all. On days when one cannot go walking in the open air, he should do some exercise at home. Without exercise, there is no good circulation and the parts of the body do not function properly.

Just as a good motor car cannot run smoothly on a rough road, so also this human machine cannot work well owing to various obstacles.

The chief causes which impair the human machine are as follows:

- (1) Pessimistic thoughts, (2) fear of disease, (3) lack of proper kind of food, (4) overwork, (5) working late at night, and (6) various kinds of anxieties and worries.

All these causes upset the digestive organs, and so constipation and other diseases of digestive function result. When the digestion becomes impaired, all other diseases follow in its train.

This age of machinery has crippled man to a great extent. Of course, all kinds of machines are not bad. But man is tempted to misuse them. This machinery has made man more dependent and artificial. Instead of becoming a master of the machine, man has become a slave to it!

An ordinary man cannot change the circumstances or effect any evolution. He must adapt himself to the circumstances. The overproduction of luxuries and means of destruction has brought on a crisis. The current of the crisis is so strong that none can check it. Only an incarnation can give a right turn to the current of the adverse circumstances, which are drifting towards destruction.

The luxuries give a momentary enjoyment, but ultimately they have a very unsalutary effect upon our health. It has been found that with all the possible means of enjoyment man is losing his natural power of enjoyment. With

natural methods of living, the health of the past generation was very good. Now with all possible conveniences the health of the present generation is very delicate.

The present advance in modern civilisation has made necessities of life most expensive. Majority of people do not get nourishing food. The tendency towards self-appeasement and exorbitant profits has induced manufacturers to resort to unlawful and unjust means for their personal gain. The machinery has made a very few excessively rich, while the majority has become very poor and not able to get even enough food for their maintenance.

The only way out of this chaos is to turn towards "Plain Living and High Thinking." It will give us a healthy body and a sound mind.

HEALTH AND PSYCHOLOGY

You must be a psychologist, if you want to lead a happy and healthy life and if you want to progress in the spiritual path. Most of the physical ailments spring from a diseased state of the mind. Kindly bear this fact in mind. Emotional imbalance leads to all sorts of nervous troubles and physical illness also. That is the reason why a real Sannyasin, even though he is starved, homeless and friendless, is happy and full of vigour. He has inner strength.

You should all lead a well-regulated life. Proper hours of work and rest are necessary. Then alone can you be healthy and peaceful, and have ample time for Sadhana. Then alone can you achieve success in all your undertakings. Go to bed at 10 p.m. and get up at 4 a.m. You will have strong nerves.

Another reason why most people suffer from nervous breakdown is that they do not know how to utilise the holidays. I am more busy on holidays than they are on working days! They waste more energy on holidays, in the name of recreation. There is in fact no re-creation but a redoubled destruction. Observe Mouna on all holidays. Devote all your time to Sadhana. Do this for six months from now; you will yourself experience the truth of what I say.

Secret of Conserving Energy

If you want to enjoy sound health and peace of mind, then give up indulging in useless wasteful activities. You should discriminate and analyse each action: "Is this necessary for me to achieve the goal of life?" Restrain the mind. The mind will re-volt. You have given it too long a rope. You should find out intelligent methods of weaning it away from its wanton ways. You can conserve a lot of

energy by avoiding gup-shup, idle-gossip and aimless wandering. Once you cultivate a healthy habit of Mooing your body and mind in useful activities, you will find that you are more peaceful, more healthy and you have more tuna for Sadhana.

The worrying habit is the biggest drain on your MOM rower. A Bhakta or a real Sadhaka can never worry him-mat He has perfect faith in God and His Goodness. He has self-confidence. He is serene. He is bold. He is cheerful. He lke things as they come, as the Lord gives him. He achieves a lot, while a man who worries drops off his hand golden opportunities that are put into it by bye lord.

Real Dangers to Health

Very few people realise that evil qualities like hatred, jealousy, anger, touchiness and impatience, are harmful to themselves rather than to those towards whom they are directed. A fit of anger that lasts ten minutes takes away more energy than would working at the plough for two days without food. The slow gnawing jealousy eats away your nerve-power more rapidly than white ants eat through dry wood. Over-sensitiveness, impatience and worry bring on gray hairs scores of years earlier than they are due. Be serene. Look within. Strive. Exert. Give all your thoughts to the eradication of your own evil qualities within; you will never get angry. Look into the good qualities of others; you will hate none. Learn to admire others' achievements. Jealousy will disappear. You will try to emulate; you will try to grow and to achieve; and you will not be impelled by jealousy to hold back those that are marching forward. Jealousy will create an inferiority complex; it will disable your mind and ruin your health. Jealousy is at the root of the nervous break-down of millions of people all over the world.

Another important rule if you are to lead a healthy life is—live in the eternal present. Concentrate all your attention on the work in hand. Live this day well. Yesterday has joined the hoary past, a finished product on which you need bestow no more attention. Tomorrow is yet a long way off; and it will bring with it time enough for its work. Forget the past; ignore the future. Live in the present. Future will take care of itself.

If you adopt this wise method, you will never work in a tension. You will be calm, serene, concentrated and efficient. You will achieve more than your fretting brother who, when he has work to do now, thinks more of the past or the future than the present. Time passes by this inattentive man. And he has

less time to do the work in hand. He is always in a hurry. He lives on the edge of his nerves. His mind rules him; its whims and fancies are his hard task masters. How can he achieve anything?

However difficult a work if you have to do now, take it up, apply all your energy to it and finish it. Let it not act as a dead-weight to bear your nerves down. Application and completion make the impossible possible. Do not vacillate. Take things easy. Let no task frighten you. Make up your mind quickly. Take ick decisions. You can do so only if you have a calm mind. Mon of vacillation have never done anything.

Solve Your Problems Yourself

Learn to master your mind. Solve your own problems. Jump over the hurdles in your path. Do not carry your miseries to others. Give up the complaining habit. One who complains of this and that spends all his life in complaining; he has no energy nor the will power to achieve. His mind is eager to find out a cause for complaining; his life is a series of failures; and every time he blames his failure on somebody or something. He becomes an easy prey to nervous breakdown.

Wisdom lies in accepting those things over which you have no control. Do not grumble. Accept them cheerfully and willingly. And, you should also equip yourself with the courage to change the things that are under your control. Apply yourself. You should bring your mind under your perfect control. You should change your angle of vision, alter your mode of thinking, stop all waste of mental energy, turn the rays of the mind within and realise the Self.

Faith in God

Faith in God must be restored. It is lack of this faith and man's unconditional surrender to science and so-called rationalism that is the cause of almost all the human ills. Minus faith in the Higher Power, God, man easily slips into the bestial kingdom. Selfishness, lust, greed, violence, and consequently, nervous breakdown, blood-pressure, heart diseases and a host of other ailments never leave him.

Too much trust in the intellect results in insanity and bro-ken will. The example of the German philosopher Nitsche is too well known. Intellect is finite and frail. It is impotent when man is allured by temptations. It is put out of action when he is intoxicated. Therefore, to lead a righteous, healthy living, besides observing the essential hygienic and dietetic rules, one has to aim at intuition, which can be developed through faith, devotion and purity of heart.

Purity of heart is to be achieved through meditation, prayer, repetition of the Lord's Name, study of sacred scriptures, and, most important of all, selfless service to humanity.

By serving the sick, the poor and the needy and bringing com-fort and happiness to them, one thereby adds to his own happiness. Through sacrifice of one's extra comforts and, above all, one's own ego, he develops contentment and infinite joy. No disease can assail him; for, his mind is ever-pure, peaceful and strong. If the individual lives a happy, healthy and righteous life, the society also will become happy, prosperous and free from ills. India is bound to march towards this ideal. She holds aloft this glorious message of the ancient seers for her children to practise, and she has also to deliver it to the world now.

Chapter Two

MOTHER NATURE: OUR SAVIOUR

WHAT IS NATURE CURE?

The chief aim of Nature Cure is to prevent disease and help 81011 to maintain a good, radiant health. Nature vehemently at-Inks the administration of drugs

for the relief of symptoms **Out removing the cause. Nature Cure is a philosophy, a way of looking at life, health and disease.

Naturopathy looks too simpler, more natural means whereby disease may be overcome than through drugging. It Man resort to simple measures as abstinence from food (fasting) scientific dieting, proper exercise, judicious employment of hot and cold water, exposure of body to sun and air, etc.

Nature is not a blind force. She is not inert. She is an intelligent principle or Tattva. She is full of Sattva. She is the power If Sakti of the Lord. Hence she is omnipotent and omniscient. Nitta (possessor of power) and Sakti (power) are inseparable.

A cell is not inert. It is endowed with high intelligence. The cells of the glands of the stomach have got the intelligence to select the choicest materials from the blood of the gastric glands and to manufacture the gastric juice. The cells of the mammary gland have got the intelligence to select the materials from the blood and to produce milk. The cells of the testes have got the intelligence to select the materials from the blood and to produce semen, the vital fluid.

They have got the intelligence to array themselves skilfully In order to fight with their enemies, the germs or bacteria. They encircle their enemies and do strategic manoeuvres like the soldiers in a war. They crush the germs through phagocytosis, a kind of movement of tail end, devour them and attain triumph in the internal war

Nature Cure teaches a man how to protect his body from the attacks of disease and how to get rid of it. It also teaches a man the principles on which his body is built, the principles of power, light living and scientific dieting and the principles by which he can maintain a high standard of health, vigour, vim, vitality, efficiency and longevity to a ripe old age.

PHILOSOPHY OF NATURE CURE

Nature reconstructs, rebuilds and repairs the body. It also cleanses the system.

Hunger is a self-preservation instinct. It is the repairing impulse of Nature. Hunger urges a living being to seek food. Food is required to repair the wear

and tear of the body caused by activities, to help the growth of the body and to supply energy.

Diarrhoea is a self-cleansing effort of Nature. Nature liquefies foul, putrefying matter from the bowels and thus easily throws it out. It is unwise to stop at once diarrhoea by astringents and opiates. If it is stopped by drugging all the irritants will be retained in the bowels and the condition will be aggravated and made worse.

Skin eruptions, rashes, boils, pimples, etc., are examples of Nature's self-cleansing effort. Impurities and poisons in the blood are thrown out by Nature.

Poisonous materials, foul gases and waste products of metabolism are thrown out through the kidneys, lungs and pores of the skin. This is also due to the cleansing effort of Nature.

When there is some congestion and inflammation in the throat, breathing tubes or bronchia, nose, eyes, etc., Nature at once starts the self-cleansing process and throws out sputum, mucus, etc. It does the healing work in a thorough manner.

According to Naturopathy all diseases are due to the accumulation of filth in the body. All diseases are Nature's effort to neutralise the filth in the body or to throw it out of the body or to isolate it.

Nature Cure is the use of all natural aids such as fasting, baths, sunlight, air, etc., to this self-cleansing and self-healing work of Prana or the Life-Force.

During fasting the energy that is used in the digestive process is conserved and utilised for the purpose of elimination, repairing the tissues and healing. This is the law of vital economy.

All diseases can be prevented and cured by removing all that hinders the self-cleansing effort of Nature and raising the tone of the whole system. If the filth or bad matter is removed from the system, Nature will do its healing and reconstructing Work thoroughly and satisfactorily.

By the injudicious administration of drugs, etc., Nature's self-cleansing and healing effort is retarded, suppressed and hindered. The real trouble of cause of the disease is not removed. It lies concealed. Some relief may be obtained by sedatives and anodynes and other pain relieving drugs. But the thief is

inside. It will come out after some time with redoubled force. Nature Cure is a thorough system. It is not superficial. Nature-healing begins in the minute living cells or life units.

When there is a wound in the body Nature starts at once on healing process. New cells are formed to replace the cells which are destroyed.

O Man! Use the healing power of Nature, the Vis medicatrix natura and attain supreme health and happiness!

NATUROPATHY AND SPIRITUAL LIFE

For many, Naturopathy may only mean getting chronic diseases cured by fasting and dieting and then reverting to the old method of living. A few may follow throughout their life the basic principles of Nature Cure, viz., living in tune with Nature. But a little thinking reveals that Naturopathy is only a part of the Whole Truth, viz., living in tune with Nature as an aid or as a (1) in seeking the Reality behind Nature, i.e., God.

There are many similarities between Naturopathy and Vedanta. Vedanta teaches that the real bliss which man seeks in the sense-objects is really in his own heart. When all desires cease, this bliss manifests itself. Similarly Naturopathy teaches that man can live a healthy and happy life by living in tune with Nature, i.e., by deep breathing, sunbath, etc. For, health is the Inherent nature of man. Disease is foreign to him. Health is not created but revealed through the avoiding of the obstructing factors. Both Naturopathy and Vedanta give hope to man that what is essential for him is made available in plenty by the Lord. This is indeed a cause for great joy and optimism for us.

Naturopathy says that you should avoid over-eating, which is the cause for most of the diseases. In avoiding over-eating, the giving up of the use of condiments like chillies, popper, etc., stimulants like tea, coffee, alcohol, tobacco, etc., will be very helpful, that is, one should control his tongue. Holy scriptures also say the same thing. The Bhagavata says that by

Controlling the tongue all other sense-organs are easily controlled. Then the mind comes under control easily and God-realisation becomes easy.

Vedanta says that the cause for the misery in the world is ignorance or Avidya, from which have sprung up ego, Raga dvesha, desires, selfishness, etc. When Avidya is destroyed by Japa and Dhyana, prayer, Satsanga, Kirtan, service, etc., the Self or Atman is realised. Similarly, Naturopathy says that the cause for all

diseases is the foreign matter or impurity in the body. When Nature throws out this poison through the nose, you call it cold; when through the skin, you call it skin-dis-ease, etc. Different names are given according to the part of the body through which the elimination takes place. But this makes no difference. Thus here, too, there is a similarity.

Vedanta says that desire for sense-enjoyment is never satiated by actual enjoyment. But it increases as fire fed with ghee. But the real solution is denial of the desires by Vichara, etc. Naturopathy says that drugging as a cure for diseases only suppresses the diseases. After some time one gets as a consequence a more virulent disease. Drugging gives only temporary relief. A permanent remedy is got by reverting to the Laws of Nature and living a good life.

Body is a temple for the Lord. It is an instrument in the hands of the Sadhaka for God-realisation. Naturopathy helps one to keep this body in a clean, pure and fit condition.

Naturopathy asks one to live in tune with the Laws of Nature. The Sadhaka aims at living in tune with the Lord's Will.

There is a reason for this similarity. The Supreme Lord, Isvara, manifests Himself in many planes of Consciousness, the chief of which are spiritual, mental and material or physical. Every plane has its Laws. A person who has evolved upto a particular plane receives the knowledge of that plane of Consciousness. The Laws of Naturopathy are the Divine Laws of the physical plane, or Virat. To live in harmony with Nature is to cease to be an egoistic individual and thus open the gateways to true happiness. Wherever there is an attempt to transcend the narrowness of the ego, there is joy. So, living in accordance with the Laws of Nature is a step in the evolution of man. Thus the theory and practice of Naturopathy are aids to Sadhakas in their spiritual evolution.

First understand the Laws of Nature. Then gradually try to change your ways. The change must be slow and gradual. Practice, patience, perseverance and faith are necessary. Aspiration, prayer and surrender to God will make the progress quick.

May the Lord bless you all with health and long life, peace and bliss!

STORY OF NATURE CURE

In days of yore, all the Indian Rishis and Yogis practised Nature Cure. They were naturopaths. They practised Asanas, Pranayamas and basked in the sun. They used herbs. They took baths. They did Basti, Neti, Dhauti and Nauli Kriyas. They practised massage. They took simple, natural diet. They lived on milk and fruits. They had wonderful health. They were centenarians.

Now the great Home of Naturopathy is America. Dr. Benedict Lust, Dr. Jackson, Dr. Trail, Dr. Kellogg, Dr. Lindlahr and Dr. Tilder have done much towards the uplift and dissemination of Nature Cure. They crossed the ocean to become students of Priessnitz.

Dr. Lindlahr studied Naturopathy in Germany and on his return to America he founded the largest Nature Cure Institute.

Dr. Tilder has revolutionised completely the subject of Oat Otto Carque, Arnold Ehret, Dr. Dewey and Alfred McCann are great dietetic pioneers.

About eighty years ago the Nature Cure movement was inaugurated by Priessnitz in Grafenberg, a small village in the Silesian Mountains in Germany. He was a simple farmer, but he had a natural genius for the art of healing. He took to natural methods of treatment, and had wonderful success. He developed a very big sanatorium around his forest home. People from all parts of Europe went to this health resort for treatment.

Kuhne the weaver, Hahn the apothecan, Turnvater Jahn, Din founder of physical culture, Lahmann the doctor, Father Knnipp the priest, Rikli the manufacturer—became the enthusiastic pupils and devoted followers of Priessnitz. Rapidly Naturopathy spread over Germany and other parts of the world.

Each one of these gifted men enlarged and enriched some special field of the vast domain of nature cure. Some elaborated the water-cure. Some the nature dietetics, while some others invented various systems of manipulative treatments.

Dr. Still of Kirksville, Missouri, invented Osteopathy, a system of scientific manipulation of the bony structures, nerves, nerve-centres, muscles and ligaments. Dr. Palmer of davenport, Iowa, invented Chiropractic, a later development of manipulative science. Quimby evolved a complete system of magnetic and mental therapeutics. Miss Eddy, a devoted disciple of Quimby, adopted the teachings and methods of her master and elaborated them into Christian Science.

Thus the simple, gifted pioneers of German Nature Cure laid the foundation for the worldwide modern health-culture movement.

Some orthodox Naturopaths do not recognise Chromopathy, spinal manipulation such as Osteopathy and Chiropractic and herbal cure as the limbs of Nature Cure.

May Naturopathy live long and flourish. My Naturopaths continue their work vigorously. May Naturopathy become not a profession? May its followers be truthful, sincere and selfless?

FUNDAMENTAL PRINCIPLES OF NATURE CURE

All forms of disease are due to the same cause, namely, the accumulation in the system of poisonous waste matter or filth on account of wrong living such as improper food, overeating, lack of exercise and fresh air, lack of rest and sleep, lack of proper care of the skin, etc. if this accumulated poisonous matter which is clogging the system is eliminated through proper method such as fasting, enema, baths, cleansing foods, etc., disease can be cured and good radiant health can be ensured. This is the first and most important principle of nature cure.

During metabolism, constructive and destructive changes, oxidation etc., are going on the system of man. Waste products are always forming. In a healthy man these are at once eliminated through the kidneys, lungs, skin and bowels. If they accumulate owing to inefficient action of the eliminative or excretory organs, slow poisoning takes place and diseases result.

Nature tries to get rid of all the impurities and germs from Worn which are dangerous to health and life. She repairs judos. She herself heals all diseases. She is endowed with a marvellous healing power by God.

Every acute disease is the result of a purifying and healing effort of Nature. There is unity of disease and treatment. The symptoms of disease are symptoms of healing.

According to Nature Cure, acute diseased conditions are forcible house-cleanings or body-cleanings which are beneficial end necessary. They are Nature's cleansing and healing efforts. All acute reactions signify increased activity of vital ,o resulting in fever, inflammation, pain, redness, swelling, OKM-eruptions. Crisis, acute reaction or acute disease is really Nature's endeavour to establish health. This is another expres-111on of the fundamental

law of action and reaction. Nature Cure easily transforms the inflammatory and feverish process and helps them within safe limits through its simple, natural methods of treatment. It never checks or suppresses them by poisonous drugs.

All the methods of Nature Cure are directed towards the purification and regeneration of the system or bodily mechanism. When this is done the healing power asserts itself and re-stores a normal functioning. The individual attains perfect health, happiness, strength and vitality.

When the obstruction is removed water flows freely. When the filth is eliminated health flows freely.

Glory to Mother Nature, the Omnipotent Sakti of the Lord, the Divine Healer and Restorer!

NATURE CURE METHODS

1. Fasting

Fasting cleanses the system and eliminates all waste matter and impurities accumulated through years of wrong feeding and wrong living. This is the most potent method of natural cure. It is a strong weapon of Naturopaths to slay all dis-eases. It conserves energy. The energy that was directed to-wards digestion is now utilised for elimination, repairing and healing.

2. Right Dieting

Through right dieting the further accumulation of waste manor and filth in the system is prevented. The blood is kept in a purr) state. All the internal organs function properly.

3. Baths and Wet-packs

Cold baths tone and cleanse the system. They invigorate the nerves and the brain. They remove the poisonous and effete materials from the body. Wet-packs reduce the temperature in fevers and remove inflammation and pain.

4. Sun-bathing

Sun is the source of life and energy. It has tremendous healing power. It kills germs and parasites. It is the best disinfectant in the world. It tones the skin, nerves and the whole system. It fills the system with energy and power. It supplies vitamin D.

5. Enema

It cleanses the bowels and removes all accumulated filth. It does not produce any harm like the drastic purgatives and cathartics. It is taken daily during fasting.

6. Exercise

Exercise builds and helps the healing process. It lightens the body and helps the healthy functioning of all internal organs. It helps digestion and improves the blood, qualitatively and quantitatively. If you do not practise exercise all the muscles and organs will degenerate. Do Asanas and Suryanamaskaras, and physical exercises (Danda, Baitak) regularly. Regularity is of paramount importance. Do not over-exert. There should not be any fatigue after the practice of exercises. On the contrary, there should be exhilaration of spirit.

7. Breathing Exercises

Pranayama or deep-breathing exercises tone the whole system. They remove all sorts of diseases. Pranayama is the best of all exercises. It steadies the mind and removes all oscillations. It fills the body with new, abundant energy. It conserves energy. It purifies the system. Practise Sitali, Ujjai, Bhastrika, Sukha Purvak, etc.

8. Rest and Relaxation

Rest is very necessary to conserve energy. All the organs become to discharge their functions properly after rest. All muscles need rest after work. Rest is Nature's recuperative agent. Have sufficient rest. Relax thoroughly.

Chapter Three

AIR FOR HEALTH AND CURE

"He who has combined
Four parts of Nitrogen
With one part of Oxygen gas,
To him I give my salutations."

("Inspiring Songs and Kirtans")

Salutation to Vayu Bhagawan, the Wind God, father of Sri Hanuman.

Air is one of the five powers of God. It is an element. It is cosmic Prana that absorbs water and earth during Pralaya or deluge. It is itself absorbed into the Akasa, the mother-sub-stance, from which the other elements are born.

It has the quality of sound and touch. The sense of touch in the skin is due to wind.

You can remain without food for few days, without water for hours but without air life cannot last even for a few minutes. So valuable is air for one's existence and yet no attention is given to it. Such neglect is the cause for a host of ailments.

Pure air purifies the blood in the heart, arteries, capillaries and veins through its oxygen. If you inhale pure air you supply the blood with its life-giving oxygen. You are healthy, hale and hearty.

Live in the open air. Sleep in the open air. Do exercise, Asana and Pranayama in the open air. Walk in the open air. Play in the open air. Have deep breathing in the open air. Run in the open air. You will enjoy good health. No Tubercle Bacilli can attack you. No consumption will approach you.

Those who have not been breathing in a sufficient quantity of pure air develop a weak and a narrow chest (pigeon breast). Breathing is defective nowadays. Therefore, consumption, pneumonia, influenza, asthma and bronchitis are on the increase. Go to the village during holidays and breathe pure, un-tainted air. Practise deep breathing. You will regain your lost health. Many are the remedies for diseases of the respiratory system, but none equals breathing in of pure air and deep breathing.

A few generations back men enjoyed perfect health when they lived in villages. They lived in open air. They did not cover their bodies much with shirts and

overcoats. They breathed pure air. They were strong and healthy. They had long life. The Invention of machines and the mill industry made village people to settle in towns and breathe the vitiated air. They developed various sorts of diseases. Educated people left their own villages and settled in town to eke their livelihood. They have much attraction for towns, electric lights, tram cars, cinema, hotels and clubs. They live in congested localities, breathe foul air and suffer from various ailments.

If you breathe foul air the blood becomes impure. If the blood is impure on account of lack of supply of fresh oxygen, you get anaemia or poverty of blood. You lose your vitality, health and strength owing to poverty of blood. You suffer from lassitude, weakness and debility. Many other diseases follow when you suffer from anaemia. All the other organs cannot function properly. It behoves, therefore, that you should get pure air for the maintenance of good health.

If your living room is dark and ill-ventilated, if you ever live in this room, no amount of blood tonic and no amount of good food will improve your blood. Pure air is an important feature in keeping your blood ever pure. Therefore, breathe pure air.

Do not cover your face when you sleep. It is a very bad habit, you will breathe again the expired air which contains carbon-dioxide; acid gas. Sleep separately. It is quite hygienic and healthy.

Sleep in the open air. Sleep in the open verandah. Do not sleep in ill-ventilated, closed and dark rooms.

Do not breathe by the mouth in the waking state and during sleep also. It is also a very pernicious habit.

The air is warmed when it is drawn through the nose. Further, it is cleansed by the cleansing apparatus in the nose. You will catch cold if you breathe by the mouth. The impure air injures the lungs and the bronchial tubes.

Deep Breathing

Deep breathing is highly beneficial. It gives good health and longevity. During deep breathing the inspired air remains in contact with the blood for a long time. The blood gets more oxygen and is rendered more pure. The chest expands in deep breathing. Deep breathing develops the chest. If you practise

deep breathing regularly the expansion of the chest becomes permanent. The lungs get strengthened. Your voice becomes powerful and sweet.

Sit in an easy, comfortable posture, Sukha Asana, Siddha Asana or Padma Asana (Lotus pose). Keep the head, neck and trunk in a straight line. Draw the air slowly through both the nostrils as much as you can. Then retain the breath as much as you can. Repeat mentally OM during retention. Then exhale very, very slowly. Take a little rest now. Then repeat the process again. Let the inhalation, retention and exhalation be very comfortable. Let there be no suffocation. Practise the deep breathing in a well-ventilated room or in the open air. Avoid chill drought.

Deep breathing is useful in consumption, asthma, fatigue, headache, languor and nasal obstructions.

The manner of breathing and the sound emitting are the signs on which the doctors rely in order to distinguish the nature of the diseases of the respiratory system. In all inflammatory diseases much of its character may be gathered from the state of breathing. Very rapid breathing is a sign of pneumonia. Wheezing is a sign of asthma. Quick panting breath results from hysteria.

Breathing in good health should be easy, slow, equal and full. Then it is assumed that the blood is not deteriorated in quality or the lungs affected. In health the average number of breathing is 15 per minute. There should be four pulsations to every respiration.

Hot Air Bath

The hot air bath is beneficial in gout, congestion of liver, paralysis, rheumatism, sciatica, scaly and scurfy skin diseases, and diseases of the kidneys. It promotes face perspiration.

Siva Surodaya

Sleep on the left side at night. Now the Pingala Nadi or Sold' Nadi will flow through the right nostril. Pingala is heating. It will digest the food well.

After taking your meal lie down on your left side for some time. Pingala will flow now through the right nostril. Dyspepsia or indigestion will be cured.

For one hour the breath flows through the right nostril; for the next hour it flows through the left nostril. Watch the breath. You will know this.

When you get an attack of asthma, inhale through the then flowing nostril and exhale through the other nostril when the breath is not flowing or is flowing in a lesser degree. Repeat the process for some time. The asthmatic attack will subside.

Chapter Four

WATER-CURE

Hydrotherapy or water-cure is not for the exclusive use of the sick and ailing. Those who are in good health can also utilise this method for prevention of future sickness and maintaining a high standard of health, vigour and vitality. Hydrotherapeutic treatment is preventive as well as curative.

Hydrotherapeutic treatment is sedative in acute diseases. Through wet-packs and cold sponging, etc., you promote the radiation of heat and thereby reduce the temperature in fever. In chronic diseases it is stimulative. You arouse the system to efficient eliminative effort.

Water is one of the most ancient of all agents used for the cure of disease. It is one of the most powerful remedies. Water is doubtless a simple remedy, but it certainly needs a careful usage. The more scientific knowledge the user possesses, the more skilfully will he be able to apply it.

Water relieves local pain, tones the nervous system, equalises the heat all over the body, removes excessive heat from certain parts of the body and stimulates life's power of healing and heating the body.

The nature curist makes the fullest use of the cleansing and healing qualities of hot and cold water.

The innumerable nerve-endings on the skin get much relief on the application of cold. A bath provides the necessary coolness. During and after a bath evaporation of water from the skin cools the nerve-endings satisfactorily. The nerves get soothed. The same thing happens in sponging. Baths should be regularly taken to soothe the nerves.

Water is a healing agent. It is a remedial agent. It is one of the oldest methods of healing. Its effects are either thermic or mechanical or a combination of both. It has great power of abstracting heat from the body, both by contact and evaporation or communicating heat to it. It is a solvent. It dissolves and eliminates body wastes. It has nutrient properties.

The cold application, covered by a warm material like flannel, or woollen blanket has the effect of drawing out inflammation, pain and swelling. Wet pack removes fever.

Cold water applied to the surface of the body arouses and stimulates the circulation of blood all over the system. There is an increase in the number of red and white blood cells. A cold bath has electromagnetic effect in the system. There are invigoration and stimulation.

It flushes the blood vessels and cleanses them from the accumulation of waste, morbid matter and poison. It opens the pores of the skin and throws away all impurities.

There must be a healthy, invigorating reaction after the bath. Then alone the bath has done you a real good. Water acts upon the body and the body reacts to it.

Water is a universal remedy. It revives a sluggish organ instantly.

Drink hot water in sips. This will wash out the stomach quite thoroughly, cleanse away all the acids. It will relieve hurt-burn, flatulence, acute indigestion and palpitation of the NO. It will stimulate a sluggish liver to activity and will cause a free flow of urine and dissolve all the gravel or stone in the Urinary tract and kidneys. In gout and rheumatism it cleanses the blood stream by washing out the uric acid and waste matter in the joints.

HISTORY OF WATER-CURE

Water-cure is as old as this world. The Rishis of India practised vigorously in their Ashrams. Rishi Vyasa, Vasishtha, Bharadwaja, Atri, Bhrigu,—all practised naturopathy. Their disciples had a profound knowledge of this water-cure. They practised wet-pack, hip bath, friction bath, rub, spinal Hi, etc.

Hippocrates, the father of medicine, was a great votary of water-cure.

An objective history of medicine would certainly admit that the time of Hippocrates, the father of medicine, to the ant day, medicine owes more to simple laymen such as Priessnitz, Kneipp or Rickli than to official practitioners. The early pioneers of Heliotherapy and hydrotherapy were more or less excommunicated by official medicine, when they were living.

The German doctor J.C. Hahn who died in 1773 wrote a book on water-cure. He made it into a therapeutic system.

G.C. Hahnemann (1784), the reputed founder of homeopathy, gave detailed instructions on the application of certain baths in his book "Directions on How to Thoroughly Treat Old Injuries and Foul Ulcers".

Vincent Priessnitz founded the first Water Healing Centre in 1826 at Grafenberg, Silesia, in Germany. He is regarded as the Father of Hydrotherapy. He was the son of a peasant.

Priessnitz observed one day the manner in which a wounded stag healed its injury by bathing it in the cold water of a spring near his home. He noticed the animal limp to the spring each evening at the same time until the injury finally healed. He was only a boy of 18 at that time. He began to treat wounds most successfully by means of cold water compresses. Then he applied the sitz bath, half bath, full bath, full pack, affusions, abdominal packs, etc.

According to Priessnitz's theory, most diseases are caused by the stagnation and accumulation of disease-toxins.

He taught that affusions should never be applied to the diseased part itself, but to a part of the body removed from the affected area or part. He also believed in the applications lasting only short time. He said "Much does not help much."

Johann Schroth, born in 1798, worked much for the uplift of hydropathy. He found out that moist warmth did immense good in all the applications.

Johann Schroth had splintering of the knee joint. He applied a wet pack of linen on the affected part and covered it with a piece of dry flannel. He renewed the application only when it had become quite dry. Schroth's knee became all right. From this experience he found out that moist warmth can work wonders.

Sebastian Kneipp, born in 1821, was another pioneer in the field of water-cure. He was the son of a poor weaver. He followed the instructions given by Hahn in his book "Water-cure". He founded a Water-cure Institute in Worishofen, Bavaria. He wrote a book on nature cure. Every German home had this book and practised the Kneippian methods. Kneipp said, "The cause of disease lies in the blood. The blood is either impure or there is disturbance in the circulation. Cold water will surely help. It will stimulate the skin, regulate the circulation. The offending matter will be stirred up and eliminated. The colder the water, the more effective the treatment will be. "He used ablution, affusions, sitz bath and half baths.

Now comes Louis Kuhne, a contemporary of Kneipp. He is a valuable and original contributor to the science of hydrotherapy. It was Kuhne who taught that there was one state of health and one state of disease. He said "Disease is caused by toxins. The Throat is the mirror of the body. Disease brings forth a change in the throat and head. The expression of the eyes, the colour of the face, the condition of the skin and hair are also important factors in indicating the inner state of the mind and health."

Kuhne said, "For the treatment of a single, unified disease find for its cure, only one single treatment is necessary." He advocated much the sitz bath and the vapour bath. He was the originator of the idea of the "Unity of Disease".

Adolf Just, Dr. Lahmann and Bliz were also pioneers in Water-cure.

Adolf Just is the author of the book "Return to Nature". He invented the Natural Bath. He did much in the realm of "healing with clay".

Dr. Lahmann and Bliz founded Nature Cure Institution in Dresden. Dr. Lahmann invented the Brush Bath. Bliz wrote two volumes on Nature Cure. They are world-famous books. They have been translated into several languages.

These are the English pioneers in Nature Cure. Smedley published the "Practical Hydrotherapy" in 1872. This is the best book of its kind. He founded the reputed Matlock Bank Hydrotherapeutic Institute.

Dr. N.B. Hunter later on took the charge of the above institute. He also wrote books on Nature Cure. Dr. Edward Johnson wrote several books on the subject in the middle of nineteenth century.

Great truths have a common fate. When they first appear, the official authorities of the period say "they are absurd and do not even deserve attention". After some years they admit that there is some truth in the matter, but it is not as important as is claimed. Finally they say "Undoubtedly this discovery is of immense importance".

Unfortunately the naturist systems consider one application or a group of applications as the, sole basis of medicine and in general there is great antagonism between the disciples of Kuhne, Schroth, Rickli, Priessnitz, Platen and others. If we examine the cause of these antagonisms, we find that it was one-sidedness. For instance, the basis of the system of Kneipp and Priessnitz was hydrotherapy; the basis of Rickli's system was heliotherapy (sun

treatment); the basis of Schroth's system was the drying up of the organism, etc.

These applications only concern local treatment, but the principle thing is always the general treatment, the general renovation of the whole organism. The local treatment is also important, because it forms a dialectical superstructure to the therapy. The general treatment determines, while the local treatment influences and modifies. Both have their right to existence and their importance. Both are very important. Without the one the other is without value. One must always apply both the local and the general treatment.

Each system has undoubted value. What they said is good and true; but it is not sufficient, because they always become exclusivist systems and do not wish to recognise the value of the systems than their own. Each asserts that his own system is the only good one and that others are not worth much. So I consider one-sidedness to be the weakest point of the various naturist systems.

Rickli took no account of the laws of diet and hydrotherapy; for, to him the sun's rays were everything. Priessnitz and Kneipp paid no attention to diet. They allowed the patients eat whatever they liked. They thought that hydrotherapy was everything.

Schlickheysen concentrated exclusively on diet and attached no importance to hydrotherapy or heliotherapy. All these pioneers had some value; but all were one-sided.

Avoid the greatest sin which exists in the world—the sin of one-sidedness and dogmatism. Take advantage of all true values in every therapeutic system of naturopathy.

HOW WATER SERVES AS A MEDICAL AGENT

Water has a large place in the vital economy, since three-fourths of the weight of the body is composed of water, and there is demand for a constant supply of this life-giving fluid. But the vital use of water as a food or tissue builder is distinct to a great extent from its use as a medicinal agent. In the latter character, its utility consists entirely in the manner in which it affects the body and its functions when applied according to scientific principles, which have been formulated into a system by painstaking study and investigation, and long years of experience.

In a word, it may be said in general terms that the therapeutic value of water consists very largely in its adaptability as an agent for conveying desired degrees of heat and cold. Here is no other medium so easily available and applied, and no effectual in its work as is water in many of the uses to which it is devoted in hydrotherapy. To be sure, water is used extensively and effectually as a depurating agent. No other substance has such qualities for flushing out impurities, for removing effete matter and rendering various operations of the human system facile and effectual.

The uses of water for conveying the sensations of heat and cold to the body, or to portions of the body are legion in their forms and manners of application. Hydrotherapy is indicated and employed in a great majority of the ills to which flesh is heir. Whether it is desired to cool the body or to heat it, whether it is desired to stimulate or retard the activities of the body or any of its organs, water is the thing ready at hand, cheap and reliable, and always effectual where intelligently applied.

It would be impossible here to go into a detailed treatise upon the uses of water in the treatment of disease. There are a few general and universal principles with which everybody should be familiar. Heat expands tissues and cold contracts them as readily as heat and cold expand or contract metals. Heat accelerates activity, and cold retards it. Quick short application of cold are stimulating, and continued application of heat is depressing. Not only may the surface of the body be treated effectually by the application of water, but the internal parts may be effectually and instantly reached through the medium of the multitude of nerves which have their peripheral terminals in the skin and form an intimate connection with the various internal organs. Each internal organ is represented on the surface by an area, the nerves of which are reflexly related to it. This area is called the "face" of the stomach, or heart, or liver on whatever organ we may wish to reach. Generally this is over the organ or adjacent to it, but not always it is so.

Congestion, either external or internal, is controlled by the use of hot and cold water most satisfactorily. Fevers are subdued and the circulation of the blood is regulated with great readiness and almost unvarying exactness by the use of heat and cold with water as a medium. The term "water" includes in this discussion both ice and vapour. The application of cold in the form of ice contracts the blood-vessels and retards the vital activities. It subdues the action of the heart: an application of ice over the heart serves the purpose of slowing down its violent action most effectually, while the application of moist heat serves the opposite purpose. Congestion of brain or head, causing headaches, is removed by heating the feet and lower limbs, thus enlarging their blood-vessels and attracting the blood away from the head. At the same time application of cold to the head and to the arteries leading to the head, contracts the blood-vessels and causes less blood to flow to the head.

Heat is a great reliever of pain by dilating the blood-vessels and thus causing a freer flow of the blood, permitting it to escape from the congested parts. Heat also acts directly upon the nerve fibres, lessening their irritability or sensitiveness to pain.

The action of water upon the nervous system is pronounced and definite. And through this action the quality of nerve energy may be intelligently controlled, and this is an important consideration in the management of any case of illness.

This potent and practical agency has a great advantage over other measures in that the practice of hydrotherapy does not fill the system with poisonous substances which must be eliminated. The stimulus is perfectly in harmony with the natural functions of the body, and only serves to promote normal activity. Enough has been said to impart some general impression as to the philosophy upon which hydrotherapy has its basis, and it will be found to be perfectly sane and sound from every point of view. Its use and its results are commended by all intelligent physicians.

WATER REMEDIES

The uses of cold water: For any kind of pain which is not acute, use a cold pack covered with a woollen cloth. In slight disorders of eyes, you can wash your eyes frequently with cold water. For toothache of a mild nature, take a mouthful of cold water; keep it in the mouth till it becomes a little warm and

empty the mouth after a few seconds. Do this four or five times. To avoid cold and catarrh, take a small basin of water, fill it to the brim; close one nostril with your finger of one hand and taking the basin of water in the other hand, draw the water through the nostril which is open. Now close the other nostril and draw water through the first nostril. Do this three or four times a day in the morning.

In case of cold and catarrh apply a wet cold pack round the neck at bed time. Keep it covered with a woollen cloth. For headache keep a cold water pack over your forehead or on the head for a few minutes. Cold pack over the abdomen cures many diseases of the urinary system, bladder and the bowels. For slight burns and bruises and cuts, apply cold bandage to that part. For easy bowel action, drink a tumblerful of water as soon as you get up. Cold hip-bath or sitz bath taken daily for ten to fifteen minutes cures many chronic diseases.

Uses of hot water: Drinking hot water at least half an hour before meals daily for some days cures constipation. For acute pains and swelling, use hot fomentations or hot water pack. Dip your feet in hot water for ten minutes. It will cure cold and give sound sleep.

Wet Pack

If it is desired to bring down the temperature more quickly than by sponging, wet sheet pack is applied. Put a mattress on the floor. Soak a blanket or a thick cloth in water. Wring out the water. Spread it over the bed. Let the patient lie on the bed on his back. Let him lie down with a kowpeen or langotee. Now cover up the patient with another blanket soaked in water and wrung out. Leave the nose and mouth open. Keep the patient in this state till the temperature comes down to the desired point.

Abdominal Wet Bandage

Take a piece of long cloth. It should be very broad. Fold it 2 in 3 times. It should be as thick as possible. Wet it. Squeeze out water. Wear it round your abdomen. Cover the back also. Roll the bandage round and round the trunk. Cover the bandage with a coarse woollen wrapper or flannel. Keep the bandage for four or six hours. You can put shirt and coat over the bandage and attend to your daily duties.

This will produce a tonic effect. This is useful in all kinds of digestive troubles and excessive heat in the inner organs.

Hot Pack

Spread a dry blanket over the mattress. Dip a blanket in boiling water, wring it out and spread it over the mattress. Let the patient lie down over the blanket with a kowpeen or langotee. Then cover the patient with a warm blanket. Hot water bottles wrapped up in cloth can be placed, if desired, alongside him. Several more blankets should be put over the patient.

The patient can remain in the pack for twenty minutes. At the end of the pack, quickly dry his body with warm towels. Let him wear warm flannel dress. He can drink water before as well as while he is inside the pack.

This promotes perspiration rapidly. It is useful in acute Bright's' diseases where there is possibility of the stoppage of urine.

EFFICACY OF BATHS

The Action of Cold Bath

Many people cannot understand how the application of water on the surface of the body can affect the function of the organs inside. For instance, they cannot understand how a shower bath can in any way affect the liver or the stomach or the heart.

Remedial baths are generally used to generate heat or cold to the body, and it is the heat or cold which does the good and brings about the favourable results, not the water. The water is simply a vehicle for carrying the heat or the cold. Some baths, of course, are neutral and are used for other purposes rather than that of applying heat or cold to the body.

Cold brings about its beneficial effects on account of its abstracting heat from the body and also because it stimulates the nerves in the skin on the surface of the body. In the skin there are millions of nerve endings. These nerve endings are connected with nerve fibres and nerve trunks, which in turn are connected with the spinal cord or brain. These nerves in the skin or in the nerve trunk form a pathway for the conduction of nerve impulses over the skin to the spinal cord and the brain.

When cold is applied to the body, these nerve endings in the skin are stimulated, and an innumerable number of nerve impulses are set in motion, as it were, which travel towards the spinal cord or brain, where they reach a nerve centre. The nerve centre, on account of this incoming influence from the skin, is modified and changed in its activity. For instance, when a man takes a shower bath there are millions of nerve currents which travel up the nerve fibre and nerve trunk to the centres in the spinal cord and at the base of the brain, having control of the heart, and these impulses tell these nerve centres to make the heart beats more forcible but slower. Other impulses are sent down to the heart and accordingly the heart beats more slowly and with greater force. This is only one of the results of a cold bath, and a change of the heart is brought about entirely through the effect of the cold, acting on the skin and finally on through the nervous system and changing the rate and force of the heart.

There is no remedy known, certainly no medicine, which will change the activity of the heart so quickly and as decidedly as the application of cold water to the body. We are to understand, then, that the good that comes from taking a cold bath is on account of the cold which is in the water, and this cold stimulates the nervous system and in this way changes the function of the organs inside the body such as the heart, the stomach, the liver, the kidneys, etc.

Warm Bath

The temperature of a warm bath should not be below 92 degrees Fahrenheit, nor above 112 degrees Fahrenheit. The thermometer is the best to find out the temperature.

Warm as well as hot baths equalise the temperature of the body, soothe the nervous system, control the action of the heart, promote perspiration, equalise the distribution of the blood throughout the body and help the action of the skin.

Warm baths are good in convulsions, spasmodic cramps, measles, scarlatina and fevers. A general warm bath should last from 15 to 30 minutes and the temperature be kept the same by adding fresh hot water.

Vapour or Steam-bath

The patient should stretch himself on his back on a cane-bottomed bed or sofa, and cover himself up with a woollen blanket hanging down loosely on both sides, far enough to prevent any steam from escaping. Another person should then place one, two or three pots with boiling water under the cane-bottomed tub. The first pot must be always placed under the waist, the second under the feet, the third when required, further up than the first, under the back. Two pots generally suffice. Children want only one pot, whereas grown up and especially tall persons require three pots. There should be some distance between the top of the pot and the cane frame of the bed, so that the steam may not scorch the patient. The heat may be regulated as required by lifting the lid of the pot and again covering it, thus allowing more or less steam to escape.

Those who have not at their disposal a cane bed or sofa, may sit down on a cane bottomed chair, place a pot or bucket of boiling water under it, and cover the body and the chair with blanket so that the steam cannot escape.

After ten or fifteen minutes the supply of steam in the pots begins to slacken and the pots under the bed should be replaced by other pots filled with boiling water. A new supply of steam may also be obtained by gently plunging a red hot iron or brick into the pot under the bed or chair.

After 15 minutes the patient should turn around and lie flat on his chest and abdomen. If the perspiration has not broken out already, it will now come out profusely. Persons who do not perspire readily, should try to keep their heads covered. Some part of the body, generally the ailing parts, perspire with difficulty, and the patient will ask to have the pots put under these parts. This request should always be complied with.

As a general rule, no one should take more than two steam-baths a week. Weak persons should not take more than one steam-bath a week. Persons who naturally perspire easily, can do without them.

The steam-bath may be followed by a hip bath.

The steam-bath is especially good in rheumatism and dry, scaly diseases of the skin.

During the bath one or two tumblers of cold water may be sipped. To prevent headache the forehead may be bathed with a sponge dipped in cold water or a towel wrung out of cold water be placed on the head.

Hot Foot-bath

Undress the patient; cover him with one or two blankets; put his feet hot water. The water level should be upto the calf. See that blanket covers the water vessel, so that the steam may Access to the whole body. After 15 minutes rub, dry and ilia patient to bed.

Hot Hip Bath

Sit in a tub. Pour enough hot water in up to the level of the navel. Let the legs rest on the floor or against the sides of the tub. You can keep a bucket in front to rest the legs. The bucket also can be filled with hot water. While taking the hip bath knead and cub the abdomen.

If you do not have a tub, you can use an earthenware yes-mot which is used for feeding cows.

The duration of the hip bath and the temperature of the water must be adapted to individual conditions.

Rub the abdomen and hips vigorously with your hands or towel.

The hot hip bath is useful in renal colic, hepatic colic, stop-pow of urine, rheumatism, lumbago, flatulence, constipation, Hal pain and disorders, absence of menstruation, difficult menstruation, diseases of the bowels, the liver and the stomach or other digestive organs.

A hot hip bath relieves pain and congestion in the pelvic region due to the inflammation of the uterus (womb), ovaries, vagina, or the bladder.

Severe pain in menstrual period, or in the period just pre-oiling or following it, is relieved by a hot hip bath. It also re-iv lves pain in the hips.

The bath should be taken 2 or 3 times in a day. It should be continued for some days.

The patient should be wrapped with a covering when he is 'having the hot hip bath. After the bath is over the parts should no dried with a clean towel.

Cold Hip Bath

You can use cold water also for the hip bath. This will invigorate the system. This is a tonic bath. Is useful in Spermatorrhoea or wet-dreams and gonorrhoea.

Till you are accustomed to cold water. Use lukewarm or tepid water.

Sitz Bath

I

The sitz bath, also known as the hip bath, is one of the most useful baths employed in hydropathic treatment.

Fill in empty bath tub with cold water. In summer, cool the water by storing it in earthen pots. When your sit in the tub the water should come to the level of the navel. From four to six gallons of water will be necessary. The knees should be above water. The hips, the feet and the sexual organ should be in the water. You can also sit with legs and feet outside or place the feet on a small stool or in a bucket of hot water in the case of hot sitz bath.

Rub vigorously with both hands the abdomen. The groin, the perineum for two or three minutes. Then come out of the bath, dry with a rough towel and put on your dress.

Spread the knees apart and vigorously dash water over the abdomen with the hollow the hand. Then rub briskly the abdomen with both hands. Your can do like this also.

Females also can take this bath. The duration of the bath should be gradually increased when you become more accustomed to it.

The bath is highly beneficial in gaining vitality. It keeps you quite fit and healthy. It augments the general functional vigour. It strengthens all the organs

that are contained in the regions of the hip or pelvic cavity such as ovaries, uterus, bladder, rectum, urethra or the urinary canal, etc. this bath is of special value in all sexual diseases. It is useful in gonorrhoea, impotency, painful erection, wet dreams or Spermatorrhoea, painful, excessive or insufficient menstruation, piles, diarrhoea and dysentery. Women can take the bath during periods also.

The bath increases the circulation of blood in these parts very greatly and strengthens the parts. It removes constipation and helps regular movement of the bowels. It exercises a sure, strengthening effect upon the whole sexual organism. It gives sexual strength and builds nervous vigour.

II

This bath is beneficial for those females who have irregular or painful menses.

Sit on the edge of a low stool placed in a tub. Pour cold water up to the level of the top of the seat or a little higher. Rub the two sides of the sexual organ with a cloth dipped in the cold water. Rub the sides only but not the opening between. The bath may last for ten or twenty minutes. If there is no tub keep the water in a vessel by the side of the seat. Repeat the bath when the pain returns.

Males also can take this bath. They should rub the fore-skin of the organ or the prepuce. Rub the fore-skin alone but not the organ, which is inside the fore-skin (the glans). Draw the fore-skin forward a little.

Nature Curists use the alternate hot and cold sitz bath also.

Spinal Bath

Stand up and pour cold water on the head by inverting a pot of water. You can pour as many posts of cold water as our can conveniently bear. Let the water flow freely along the spine.

It can be taken in lying posture also. The water used should be cold. Pour water in the bathing tub, two or three inches deep. Lie down in the tub with your feet outside. The feet can rest on a stool. Sit up and rub your back with a towel by holding the two ends in your two hands.

The bath can last for half-an-hour. The head, face and neck may be bathed in cold water. If the water loses its coolness, you can pour out the water and put in fresh cold water.

If you find it difficult to lie down in the cold water you can have friction with wet towel all over the back.

If there is no tub have a wet cloth over the back and keep it cool by pouring cold water down the back. This will serve the purpose of a spinal bath. Spread a wet cloth on a cot and lie down on your back for ten or fifteen minutes. This is also a good form of spinal bath. Spinal bath strengthens, cools and invigorates the spinal nerves. It tones the spinal column.

Shower Bath

See that the shower has the required temperature: 50 degrees F. (cold) or 75 degrees F. (tepid), before placing the patient in the curtain. Then turn on suddenly, because the chief therapeutic value of the shower is by its shock. It should not be given in heart diseases.

Shower bath may be applied to the whole body or to one part only. It may be given at any desired temperature. Fine forcible jets of water strike against the body. Shower bath can be had in pouring rain also. The water falls under gentle pressure from a height upon the body. Rub the different parts of the body vigorously while in the bath. You can move the limbs also vigorously.

Shower baths tone the blood-vessels and nerves. They are very refreshing and invigorating. They are useful in counteracting the debilitating action of warm immersion and steam-baths.

Spray Bath

This is very stimulating. It is pleasant, too. Fine streams of water fall on the body. This tones up the skin after exposure to the relaxing influence of heat.

Eye Bath

Use cold water which can be borne with comfort.

Dash cold water several times with the hand into the open eyes.

Fill a glass eye-cup with cold water. Bend the head forward and press the cup securely against the eyes. Then bend backward and open and shut the eye-lid several times.

Dip the forehead and eyes in a basin of water. Open and close the lids under water several times.

Many diseases of the eyes will be cured.

Cold Sponging

If the system is weak, then, it is better to use tepid water to begin with. Afterwards, when the body becomes accustomed to its use and the system stronger, cold water may be substituted with advantage. It is important to have cold sponging just after awaking in the morning, while the body retains the heat of the bed, because the greater the amount of warmth you retain, the more rapid and efficient will be the reaction. It is this reaction which stimulates the circulatory system and gives that glow and comfort felt after cold sponging. Without this reaction and feeling of vigour and warmth, it is of no use. The whole body should be rubbed briskly with a coarse flannel towel after dipping it in water and wringing the water out. Then again dip the towel in the water and repeat the process. The benefit derived is not limited to the skin but the exercise is beneficial to the whole body. It increases that glow of warmth and feeling of strength which the cold sponging has induced.

TEPID SPONGING

If you are not able to take a cold bath, you can have sponging with tepid water. Dip a towel in water and sponge the whole body. If the towel becomes dry dip it again in the basin of water. Tepid sponging in high fevers will reduce the temperature. You can use a sponge also.

COLD RUB

If you feel chill inside the body do not take a cold rub. You must have warmth of the body before you take a cold rub. This is a most important point. Rub all parts of the body well. Have thorough friction with your hands. This will stimulate the blood circulation, and invigorate and energise you. Take this in the early morning as soon as you wake up. You will realise immense benefits. Take water in the hollow of your hand and wash first the limbs, then the abdomen, then the chest, back, head and face. Now throw water all over the body and rub the skin with your hands.

Do this quickly and thoroughly. Finish the rub of the entire body within a few minutes. Take hands dexterously to the back and rub it thoroughly.

When the bath is over, dry the body quickly with a dry, coarse towel.

This cold rub is much better than the cold plunge bath, because there is friction with the hands and exercise also.

MUD CURE

Salutations to Mother Earth!

Earth is goddess Bhuma Devi, Consort of Lord Vishnu. She is the source for all sorts of grains and food-stuffs, for all sorts of minerals, diamonds, rubies. Etc.

Mud is useful in the treatment of various diseases. In chronic constipation mud-plaster or mud-pack over abdomen is highly beneficial. The plaster is formed of plastic clay, moist but not enough water to dribble off from it. The plaster is put on the lower abdomen and covered over with a plantain leaf and bandaged. The plaster must be tried patiently for weeks.

Earth is a pain-reliever. It is resolvent. It is a cooling agent. Mud is a cheap, harmless nature's remedy. It is available everywhere.

Red earth or ordinary clay may be used. Powder it. Make it into a paste and apply it to the affected part. The paste should be semi solid. It should be at least an inch thick. It should be covered with leaf and cloth so that the moisture may be constantly kept up. When the paste dries up apply fresh paste. Do not apply the paste when the body is cold.

A thick application on the forehead is highly useful in headache. It will give great relief at once. It should be applied cold and not hot. The plaster is beneficial in all forms of indigestion and bowel complaints.

It is useful in intestinal cramps, lumbago, inflammations, spinal weakness, pain in the chest and stomach. It hastens suppuration and abscesses will burst open quickly under clay applications.

In case of boils put a thin muslin cloth between the skin and the clay.

In inflammations boiling water is used for making paste. Spread the paste evenly about half an inch thick on a piece of cloth, and apply it directly over the skin. Apply the paste as hot as bearable. Let the plaster remain for half-an-hour. If it becomes cold, change the paste.

Mud pack is useful in chronic irritating skin-affections and heat of the skin. It can be applied to the whole body. Mud is a very good substitute for soap. It is a very good cleaning material. The application of mud-paste to the abdomen reduces temperature in fevers. It is a substitute for ice bag or wet-pack.

In acute and chronic inflammation of the bowels and the internal abdominal organs, in cystitis or inflammation of the bladder and urethritis or inflammation of the urethra, in all menstrual disorders and in retention of the urine, the application of the paste to the abdomen is very useful.

In piles and fistula, in rheumatic and painful joints following injury, in syphilitic and gonorrhoeal synovitis, hydrocele, scrofula, bubo, and enlargement of lymphatic gland, the paste is highly beneficial.

In all swellings, boils and abscesses the paste acts as a resolvent, if suppuration has not commenced. It is a cheap substitute for antiphilistine. If suppuration has already started it helps suppuration and quickens the discharge of pus.

When water is kept in an earthen pot it is very cool. Mud vessels are healthy utensils for cooking. Use mud vessels for cooking. Give up false dignity.

Chapter-Five

SUN CURE

In India sun is worshipped as a Devata or God. Worship of sun bestows health, knowledge, power and vitality. Sun is the pre-siding deity of the eyes. He is the presiding deity of health and healing. He is the fountain of health and energy.

What a great marvel! The sun burns without oil and wick! It is a mass of infinite, inexhaustible energy. What you see is only the physical sun. There is the Supreme Being within the sun. The sun is the supreme head of the Navagrahas. Lord Sani (Saturn) is His offspring. Sun is the visible representative of Brahman.

In the daily morning prayer there comes in the Vedic text, "Asavadityo Brahma —The sun is Brahman."

Sun is Mokshadvara or gateway to liberation because the devotee goes to Suryaloka before he attains salvation. Sun is called "Pushan", the nourisher. Sun is the eye of the Virat or Cosmic Purusha.

The Brahmachari who loses his vitality at night stands before the sun in the early morning and prays, "Punarmameto Indriyam"—"give me my lost energy and vitality" and regains it.

The sun alone gives rise to time, days, weeks and years He is Kala or time. Sun is the source of energy and life. Yogis can absorb the energy from the sun and live without food.

Benefits

Sunlight is absolutely essential for the sick and healthy persons, too. It is necessary for prevention of disease and maintenance of good health also. If

the sun does not shine for a day or two people become cheerless. They are dull. They get dyspepsia. They eagerly long to see the sun. How cheerful are they when they see the sun again!

Sunlight acts on the skin. Ergo sterol is changed into vitamin D. Sunlight energises and vitalises the system. Sun light is a food.

Sunlight heals wounds efficiently and quickly. It prevents complication. Expose the affected parts to the sun as long as it is convenient.

Sunlight has the power of creating vitamins from foods which do not contain them.

The skin and nerves are toned by sun bath. Sun is a life-sustaining force. Action of sunlight on the skin supplies vita-min D. Sun cure is as important as fast cure or diet cure.

Sun bathing is highly beneficial in rickets, consumption fled in all diseases. Sun is the source of energy and life. Sunlight stimulates the circulation of blood and helps assimilation and elimination. It cleanses the blood, tones up the nerves and keeps the skin in a healthy condition.

It is the light of the sun that energises, nourishes and invigorates but not heat.

When you walk in the sun cover your head with a cloth. Do not allow the hot rays of the sun to fall on the back of the head.

In the slums where there is no sunlight there are a large (Number of cases of rickets and consumption. Lack of sunlight leads to the development of consumption.

Solar Eye Bath

Stand before the sun in the early morning. Look at the sun with upon eyes for a few seconds. Then close the eyes, come to the shade and palm the eyes. This will remove all sorts of eye-diseases.

Sun-Gazing

Do Trataka gently on the early morning sun before the white rays emanate for a few seconds. Then close the eyes. This will steady the mind and remove all ocular ailments. Gaze with open eyes through a green leaf daily for 5 or 10 minutes. After gazing is over have the eye bath. Dash cold water into the eyes the hand.

Fashion and modern civilisation have entirely spoiled the health of man. He wears a banyan, shirt, waist coat, coat, overcoat, muffler, stockings, etc. He does not allow the sunlight to act on his skin. Hence he suffers from various sorts of skin diseases and other ailments.

O ignorant fashionable man! Expose the body to the Influence of the sun's light and enjoy good health. Wear only a thin, white cotton clothing. Avoid too much dress. Be natural simple in your dress.

Sun-Cooking

Some followers of nature cook their food through the heat the sun. They say that this is more healthy and hygienic. The ripe fruits which are on a tree are the sun cooked fruits. Pluck them, wash them and eat. They are very wholesome and healthy.

Sun-Bathing

Cover your head with a folded wet cloth and expose the rest of the body. Walk in the warm sunshine—in the forenoon or afternoon. This is a good kind of sun bathing.

Bask in the morning and evening sun. Put on very light clothing. Keep your face and head in the shade or under cover, after some time come to the shade, rub the body with a wat cloth and again return to the sun.

If you are strong and healthy practise this. If you feel warm, cover yourself with a wet cloth and remain in the sun, Keep the face and head under cover. Or put on folded wet cloth on your head and face. You can take a cold bath after the sun bath is over.

If you are very strong cover your body with a dry cloth and lie in the sun till you perspire freely. Cover your head and face with green leaves or wet cloth. Come to the shade after some time. Wipe the sweat with a wet cloth. You can take a cold bath.

Chapter Six

COLOUR CURE

HOW TO CURE DISEASES BY COLOUR POWER

O buoyant rays, born of sun:

Violet, yellow and green,

Silent adorations unto you!

How through me,

Energise and stimulate me,

Recharge my will,

Enrich my intelligence,

Dispel all diseases,

Thrill me with health,

Give me new powers and wisdom,

Calm my mind,

Quench all fevers,

Give me good sight,

Tone my whole system,

Cleanse my blood,

Soothe my nerves and brain,

Flash me with intuition,

O buoyant rays, born of sun!

The irrationality and frequent inconsistencies of the prevailing systems of modern medicine have made man to lose in them. More and more we find people are turning to Nature-Herself for health and cure. Naturopathy and natural mode Ong are becoming popular. Man does not like to take in drugs and medicines. He objects to Allopathy, Homeopathy and Ayurveda. To all such there is a unique system to which there can be no objection whatsoever. This system is called Chromopathy.

Chromopathy or Colour-Cure offers a system of natural cure without the help of any chemical or drug. The human body, Wilt up of cells, is composed of various elements present in certain definite proportions. When this proportion is disturbed Slid the body is thrown out of balance then symptoms of diseases arise. Colours have been found to possess the power to supply such deficiencies in bodily make up and to restore the proper balance. Then body begins to function normally once again and health is retained.

Inner disturbance usually becomes manifest as over-heated condition of the system or chill or dryness of the body. In Chromopathy the treatment is directed at these primary complaints. Certain colours increase heat, certain others reduce heat. Some cool and allay dryness of the system. Red and blue are the most important and most generally used colours in Chromopathy.

Each colour can be transmitted to the human system directly as a medium or chemical agent. It can be applied to the skin through irradiated oil. It can be transmitted into water, or sugar, which can be taken internally.

The water or sugar is charged by being put into coloured bottles and irradiated in the direct rays of the sun. Passing through the coloured glass, the warm coloured rays of the sun charge the substances (water, sugar or oil) with the particular colour-power.

The time required for irradiation differs in different sub-stances. Water should be exposed to the sun for at least a mini-mum of 4 hours. Sugar is to be irradiated for at least 2 weeks continuously. Oil (usually gingili or til oil preferable) should be exposed to the sun for not less than 40 days. The above

is the minimum time needed for each substance. If they are kept longer, well and good.

Sugar is for internal use, water for both internal and external use, and oil is for external use only. The advantage of sugar is that it is dry and can be conveniently carried about in a packet or a small box. It is handy in case of emergency during travel. Also it does not deteriorate. But sugar should not be administered to diabetic patients and to those with intestinal irritation. In such cases water alone can be given. Oil is useful for application and massage.

The dosage of irradiated sugar and water is ordinarily one ounce (for adults) twice a day, i. e., morning and evening. But treatment will have to be intelligently given according to the degree and intensity of the complaint. In very acute cases comparatively larger doses, repeated at frequent intervals, will have to be given. In minor cases small and fewer doses will be sufficient to effect the cure. In troubles indicating urgent treatment like cholera, snakebite and rabies, frequent and large doses should be administered. Chronic cases require slow treatment. Over-dosage should be avoided.

When light enters a room the walls of which are dark in colour, a considerable part of the incoming light is absorbed by walls. The person who lives in such a room will be living under a very dark shadow. He will be almost deprived of the influence of light.

On the contrary if a person lives in a room, the walls of which are white or nearly white and hence which reflect, instead of absorbing, a large part of brilliant rays, he will be surrounded by a volume of reflected or diffused light. The absence of direct sunlight will be in a large degree compensated for.

Sunlight may be strained by placing colour filters or glasses between the patient and the sun. In the absence of light ordinary lamp may be used. A colour light bath is given in an Incandescent Light Bath Chamber which has lamps of different colours and scientifically arranged switches. Whatever colour irradiation is needed for the patient, lamps of that colour immediately fixed on to the chamber. The patient removes his clothing and sits inside the chamber. All the lights are then on and the chamber door is closed. The exposure lasts for 5 to 25 minutes, according to the condition of the patient. The wall reflections distribute all the light evenly to all parts of the patient.

INFLUENCE OF COLOUR ON HEALTH

Chromo-therapy is colour healing. Colour healing is a divine science. It is treatment of diseases by colour. Live, love and serve through colour.

Colour is a Divine Force. Colour is a food. Colour is born of sun power, the great energiser and comforter. Colour offers its comforts and services to man. How soothing is the influence of a green landscape, green pasture and a green curtain!

Light or colour is an actual substance. It is endowed with great power. It imparts power to the object which receives it. It vibrates with a tremendous velocity.

Colour exercises great influence on your health. It has a decided influence on your mental states and sense of well-being.

Colour establishes poise and harmony. It soothes and sustains. It heals and restores. Try to possess the wisdom of colour. Have a comprehensive understanding of the effects produced by the various colours if you wish to obtain successful results with the treatment by colour.

There is psychological influence of colours on account of their associations. Black and sombre colours suggest funerals and so have a depressing effect. Bright colours exercise a cheering influence because of their association with festivity and gaiety. Children jump in joy when they see festoons.

Light-rays are totally reflected by white and totally absorbed by black. Red, blue, green and other colours absorb all rays except those of their own colour.

Red

Red gives the thermal rays and is a warming colour. Red is a great energiser. It is the father of vitality. Red is heating. It warms the arterial blood and promotes circulation of blood. It is stimulating to the arterial blood. It is desirable in cold or bluish conditions. Red is very rich in calorific rays. It is contra-indicated in inflammable and over-excitabile conditions.

Red is a nerve stimulant. It is beneficial in chronic rheumatism, bronchitis, dysmenorrhoea, impotency and advanced cases of consumption. It is a great tonic.

Under the red light the red blood corpuscles multiply in the blood.

Red removes dormant or sluggish conditions. Red strengthens will power and courage. Red is useful in curing paralysis.

Spinach, red skinned fruits, red currants, red plums, red cabbage, chillies, etc., radiate red rays.

Orange

Orange is warming and cheering. Red orange is the warmest of all. It is very beneficial in stimulating the blood and the nerves, Chronic rheumatism, chronic asthma, bronchitis, gout, inflammation of the kidneys, gall stones, epilepsy, cholera and cessation of menstruation are cured by orange.

Orange skinned vegetables and fruits, carrots, pumpkin oranges, apricots, mangoes, peaches, etc., radiate orange rays.

Yellow

Yellow ray is inspiring, vitalising and stimulating.

Banana, pineapple, lemons, yellow skinned fruits and vegetables radiate yellow rays.

Yellow is an effective treatment for all kinds of leprosy.

Yellow is useful in indigestion, constipation, flatulence, liver affections, diabetes. Blind piles, eczema and other skin diseases, stomach troubles, nervous exhaustion, paralysis, eye-diseases, syphilis, and impotency. It stimulates the brain.

Green

Green is the king of colours. It is a mild sedative. It is soothing and relieves pain it is made up of blue and yellow. It preserves and strengthens the eye sight. It exercises a very soothing influence on the eyes and brain. It is useful in inflammations of the womb, hysteria, etc. in sexual irritability and involuntary seminal discharges the green light is used over the back and the lower spine.

Blue

Blue is astringent, refrigerant, cooling, contracting, antiseptic, spasmodic, soporific and anti-inflammatory.

Blue contains the chemical or actinic rays. It is a better No than the green. It relieves pain. It is a local anaesthetic, too. The blue light is useful in all fevers, skin diseases Old ulcers.

Blue is the beneficial in painful menstruation, spasms, head-toothache, fevers, goitre, hoarseness of voice, typhoid, cholera, epilepsy, hysteria, palpitation, vomiting, purging, dysentery, diahorrea, jaundice, colic, biliousness, inflammation of bowels etc.

Indigo

Indigo is cooling and astringent. It is a mixture of warming red and cooling blue.

Indigo is useful in pneumonia, bronchitis, whooping cough, asthma, consumption, indigestion, eye, ear and nose troubles, nervous complaints, leucorrhoea, hydrocele and diseases of the womb.

Violet

It is a stimulant of the highest ideals. It is stimulative to the intuitive, spiritual nature. Power of meditation increases if you meditate under the rays of the violet light.

Violet increases the red cells of the blood. It produces sleep in nervous conditions. It is useful in acute cases of tuberculosis.

Violet is beneficial in neuralgia, sciatica, epilepsy, rheumatism, cramps, cerebro-spinal meningitis, neurosis, etc.

Chapter seven

HEALTH AND BRAHMACHARYA

आयुस्तेजो बल वीर्यं प्रज्ञा श्रीश्च तथा यशः !

पुण्यं च सत्यप्रियतव च वर्धते ब्रह्मचार्य !!

Ayustejo balam Viryam prajna srischa tatha yasah,

Punyam cha satpriyatvamcha vardhate brahmacharyaya.

By the practice of Brahmacharya, longevity, a radiant personality, strength, vital force, Knowledge, wealth, undying fame, virtues, and devotion to truth are enhanced.

TO THE CELIBATES

You must understand the psychological working of the sex-impulse. When there are itches on the body mere scratching of it is a pleasure. Sex impulse is only a nervous itching. The satisfaction of this impulse begets a delusive pleasure but it has a litmus effect on the spiritual well-being of the person.

Passion is the instinctive urge for externalisation through self-preservation and self-multiplication. It is the diversifying power which is directly opposite to the force that moves to-wards the integration of being.

Control over passion constitutes the essence of truth. Self-denial or refraining from greedy indulgence is truth. Truth is eternal life and existence. Untruth is change, decay and death.

Self-control is the holding in check of the instinctive urges that try to drag the individual away from Truth. Self-control is a universal rule which applies to all men and all women, at all places and at all times. It is the very key to beatitude.

Indulgence in objects is the effect of the failure of the individual to discriminate the Truth from untruth. Desire to have contact with and enjoy external objects is the outcome of the ignorance of Truth which is God. Self-control is the restraint of the outgoing tendencies of the mind with the senses and the centring of the same in the truth which is Universal. This is Dharma which supports the life of the universe. Adharma is selfishness and egoism of nature which leads to self-imprisonment, suffering and failure in life. Absolute righteousness means the sacrifice of the self for universal well-being, the well-being pertaining not merely to the earth but to the highest spiritual reality. It is the opposite of "I-ness" and "mine-ness" which belong to the nature of the world of bondage.

The Samskaras of worldly attractions breed obstructing forces and hinder the healthy progress of life, both physical and mental. You must segregate yourself for some time and live in it place full of energising air of health, peace and joy. Live with spiritually advanced persons and stop reading all books except those that are directly spiritual or conducive to your welfare. Put an end to visiting exciting film-shows and dramas if you have got that habit. Do not read those journals which excite the lower instincts. Do not converse with those who are eager to convey irritating news and disturb your mental poise.

Lack of spiritual Sadhana is the main cause for all sexual attractions. Mere theoretical abstention from sensuality will not bring you good. You must mercilessly cut off all formalities in social life and lead a pious life freed from the business of bodily existence. Leniency to internal lower tendencies will land you the region of suffering. Excuses will be of no use in this respect you must be sincere in your pursuit after the sublime life of spirituality. Half-heartedness will leave you in your old state of misery.

Mastery over the sex-impulse cannot be accomplished in a few days or weeks. Laborious and difficult is the task. Complete eradication of the sex-impulse is the most difficult Sadhana. It takes time to accomplish it. Without the grace

the Lord it cannot be totally eliminated. No human effort, however, strenuous it may be, can completely eradicate it. If sex-impulse cannot be eradicated by physical abstinence alone. Japa, Kirtan, meditation and Sattvic or wholesome to Vichara or enquiry, sublime divine thoughts, constant devotion with the sexless, ever-pure Atman, and cultivation of discrimination and detachment will destroy the sex-impulse.

AIDS TO BRAHMACHARYA

Many young men are troubled by wet dreams (nocturnal emission) and Spermatorrhoea. This may be due to various causes constipation, loaded stomach, irritating or wind-producing, reading aphrodisiac novels, seeing exciting films and obscene pictures, close contact with young women and long self-abuse done in ignorance. Loss of vital energy creates fear in their minds. But there is no cause for despair. Through dietetic discipline (minimum, bland, nutritious, whole-food), perfect moral living, observing the principles of hygiene and pure thinking, this trouble can be eradicated.

One should not mind if the discharge of semen is very occasional.

In case of constipation, use of enema is most essential. The use of laxatives is not of much benefit as it creates heat in body. Answer the calls of nature before going to bed.

Always wear Kowpeen or suspension bandage or trunk.

Observe the rules of right living. Remember God always. Fast for a day taking only diluted juice of lemon or orange. For one week live on fruits only. For the next week take only milk and fruits. Then have your usual midday meal and in the night take milk and fruits before nightfall. Take enema until you resume your usual meals.

Reduce your sleep. Sleep on your left side. Do not sleep back or on the stomach. Get up at 4 a. m., and engage yourself in spiritual Sadhana. Scrupulously avoid anything that to sexual passion.

Complete cure may take at least one to six months, ac-In the intensity of the disease. If the disease is of long standing the cure may take a long time, as Nature's processes but sure. Whenever you are haunted by sensual, you should try to entertain holy thoughts about your favourite deity.

II

The following hints will enable the youth who are victims to habits resulting in loss of Brahmacharya when the body gets weak, memory fails, face becomes ugly, and when they do not know la. I hey cannot disclose their condition to anyone. Fear works havoc and completes the ruin of the body and mind.

Even if they follow a little of the following, they will be saved, Not only that, they will develop the correct attitude to life and will lead a Dharmic life and ultimately attain Supreme Bliss.

The following rules are equally applicable to those suffering from wet-dreams and Spermatorrhoea.

I. General:

1. Give up bad company, loose talks, dramas, cinemas and novels. Do not mix freely with the members of the opposite sex. When this is found absolutely necessary in the course of the daily duties of life, mentally address them as 'Mother', look at their feet and speak the minimum words with a pure Bhava (attitude).
2. Minimise your needs. Do not look into the mirror frequently.
3. Do not look at the mating of animals, birds, etc.
4. Do not ride on bicycles.
5. Avoid too much leisure and love of ease. Overcome Laziness and always be engaged in some useful work. Let your mind be always busy with study of spiritual literature or active work on some good lines. Let there not be time for any idle pleasure.

6. Let the work you do be a source of joy for you. Find pleasure in your work. Let it not be done under compulsion the mind turns away from that which it thinks a botheration and takes recourse to other things for seeking pleasure. So you should work spontaneously and happily so that there may not be any occasion for the mind to resort to unhealthy practices Work for the sake of the Lord. Then all work becomes interesting. Take the work as a hobby. Then you can work without anxiety or worry.

7. Do Asanas (especially Sirshasana); practise deep-breathing, take a long walk; take part in sports.

8. Always take cold water bath.

9. Give up smoking, intoxicating drinks, non-vegetarian food.

10. Give up tea, coffee, chillies, excess of sweets and excess of sugar. Have occasional fasts (fasting once a week will benefit you.) Do not drink even water on this day. Do not drink milk without mixing ginger in it.

II. Important:

This weakness will pass away. Do not be anxious, worried or depressed over it. Worry will only weaken you. Learn lessons from the past and be benefited thereby. Do not brood on the past. Change your angle of vision. Practise Vichara (enquiry). Meditate on the advantages of Brahmacharya. Think of the lives of Akhanda Brahmacharins like Hanuman, Bhishma, Lakshmana and others. Think of the evils of sensual life: loss of time, health, mind, diseases and death. Develop discrimination. You are the child of the Lord of the Universe. All the bliss which you seek is within you. There is not an iota of pleasure in sense-objects. Disidentify yourself with the body and identify yourself with the Lord in you. If your mind is pure and healthy, your body too will be pure and healthy. Therefore, forget the t and take to a new, better life of virtue and spirituality, love God and aspiration for the higher Divine Life. Increase your ruing for God-realisation. Learn to find taste in the Divine Do more Sadhana with greater intensity: Japa, Kirtan, y, prayer, Satsanga, etc. You will be completely a changed mm and be supremely blessed.

II. Follow these instructions, especially when you feel that you about to be overcome by lower impulses, the force of past s, etc.

1. Do not be alone. Be in the company of others.

2. Do vigorous Japa and Kirtan.

3. Chant Om very loudly several times.
4. Run fast for some distance when you are excited.
5. Stand on Sirshasana.
6. Enquire: "To whom this desire arises? Disidentify yourself with the body and the mind.
7. Assert your higher nature. You are the Soul or Atman. The mind is your servant. Stand as a witness of the activities of the mind. Thus nip the desires in the bud. Refuse to yield to them.
8. Pray to god. Chant elevating Stotras or hymns.
9. Feel the presence of God within you.

This will give you strength and prevent you all May He grant you health and happiness, peace and bliss! May He guide you and protect you at every step!

YOGIC RECIPES FOR BRAHMACHARYA

1. Sirshasana
Sarvangasana

Japa
Study of Gita
Saguna Meditation or
Nirguna Meditation or
2. Siddhasana
Pranayama
Milk and Fruits
Uddiyana Bandha

(Keep the mind fully occupied in reading. Gardening, Kirtan etc.)

3. Kirtan	30 minutes.
Prayer	30 minutes.
Satsanga	1 hours.
Trifala water	In the morning.
Meditation	30 minutes. To 3 hours.

4. Trataka on Om or picture of Lord Krishna	10 minutes.
Hare Ram Bhajan and japa	30 minutes.

Mantras for Japa

Om Namō Bhagavate Vaasudevaya	for Devotees of Lord Krishna. For Bhakta's of Lord Vishnu.
Om Namō Narayanaya Om Namah Sivaya Sree Ram or Sree Sita Ram Gayatri	for Devotees of Lord Siva For Bhakta's of Lord Rama. for Brahmins, Kshatriyas And Vaisyas.
Pure Om or Soham	For Nirguna Upasakas.

N.B Readers can practise the items mentioned in any one of the four groups or can combine 1 and 3 or 4 or 1, 2, 3 and 4 to the best advantage.

VIOLATION OF BRAHMACHARYA

Necessary Evils: Food, clothing and shelter.

Harmful Desires: Sex, name, fame, power and wealth.

Avoid flowers, scents, oils, music, dancing, soft beds, dainty dishes, exciting novels, dramas, cinemas, rich clothing, Intoxicating drinks, excessive talking, wandering habit without oh and over-sleeping.

Break the knots of the impressions of past wrong actions through critical self-analysis, introspection and self-enquiry. Find out the ultimate cause of everything and root out the Impressions.

Note: All mistakes will be found to be violation of one or the other or some of all of the five Yamas.

SELF-RESTRAINT AND PLANNED PARENTHOOD

Self-restraint and mastery over the sense-impulse have been the key-note of India's culture from the earliest period of her history. The soundness of India's moral foundation is the secret of her sustenance through many a stormy invasion of alien cultures. Restraint of sex-urge leads to the restraint of other impulses.

Rapid increase in our country's population and shortage of food, thereby involving colossal expenditure in importing food-grains from foreign countries,

have compelled the national leaders to launch a vigorous campaign for birth-control and planned parenthood. The press and the documentary films as well as a few newly opened birth-control clinics are now advocating the necessity of restricting the growth of the population, and many top-ranking leaders and writers are over and over again emphasising its inevitability if the nation is to survive.

The population of India, early in the eighteenth century, was below 100 million; then in the middle of the eighteenth century it rose up to 130 million; again by the middle of the nineteenth century it was 150 million; and now, in less than a hundred years, it has been doubled, i.e., about 360 millions. (The coming census may even give a larger figure).

This prolific increase in population is found not only in India but more or less all over the world, even including many European countries baptised by Malthus, as for example, in Italy, where over-population is a national problem.

How the world is to feed all these millions? In spite of advanced agricultural methods and reclamation of waste land has been found impossible to cope up food production with increase of population. Hence the growth of population has be restrained, if there is to be no lowering of living standard mass starvation, famine and consequent degradation of moral. Special agencies of the United Nations are now busy in finding out a long term solution. The U.N. Population Commission—it is extremely doubtful if it has a member gift with spiritual insight—is now at work, assisted by the Economic Council for Asia and the Far East.

No doubt, in principle, it is right that the population has be restricted. But how? Naturally, through the advanced means of Planned Parenthood. What do we mean by this? Srimati Amrit Kaur, Health Minister of India (in early 50's), and answers: need hardly say that our educated class thinks mainly in terms of city-dwellers and also mainly in terms of educated men a women. There are also, perhaps, a few women amongst the poorer classes whom our social workers can reach in cities where their organisations are working. But they also invariably think of birth-control by the artificial means of contraceptives which have taken a firm hold of people in the countries of the West. I am totally unable to reconcile myself to this view “In deed, the unanimous answer as to how to plan parenthood has been the usage of contraceptives. It is a pity that most of our learned leaders, with very few exceptions as Srimati Amrit Kaur, should stoop so low in aping the West with complete dis-regard and

abominable ignorance of their own heritage. The Vedic preceptors strictly enjoined on the students un-broken celibacy, and when they completed their studies and were advised to get married, it was not for the sake of physical pleasure, but for the sake of progeny. Self-restraint gave them moral strength and spiritual vision. Through self-restraint they achieved ethical perfection and improved their intellect. Indeed, there is no safer and better solution for the restriction of population than self-restraint. No number of birth-control clinics and no amount of contraceptive propaganda can take a root in the masses of India, whose traditional background has ever been soaked in spirituality. No method, other than self-re-, can be morally and spiritually successful either in India or anywhere else in the world.

In India it was Mahatma Gandhi who, for the first time, organised a stubborn opposition against the usage of contraceptives for family planning, as artificial methods gave free latitude to the married, and even encouraged the unmarried, to embrace the path of self-indulgence with vulgar impunity. Gandhiji said, if the rural population practised moral restraint, they the size of their families better than through the aid of contraceptives. Artificial methods are like putting a premium to vice: WI 1, the remedy will be worse than disease."

No sooner than Mahatmaji had said that, many distinguished I leaders, doctors, lawyers and educationists— even 11, of his foremost disciples whom I cannot name here for obvious reasons—rose to contradict him, saying that restraint • natural impulse in men and women would lead to serious consequences, that there will be mass neurosis, that zest for and mental faculties would ebb away, that life would be-n drab and dull, and so on and so forth. That all these charges were baseless and were but a confession of lasciviousness of the crusaders against self-restraint, meant in a real se of the term, has been adequately proved by distinguished scientists and doctors, besides by numerous scriptures as belonging to all faiths. To quote a few of such noteworthy remarks, let us choose them from the Western spokesmen, to whom the hovering spirit of Malthus has been too well known and In whom (mark the height of apery!) our educated intelligentsia are prone to believe much more than in their own scriptures.

Sir Lionel Beale, Professor of the Royal College in London, says: "Sexual abstinence has never yet hurt any man. Virginity is not too hard to observe, provided that it is the physical expression of a certain rate of mind."

Professor Osterbu concurs with Beale by saying: "The sexual instinct is not so blindly all powerful that it cannot be controlled and even subjugated entirely by moral strength and reason. He must know that robust health and ever-renewed vigour will be the reward of this voluntary service."

Sir Andrew Clark also agrees that "Continence does no harm; it does not hinder development; it increases energy and perception."

That continence is a fitting remedy for birth-control has been emphasised by the noted American economist, Joseph Spengler. He says, "Moral restraint offers a salutary solution to the problem of population."

Gandhiji answered his critics through the example of his personal life. In his autobiography, written in the 'twenties, he says: "I took the vow of Brahmacharya in 1906. I launched forth with faith in the sustaining power of God. The more or less practice of self-control has been going on since." Gandhiji was a man of experience, and whatever he spoke was from his experience only; his was not an armchair philosophy. He emphasised that continence was the prime qualification for success in all achievements in every walk of life: "I hold that life of perfect continence in thought, speech and action is necessarily meant for reaching spiritual perfection. Brahmacharya means perfect control over all the sense-organs. For the perfect Brahmachari nothing is impossible."

Though it is quite obvious that strict celibacy, as exemplified by Bhishma, Hanuman and Lakshmana in the scriptures, is not possible for the masses, it is essential that, for their physical, moral and spiritual growth, they should have a well-restrained and sacred marital relationship. Bernard Shaw, a highly intellectual and a profound spiritual personality, but an atheist and a non-

believer in organised religions as accepted by the majority of the masses, voiced the universally accepted truth: "Unless we restrain desire we destroy ourselves."

Not satisfied about the prospects of self-restraint as an effective means in restricting the growth of population, the epicureans protested that though self-restraint as an ideal was laudable it certainly did not give a solution to birth-control, as even a single break in one's continence inside a year did not guarantee (as though their virtuousness confirmed it!) an escape from conception. The householders can personally verify this and themselves arrive at the conclusion. Indeed, we have every reason to believe that a clean, regulated and disciplined household life could, to a very large extent, solve the problem of over population. There is no doubt about it.

"In my opinion, we can give an impetus to birth-control in our country by ways and means which ought to come instinctively to us if we are true to the best traditions of our civilisation. Perhaps in no country in the world has continence been advocated with such emphasis as in India by all our saints and sages. Self-restraint, therefore, on the part of both men and woman and particularly on the part of men, must be the first , weapon in our armoury if we are to battle successfully against over production of our humanity Artificial methods seem to the average man to be easy of attainment and hence they are advocated by all and sundry. I look upon this as a danger signal because it is always the straight and narrow way that leads to salvation, Man will be man is no argument, in my opinion, in helping him to give way to the animal passion within him." Srimati Amrit Kaur, former Health Minister of India, thus represented the real sentiment of the majority of the masses of our country.

The women of India have a great role to play in thwarting the present onslaught of materialism. Through the ages, it is they who preserved the spiritual character of our society, their natural, instincts being religious. It is ignoble that they should subscribe to the philosophy of the modern apostates. Mahatmaji wrote over a decade ago: "In my opinion it is an in-boil hi do, fair sex to put up her case in support of birth-control by artificial methods. I have little doubt that the vast majority of woman snot I will reject them as inconsistent with their dignity."

It is high time now that the leaders of our country should be. Aware of the dangerous and ignominious consequences of birth control through artificial means and launch a country-wide campaign particularly in the villages—for the

real India is found in her village's—in propagating the gospel of self-restraint, abolition in of early marriages and clean and healthy living. Srimati Inuit Kaur had again emphasised: "Artificial methods are wholly impractical in our country because of the ignorance of ow people, the lack of scientific medical aid available to them and also because of their high cost. I challenge the statement myself that birth-control by the artificial means of contraceptives has proved a success either physically, mentally or morally for the people of the West who have practised it over a number of years. On the other hand, it has contributed in no small measure to a lowering of standards of morality and to a disregard by both men and women of the fundamental responsibility given to humankind for procreation. While birth-control is essential for India to restrict its growing population, and the more I live and the more I serve the cause of health and the closer contacts I have with the sick and suffering hums both in the town and the hamlet, the more convinced I become that it will be a fatal step for our country to resort to these artificial methods."

It must be noted, however, that self-restraint cannot succeed unless the individual acquires a spiritual outlook of II and possesses the integrity of purpose. Fundamentally, self-restraint is the only solution, not only for restricting over-population, but for raising the standard of living, and moral a spiritual growth of the Nation. It is the duty of India to prow) the world the undoubtable victory of self-restraint with hers as the example.

Chapter Eight

EXERCISE

Exercise is a matter of great importance for all in the maintenance of health. It is very necessary for those who lead a sedentary life. Who practise sedentary callings and who are indolent.

Even the child needs some exercise from its very birth. Even before birth, in the womb, the child does some exercise be way of stretching the legs or hands. Immediately after birth it exercises vigorously by moving the limbs, changing sides and making swimming motions vigorously as weeks pass. The child pi at things or pulls itself or throws the legs and hands about in joy and performs exercise. It learns to crawl and then to stand. All these involve exercise.

Exercise is also absolutely necessary during pregnancy in r to give health to the child in womb and also to bring about a normal healthy delivery for the mother with the least amount of pain, exertion and disturbances.

If a woman is idle and does not move about during pregnancy, the expulsive force of delivery does not manifest with officiant intensity. She gets continuous slow pain during delivery which endangers her own life and that of the child.

Exercise should be moderate. There should be no feeling fatigue or exhaustion. Husking, lifting heavy weights, washing of clothes by beating are harmful.

Perform the exercises either in the open air or in a room with all the doors and windows wide open.

The effects of exercise are:

The muscles develop nicely. The lymph and blood circulated more rapidly and efficiently. The body is light. All the organs function efficiently. The process of elimination is also efficient. One attains a high standard of vigour and vitality. He can turn out more work. He will attain longevity. He has good appetite and digestion. The central nervous system functions in an efficient manner. He gets sound sleep. His bowels move freely. The chest becomes broad and well developed.

Exercise stimulates and invigorates the circulation blood. It aids in eliminating the impurities in the system. Exercise also augments the capacity to assimilate.

Do not over-exert. Do not go beyond your capacity. Who there is the least fatigue, stop at once. There should be exhilaration of spirit after exercise. When you are weak and exhausted, do not practise any exercise.

He who eats much must take plenty of exercise. If this is not possible he must reduce his food.

Walking alone is not sufficient. It is good for the convalescents and the debilitated.

Running in the open air has marvellous effects.

The abdominal muscles must be exercised. Otherwise obesity will develop.

Riding is excellent for the stimulation of the liver.

Tennis and golf are very good. Rowing exercises the abdominal muscles. Swimming is very beneficial for young persons.

Indian exercises such as Dand and Bhaitaks are excellent. They produce lasting benefits on the body.

Muller's system, Swedish exercises, etc., suit some people.

Asanas and Pranayamas are excellent. They give tone to the internal organs. They have spiritual values. They remove diseases. There is no expenditure. You can get maximum benefits within ten minutes. Study my books 'Yoga Asanas', 'Yogic Home Exercises' and 'Hatha Yoga'.

Bhastrika and deep breathing are beneficial in consumption and Asthma. They strengthen the lungs.

Bed exercises (vide "Gospel of Divine Life") are beneficial for aged persons and convalescents. You can do some of the Asanas gently in the bed itself.

Chapter Nine

MASSAGE

Massage is described in the oldest Hindu and Chinese books.

It is an excellent therapeutic measure. Its range of usefulness has been greatly extended during recent years.

Massage, or rubbing or manipulating the body according to scientific rules, strengthens the tissues and acts as exercise for the patient.

Massage is methodical shampooing. It is done in the direction of the muscles.

All the movements-kneading, rubbing, stroking, beating and rolling-are made from the extremities towards the heart.

There are many schools of massage and each has its own methods.

Massage stimulates the skin, muscles and superficial blood-vessels. It promotes the flow of blood and lymph and the excretion of effete matter, and excites appetite to supply the place of removed material. It is a substitute for exercise.

Massage restores the tone of the muscles weakened by disuse or diseases. Helps the absorption of inflammatory and effete products. It accelerates the lymph flow.

It produces direct pressure on the abdominal organs. It stimulates peristalsis, relieves muscular spasm in fractures and causes sleep.

Certain forms of massage cause muscular contractions and so provide exercise for the muscles.

Massage quickens the circulation of blood in the skin and Brills the skin to maintain health. It has a soothing action on the nerves of sensation.

Massage followed by bath is greatly conducive to the health of the skin.

A skilled masseur who is endowed with good knowledge of massage will be able to do very good massage.

Massage should not be practised in diseases of the heart, consumption, gastric ulcer and acute inflammation of joints, but it is useful in some chronic inflammation of joints, muscular rheumatism, debility and many nervous diseases.

The masseur uses his hands or occasionally other appliances to rub, knead or press the skin and deeper tissues of patient under treatment. It is often combined with various passive movements. The masseur moves the limbs in various) ways. The patient makes no efforts. Sometimes active moments are performed with the combined assistance of masse and patient.

Massage is also combined with baths and gymnastics order to strengthen various muscles.

Massage in the sun with mustard oil or groundnut oil or coconut oil is highly beneficial. This feeds the patient also.

He who is weak and cannot do exercise during a fa needs massage for eliminating the poisonous materials front the skin.

A patient needs daily massage.

Massage should not be merely applying friction. It should be rubbing with firm grip on the limb. There should be kneading or pressing down movements. Tapping on the muscles with closed fists is highly beneficial.

Massage should be vigorous in strong persons. It should be very, very gentle in cases of persons with delicate health.

The direction of massaging the abdomen should be along the course of the large bowels. Begin the pressure at the right edge of abdomen near the region of appendix. The hand with pressure is to be passed up and across under the ribs and then coursed down to left side, and then down towards the rectum following the large intestine. The massaging should be in this one direction only.

Massage must be performed gently, patiently and leisurely. It should not be done in a hurry. Massaging must be comforting to the patient. When it becomes irksome and un-comfortable to the patient it should be stopped.

Massage of the stomach is necessary for the habitual dyspeptic. Massage should not be done immediately after taking food.

Place the patient on his back with the legs flexed. Stroke the stomach all over gently in the beginning. Gradually increase the pressure. Increase the pressure at strokes and make it a kneading movement. The movement should be directed from left to right or from the entrance of the stomach to its exit end at the pylorus, near the liver.

This massage tones the stomach, induces circulation and 'stomach to discharge its contents through the ii. If any imperfectly digested substance is left in the stomach from the previous meal, it is sent into the intestines.

Stroking: The part to be massaged is stroked firmly and slowly in the direction of the venous flow. This removes spasm in the muscles and renders easy setting of a fracture.

It consists of gentle pressure with the hand moved in one direction. It soothes the nerves of the part treated. It empties the man lymph vessels and veins and thus increases the circulation locally. It is carried out either with the flat of the hand or with the edges of thumb and first finger widely separated.

Kneading: This consists of five movements, viz, Kneading, rolling, ironing, picking up and friction.

Percussion: This includes four movements, viz hacking, pounding, clapping and flicking.

Tapping is practised with the points of the fingers from the wrist. Further, there are the vibratory movements in cases of headache, passive movements in the treatment of stiff joints, Intl active movements for developing the muscles.

Massage is useful in sprains, fractures, dislocations, stiffness of joints, deformities, constipation (kneading and percussion on the large bowels), sciatica, etc.

A masseur should have some knowledge of anatomy and physiology.

Violent rubbing and manipulation by professional wrestlers and other muscular persons is strongly condemned.

Chapter Ten

CHIROPRACTIC

Spinal manipulation includes Osteopathy or Chiropractic. Spinal manipulation is used to a great extent in Nature Cure work.

The system of Osteopathy was founded by Dr. Andrew Taylor Still.

When spinal manipulation is combined with other forms of nature cure, it is very efficacious indeed in bringing about the quickest possible return to health of the patient under treatment.

Bone adjustment and manipulative treatment were practised by ancient nations. The modern science of Chiropractic in America dates from 1895, when Mr. D.D. Palmer cured a man of deafness of eighteen years' standing by

pressing a spinal bump in his neck for three days in succession until it disappeared.

Chiropractic teaches that even a slight accident can dis-place a vertebra and thus diminish or cut off nerve energy to a vital organ, producing chronic disease.

Through spinal manipulation obstructions to normal blood and nerve supply to affected areas can be very easily removed. The whole nervous system can be toned up.

The birth place of Osteopathy and Chiropractic is America. Each has its own theory of disease and cure by means of manipulation of the spine.

The Osteopath and the Chiropractor say that disease originates in the system owing to the interferences with blood and nerve supply through lesions in the spinal column and that by correct manipulation of the vertebral bones these lesions may be removed and health restored to the patient.

Osteopathic treatment should be had at the hands of a thoroughly competent osteopathic practitioner.

All dislocations, luxurations and sub-luxurations of bones and ligament can be corrected by expert manipulation. Osteopathic treatment adjusts the lesions of the spine and other bony structures and thus removes abnormal pressure upon the nerves and blood vessels and establishes a fine and abundant flow of nerve and blood currents.

The relationship between the skull and the first two vertebrae may vary from normal ones in many ways. The Palmer school of chiropractic teaches that the free flow of nerve force from the brain through the body determines health, constituting also the best protection against disease. Other chiropractic and manipulative systems induce a vibration, impulse or stimulation which travels up the spine, producing a corrective adjustment and release of pressure. Nerve pressure in the spine is measured with a sensitive instrument.

There is a most definite relationship between manipulation of the spine and the health of the body.

The nerves from the sympathetic nervous system supply nerve force to all the important organs of the body such as the Heart, lungs, liver, stomach, ears, eyes, etc. They join with the cerebro-spinal system of nerves by means of definite nerve connections. These nerve connections can be controlled by

means of manipulation at the points where the various cerebro-spinal nerves emerge out from the spinal column. Thus the action of the heart, lungs, stomach, liver, eyes, ears and other important organs and structures of the body can be directly affected by the manipulator. By his manipulation the osteopath or chiropractor can quicken up and improve nerve and blood supply to the affected organs and parts. They can reorganise the action of the various organs and structures without in the least having to deal with the organs and structures themselves. They exert their control at the spine by means of their manipulative work. The nerves of the body do the rest satisfactorily.

Chiropractic is a system of treatment based on the theory that disease is due to the subluxations of the vertebrae which interfere with the normal transmission of nerve impulses to the various tissues of the body. It produces strong nerve stimulation and quick action in adjustment.

Chiropractic is useful in dislocations, lumbago, sciatica, neurosis, constipation, stomach trouble, chronic kidney disease, intestinal disorders and liver diseases.

Osteopathy is specially useful in sciatica, lumbago, backache and neurosis. It is also useful in spinal curvatures, spinal meningitis, paralysis, etc.

The chief function of the spinal column is to protect spinal cord which contains countless nerves which can be compared to the fine wires of which an electric cable is composed. Through these fibres the nerve impulses or messages which are necessary for maintaining the proper functioning of the various organs of the body, pass from the brain.

If the spinal cord is severed at any point the parts of the body below the point stop their functioning. Severe pressure on the spinal cord produces a similar effect.

The osteopath adjusts the misplaced vertebrae and brings it back to its normal position. He brings the contracted tissues to a state of normal tension. Thus irritation and pressure from the involved nerve is removed.

What the osteopath or chiropractor does through his manipulation, the simple spinal bath does through the beneficial influence of water.

Chapter Eleven

SLEEP

Sleep is Nature's agent to give rest, comfort, strength and peace to all her children. One gets refreshed after sound sleep. He is ready to do good work in the early morning. Without sleep man cannot live in this world. During sleep he rests in his own self and derives strength and peace.

The brain, the nerves and all the organs need relaxation after work. Sleep gives this relation.

The amount of sleep required to keep any man or woman in perfect health differs so much with the individuals that no hard and fast rule can be laid

down. Everything depends upon the constitution and on the amount of work as well as the kind of work which has been done during the day.

There should be six hours of sleep for a man, seven for woman and eight for a child.

Sleep is periodic resting condition of the body and especially of the nervous system. The nature and cause of sleep is a question that has excited discussions for many centuries, especially as the part played by the mind in this resting condition.

The mind rests in the causal body or Karana Sareera or Anandamaya Kosa or bliss-sheath during deep sleep.

Many theories have been advanced as the cause of sleep. One theory depends upon the well-known fact that the brain receives a much smaller blood supply during the sleeping than in the waking state. Sudden anaemia of the brain is certainly capable of causing loss of consciousness as in fainting. The gradual and slight anaemia of healthy sleep is the effect, not the cause of sleep. Nevertheless, a certain amount of anaemia is essential for quiet sleep. If the brain is hyperaemic as after great excitement, or too anaemic as in aged persons, sleeplessness often results.

Another theory is the chemical one that sleep is due to want of oxygen the nerve centres. Of the oxygen taken in during 24 hours, 67 per cent is taken during the twelve hours of the day, and 33 per cent during the twelve hours at night. The carbonic acid gas given off is 58 per cent during the day and 42 per cent during the night. Vitiating air containing an excess of carbonic acid gas is capable of causing drowsiness followed by unconsciousness.

Why sleep comes on regularly in persons who are not exhausted by their days work. Why many people are able to sleep at any time they find convenient these things remain unexplained.

When external impressions are cut off by closing the eyes. The mind ceases to be stimulated and sound sleep ensues, just as the surface of the water becomes calm when the bubbles and waves become few in number. This is another theory. These theories do not explain the direct cause of sleep, although each accounts for the main cause in different circumstances.

What is wanted is quality of sleep but not quantity. If you get very sound, undisturbed sleep for 3 hours, this is much better than a disturbed sleep for 6 hours.

Want of good sleep may be due to dyspepsia, mental anxiety or excitement, late meals, alcohol, tobacco, strong tea or coffee at night, want of exercise, close, unventilated rooms, too hard beds, too much heat, mosquito bites, etc.

Avoid alcohol, tobacco, tea and coffee at night. Do not go to bed with an undigested meal.

Regular hours of retiring should be adopted. Go to bed at 9 or 10 p.m. The force of habit will give you good sleep.

Exercise is necessary. Do not read exciting novels at night.

Take a cup of hot milk, or Horlicks malted milk or Bourne Vita at bed time. Open all windows of the room.

Avoid drugs.

Take a warm bath at bed time. This will give good sleep. Wear light clothing at night. Avoid late hours and heavy dinner. Exercise is necessary for health. But relaxation is equally necessary. Complete relaxation is obtained in sleep.

The new born child sleeps and sleeps. For the first few days the child sleeps for 22 hours. At the age of 8 it keeps awake for 12 hours and sleeps for 12 hours. Thenceforward the time of sleep gradually decreases.

Dream-sleep or disturbed sleep does not give full relaxation in spite of sleep. Man feels tired and exhausted when' waking.

Laziness is quite different from relaxation. Even relaxation for a few minutes serves as a great restorer.

Do not take any food after 6 p.m. You will have good sleep at night. Eating late at night is a hindrance to sleep. Brain is 411nd up to work the digestive organs vigorously while it should be sleeping restfully.

Take an enema half an hour before sleep if your bowels are loaded.

When sleep comes on, the eyes are closed. The sense of sight is quickly lost when the sleep deepens.

Hearing is lost more slowly. A man can be awakened even from deep sleep by a loud noise.

The sense of touch is affected in the least. Even the lightest touch will awaken many people from deep sleep.

Will power is the first faculty to go in sleep and the last to appear on waking. The association of ideas and power of rea-lulling next vanish. Memory and imagination remain longest.

Sleep becomes deep during the first hour of sleep, after which the person sleeps more slightly.

The part of the brain which regulates the power of move-wont is late in falling asleep. It sleeps only lightly. People may him and make various other movements without waking. It usually wakes up before the intellectual faculties and the special senses.

Other internal organs and the brain rest during sleep. The kidneys secrete less urine. The liver secretes less bile. The hurts beats much less strongly. The respirations are slower and shallower than in the waking state.

The heart never ceases longer than a fraction of a second that intervenes between each pair of beats. In each of these brief intervals, it recuperates itself for its next effort. Likewise, the vital centres in the brain never sleep.

Too much sleep is unhealthy. Too little sleep also is unhealthy.

The different parts of the brain and the different faculties of Illia' mind go to sleep usually in a certain order.

When the higher intellectual faculties of will and reason have become dull, deep sleep does not at once come on. Memory and imagination become increasingly vivid and brilliant pictures are presented to the mind.

Chapter Twelve

CARE OF TEETH

Teeth are hard organs developed in connection with the mucous membrane of the mouth and implanted in the jaw bone they serve for biting and grinding the food as well as aiding in speech.

Each tooth is composed of four substances, viz., dentine, enamel, cement or crusta petrosa and pulp. Dentine or ivory makes up the greater part of each tooth both in the crown, where it is covered by a layer of enamel, and in the

fang, where it is surrounded by cement. In the centre of tooth it is hollowed out to lodge the pulp. The dentine is composed of animal matter and earthly matter, chiefly lime salts. Enamel is a brilliant white layer forming a sort of cap to the tooth. Cement or tooth-bone is a thin layer of bone covering the dentine in the fang. Pulp is one of the most important parts of the tooth. It contains the blood vessels and the nerve fibres derived from the fifth cranial nerve. It consists of connective tissues.

There are few different shapes of teeth, viz., incisors, canines, premolars or bicuspid and molars or grinders.

Each tooth possesses a crown, which projects into the cavity of the mouth, and a root or fang which is embedded in a socket in the jaw-bone. At the point where crown and fang join there is a constriction known as the neck.

The teeth appear in a definite order and at definite periods. The order of the milk teeth is as follows:

Middle incisors	about 6th month
Lateral incisors	about 9th month
Canines	about 18th month
Second molars	about 24th month

As regards the permanent teeth, the first molars appear when the child is six years old, the incisors about seven and eight, the bicuspid about nine or ten, the canines about twelve, the second molars about thirteen, and the wisdom teeth frequently do not cut the gum till the age of twenty or twenty-five.

Constipation is the mother of many diseases the human flesh is heir to. Inactive or sluggish liver is the cause of constipation. The liver becomes inactive because of indigestion, improper function of the stomach being the cause. The function the stomach is to digest food which is forwarded to it in, fort, ground form from the mouth, wherein Providence has provided a mill of 16 stones each in the upper and the lower jaw. So ultimately the cause of constipation, the mother of almost all troubles, is to be found in the teeth. Hence the desirability rather necessity, of keeping this mill—the teeth—in

perfect order. Therefore, mouth is essentially the gateway of health. By observing the following rules the teeth can be main-I In perfect order:

1. Never take too cold water or icy water after hot meals. If you do so, there will be congestion in throat and gum.
2. Never develop the habit of eating with one side of the jaw only. If you do not heed this, the other side will suffer in blood circulation and tartar will cover your teeth and thereafter spongy gums will lead to pyorrhoea.
3. Avoid taking sloppy foods. Harder the food, the better for teeth and gums. Sloppy foods give no exercise to teeth. Every organ of the body needs exercise for maintenance of health: otherwise it degenerates and dies.
4. Rinse your mouth thoroughly after each meal, especially sweets. Sweets, if they cling to the teeth, are converted, into an acid which makes holes into the teeth. Cleanse your teeth thoroughly after each meal preferably with salt water.

Toothache is a symptom of several affections of the teeth mid neighbouring parts. The commonest cause of toothache is caries or decay affecting one or more teeth, particularly when if in cavity in a tooth exposes the pulp.

Gum boil, consisting of an inflammating condition connected with the root of the tooth which often proceeds to the formation of an abscess, is another cause of dull, throbbing pain.

The want of effective cleansing of the mouth, leading to the presence of acid secretion on the gums and between the teeth, which eats gradually into the enamel, is another cause of vary annoying toothache.

An attack of toothache is started by exposure to cold, a hot drink, or some sweet or acid article of food.

Prevention of caries may be greatly assisted by cons care of the teeth. Cleanse the mouth and teeth properly salt water. If food particles tend to collect between the teeth move them at once with a quill toothpick.

Do not use sand or charcoal or tooth-sticks as I scratch the enamel and help to corrode it.

The gums recede and waste on account of irritation set by tartar on the teeth. The teeth get loosened thereby. Get the tartar removed by a dentist.

Daily massage of the gums with the fingers improves the circulation of blood in the gums and their nutrition. Massa your gums with mustard oil mixed with a pinch of common tab salt. Always massage and brush your teeth and gums either a circular way or from gums towards teeth. Brushing horizontally tally harms. Finish by rinsing with common salt water.

Pyorrhoea is a condition of suppuration of the gum of the teeth in which large quantities of pus are produced round the teeth and are constantly swallowed with the food. Increasing-health results.

Tartar collects at the root of the teeth. This is composed of secretion from glands and food remnant left over. It helps the accumulation of germs. It should be removed by a dentist.

The food should not remain in contact with the teeth. It particles of food are allowed to remain in the teeth, the teeth and the gums get injured. The food particles rot there and produce fermentation which attacks the gums and the enamels of the teeth. The gums get swollen. Pus forms there. The enamel of the teeth is eaten away and the dentine is exposed. The teeth decay and dental caries occur.

Take some sour fruit at the end of a meal. The acid helps to keep the teeth clean. Cleanse the mouth several times with water and force the water through the teeth.

Chew a few neem leaves daily. This will cleanse the mouth and teeth and keep the mouth and teeth sweet and clean. Neem leaf is an antiseptic.

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N.B. For "Care of the Eyes", please see the work by the author 'Health and Happiness.'

Chapter Thirteen

DIET AND HEALTH

NATURE'S TONICS

Sun-bathing vitalises.

Fasting eliminates impurities.

Spinach improves the blood.

Tomato enriches the blood.

Lemon purifies the blood.

Buttermilk cools the system.

Mint invigorates the appetite.

Brahmi strengthens the brain.

Milk and mangoes nourish the body.

Hip baths, etc., galvanise the system.

Honey energises the constitution

UPANISHADS ON FOOD

(Food as Matter: It's Philosophy)

The Upanishads mean by "Food" that which is experienced by consciousness, either directly by itself or directly through certain organs. An object that is presented to a conscious subject. The food of that conscious subject. That which supports or maintains or preserves a thing is the food of that thing. In short, food is that which feeds and sustains individuality. Hence, in the Upanishads, food is identified with Matter. The Maitrayana Upanishad says:

"The conscious person exists in the midst of matter. He is enjoyer, because he enjoys the food of matter (Prakriti). I yen this individual soul is food for him; its producer is matter. I fence, what is to be enjoyed has three attributes (Gunas). The enjoyer is the person who exists in the midst of matter. Matter is that which is to be enjoyed. Pleasure, pain, delusion,—every-thing is food. There is no knowledge of the essence, i.e., quality of the source (matter), when it is not manifest. The manifest is food, and the unmanifest also is food." (VI. 10).

It is also further said that the intellect and the other organs are manifested only to enable the conscious subject to experience food matter. Food is experienced as an object when it manifest and as ignorance when it is unmanifest. "Food has qualities, but the enjoyer of the food has no qualities. The fa that he is able to enjoy shows that he is consciousness in nature."

(VI.10). the eater of the food is consciousness; the eats is the matter which is the substance of all kinds of food or objects of experience.

The fact that food is any extraneous experience is brought out by the same Upanishad: "Verily, all beings fly forward by day with a desire to obtain food. The sun takes food for his self through his rays. Fire blazes up with food. This world was created by Brahma with a desire for food." (VI. 12).

But it should not be thought that food is something quite different from the experiencer, or that matter is absolutely foreign to Spirit. Food is identical with the experiencer. Matter only a phase of the Spirit. Food is only a manifestation of the Atman. "One should adore food as the Atman" (Maitr. Up. VI. 12 "It is eaten and it eats all things" (Taitt. Up. II. 2). "I am food; I am the eater of food; I, who am food, eat the eater of food." (Tal Up. III. 10).

But the form of food is not the same as the Atman, though its essence is identical with the Atman. The Brihadaranyaka Upanishad says: "Some say that food is Brahman. This is not correct. For, food rots without Life within." (V. 12). Hence, food which is eaten is not, literally, Brahman. Only the ultimate essence of food is Brahman.

The Prasna Upanishad describes the creation of Food and Life (Raji and Prana) as two aspects of the One Creator Prajapati. The whole universe is the effect of the interaction food and life, or matter and energy which are respectively food and the eater of food. Life or Prana is the same as energy. Food is converted into energy, and hence, energy eats food. Prana is the eater of food.

"Sun is energy and Moon is matter or food. All this is merely food, whatever is seen or not seen" (Prasna Up. I. 5 Here the sun is compared to the eater of food which is moon. Moon is controlled and enlivened by the light and energy of the sun. Hence sun is the eater of the moon in the form of food. The whole universe is only a manifestation of matter or food in the form of its eater which is energy. Matter and energy are different only figuratively, in their forms and their functions. The truth is that they are the gross and the subtle aspects of Prajapati.

Wherever is energy, there is matter, and vice versa. Matter or food has form and energy or the eater of food has no form. Accordingly, Time, as controlled by the sun and as manifest in the forms of Uttarayana and Dakshinayana, Sukla Paksha and Krishan Paksha, day and night, is described as constituting food

and the eater of food respectively. The bright half being the effect of sun's light and the dark half the effect of moon or matter or food.

Further, the Prasna Upanishad says that the sun as the centre of life and energy, i.e., as the eater of food, energises the whole world whenever he pervades it with his rays. The importance of sun's light and heat lies in that these are the life-givers or the feeders of all beings who are confined in matter or food. Food will not grow and beings cannot live without their father who' is the life-giving sun. In this Upanishad it is shown that there is no such thing as birth and death except only a formation or a manifestation of the universal food and the universal eater of food which, too, are not actually two, but simply appearances of the one Creator.

Food and Drink

(Their Assimilation and Function)

The Chhandogya Upanishad describes the process of food and drink:

Food which is eaten, gets divided into three parts. That which is its coarsest part becomes faeces; that which is medium, the flesh; that which is finest, the mind.

Water, which is drunk, gets divided into three parts. That which is its coarsest part becomes urine; that which is medium, the blood; that which is finest, the breath.

Fire which is eaten, gets divided into three parts. That which is its coarsest part becomes bone; that which is medium, the marrow; that which is finest, the voice.

The mind consists of food; the breath consists of water; the voice consists of heat.

It is also said that hunger is absorption of food that is eaten by water; thirst is drying up of water that is drunk through heat; death is the extinction of the heat within the Highest Divinity. Food is like fuel to the fire or heat in the body. When food is not eaten the mind loses its strength and the fire in the body is extinguished. When water is not drunk, Prana which is the essence of water passes out of the body.

That the mind is influenced by the food that is eaten is mentioned in another place in the Chhandogya Upanishad: "In purity of food there is purity of mind;

in purity of mind there is established memory; in established memory there results the release from all the knots of the heart." (VII. 26). After a fast for, fifteen days, Svetaketu lost his memory and could not recite the Vedas. But when, afterwards, he ate food, he regained his memory and recited the Vedas. "If one does not eat for ten days, even though he might live, he becomes a non-seer, a non-hearer, a non-thinker, a non-doer, a non-understander. But on eating food, he becomes a seer, a hearer, a thinker, doer, an understander. Adore food!" (Chh. Up. VII. 9). This shows to what extent the mind is influenced by the food which is eaten. A person thinks through the mental nature which he consists of, and this nature is fed by food. Hence, the food that is eaten should always be Sattvic, for, "verily, this person consists of the essence of food" (Taitt. Up. II. 1).

Eating Is a Sacrifice

Food should not be eaten with passion or avidity. Food is called a medicine for life, a remedy for the pain of physical life. It is the conscious divine being within, the real Eater of food, that is offered the oblation of food. It is the Agnihotra, sacrifice offered to the Atman in the Prana, in the form of Rayi or food. The Maitrayani Upanishad says that both the mind and the food to be eaten should be purified before eating food. The eater of the food should be conscious that the Universal Atman is the real eater of food and, therefore, the food should be offered to this Atman with certain Mantras which are meant to convey the meaning of this sacrifice, or internal Dravya-Yajna. The Vaisvanara or Virat is the real giver of life to all and He is the real eater of all foods. This Vaisvanara Agni is the Fire that digests food. "This fire which is within and which digests the food that is eaten is Vaisvanara Agni (the universal living fire)." (Brih. Up. V. 9). It is not the inert element fire but the divine power of Virat in the form of universal living fire that digests food. This fire is called Vaisvanara. Ultimately it is the Atman that is responsible for eating food as well as digesting and assimilating food. Hence, before eating, the Pranas, the mind and the Atman. Are worshipped and offered the food which is consecrated-.The Maitrayani Upanishad says that one should meditate on the Atman before and after eating food. The meaning is that one should not eat food at the cost of the Atman, i.e., one should not forget the Atman in the process of eating. "He who eats with these rules does not again take birth in the material body." (Maitr. Up. VI. 9).

Food is the form of the all-sustaining Vishnu. Energy is the essence of food. Mind is the essence of energy. Knowledge is the essence of mind. Bliss is the essence of knowledge." (Moat Up. VI. 13). The Upanishads exalt the process of eating food to divine worship, because the food and the eater of food are forms of Divinity. Therefore, it is said, "One should not insult food. That is the rule. One should not despise food. That is the rule." (Tatt... Up. III. 7. 8).

Even external sacrifice in which food is offered as an oblation becomes the source of the life of all beings. "The offering properly given in sacrifice, rises up to the sun. Through the sun is produced. From rain food is caused. By food all creatures live." (Maitr. Up. VI. 37).

The Arunika Upanishad says that "food should be eaten as a medicine" (1). "From food, verily, all creatures are produced. By food, in fact, they live. Into it also they finally enter. Therefore, it (food) is called a medicine" (Taitt. Up. II. 2). Food is eaten only to maintain life and not for the sake of enjoyment. Hence, one should eat only the minimum quantity of food as a medicine for life and not to satisfy the passion. "Food is called "Anna" because it is eaten (Adyate) by all beings and it eats (Atti) all things in the form of Prana, the eater of food" (Taitt. Up. III 7).

Charity of Food

A giver of food prospers. Food should be offered even to uninvited guests with devotion. "One should not refuse anyone (food) in one's house. That is the rule" (Taitt. Up. III. 10). This is the principle of Atithi-Yajna.

Brahman as Food

The highest form of obtaining food is meditation on and realisation of Brahman. "They obtain all food who worship Brahman as food" (Taitt. Up. II 2). "He who worships food as Brahman attains the regions of food and drink" (Chh. Up. VII. 9). Hunger permanently appeased and thirst is quenched for ever, when Brahman, the Goal of all desires and aspirations, the real Food for spiritual hunger, is realised. Thus a realised sage exclaims, "I am the food, I am the food, I am the food! I am the eater food! I am the eater of food! I am the eater of food! I, who am food, eat the eater of food! I am the whole universe!" (Taitt. III. 10).

PURPOSE OF FOOD

Salutations to Annam-Brahman!

Annam (food) is Brahman. This is the Upasana Vakya the Upanishads. Through worship of Annam one attains Nirguna Brahman.

Taittiriya Upanishad declares:

"Aham annam.... Ahamannado.... —I am the food.... I am the eater of food...."

This helps the aspirant to attain Advaita realisation of oneness. The aspirant repeats this formula while taking food. He remembers his essential, non-dual nature, his identity with the Supreme Self.

How sublime are the Upanishads! They prescribe easy methods, even for ordinary people, to realise the Atman or the Absolute through ordinary daily, bodily Seva such as eating, etc. This is the beauty of the teachings of the "Seers of the Upanishads." Remembrance of Atman even while taking food is a method for attaining Self-realisation.

It is said in the Upanishad:

Food is the material cause of the Annamaya Kosa or the physical body. Bhrigu, a Vedic Seer, concluded that food is Brahman, because food has the distinctive marks of Brahman, i.e., all beings have their birth, etc., in food. Food is the real cause of physical life. Food sustains life, which is the indispensable means for attaining Self-realisation, the highest Goal of life. Therefore, without food no Self-realisation is possible.

Food being a means for attaining the Highest, the Sruti enjoins food as a symbol of contemplation. He who meditates on food as Brahman attains steadiness of mind. He will be able to eat with good appetite. He will have no disease. The aspirant should never despise food but regard it as if it were his own Guru, for it is a sustaining force for all his endeavours.

Food consists of three parts, viz., gross, subtle and most subtle. The gross portion becomes the faecal matter; the subtle becomes the blood and the flesh; the most subtle portion becomes the mind. The old adage or proverb is "Jaise Ann, Vaise man-as the food is, so the mind."

Mind is sustained on food. The memory is crippled if food is denied. Without food mind becomes lifeless. It is thus proved in the Chhandogya Upanishad:

Sage Uddalaka wanted his aspirant-son, Svetaketu, to know that without food no study of the Vadas is possible. He asked his son to abstain from taking food for fifteen days. Svetaketu did so. Thereupon, Uddalaka asked him "Now, my son, repeat the Riks, the Yajus and the Samas." Svetaketu replied "My power of memory has vanished. They do not occur to my mind. I cannot remember." Later, his mind enlivened by the fire of food, Svetaketu repeated by heart whatever his father asked him. This clearly shows that without food mind cannot sustain.

The body grows till you attain the age of 25. All the internal organs continuously work. The heart pumps blood into the arteries or blood-vessels. The lungs perform the function of respiration. They take in oxygen and give out carbon-di-oxide and watery vapour. The stomach and intestines digest the food. The blood stream carries the essence of the digested food to various parts of the body for their growth, repair and work. The bowels eliminate the faecal matter, the kidneys the urine and the skin the perspiration, etc. The brain directs the actions of the body. The muscles move the limbs.

On account of this work and motion, there is constant wear and tear of the body. Anabolic (constructive) and katabolic (destructive) changes take place in the cells and tis-sues of the body. Old cells disintegrate; new cells are formed. The sum total of anabolic and katabolic changes is called metabolism.

Food provides the materials necessary for the growth and repair of the body.

The movements of the body, the action of the muscles, need new force or energy. Food supplies this energy also. Heat is produced and the body is kept warm when energy is generated. Through the right kind of food the vital force is kept up at a high standard of level of perfection.

A Yogi who is in communion with the Lord. Who is in Samadhi, is not in need of material food. A Yogi can draw up energy either from the cosmic ether or from the sun. He drinks the nectar that dribbles through the palate (Amrita Srava). Food is mass of energy only. If you can imbibe the energy directly from the cosmic Source, there is no necessity for material food.

A Yogi's body does not waste even though he does not take any food for several months during Samadhi or Communion with the Lord. The divine energy flows through his body and nourishes the body.

A shepherd boy (Bala Yogi) at Mummidivaram (Dist. East Godavari, A.P.), twelve years of age, did not take any food for, years together. His body did not waste. Further, his black bod had been changed into a golden colour.

Transcend food and enter the foodless state of eternal happiness and contentment.

CONSTITUENTS OF FOOD

The constituents of food may be divided into (a) proteins which are nitrogenous substances and tissue-builders; (b) fats and carbohydrates which are energy-producers; (c) vitamins and mineral salts which contribute nothing to energy requirements, but are essential for normal growth and function; and (d) water, an essential component of all tissues.

Professor M. Sreenivasan, M.A., Calcutta, once asked me "Is orange better than brown bread?" I asked him "Is brick better than cement for constructing a house?" You require both bricks and cement, as well as wood and lime for constructing a house. Even so, you need many different kinds of material to keep your body in health.

Proteins, mineral salts, vitamins and water are the body-builders. Carbohydrates and fats are energy-producers. They serve as fuel.

Each one of the ingredients of food is as important as another. Each depends on every other for its proper function. Your food must contain them all in just the right amount and kind. No single food contains them all in just the right amount.

Therefore, you must learn how to mix the different things you eat in such a manner that your daily menu will contain all the essential ingredients in the right kind and proportion. A Knowledge of the science of dietetics is very essential for one and all.

The main function of the mineral elements is body-building-about five percent of the weight of the body is made up of mineral elements, the greater part being calcium and phosphorus which help the formation of bones and teeth. The mineral aliments also enter into the composition of all your bodily fluids. They are needed for the performance of various physiological function. They have no fuel value, as they cannot be burnt in the body.

Sodium, potassium, calcium, magnesium, iron, copper, manganese aim chlorine, iodine, phosphorus, zinc, bromine and traces of other elements are

the mineral elements of food. They occur either in the form of mineral salts such as sodium chloride else in organic combination. Practically, all the sulphur in food is in organic combination.

The real builder of the body is the vital force or Prana. Samana digests the food. Vyana does the circulation of blood. Itilians are essential to life. They assist in building the body. Prana is the senior mason. Vitamins are his assistants.

When you build a house, masons, carpenters and coolies are necessary. Even so, proteins, mineral salts and vitamins are necessary in building and repairing this body-house, the temple of the Lord.

If the building materials of a house are not in a proper condition if the masons do not work properly, the roof of the house may leak, there may be dampness in the wall; there may be cracks in the roof.

Even so, if the food is not of the right kind, it may not contain either enough building materials or enough vitamins for the proper building or growth of the body. The bones may be frail or bent. The lungs may be weak. The kidneys may not do their function of elimination. You will develop various diseases.

The human body is like a steam-engine. Without steam the steam-engine cannot move. The water is heated by fire. The fire is fed with fuel such as coal or wood. Steam is generated. Then alone steam-engine moves. The steam supplies the energy to make the engine move.

It is much the same with this human body-engine. It cannot perform its work without its steam or energy. This energy is produced by the fats and carbohydrates, the fuel foods. The water in your body aids greatly in the generation of the energy required for this work.

DIGESTION

Digestion is a series of changes whereby foods are rendered soluble and capable of assimilation. Food is digested, then absorbed and assimilated.

The food is chewed in the mouth. The process of digestion is begun in the mouth through mastication. This is performed by the teeth, assisted by the tongue and helped by a fluid secreted by the salivary glands and known as saliva. Mastication breaks the food into small pieces and mixes it with saliva. The ptyalin in the saliva acts on the starch and changes it into maltose. The saliva is alkaline.

The food is swallowed. It passes into the stomach through the gullet or oesophagus by means of the dilation and contraction of its walls. Here it comes in contact with the gastric juice the pepsin, a ferment or enzyme in the gastric juice converts the proteins into peptones. The rennin in the gastric juice coagulates the caseinogen in milk. The fats in the food are melted by the heat of the stomach.

Now the food passes into the small intestines or bowels, Here it comes in contact with the bile secreted by the liver, the pancreatic juice secreted by the pancreas and the intestinal juice secreted by the glands of the intestine. These digestive juices are all alkaline. The bile emulsifies the fat.

The pancreatic juice contains three ferments:

1. Trypsin: This acts on peptones and changes them into amino-acids.
2. Amylopsin: This continues the work of the ptyalin and converts starch into maltose.
3. Steapsin: This emulsifies the fats and converts them into fatty acids and glycerine.

The intestinal fluid changes the disaccharides into monosaccharides.

All the foods are thus rendered soluble and easily assimilable. The villi, the small processes in the membrane of the small intestines absorb the chyle, the digested essence of food.

The unabsorbed food passes into the large intestine. A further small amount of absorption takes place. The waste pass on and are eliminated as excretion or faecal matter.

DIETETIC TREATMENT

Health is wealth. Health is the most covetable possession on this earth. Without health you cannot enjoy life. Without health you cannot earn your livelihood. Without health you cannot do any spiritual Sadhana to attain Self-realisation, the summum bonum of life.

Proper dieting is the essential factor in maintaining good health. Wrong feeding is the main cause of disease. The diet plays a vital part in the effective control and treatment of diseases. The regulation of diet is an important factor in the Treatment of many diseases. This is especially true in diabetes and dyspepsia.

The human body is the temple of God. It must always be kept healthy and strong. It is nourished by food. Disease is only the deranged condition of the body. It is caused by impure food. Impure food is mainly responsible for diseases. Adjust the diet properly. Take pure and wholesome food in moderation. All Disease will take to its heels. Drugs have no place if the diet is proper and correct.

If you have a real, sharp, good hunger, that is a sign of wood, radiant health. Hunger is a cry or voice of Nature from a healthy stomach to obtain food for the nutrition of the body and its maintenance in a healthy condition. Beware of false appetite or habit-hunger. When there is real hunger, the body is light. Appetite is taste-born. It is chutney (pickle) born. It is a craving.

The excretory organs, viz., the kidneys, the bowels and the skin must perform their function properly. Then alone the diet will exercise its beneficial influence. Then alone digestion, absorption and assimilation will take place in a healthy manner. Adjustment of diet alone will make the patient quite all right.

The patient has intense constipation. He has no strong digestive capacity. He has no power of assimilation, too. At this time if he overloads his stomach, if he takes undesirable foods, if he takes heavy articles of diet, his whole constitution is upset. All sorts of diseases crop up.

The condition of the patient, his digestive capacity and the power of assimilation and excretion- these must determine the kind of diet, the number of meals, the interval between the meals, etc.

Do not bother yourself much about the exact proportion proteins, carbohydrates, fats, salts and vitamins. Take a natural diet. A natural diet will contain everything in proper proportion. It will be a well-balanced diet.

If you take a simple natural diet, Nature will throw whatever is not needed by the body.

Good digestion, good assimilation, proper elimination this is the secret of attaining perfect health and a high standard of health and vitality. Therefore, avoid rich foods, unnatural foods, over-loading or stuffing the stomach. Masticate your food well. You will feel and realise that you have done much towards making life worth living.

Eating is a kind of daily Yajna or sacred sacrifice. Food is an oblation that is poured over the internal digestive fire or Jatharagni. You eat in order that you

may live. Eating is a function like breathing and sleeping. But ignorant people eat not to satisfy their hunger but to satisfy their palate, and gratify their desires and appetites. They do not care for health-giving foods but they want articles of food which can please their tongue and which have a pleasing colour. They make their articles of diet artificial. They take all sorts of tinned and refined foods. They take preserved fruits. They do not care for their ultimate health value.

Their motto is not "Eat to live" but "Live to eat." "Eat as you like." The artificial and concentrated diet is chiefly responsible for the vast majority of present-day diseases.

Eat those articles of food that are agreeable to you and which you know to be wholesome. Avoid over-eating. Eat when you are really hungry. Eat what you can digest satisfactorily. Do not stuff. If you are not hungry at one meal time, wait for the next meal. Fast occasionally. Eat little at frequent intervals. You will enjoy far better health.

Dietetic Regimen

If it is possible, live on juices of mosumbi, grapes, orange or tomato for a week (or for 2 or 3 days at least). Take enema once daily during this period. Grapes and tomatoes increase the blood qualitatively and quantitatively. For two or three days live on milk and fruits. Then take your usual meal in the day, but have only milk and fruits at night. This is a general treatment for all diseases.

Spinach (palak) is highly beneficial. It contains iron.

Cooking: The water of cooked vegetables should not be thrown away.

Avoid rich, spicy, Raja sic food. Take Sattvic diet.

Rest and relax.

Go through my book Health and Happiness for detailed instructions.

Take fat-free diet in diseases of the liver. Take salt-free diet in diseases of the kidney. Take starch-sugar-free diet in diabetes. Take Sattvic diet during Yoga Abhyasa. Take butter, Sugar-candy and milk during practice of Pranayama. Take chillie-free diet in diarrhoea and dysentery. Take tamarind-free diet in fevers. Take asafoetida-free diet when you take Homeopathic medicines. Take sour, oil, chillie, jaggery, onion, garlic free diet always. Take spinach, tomatoes, grapes in anaemia. Take fruit diet when you meditate seriously.

DIET AND HEALTH

The diet factor is vitally linked up with the problem of health and disease. Wrong diet, wrong feeding habits and improper, un-wholesome food are the causes for the development of various diseases.

Too much or too little of proteins, carbohydrates, fats, mineral salts and vitamins establishes a faulty, unbalanced diet which in turn establishes unbalanced health or disease. It is necessary for you to know a little about these various food constituents and also how to make up a diet well balanced in all these food materials.

Simple, wholesome, pure, bland food helps to maintain health. It neutralises the waste material and poisons, cleanses the system and eliminates them thoroughly.

Unnatural, impure, pungent, unwholesome food, destroys health and causes various diseases. It helps the accumulation of waste matter and poisons.

The composition of blood depends upon the chemical composition of food and drink and upon the normal or abnormal condition of the digestive organs.

The blood must be alkaline. Then alone the system will function properly. Raw fruits and vegetables keep the blood alkaline. Therefore, take raw fruits and raw vegetables.

Let one half of your food consist of juicy fruits and leafy, juicy vegetables and the other half of a mixture of carbohydrates, fats and proteins.

The body of an average man needs about 3 ounces of proteins, 12 ounces of carbohydrates and 3 ounces of fat daily. It also requires water, mineral salts and vitamins. The amount varies with the age, sex and occupation.

Water is a very necessary part of our diet. About 70% of our body weight is water. There is a daily loss of it through the skin, lungs, kidneys and digestive or alimentary canal of about 4 1-2 pints. Water has a more cleansing action on the tissues than beverages. It dissolves food and distributes them. It is necessary for digestion. It removes from the body impurities in solution. It

keeps the body temperature equable through evaporation from the skin in the form of sweat.

Proper dieting or sound dietetic treatment will surely re store your lost health. Next to fasting this is the greatest curative weapon which the nature-Curists possess in their battle against diseases.

Nature-Curists do not lay much stress on the importance of high-protein foods. They say: "Fruits and vegetables are the best kinds of food. They are natural, positive, primary foods. They are rich in organic salts which neutralise and eliminate from the system the waste materials and poisons formed in the processes of protein and starch digestion. They have got cleansing properties. They purify the blood and enrich it qualitatively and quantitatively." They say: "Take a little of milk which contains first-class protein. Take plenty of fruits and vegetables. Take a little of Tur-Ki-dhal, green gram, etc."

Nature-Curists' doctrine is "The accumulation of waste products and poisons (encumbrances) are the cause of the majority of diseases arising within the human system. Therefore, it is very necessary that the neutralising and eliminating food stuffs like fruits and vegetables should be provided in sufficient quantities."

Allopath's look to energising or nutritive qualities of food but the Naturopaths look to the cleansing and purifying qualities of food. The whole diet question has been turned topsy-turvy by the Allopath. He practises dietetic Sirshasana.

Pickles, chutney, etc., have no particular nutritive value. Tamarind has a preservative effect on vitamin C if cooked along with vegetables.

You may take proteins, fats, carbohydrates and vitamins end yet you may not be in good health. Men have become accustomed to particular forms of diet.

Find out a balanced diet for you and the family—what is Important and imperative. The diet must be cheap also.

Have one meal consisting entirely of fruits and vegetables. They will act on the system beautifully. Their action will not be herded by starchy and protein food elements.

Fried articles of diet are indigestible. The fat penetrates thorn. The digestive juice of the stomach cannot act on them. I he fine nutritive essences which are beneficial for health are destroyed by frying. Roasting also destroys the health

value of the articles of diet. There is a large loss of vitamin A from ghee used in cooking.

Refined food materials like polished rice, white flour, white ocular, etc., have done you immense injury rather than good.

Paddy should be husked in a wooden Chakki or grinder in small quantities from time to time. Wheat should be ground into flour at home. The flour should not be passed through a sieve.

A healthy soil, where natural manure is used, is necessary for the production of wholesome, pure food which can bestow good health. Artificial fertilisers destroy the soil and the saprophytic germs which are helpful for the growth of food, lower the health and generate disease.

Fast in disease. You will be benefited. The disease will to its heels. Food in disease nourishes and strengthens disease.

If you are not in a position to undergo a long fast, you can realise immense benefit through short fasts, restricted diet and Blot. The time taken to effect a cure will be longer.

What a long fast can do quickly, right dietetic treatment will accomplish surely if not so quickly. Therefore, take recourse to and judicious dieting.

After you are cured by nature cure methods, you must live for ever in accordance with sound dietetic nature cure principles, if you wish to maintain your future health at the proper level of efficiency. What is the good of being cured of a diseases by nature cure methods if you go back to your old ways of living and eating which have been the cause of your disease?

PROTECTIVE FOODS

These are foods which supply both vitamins and mineral matter and so protect the body from certain diseases.

The protective foods are milk, butter, cream, cheese, green vegetables eaten raw, and yellow vegetables and fruits.

One pint of milk, one orange or tomato, one ounce of butter and raw salad will provide enough protective foods for a person per day.

CEREALS

Cereals form the staple food in nearly every human diet. In India rice, wheat or millets form the bulk of the dietary. Cereals are not sources of carbohydrates. They are moderate sources of vitamins. A predominantly cereal diet should have addition of pulses. Cereals contain no vitamin C and no carotene.

Whole unrefined cereals are good sources of vitamin B complex. Whereas refined cereals such as white flour and highly milled rice have lost much of their vitamin content. This is because the vitamins are concentrated in the outer layers of the whole grains which are removed by machine milling. The only cereal which does not suffer appreciably when machine milled is parboiled rice. Parboiled rice is superior to other rices. Beriberi is closely associated with the habit of eating highly milled and polished rice. Dental caries is due to consumption of refined carbohydrate foods.

PROTEINS

The Allopaths think that high protein foods like meat, etc., are very useful for the body. They say such foods are very nutritious." They say to the patients, "Take abundant meat. You will become strong and healthy." This is a sad mistake. When pulses and meat are taken in abundance they produce in the system large quantities of morbid, poisonous substances. The kidneys are overtaxed. They are not able to function properly. Inflammation of the kidneys results (Bright's disease). The patient passes much albumin in the urine.

Meat is an unnatural food. It taxes the kidneys. It produces various diseases. It generates worms such as tape worms, in the bowels. It dullens the intellect and excites the passion is full of bad smell. People eat it under the influence of an unconscious state. Pitiabile is the lot of meat-eaters.

The protein of meat can be replaced qualitatively by that of milk and cheese.

If proteins are not digested and assimilated, they ferment mint putrefy and generate gases and other poisonous foreign tootle' A low protein diet is much better than a high protein diet. The minimum protein required is 2 ounces per day.

An exclusive rice diet cannot supply the protein requirement of food. So you will have to partly replace rice by some such material (wheat or dhal) as will complement the need for complete protein.

The soya bean is exceptionally rich in protein. It is the equivalent of milk protein in biological value. Coconut is a low protein food.

PULSES

Pulses comprise peas, beans, dhals and grams. They have a high content of protein, not however of very high biological value. They are very good for supplementing the cereal of a vegetarian diet. They are good sources of the vitamin B complex. Bengal gram (dhal Chana) and to a lesser extent green gram (dhal moong) contain appreciable amounts of ascorbic acid in the dry state.

GERMINATION OF PULSES

The ascorbic content of all pulses can be increased by germination. Pulses become useful, antiscorbutic by the process of germination or sprouting. Germination causes an increase in certain components of the vitamin B complex. Sprouted pulses have been used successfully for combating scurvy for more than a century_ the method is as follows.

A sufficient quantity of whole dhal or gram, say, 2 ounces per man is soaked in water for 12 to 24 hours. Then pour water; remove the grams and spread them on a damp blanket or gunny bag in the thin layer and cover with another damp blanket or gunny bag. Keep the blankets damp by sprinkling with water. In few hours small shoots will appear. When these are $\frac{1}{2}$ to 1 inch long, the process is complete. Vitamin C content is at a maximum after 30 hours of germination.

VEGETABLES

Green, leafy vegetables are generally rich sources of carotene, ascorbic acid, calcium and iron, and are relatively rich in Riboflavin.

Root and other vegetables are of variable nutritive value. Most of them contain moderate amounts of ascorbic acid. The carrot is very rich in carotene.

Gourd vegetables are generally of poor nutritive value, but the bitter gourd is relatively rich in ascorbic acid. The yellow pumpkin is a good source of carotene.

Potato has a high carbohydrate content. It is a good fuel food. It contains moderate quantities of ascorbic acid. It is an important source of starch in the diet.

Tomato has a good carotene and ascorbic content. It contains iron also.

Lettuce, water-cress, celery, spinach and cabbage belong to the group of succulent vegetables. Potatoes, sweet potatoes, carrots belong to the group of feculent vegetables.

Lettuce, spinach, cabbage, water-cress, celery, Brussels-sprouts and endive contain the largest quantity of organic mineral salts. Next to these come tomatoes, cucumber, radishes, asparagus, cauliflower and horse radish. Water-melons are rich in the blood purifying organic salts.

A vegetable diet, partly raw and partly cooked is the best kind of diet.

In order to take the fullest advantage of the vegetables, take some quantity in a raw state, because vegetables in their natural state only contain vitamin C.

Lettuce, celery, cabbage and cress can be eaten with iii cooking. Carrots can be grated and eaten raw.

Vegetables supply roughage also, the required bulk to the food which is necessary for the proper functioning of the organs of evacuation. Lack of vegetables produces constipation,

In the treatment of chronic diseases Naturopaths pre-scribe a strict vegetable diet. A vegetable diet eliminates from the body all morbid materials which are accumulated in the sys-tem from a very long time.

Vegetables are boiled in a large quantity of water. The water which contains all the mineral salts is simply thrown away. Then people eat the useless, worthless, non-substantial, dry stuff which even a dog will not dare to smell. Nutritious conjee of rice is thrown away. Food stuffs are refined and demineralised. This process of refining removes the essential mineral elements from your food. Such demineralised and devitalised foods are taken to satisfy the whim and palate of the individual. The result is they develop beriberi and various other diseases. These are all criminally unwise and foolish feeding habits.

Root vegetables and tubers should never be peeled, cut up and soaked in water for some time before cooking, because the soluble constituents dissolve into the water. They must be first washed; then cut up and cooked.

VEGETABLE SALADS

Salads are beneficial, healthy and wholesome. Cut carrots, tomatoes and cucumber into small pieces. Add some coconut scraping and coriander leaves. Flavour it with a little lemon lee Add a little salt.

II

When you cannot get fruits, chopped cabbage, grated carrots, Woes and radish will make a palatable and highly nutritious Dried fruits will serve your purpose, also.

III

Make a preparation of raw vegetables such as lettuce, endive, pry, celery, water-cress, radishes, tomatoes, chervil, Cut up and seasoned with salt and lime juice.

IV

Take finely chopped raw cabbage, finely chopped raw carrots, rut walnut or hazel nut or almond. Add salt to taste. Serve lad dressing. This makes a fine preparation.

V

Here is another kind of salad. Take grated raw carrot, grated apples, Tomatoes in small pieces. Sharpen the flavour with lemon juice. This is a purifying and nutritious dish, to clear the complexion and promote appetite.

VI

Lettuce Salad: Lettuce 2 oz., tomatoes 2 oz., cucumber 1 oz. Cut into small pieces. Flavour with lemon juice. Add salt to taste and a little pepper.

VII

Cabbage Salad: Finely cut raw cabbage, water-cress, radishes into tiny slices. Flavour with lemon juice. Add salt and pepper to taste.

Masticate thoroughly the salad. Do not swallow the fibrous residue.

Fruits and vegetable salads can be taken with milk also Do not add lime juice to this kind of salads.

STARCHES

Starches or fats are not absolutely essential. They have an energy value more than double that of either carbohydrates or proteins.

Raw starch cannot be easily digested because the cello lose coat round the grain prevents the saliva from acting on Mu starch. The cellulose is broken in cooking with moist heat, because the starch absorbs water and swells. The starch is thus slowly acted upon by the ptyalin in the saliva of the mouth.

Cellulose is the main constituent of cell walls of plants. It forms the framework of all vegetable tissue. It is only very slightly digested in the human body. Foods rich in cellulose (vegetables) are valuable in the diet because they supply roughage. This is a harmless indigestible material which forms a bulk in the intestine and stimulates its activity. Cellulose is softened by cooking. Cellulose acts against constipation.

Starchy tubers and roots like potatoes, turnips, etc., should be cooked. Cooking breaks up and separates hard, starch granules and makes them more pervious to penetration by the digestive juices.

MINERAL SALTS

All natural foods contain mineral salts. Wrong methods of preparation and cooking often cause their loss.

Mineral salts build bones and teeth. They form the red oxygen, carrying pigment of the blood. They enter into the structure of every body cell. They form a part of the digestive fluids. They keep the blood alkaline. They help the blood to coagulate.

The basic value and necessity for a liberal supply of organic mineral salts in the daily food is overlooked by the Allopaths. What a sad and terrible mistake indeed!

Organic mineral salts as iron, sodium, calcium, potassium, magnesium, silicon, etc., are contained in abundance in the juicy fruits and the leafy, juicy vegetables. Therefore take juicy fruits and leafy, juicy vegetables.

Coconut contains more organic salts and fat. It must be taken in small quantity. It comes near to the chemical composition of human milk than any other food in existence.

Plums, grapes, cherries, apricots, pears, peaches and mangoes, contain a large amount of mineral salts. They also contain large quantities of fuel sugars in easily assimilable form.

The dried peas and beans, leafy green vegetables, whole grains, spinach, raisin, green peas, lettuce, tomato and cabbage contain a good quantity of iron.

Nuts, cereals, dried fruits, peas and beans contain copper. Iron of foods can only be fully utilised by the body when or is provided.

Iodine is a constituent of the hormone which is secreted by the thyroid gland, situated in front of the neck. It is needed in small amount, but if it is lacking entirely in the diet, the thyroid glands does not function properly. Goitre is the result.

Sea-weed is the best source of iodine. Traces of iodine are found in cereals, leafy vegetables and milk.

Oats are extremely nutritious. Barley is rich in mineral matter. It is very Sattvic. Barley bread is wholemeal and beneficial

Almonds, bran, endive, figs, dry hazel-nuts, dandelion greens, lentils, molasses, mustard green, olives, spinach, turnip tops, soya bean, Amaranth, fenugreek leaves, garden cress, gingely seeds, tamarind, are rich in both calcium and iron.

MILK

Milk is as nearly a complete food as exists in nature. Milk should be fresh. It can be taken raw if it is drawn from a healthy animal. Milk can be taken with mango fruit with great advantage. All-important nutrients are well represented in milk, except iron, nicotinic acid and ascorbic acid.

Children should have sufficient quantity of milk and butter in their diet. Milk contains the very important calcium salt; which are necessary for bone building. Butter contains vitamin D which is necessary for the assimilation of calcium.

Butter and ghee are composed of milk fat and have a high vitamin A content. Vitamin A of ghee is largely destroyed when it is used as a frying medium.

Curd is a very good article of diet. Whey or buttermilk (lassi) is a cooling and nutritious drink. Milk is generally the outstanding source in a diet of calcium and Riboflavin. Pasteurised milk is useless.

FRUITS

Sweet fruits are beneficial for health. Citrus fruits (oranges, lemon, etc.) are very rich in ascorbic acid. They are anti-scorbutic and are useful in scurvy. Sour fruits are not beneficial. They lower the alkalinity of the blood and thus predispose to serious diseases.

Dates, figs, raisins, Sapota, water-melon and mangos belong to the group of sweet fruits.

Oranges, pine-apples, apricots, apples, peaches, lemons, belong to the group of acid fruits. There are sweet apples, oranges and grapes also.

Papaya and mango are rich in carotene and moderately rich in acid.

Banana and plantain are not good sources of vitamin

Dried apricots are a good source of vitamin A.

Prunes or figs, stewed or raw, form a laxative diet and are useful for those who have constipation.

Lemons, grapes, oranges are very good blood purifiers. Glucose or grape sugar is found in many sweet fruit, particularly nectar of flowers and in honey. Grapes are a valuable source of iron.

Fruits and salads should come in your diet all through the year.

FRUIT SALAD

Just as you make salads out of vegetables, you can make salads out of fruits also. Cut plantain, oranges, apples, papaya into small pieces and mix them. You can either slightly salt them or add sweetened milk or ice cream in them.

NUTS

Nuts are rich in protein and fat. Therefore take them in a small quantity.

Nuts form a valuable meat substitute in the diet of vegetarians.

Nuts have a high fat content. The groundnut is good source of the vitamin B Complex.

HONEY

This is a very valuable food. It is a natural laxative. It is one of the best forms of sugar available. It supplies a lot of energy. It is a substitute for glucose.

Take honey and dates in place of cane-sugar.

Sugar separately is not necessary for health. Sugar in the fruits is quite sufficient to keep you healthy and supply energy. Give up refined, white sugar, but take gur (jaggery) or black sugar.

DIETETIC DON'TS

1, Do not take food in a hurry. Masticate each morsel as thoroughly as possible. The enzyme called ptyalin has to change starch into sugar in your mouth.

2. Do not eat too much protein. An excess of protein the liver and the kidneys and causes serious diseases. Aged persons are less able to digest excess of protein.

3. Do not drink water during meals. Drink water once after meals. Too much water drunk frequently will dilute and weaken the gastric juice and produce dyspepsia or indigestion. Do not take pungent and spiced articles and too much salt and chutney. You will not have much thirst. Drink a small quantity of water after meals.

4. Do not use refined food. Include in your diet coarse food such as oatmeal, wholemeal bread, home-made rusks. This is good for the teeth and jaws to have exercise. Rough food stimulates the elimination of waste matter. Rusks strengthen the teeth of children.

5. Do not insist on elaborate cooking. Simplify your meals. Serve as much food as possible raw.

6. Do not take meat. It is an unnatural Tamasic food Take instead wholemeal bread. It is very easily digested and assimilated. It is a natural laxative. It contains more nourish ment than meat. Take it with butter and honey. Add fruits and vegetables. This is a complete and well-balanced meal.

7. Do not take tinned foods, as they have become deteriorated by the cooking process. They contain poisonous chemicals and preservatives. Food-poisoning takes place.

8. Do not use vinegar. It is a product of fermentation. It retards digestion.

9. Do not add Soda in cooking vegetables as it destroys vitamin B and C.

10. Do not take strong spices and condiments. They irritate the mucus membrane of the intestines. You can use a little Jeera or cumin seed.

11. Do not use Vanaspati or vegetable oil. It is absolutely useless. It is a poison. It generates various diseases. Give up Vanaspati entirely. Shun it ruthlessly.

12. Do not take coffee, tea, alcoholic beverages. Tobacco, cannabis Indica, opium or stimulants of any kind.

DIFFERENT QUALITIES OF FOOD ARTICLES

Sattvic Foodstuffs 1

Cow's milk, butter, ghee, cream, cheese, curd prepared from cow's milk.

Cereals: ragi, maize, barley, wheat, unpolished rice, red rice, oatmeal, bread, sago, arrowroot.

Pulses of all kinds except black gram, dried peas.

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1 That which generate equanimity, poise and holy tendencies.

Fruits: apples, bananas, mangoes, oranges, pears, pine apples, guavas, wood apples, papaya, pomegranates, berries of all kinds, sapotas, peaches, tomatoes, melons, dates, grapes, raisins, figs, lemon.

Vegetables: spinach, all leafy vegetables, cabbages, cauliflower, carrots, all kinds of gourds, white pumpkin, potatoes, sweet potato, sugar, sugar-cane juice, honey.

Miscellaneous: almonds, groundnuts, coconut, tender coconut water, dried ginger, myrobalan, cheru (a mixture of boiled rice, ghee, sugar and milk).

Rajasic Foodstuffs2

Meat, fish, eggs, tea, coffee, cocoa, Ovaltine; chillies, tam-chutney, pickles, asafoetida, mustard, spices; highly mowed dishes, foods that are dry and excessively hot, bitter, gar, saline, and pungent; oil, white sugar (commercial sugar), radish, brinjals, ladies' finger, cucumber, drumstick; articles of wind producing food, fried things, pastry preparations and sesame-seeds.

Tamasic Foodstuffs3

Beet, pork; all intoxicants such as wine, liquors, all drugs, bhang, charas, tobacco, all stimulants, onions, garlic, rotten, unclean foodstuffs; and half-cooked and .cooked articles.

INCOMPATIBLE FOODS

1. Proteins and starches: Meat and potatoes; meat and bread (meat sandwiches), meat pies; fish and potato chips; on toast.
2. Starches and acid fruits: Puddings, pies, and tarts with unripe or very acid fruits; cereals and acid fruits.

Some more examples of bad combinations: Milk with ducts; meat with milk, curd, honey or sprouted grains; (um) with radish; fish with milk or curd; black gram with radish curd; fats with honey (in equal proportions); sugar,

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2 That which generate passion and boisterous tendencies.

3 That which make one inert and lazy and generate exciting, impure thoughts.

James or marmalade with a bad combination of a mixed starch and protein meal.

DIETETIC VALUES OF FRUITS

With the use of fresh and dried fruits, nuts, olive oil, and wholemeal bread one can achieve perfect health and strength, whether occupied in light or heavy duties, whether living in country or town. At the same time, it should be remembered that good quality fruit is of the utmost importance. The well-grown tomato contains about 420 grains of sugar to the pound. Eaten raw with brown bread and butter or oil, it forms an ideal repast. This diet will sustain health and strength to perfection. With one exception, perhaps, the banana has a large percentage of nitrogen than any other fruit of its kind. According to the latest analysis, the edible portion of banana contains 21 per cent of nitrogen free extract, plums contain 20, cherries 17.5 nectarines 15.9, pears 15.7, grapes 14.9, apples 13, currants 12.8, raspberries 12.6, peaches 9.4, and strawberries 7.4. The above figures may prove useful as a guide.

We have come to learn that there is danger in the free t of concentrated foods generally. Fruits as dilute foods are exceedingly wholesome, and not only do they impart strength the eater, but they preserve health in the most natural manner The persimmon contains over 29 per cent of nitrogen free tract, and in

this respect is richer and more nutritious than banana even. Olives and avocado pears are rich in fat; so ground nuts, which contain 50 per cent of oil.

Uniform health and strength can be maintained by the use of bananas or tomatoes and brown bread. That fruit will in maintain perfect health and strength is undoubted. With care in the selection of sugary and succulent fruits, according to season, there is no difficulty about the matter. It is well to talk of economy and to compute the amount of actual nutriment in various foods, but at the same time it is far more important to Disc the quality of, and the effects which they produce when taken into and absorbed by the system; for the blood is the life and the blood feeds upon the food we eat, and the body is maintained by the blood, so that the food becomes part and on our body. Fruit diet enables us materially to check the encroachment of death upon life, which comes through ossification of the tissues of the body and bones. The fruit juices cleanse the earthy matter from the tissues and n this way tend to prolong life. From every standpoint fruit is invaluable as an article of diet.

Despite the influence of civilisation, man still remains what he was at the start, a field animal, and if he wishes to enjoy life under the most favourable conditions, he must return to nature and improve his diet. Perfect fruit alone can meet the demands of the human system, perfect fruit alone can calm the passions, perfect fruit alone can stimulate the intellect, and perfect fruit alone can control the feverish activity of the arterial pulsations which, otherwise, engendered by the consumption of inflammatory and drinks, wear out the human machine long before its natural time. Physically and intellectually the coming race can be perfected by being moulded under the material influences which exist in the fruit field and in the fruit field alone.

Fruits have an advantage over all other foods in that they furnish to the system, in a completely digested form, ready for late assimilation, such material as is needed to reinforce lair energy. To this fact is due the refreshment which is so promptly afforded by fruit juices when one is tired and has the craving for juicy fruits. Most juicy fruits furnish not only water all amount of digested food substances in the form of sugar which is taken at once into the blood and being carried to the muscles, replenishes the stores of energy which have been by activity, thus bringing refreshment and re-enforce-Vigour and strength. Fruits also aid the digestion of others by promoting the formation of the gastric juice and particularly the production of pepsin.

Another advantage afforded by the use of fruits is the fact that fruit acids readily destroy nearly all germs. Typhoid fever germs, cholera germs and to that are likely to produce acute disease, are quickly killed by coming in contact with dilute solutions of citric and malic acids. Lemon or sour apple juice destroys germs almost instantly. The juice of a lemon added to a glass of water may be relied upon to render the water sterile within half an hour though it may contain the germs of typhoid fever or precaution may advantageously be taken by travellers, though, of course, it would be better to avoid all risk by using only boiled water when travelling.

The antiseptic properties of fruit render it exceedingly valuable as a means of cleansing the stomach and the alimentary canal. The germs which go into the stomach are all quickly killed when placed in the pure juice of fresh fruit. This explains the beneficial effect of the grape cure, the apple cure, the peach cure and various other fruit cures which have been for many years practised in Switzerland and other countries of Europe and elsewhere.

Naturopathy has, for a number of years, made use of an exclusive fruit diet in the treatment of obesity, biliousness and various forms of indigestion. In obesity, an exclusive fruit diet for 3 or 4 days causes a rapid loss of flesh without any considerable amount of discomfort. Fruit fills the stomach and stays the craving for food furnishing little nutritive material. Acid fruits are preferable to sweet fruits for this purpose. It is a good plan for a person who is too fat to make his diet consist largely of fruit. Persons suffering from chronic biliousness may pursue the same plan.

In fevers, fruits, especially in the form of fruit juices or fruit soups, are a most convenient food, and certainly the most appropriate of all foods. It is almost universally recognised as an established fact that beef tea and meat preparations of all so should be wholly withheld in cases of fever, as the patient is already suffering from an accumulation of waste matter to such degree that the addition of even the smallest amount of beef tea or a small piece of meat may be sufficient to favour the disease and to lessen the patient's chances of recovery.

Persons suffering from acid dyspepsia must avoid so fruits. Their stomachs are abnormal and sensitive to acids. Organic acids, for some unknown reasons are more irritating these stomachs. Such persons may eat sweet prunes, stewed raisins, baked bananas and sometimes well ripen peaches. They must avoid the acid fruits.

REJUVENATION THROUGH MILK TREATMENT

(Dugdha Kayakalpa)

Salutations and adorations to the two Asvini Kumaras, the Divine Physicians and Lord Dhanvantari (Avatara of Vishnu Bhagavan) the expounder of Ayurvedic system of treatment!

Dhanvantari, the Divine Physician of mankind, has said:

अच्युत अनंत गोविंद नमोचरन भेषजात !

नश्यन्ति सकलाम रोगान सत्यम सत्यम वदाम्यहम् !!

Achyuta Ananta Govinda Naamoccharana Bsheshajaat,
Nasyanti, Sakalam Rogaan Satyam Satyam Vadaamyaham.

Vadaamyaham.

"The repetition of the Divine Names of the Lord, Achyuta, Ananta and Govinda cures all diseases. I speak the Truth."

Such is the power of the Divine Names. But for people who are not endowed with that living, dynamic faith in God and his Names, he further gave to humanity the system of treatment called the Ayurveda. For the treatment of chronic dis-eon you have got what is called Kaya Kalpa. Kaya Kalpa is of different types.

Kaya Kalpa means bringing in of new life in the body which is suffering from chronic diseases or old age. It means also renewed health, vigour and vitality. Yogis used to live hundreds of years by means of Kayakalpa.

Another meaning of Kayakalpa is entering a new body altogether. This is done by Yogis by Parakayapravesa also, by ng other bodies giving up the present one. This is not possible for all but is reserved for adepts in that branch of Yoga.

Here I shall explain briefly the Dugdha Kayakalpa or rejuvenation by milk treatment. You should not read this out of curiosity. Each one of you should try this seriously and this knowledge to your friends also.

For bringing about a radical change in one's health to effect of chronic diseases we get details of various Kayakalpas. The pre-eminent among them is the Dugdha Kayakalpa. For this you require pure cow's milk freshly drawn. Through this Kayakalpa you get good health and long life. Our ancient Rishis took recourse to these Kayakalpas to have long or enjoying the pleasures of the senses indefinitely, but for keeping themselves fit for doing service to humanity and continuing their devotional practices for Self-realisation.

The Dugdha (milk) Kayakalpa can be done both with cow's milk well as with goat's milk. They are effective in curing the three kinds of diseases arising out of Vaata, Pitta and (weld, bile and phlegm). These three are considered to be the root cause of all diseases. A particular disease can be traced to any one of these causes. To cure diseases born of poisoning there is what is called the Gomutra Kalpa. This is done with the help of mainly cow's urine.

The method of milk treatment described below should be practised for 30 days. You will be free from many a vexing disease. Complete restraint should be effected in matters of sex, taking of onions, chillies and other irritating foodstuffs for the entire Kayakalpa period. This Kalpa is effective in headaches, fevers, consumption, dysentery and constipation. It will bestow on you good health, youth and Tejas (brilliance) in your face.

The suitable time for undertaking this treatment is after winter or before summer. The spring season is particularly favourable, for this part of the year is neither too hot nor too cold.

The commencement of the treatment should be done in Uttarayana when the sun is in the Northern Solstice and in the bright fortnight of the month (Sukla Paksha). Special care should be taken to see that during your period of treatment you should not do any physical exercise or work involving physical exertion.

Before commencing your treatment you should cleanse your bowels well by a good purgative preferably by Triphala powder or purified Haritaki (myrobalan). This will remove all the accumulated dirt in the system.

Pure fresh cow's milk plays the vital part in this treatment. Take 9 chhataks (45 tolas) of cow's milk in a brass vessel well-coated with lead. Add to it 15 tolas of

juice of bitter gourd. If you cannot get bitter gourd juice you can add 6 mashas of Triphala powder or 9 mashas of Trikatuchoorna. Trikatuchoorna is powder of dried ginger, pepper and Pippal (long pepper). This is mixed in equal quantities of 3 tolas each. Every time the three powders should be mixed fresh. Triphala or Trikatuchoorna can be had from any good Ayurveda store. Mix the powder in cow's milk. Heat the milk in gentle fire. Reduce it to half a seer (8 chhataks). Then allow the milk to cool. Add one tola of sugar-candy. On the first day take this milk only. You should not take any other food. If you feel like taking anything later in the day towards evening you can take some fruit juice either of orange or mosumbi.

On the second day have 13 chhataks of milk. Mix one-third quantity of bitter gourd juice. If you add Trikatu or Triphala add one masha extra every day. Heat the milk as before. Allow it to cool. Add sugar-candy like the previous day and take the milk.

Thus you should continue for one full month. You can increase 4 chhataks of milk every day and one-third quantity of milk should be the juice of bitter-gourd of one masha more of Triphala powder every day for the whole month. A tabular statement showing the quantity of milk and juice or powder referred to above is given below for your ready reference.

	Data Milk	Juice of gourd	Triphala	Trikatu powder
1	9 chhataks	3 Chhataks	6 mashas	9 mashas
2	13 chhataks	4 1/3 chhataks	7 mashas	10 mashas
3	1 seer 1 ch	5 1/3 chhataks	8 mashas	11 mashas
4	1 seer 5 ch	7 chhataks	9 mashas	1 tola
5	1 seer 9 ch	8 1/3 chhataks	10 mashas	1 tola 1 ma
6	1 seer 13 ch	9 1/2 chhataks	11 mashas	1 tola 2 ma
7	2 seer 1 ch	11 chhataks	1 tola	1 tola 3 ma

Thus on the 30th day you will take 7 seers 13 chhataks of milk and 2 seers and 9 chhataks of juice of gourd. If you add Triphala powder the quantity on the 30th day would be 2 tolas and 3 mashas; and if it is Trikatu powder the quantity on the 30th day would be 3 tolas and 2 mashas. Sugar-candy powder can be added to suit your taste. The quantity of milk reduced after heating on the 30th day should be 14 chhataks less, that is, in every 9 chhataks you should reduce by heating the quantity of one chhatak.

During the treatment you should observe celibacy. You should avoid physical or mental exertion. You should not keep long vigils at night. You should speak less. In the intervals you should take only juice of orange or mosumbi. Buffalo milk should not be used in this Kalpa.

This can piles, impurity diseases. This is good in cases of tuberculosis, piles, impurity in blood, etc. Have faith and carry out the instructions faithfully if you want to have permanent cure. This is a wonderful cure- Kayakalpa. Have faith and do it yourself. After all, the treatment is not every difficult: neither the quantity of milk is too little in the beginning nor too much in the end. Have perfect faith.

Repeat the Names of the Lord incessantly. This is the first and foremost remedy. Have faith in His Names. You will be cured of all diseases.

May you all attain good health, long life, peace, plenty and prosperity!

Chapter Fourteen

FAST CURE

FAST AND ITS IMPORTANCE

Fast and eliminate (all filth).

Fast and cleanse.

Fast and vitalise.

Fast and conserve (energy).

Fast and cure (all diseases).

Fast and pray.

Fast and meditate.

Man's foremost duty is to do Sadhana for the realisation of God. For Sadhana, a sound body and a sound mind are most essential. Fasts help a great deal in keeping the body in the best state of health. With all the best possible precautions, it is very difficult to avoid committing mistakes in regard to the food that we take. A man with a great self-control may be moderate in food; but there are various other causes which he cannot avoid thus his health gets impaired.

If there is the least symptom of disease in the body, it is a signal to fast for a day or two. Animals which depend only upon nature, fast naturally if there is

any disease, and cure themselves by natural means, e.g., sunlight and fresh air, fast and rest.

Cold, headache, slight feverishness, a little cough, loaded colon are some of the signs of diseases, which, if neglected in the beginning, may take a serious form. To avert this impending danger, our Sastras have enjoined fasts on Ekadasi, Pradosha, Sivaratri, Purnima, Amavasya, on particular days in the week for the propitiation of particular deities. One should observe fast on any one of these days. But, as few persons are now in the habit of keeping the Indian almanac, they may observe fasts on any weekday as it suits their work and convenience.

In the present circumstances, it is very, very difficult to fast without taking anything except water, without some practice. So, we must follow the golden mean of taking juice of two or three fruits mixed with a considerable quantity of water. No solid food or fleshy fruits should be taken on that day. This of fast is good for preservation of health.

Really fast is a fast curing agent for many of the ailments. It gives some rest to the stomach and eliminates toxins from the body. It cleanses the body and thus makes it more energetic. It can cure many diseases. Much care is required in serving long fasts. They should be observed under guidance of an expert; otherwise if there is any mistake in the observance, there is every possibility of more harm than good being done to the system. Two or three days' fast can be observed without the guidance of an expert; but the daily use of enema, during the fasts and for a day or two afterwards is necessary.

Short Fast Regimen: First day: Juice of an orange or Mosambi or lemon, mixed with a glass of water 2 or 3 times Second day: the same procedure may be followed, 3 or 4 times. Third day: You may take juice as stated above, plus cup of milk in the noon and at bed-time. Fourth day: You may take rice and milk for morning meals, and fleshy fruits for your evening meals, and also a cup of milk at bedtime. Fifth day: You may take your usual meal of bread, dhal and vegetables.

In this age, when there is a great lack of self-control, a weekly fast on any day, living on fruit juice is much better and convenient; and this should be necessarily observed. Even this will be found difficult for many persons, so a half-day fast should invariably be observed by all persons. They should to fruit juice in the morning and in the noon, and have their usual meal before sunset; or, they should have their usual meal in the morning and take no cooked food

in the evening, and take juice of fruits mixed with water, only. By gradual practice, they should learn to fast one day in the week without taking any solid food.

Fast for over a week not only cleanses the body, but give us more energy and power and also spiritual strength. Ther fore, Sastras have praised the merits of observing Navaratri of Sri Rama, Krishna, Durga, Siva, etc.

If middle class people observe these partial or half-fasts on fruit juices only, they will save much of their troubles and doctor's bills. Tea and coffee should be avoided not only on fasting days, but even after the fast, if possible.

FASTING AND ITS BENEFITS

Fast is a subject that is commended by all religions and all creeds of thought. It is the first step in the ladder of Divine Life. It is the first suggestion that your doctor, of whatever practice May be, prescribes to you as soon as you go to him for diagnosis, because it gives him a correct view of your entire physical

system. This clearly explains that the nervous system places itself clearly

before the medical men more clearly when you are not fed than when your stomach is full. Both fast and feast give blessing to the human being. The feast gives you immediate blessing which vanishes in a few hours, craving for more, whereas fast gives a different kind of happiness more lasting than that of a feast.

Just imagine for yourself the life of a man who has steadily taken upon himself a course of fast at regular intervals of, say, once a week. He shines with the divine splendour which he has unconsciously got about himself. He feels the calm and peace will he has cultivated by devotion to the Almighty when he is, spending his hours of silence by concentrated prayer to the -id. A complete

fast of 24 hours gives you a chance of keep-your bowels at rest; the brain is free to think of the Lord for more hours than you can otherwise do; it gives a rejuvenation to your limbs and a concentration of vision to your eyes and all your energies get a thorough overhaul, which you cannot otherwise have. It is a continuous flow of bliss which stays in your System. The more it flows the more it develops. It is part of yourself, always developing and never receding. It is only a course of evolution. It gives you absolute happiness. It gives you a different personality altogether. You are definitely nearer to God Almighty. This kind of bliss sheds its rays on all personalities that it comes into touch with. It is out of experience that old 'loges practised and preached fast as an important routine of your life. Take to it seriously from now in case you are not used to it.

The Ekadasi, the Sabbath Day, or Saturday, whichever suits you best, can be observed as a fasting day. Keep it at definite and regular intervals as it suits you. It gives the worldly-minded man more and more happiness just as the sage, who has nothing to ask for. It gives him altogether a different kind of health. It is absurd to imagine that you are growing weak for want of food. Indirectly you grow stronger day by day both physically and mentally through fasting.

Physically your system has had an overhaul more than what an intelligent doctor can do for you. Mentally you have more concentration, and more resisting capacity. You improve in firmness; there is more capacity to withstand the physical disturbances of any kind, illness, fatigue and any disease.

Just imagine a man who has eaten fully and drunk to the brim. He is suffering more than a sickly man, till his stomach gets bloated with poisonous gas. But fasting bestows in you divine happiness which can be enjoyed with such delight that when once you take to it, you are not inclined to leave the habit. A man who spends his few hours of leisure in absolute calmness after his first meal succeeding a period of fast is having feeling of enjoyment which can never be expressed. His joy knows no bounds. It is heavenly and bears no comparison anything on earth.

Fasting gives clearness of insight into subjects, a mirror for the vision; it bestows in the human machine an activity all anew. You must hear a course of discourses by a man who has practised fast. You somehow develop an awe, you have an inexplicable liking for him for no reason and you are proud of having him in your presence all for the Divinity that has unconsciously crept

into him without his knowledge. All of a sudden, you are forced to think for a while as to why you should not practise such a practice in the immediate future. A man with a genuine practice of fast at regular intervals has clear-cut thoughts, an expression all his own, an imagination which others cannot excel. His ideal can only be Divinity. His aim in life can only be Immortality. The ego stands nowhere before him. His thoughts are sublime and firm. His actions are diligent. There is a transcendental glow in him. He has the kingdom of God on earth in his own personality. He never wounds the feelings of others. His ideas are rays of light in the darkness of human life in everyday world.

FAST CURE

Fasting is Nature's curative agent. It can restore health where everything else has failed. It gives Nature a chance to clean the system.

Fasting means total abstinence from all food, both liquid and solid. Therefore taking of fruit juice and coffee goes against fasting.

Water is not food. Therefore it does not stimulate the appetite. During fasting drink plenty of water. This will drive away weakness.

If you overwork, you need perfect rest. If you continue to overwork without rest, the whole system will break down. Even 60, stomach and other digestive organs need rest. If they are overworked on account of overfeeding, various diseases of the digestive apparatus will develop.

If the sewer system of a city gets clogged up they flush it with water. If your system gets clogged up, do the same thing. Stop eating. Drink plenty of water often. Flush the intestines.

When your motor car goes out of order very frequently, you send it to the workshop and have it completely overhauled. When you take it out, it runs like a new car. Even so is fasting. Fasting thoroughly overhauls the system and gives new vigour and strength. This body-motor-car will run smoothly without disease.

There is a difference between fasting and starvation. Fasting is a religious abstinence from food. It is giving up of food when there is no real hunger, to eliminate poison and accumulated filth from the system and to allow Nature to do its work of hooping vigorously and satisfactorily. Through fasting you remove diseases and regain perfect health, vigour and vitality. Prana is vivified by

fasting. Life-spark is rekindled by fasting. In starvation there is hunger. It is affliction with hunger.

If you stuff your stomach with food when there is no hunger, it is a physiological sin. You go against Nature. Nature will punish you seriously. Therefore, fast and pray. Do not overload. Observe moderation in diet always (Mitahara). You will be happy and healthy.

Fasting is a vitalising agent. It fills the system with new vigour and vitality. It purifies and galvanises the Prana or the Pranamaya Kosa (vital sheath) and makes the mind serene and tranquil. It fills the mind with Sattva or purity. The prayer-mood comes easily during fasting. Fasting starves the diseases.

He who observes fast will not feel hunger after the third day.

Fasting gives perfect rest for the overworked digest organs. The undigested food gets digested. The digestive juices which were poor qualitatively and quantitatively regain normal condition.

Persons become stronger day by day while fasting, because energy is conserved. The utilisation of consider amount of energy for digestion, assimilation and elimination saved. The conserved energy builds better health.

Statistics show that people who fast most live the longest.

I can assure you, friends, that most of the ailments may be prevented or cured by moderation in diet, partial or corn fast. Dyspepsia and other digestive diseases like anorexia loss of appetite, vomiting, diarrhoea, dysentery, colic, gastritis, colitis, inflammation of the bowels and all kinds of fevers be cured without any medicine if you observe the rules health and hygiene, careful and judicious dieting and if you serve fasting.

Never eat unless you are really hungry, unless you enjoy every mouthful. Beware of false appetite. The stoma will cheat you through pseudo-appetite. Never force yourself. Eat. If you have no appetite it clearly indicates that the body does not require any food at that moment. To force yourself to eat simply because it happens to be mealtime is exceedingly unwise.

You must be able to differentiate habit-hunger for real hunger. Remove habit-hunger by drinking water. You must know the act of cheating the stomach when it exhibits false hunger,

Complete or partial loss of appetite gives you a note of warning to stop eating and to fast. If you have a bad tongue it indicates that there is much undigested food in the digestive canal. You will have bad appetite. A good tongue denotes that your digestion is good. You will have a good appetite. The necessity of fasting is indicated by an infallible sign, lack of appetite.

Nausea or tendency to vomit, general indisposition, loose stools, anorexia, retching sensation, biliousness, feverishness —these are some of the important signs of impaired or disturbed digestion. When you notice these symptoms, fast at once. This is the time for fasting. Fasting will do immense good in the early stage. Many of the serious ailments can be averted if you start fasting in the early stage. If you allow any disease to strike deep root then it will then it will be difficult to cure it. You will have to take recourse to long fasts. The effect will be very slow.

Fast until hunger returns. The tongue usually clears along With the breath, the complexion and taste in the mouth.

Fast occasionally even though you are in good health. You will derive immense benefit. You will enjoy better health afterword's Fasting must become habitual. Fast daily a little bit in some way or other. This will keep you in perfect health.

Give up morning breakfast. Adopt the 'no-breakfast plan' method. Stop your night meals. Continue this kind of fasting in Morning alone or in the night for some days till the digestion becomes all right.

On Ekadasi day, every fortnight, have a complete fast. Do not taken even a drop of water. This will do you immense good. It is impossible for you to remain without water, drink a little water. Break the fast with coconut water or fruit juice in small humility. Later on you can take buttermilk and vegetable soup. How you break the fast is most important. You should never, never break the fast with solid foods like parota, iddli, uppma or bread, even though you have a very good hunger. When you fast for a long time you have the stomach of a new-born baby. Remember this point well. If you thrust into the stomach heavy foods, you simply ruin the digestive apparatus or alimentary canal.

You can have a complete fast or partial fast according to the state of your health, severity of digestive disturbance and condition of disturbance of appetite, etc.

Have complete fast for two or three days or seven days. You can take a little water with lemon juice. Then live on diluted fruit juice, vegetable soup, buttermilk, coconut water, conjee-water for a week or fortnight. You will be cured of dyspepsia and other digestive troubles. Take an enema before you start the fast, and also daily during the fast. A small, simple enema of one pint of warm water will serve the purpose well.

If you have no leisure or holidays have only short fast. During vacation or privilege leave you can take long fast. You can do light work during the fast. There are some people who work hard during the forty-day fast and show no ill-effects.

Even old persons can fast. They should fast. No one ever becomes too old to fast. They can observe short fasts. They will be free from diseases.

The fast should not be continued when the heart action becomes very slow, and you feel very, very weak.

During fasting do not entertain thoughts of food, not get the benefits of fasting if your mind ever dwells on food. Turn your mind towards God. Entertain sublime, thoughts.

During fasting the tongue will be thickly coated. This indicates that the process of recovery is being hastened to great degree. The breath is foul. This is a sign that the impurities are being eliminated through the lungs.

During the fasting days and when you break the fast do not take pulses, ghee, nuts and other foodstuffs which are difficult to digest. Take only light, non-stimulant, bland diet.

If you have a tendency to vomit while fasting, drink plenty of water. The water can be flavoured with a little lemon juice. Take an enema. If vomiting persists break the fast slowly properly.

A fast can be broken at any time. But if you break the fast before hunger appears naturally, you will not realise the maximum benefits of a fast.

When you break a fast take fresh grape or orange juice pomegranate juice, just a teaspoonful to begin with. Increase the dose gradually each hour up to a glassful.

After the fast is properly broken and also during the breaking period, you may have a tendency towards constipation, but later on this will completely vanish.

That is the reason why a fruit diet should be strictly adhered to for the first few days after breaking fast.

If the fast is broken improperly and the stomach is over-loaded by eating too much and too heavy a type of food stuff you become bloated and swollen after breaking a long fast. To get rid of this, fast again. Take one or more enemas daily and hot baths. When swelling vanishes break the fast; this time slowly and properly.

In long fasts continue the low liquid diet till the digestive trouble is over and normal hunger is returned. You can take conjee-water also.

Give up the erroneous notion that fasting weakens your body or thereby you lose your strength. On the contrary, it is the most effective and drugless method of revitalising your system and rebuilding health. Therefore, take recourse to Fast-cure and be healthy for ever.

METHODICAL BREAKING OF FASTS

Fasting is the sovereign remedy in all functional and obstructional diseases, fevers, etc.

Although fasting is an excellent remedy, it should not be expected to accomplish the impossible. It cannot cure deficiency diseases of de of insufficient nourishment like scurvy and rickets, congenital defects, serious organic troubles. Long fasts are not advisable in the wasting diseases like consumption, pernicious anaemia and also during pregnancy.

An abnormal craving to eat more food and all kinds of food will arise after breaking the fast. The tongue and stomach will revolt violently. Be cautious. If you yield to this, the consequences will be serious. Control this appetite. Stick to your prescribed course. Allow this abnormal appetite to pass off.

In the case of long fasts the quantity at each meal and the number of meals per day must be carefully regulated.

You can break your fast with a little vegetable soup or diluted fruit juice or the water of a tender coconut.

In the case of a long fast stick to the above diet for about one fourth the length of the fast. Gradually increase the quantity and reduce the number of meals.

Gradually you can take one light meal of substantial food daily or every alternate day according to your power of digestion and assimilation. When you

gain more vigour, when the digestive fire becomes keener and keener, your first meal may be made heavier.

The digestive power after a long fast becomes very low and weak. All on a sudden you cannot take heavy food to start with. Nature must take her own time and course to renovate and invigorate. If heavy fuel is placed over the dying embers of if fire, the fire will be extinguished. But if dried grass be placed over the fire it will grow into a big fire that can burn big firewood. So is the case with the digestive power too after a long fast. Take coconut water, a little vegetable soup or diluted fruit juice to begin with. Gradually increase the quantity and the number of meals and return back to normal diet.

Milk is a heavy food. You should not break your fast with milk. You can take milk gradually. The best type of food to break the fast is a thin watery food (fruit juice). Any kind of food can be taken in a thin liquid form in very small quantities. After a twenty-one to forty day fast take half a glass of fruit juice diluted with water. Take this 3 or 4 times on the first day.

If this is not available you can take a small teaspoonful of mashed potato or a teaspoonful of bread mixed with 4 ounces of water. Chew it well, mix it with saliva in the mouth before slowly swallowing. Take this 3 or 4 times the first two days to break a twenty-one day or a longer fast. This quantity may be increased by one third on the second day and so on until the stomach and intestines become sufficiently awakened to receive more food.

Concentrated food and minerals are too difficult to digest at first, immediately following the fast.

Diet after Fasting

I

After a short fast, 3 to 6 days.

1st Day: Three or four meals of choice fresh citrus fruit.

2nd Day: Light soups or a milk diet in moderation (half pint of warm milk 3 or 4 times daily).

Following days: Gradually work on into the regular diet, so that in a number of days equal to the length of your fast you will be ready for regular eating.

II

After a fast from 6 to 10 days.

1st Day: Three or four meals of fresh fruit only, or juice of tomatoes, berries or melons in moderate quantity.

2nd Day: Same.

Following Days: Light soups or a milk diet in moderation (half a pint of warm milk 3 or 4 times daily).

III

After a fast of 7 to 14 days

First Two Days: Break the fast on any fresh fruit juice. At the next meal eat choice fresh fruits such as orange, apple, pomegranate, grapes, etc., moderately. Take 3 or 4 meals, each four or five hours apart. Take 8 ounces quantity each time.

Third Day: Light soups, some fruits, half a pint of warm milk or buttermilk at each meal time.

Fourth Day: Green salads, cooked light vegetables, sweet fruit, half a pint of milk twice or thrice daily, a little soup.

Fifth Day: Three meals of fresh fruit and milk. Buttermilk can be taken. It is easier to digest than milk.

At any time after this: The usual diet may be returned to gradually increasing the quantity.

IV

After a fast of two weeks to twenty-one days.

First Day: Three meals of fruit juice, 4 to 6 ounces.

Second Day: Three or four meals of same, 6 to 8 ounces.

Third Day: Fresh fruits for each meal.

Fourth Day: Fresh fruits for each meal or half a pint of milk or buttermilk 3 or 4 times a day or eat light soups at meal times.

Fifth Day: Three light meals, either fresh fruit or soup.

Sixth or Seventh Day: Vegetables and whole wheat cereal, noon and evening.
Following Days: Gradually work up from fruit, milk and vegetables to normal meals.

V

After a fast of 21 to 40 days or longer.

Follow the same programme as for 14 to 21 days' fast.

But take smaller amounts of food for the first two or three days. Take fruit juices on the third and fourth day. Take smaller amounts of food at each feeding for the first 3 or 4 days.

Barley water, barley gruel, rice water, vegetable soup or broth may be taken in 4 to 6 ounces. Later on cereal preparations made with milk may be taken.

The overuse of milk or the taking of too much food too soon may cause the body to bloat. To remove this condition reduce the quantity. Wait a few days before going on the milk diet. Fast again and go without water. Take enemas. Then break the fast properly.

Chapter Fifteen

FOOD MEDICINES

BARLEY

Hindi:

Valkothumai

Jau

Tamil:

Barley is particularly rich in mineral matters. In this respect it is richer than wheat but its protein content is lower than that of wheat.

It is a nutritive food. It is highly beneficial for the anaemic and the nervous on account of its richness in iron and phosphorus. It is a Sattvic food. Spiritual

aspirants take bread made out of barley. Barley has about the same nutritive value as whole wheat but it contains less gluten and so it is not so easily made into bread.

Barley water is useful in dysentery, typhoid, fevers, diarrhoea, urinary diseases and diseases of kidneys. It has very little nutritive value. It is soothing and cooling. The value of barley water lies in its demulcent properties. It removes burning sensation in the urine and helps the free flow of urine.

Pearl Barley is the whole barley. One tola of barley boiled in sixteen ounces of water makes a palatable and soothing drink. It can be mixed with lemon juice and sugar or salt to taste. You can add milk also. Boil for 10 or 15 minutes only.

A tablespoonful of the powder (Robinson's Barley) also can be used for preparing barley water.

BITTER GOURD

(*Momordica Charantia*)

Sanskrit:	Karavally	Tamil:	Pakal
Telugu:	Kakara	Malayalam:	Paval
Kannada:	Hagala	Hindi:	Karela

This is a creeper. It is cultivated in all parts of India. The leaf is an anthelmintic (kills worms in the bowels) and lactagogue (increases the milk in the nursing mothers).

The juice of the leaf in which black pepper is ground is applied round the orbit of the eye to cure night-blindness or nyctolopia.

The fruit is a tonic, stomachic (tonic of the stomach), stimulant, antibilious, laxative and alterative. The unripe fruit is taken as a curry in the treatment of Diabetes Mellitus (sugar in the urine). The fruit is useful in fever, cough, piles, leprosy, worms in the bowels, gonorrhoea, dyspnoea, gout, rheumatism, diseases of the spleen and liver, and jaundice. It purifies the blood.

A teaspoonful of the expressed juice of the fruit is useful in apthae and dysmenorrhoea or difficult menstruation. The juice of the fruit is mixed with sugar and applied as a paste in ulcers.

The whole plant powdered is used as a dusting powder in leprosy and other obstinate ulcers. The root is used externally as paste in haemorrhoids or piles. The seed is an anthelmintic.

BOTTLE GOURD

(Lagonaria Vulgaris)

Tamil: Churaikai Telugu: Sorakaya,
Anapakaya

Malayalam: Chura Kannada: Kahisore

Sanskrit: Alabu Hindi: Lauki

This is a vegetable that is cultivated throughout India. It is a nice diuretic and liver stimulant. It is beneficial in catarrhal jaundice. It contains no vitamins. There are two varieties, the cultivated which is sweet and the wild which is bitter.

The leaf is purgative. The vegetable and the seed are cooling, diuretic, nutritive and antibilious. The wild variety is an emetic and a cathartic purgative. The sweet Lauki is useful for sick persons and convalescents.

The tender leaf acts as a laxative. It helps the urine to flow freely. The sweet vegetable cools the body and removes cough. A decoction of the leaves removes jaundice. Add sugar to the decoction. The decoction of the vegetable, leaf and the whole plant is useful in dropsy, ascites, retention of the urine.

The pulp of the cultivated variety is useful in coughs. Externally it may be applied as a cooling application to the head and also to the soles in burning of the feet. It is beneficial in headache also as a local application. It can be tied to the forehead.

The juice of the fruit is boiled with sesamum oil in equal parts till the juice is completely absorbed in the oil. This can be used externally in scapulous glands of the neck. This oil can also be applied to the head in delirium.

BUTTERMILK

Hindi: Matta Sanskrit: Thakram

Tamil: Moru Gujarati: Chas

Curd is mixed with plenty of water and churned. This diluted and churned curd is called buttermilk.

The buttermilk retains 10% of the vitamin A and the other two vitamins, proteins and sugar. It is, therefore an important article of diet. It is nearly as valuable as milk. Buttermilk has excellent medicinal qualities. It is a very good drink in dysentery. It is more a medicine. In dysentery and all forms of uric acid dis-eases buttermilk diet for a certain period will be highly beneficial. Buttermilk is more easily digestible than whole milk. It is astringent, light, cooling, appetizing, nutritive and tonic.

It is useful in dyspepsia, digestive troubles, etc. Boiled rice and buttermilk is useful in diarrhoea, dysentery, piles, dropsy, excessive thirst and burning in urine. This will increase the digestive fire. Cold rice and buttermilk removes burning in the body and biliousness. This will give good sleep.

KANDANG KATHRI (Kalyant)

(Solarium Jacquini; Solanurn Xathocarpum)

English: Wild eggplant; Bit-ter-sweet woosly nightshade

Telugu: Nela Mulakavakudu Malayalam:

Kannada: Nela-gulla Hindi: Kateli, Bhatkatali

Arab: Hadaka Persian: Badinjan-i-bari

Sanskrit: Kantakatika; Nideghhika

This is a small thorny variety, bitterish in taste. We can make a delicious dish out of this vegetable. It is a beneficial stomachic. It aids digestion. Its nutritional value is very little. It is given even to feverish patients. The leaf, flower, unripe fruit, ripe fruit, seed, root, and the whole plant are useful. It is useful in asthma, bronchitis, consumption, fever, dullness of digestive fire, rheumatism, paralysis, etc. It is an expectorant, diuretic and carminative. The seed is a drastic purgative.

Boil the juice of the leaf with mustard or sesamum oil. This is useful as a local application in headache, rheumatism and bad smell in arm-pit. Boil the juice of the leaf with linseed oil. This is useful as an application in fissure foot. Boil the flower in almond oil. This is beneficial as a local application in piles.

Burn the seeds and allow the fume to come in contact with the teeth. Pain in the teeth will disappear. Boil the fruit perfectly, churn it and strain the juice. Add one part of oil of Lauki seed (bottle-gourd) to four parts of juice. Boil.

Strain. This is useful in pain in the ear (otitis). Put a few drops of the oil into the ear and plug it with the cotton.

MINT

(Mentha Sativa, Mentha Arventis)

Tamil:	Puthina	Telugu	Pudina
Malayalam:	Putiyina	Kannada:	Chetnimaragu
Hindi:	Pudinah	Arab:	Naanaaulhind
Sanskrit:	Pudina		

This is a small plant. Spear mint, peppermint and mentha viridis are the varieties. It is an astringent, refrigerant, stomachic, diuretic, stimulant, carminative and antispasmodic. It is usually used in the form of 'chutnie' in loss of appetite, nau-sea or tendency to vomit. It is useful in anorexia or loss of appetite and diarrhoea. It Improves appetite. The whole plant can be dried and powdered and made use of as a tooth-powder.

Bind mint across your forehead. This will relieve head-ache.

A cupful of mint-tea, morning and evening, improves digestion. It is useful in fever, jaundice, hiccup, stomachache, pain in the bowels, headache, vomiting, nausea, anorexia or loss of appetite, dysmenorrhoea or difficult menstruation and pain in the abdomen caused by dysmenorrhoea. It gives good op and increases the flow of urine.

The powder gives the same results in the above ailments. Take one or two pinches daily in the food or in water. Mint can tickled to hot milk or tea. This removes abdominal pain.

Pudina Tel or oil is the oil distilled from the fresh flowering spearmint, mentha viridis or mentha crispa. Its main active principles are carvone and menthone. It resembles the oil of peppermint. This is useful in headache as an external application.

It is taken internally in dyspepsia, flatulence or wind in the bowels and abdominal pain. The dose is 1 to 3 minims or drops.

Peppermint water is made out of oil of spearmint 1, water 1500 and distilled to 1000. Dose is 1 to 2 fluid ounces. This is also useful in loss of appetite, colic or pain in the belly, vomiting, wind in the bowels, etc.

PAPAYA

(Carica Papaya)

Tamil:	Pappai	Telugu:	Boppayi
Malayalam:	Pappalam	Kannada:	Pappaye
Arab:	Amba-hindi	Persian:	Amba-hindi
Bengali:	Papaya. Penpay	Hindi:	Popaiyah, Papita
Punjabi:	Aranda Kharbuja	Sindhi:	Paputu
French:	Papayer Commum	German:	Melonenbum

This small tree is cultivated in all parts of India. It is an useful, small, softwooded tree, originally native of Papua New Guinea. Its green fruit is an edible vegetable and largely used in making Indian curries. Ripe fruit is sweet and delicious. Both are used in liver diseases and disorders of digestion. The fruit contains a soft, yellow resin, fat, pectin, sugar, albuminoids, citric, malic and tartaric acids, dextrin, etc.

Papaya oil is found in its seeds. The leaves contain an alkaloid called carperine. The unripe fruit, milk and seeds possess emmenagogue and anthelmintic properties. The fruit is a laxative, tonic and diuretic.

The papaya milk, the milky fluid that comes out of scratching the surface of the raw papaya fruit contains an enzyme which can digest starch, mucous membranes and animal proteins. Papaya milk is dried at a low temperature. Paperin, a digestive powder, is obtained. Dose 2 to 10 grains. It is very useful in dyspepsia and liver complaints. It may be rubbed in ringworm patches. It is highly beneficial in all cases when digestion is weak or when the liver is not functioning properly.

The fruit should be well crushed and the seeds should be removed. Then the cold milk may be added. Sweeten this with honey or syrup of dates or syrup of jaggery. This is a delicious, digestive drink. Cut the fruit into small bits and then boil in a small quantity of water. Filter the essence through a clean muslin or porous cloth. Add milk and syrup of jaggery. This is also palatable, digestive drink.

The ripe fruit is alterative. It is useful in habitual constipation, dyspepsia or indigestion, bleeding piles and chronic diarrhoea.

The green fruit is laxative and diuretic. It can be cooked as a curry. In women, this stimulates secretion of milk.

Slices of unripe fruit can be rubbed on ringworm patches. The juice is useful in ulcers of the tongue and throat.

The fresh milky juice removes round worms in children. Take one teaspoonful of fresh juice and one teaspoonful of honey. Add 2 ounces of boiling water to this. This must be followed by a dose of castor oil one ounce. Dose of the juice for adult's one teaspoonful, for children half teaspoonful, and for children under three years 10 to 15 drops.

The juice of the unripe fruit is useful in dysmenorrhoea. It helps the free flow of the menses. If this is applied locally in the shape of pessary to the osuteri, it causes abortion. In large (loses it acts as an ecboic, exciting, uterine contraction. The fresh milk juice is useful in scorpion stings as a local application.

Take one teaspoonful of the milky juice of unripe fruit and add a teaspoonful of sugar. This is useful in reducing enlarged spleen.

The dried ripe fruit or salted ripe fruit is useful in enlargement of spleen and liver.

The leaves dipped in hot water or warmed over a fire are lied to the painful parts for nervous pains or neuralgias. Bruised leaves warmed over a fire can be applied as a poultice in boils, swellings, elephantoid growths, etc.

PINE APPLE

(Ananas Sativus)

Tamil:	Annasipazham	Arab:	Aainunnas
Telugu:	Anasa-pandu	Persian:	Aainunnas
Malayalam:	Munthri-chakka	Hindi:	Ananas
Kannada:	Ananasu-hannu	Dukhni:	Anannas

This is cultivated throughout India. It contains a fair amount of vitamin A and Vitamin C, 12 to 15% carbohydrates, but only a trace of protein. The leaf is a germicide and a purgative. The unripe fruit is a diaphoretic, digestive, laxative and diuretic. The fruit is germicide, diuretic, styptic and emmenagogue. The fruit is useful in gonorrhoea, enlargement of spleen, sore-throat, cough,

vomiting, biliousness, jaundice, thirst and headache. It gives beauty to the body. In enlargement of spleen take one fruit daily. It is a gentle stimulant of the liver.

Re: Juice of the leaf	1 teaspoonful
Sugar	1 teaspoonful
Water	2 tablespoonfuls
Mix.	

This is useful in hiccough and diphtheria. If you take 2 teaspoonfuls, it will act as a purgative. If the fruit is taken in a large quantity, abortion will take place. Therefore the pregnant women should not take this fruit in abundance.

Warm fruit juice is useful in vomiting, dysentery, jaundice and biliousness. Put pineapple slices in honey for a day or two and then take. This will relieve chronic consumption, re-establish peristaltic motion and cause perfect digestion.

RADISH

(Raphanus Sativus)

Tamil:	Mullangi	Sanskrit:	Moolaka
Telugu:	Mullangi	Persian:	Turbe
Kannada:	Mullangi	Hindi:	Muli

This is cultivated in all parts of India. There are two varieties of radish, white and red. The qualities of both varieties are the same. The leaf, root and seeds are used. It is an aphrodisiac, diuretic, laxative, stimulant and stomachic.

This is used as a vegetable. The leaves are also used as a vegetable. The root is eaten raw. It gives good appetite. It digests food also. The juice of the fresh root is a diuretic. It increases the flow of urine and cures urinary diseases. Take one or two teaspoonfuls of the juice in 8 ounces of cold water. Eat a handful of tender leaves with a little salt. This will relieve congestion of urethra due to gonorrhoea. It will relieve constipation also.

The seed is an aphrodisiac. It increases sexual vigour. It is laxative, diuretic and lithontriptic (dissolves stones in the kidney and bladder). It is an emmenagogue. It increases the flow of menses in difficult menstruation. In

gonorrhoea it is useful. Ateaspoonful of the power can be given. An infusion also can be prepared (1 in 10). The dose is half an ounce.

The leaves are laxative. They also increase the flow of urine, and dissolve stones in the bladder and kidney and other acid and alkaline deposits. The leaves may be eaten in a raw state or the fresh juice may be taken in one teaspoonful doses two or three times daily.

The root should be eaten raw, if you want to derive all its beneficial effects. It is useful in jaundice. Remove the skin before you eat.

The juice of the fresh fruit possesses anti-scorbutic properties. It contains vitamin C in abundance. It is useful in piles and pain in the stomach. Dose 1 or 2 ounces twice daily. This relieves difficulty in passing urine in gonorrhoea and in retention of urine. A syrup of this juice is useful in rheumatism, cough or bronchitis and whooping cough.

SAPOTA

(Achras Sapota)

This is known as Chikku fruit. It is a sweet, nutritious fruit. It has laxative and diuretic properties. It enriches the blood qualitatively and quantitatively. A laxative is that which produces one or two soft motions. A diuretic is that which in-creases the flow of urine and thus reduces swelling in the body.

WOOD APPLE

(Feronia Elephantum)

Sanskrit:	Kapitha	Tamil:	Vilampalam
Telugu:	Velaga	Malayalam:	Vilav
Kannada:	Baelada	Hindi:	Kaitha

It has good flavour. It is nutritious and is a good laxative. It is cultivated throughout India. The leaves, unripe fruit, the ripe fruit, the shell of the fruit, bark of the tree, and the gum—all are useful. The leaf is aromatic, carminative and astringent.

The juice of the tender leaves may be taken along with milk or curd. A little powder of sugar-candy can be added. This is useful in biliousness and bilious diseases. The juice can be applied externally to the skin-eruptions and boils produced by biliousness, and sudamina or miliary eruption of the skin in

mummer due to excessive perspiration. A decoction of the tender leaves removes wind in the bowels and gives good appetite.

The unripe fruit is astringent. The fruit is an aromatic and refrigerant. The gum is a demulcent. The fruit is useful in cough with expectoration of phlegm, asthma, excessive thirst due to biliousness. It will give good appetite and good health. The pulp of the unripe fruit is useful in diarrhoea and dysentery. It can be given alone or mixed with the pulp of the ripe bael fruit.

The pulp of the fruit is beneficial in salivation, sore throat and other diseases of the gums and throat. It gives good appetite. The pulp can be made into a 'sherbat' with sugar and water. It can be made into a 'chutnie' with a little salt and tamarind. This is beneficial in dyspepsia, biliousness, hiccup and diseases of the throat.

Externally the pulp can be used as an application in bites of venomous insects. The powdered rind may also be applied.

The pulp of the unripe fruit is made into a 'pachchadie' with curd and eaten. This is useful in ulcers of the mouth or stomatitis. The bark in the form of powder or decoction is useful in biliousness, vomiting due to biliousness, anorexia or disgust for food due to biliousness.

The gum substance exuding from the stem when cut is like gum arabic. It is useful in bowel complaints and tenesmus. It is useful in diarrhoea and dysentery. The powder is mixed with honey and taken internally. It is useful in gonorrhoea and polyuria (passing large quantities of urine several times, without sugar). Keep a small piece of the gum in the mouth and swallow slowly the juice. This is beneficial in dry cough and burning in the chest.

SPINACH

(Spinacea Oleracea)

Tamil: Pasala Keerai Hindi: Palak

Green leaves are the very basis of life. They help in the attainment of longevity. Nature compounds all the essentials of life in the green, leafy vegetables. In the green, leafy vegetables nature carries on her most elaborate vital alchemy.

Spin-ach is put in the first place by the food experts. It should be used in abundance by every family. It is cheap, too.

Spinach is a leafy vegetable. It contains iron in abundance, and so it is beneficial for anaemic patients whose blood is in an impoverished condition. Spinach has nutritive and medicinal value. It contains a large quantity of vitamins, calcium, vegetable haemoglobin and protein building amino-acids. It is a protective food. There is a large quantity of alkaline minerals in spinach. Therefore, it maintains an effective resistance against Infection.

Spinach contains a small amount of oxalic acid, a small amount of albuminous matter in the form of mucin and a large quantity of vitamins A, B and C, and salts of potassium. The iron in spinach is easily assimilated.

Spinach is very easily digested and forms an excellent, cooling, nutritious and demulcent dish. It should be cooked in a little water. No water should be thrown away after cooking, as it contains much nutritious properties.

Young, tender sprouts of spinach can be used in raw salads. They can be combined with tender lettuce leaves. It serves as a good appetizer. A liberal addition of green, leafy Vegetables to pulses is very beneficial.

Spinach is a good laxative and demulcent. It minimises tis-sue waste. It has considerable antixerotic, anti-beriberi and antiscorbutic properties. Raw tendrils are highly beneficial. Spinach is useful in diabetes, anaemia and gout.

The juice of the leaves can be given to children mixed with honey or sugar. The juice is useful in urinary calculi or stones. It dissolves the stone. It has lithontriptic properties. Spinach is Useful in kidney troubles. The juice of the leaves is used as a gargle in sore throat.

A decoction or an infusion of the leaves (1 in 10) is useful in fevers, biliary troubles, inflammation of the lungs and bowels, dyspnoea and hurried breathing. It acts as a demulcent, astringent and diuretic in these diseases. The dose is 1 or 2 ounces.

Young, growing girls should eat plenty of spinach, as it provides iron in abundance in an easily assimilable form.

SUNDAKAI

(Solanurn Torvum, Solanum Verbacifolium)

Telugu:

Uste-kaya

Malayalam:

Chundak-kaya

It is very much in use in the Tamil districts of Southern India. It is a digestive tonic for the weak and the anemic. It is a small, round, green thing. It contains a good amount of carbohydrates, proteins, a fair proportion of iron, calcium, phosphorus and vitamin A. It is used as a pickle. It is salted and dried, and used in the preparation of soup. The soup is an appetizer for the convalescents, dyspeptics, etc.

It is an expectorant, germicide and stomachic. It is slightly bitter. It is useful in bronchitis with phlegm, worms in the bowels and rheumatism.

The Vattral (salted and dried ones) is useful in anorexia or loss of appetite due to biliousness, worms in the bowels, chronic diarrhoea, and mucus in the anus. It will give you good appetite. It is useful in phlegm in the chest, diarrhoea due to in-digestion and piles.

It is fried in ghee or oil and used as an appetizer along with meals. It takes the place of vegetables. The Chundakai is soaked in sour curd. Salt is added. Then it is dried up in the sun. This is called Vattral or dried, salted pickle in Tamil.

The powder of the bark of the root is used as a snuff in heaviness of head with cold, hemicrania or one-sided headache, coryza, boring pain in the head, fainting and collapse.

TOMATO

(*Lycopersicum Esculentum*)

Tamil: Seemai-thakkali Hindi: Timatar

Tomato is more a fruit than a vegetable. It is rich in alkali minerals and vitamins A, B and C. It is the richest of all foods in vitamins. Tomato contains potassium, sodium, calcium, iron, citric and malic acids 0.5 per cent, and oxalic acid. Tomato is very rich in food minerals, which keeps the blood alkaline and thus keeps up a high power of resistance to diseases. It is rich in all the three vitamins A, B and C, which most fruits and vegetables are deficient in one or more.

Tomato stimulates the sluggish liver. It is beneficial in atonic dyspepsia. It is a good diuretic, and a good nerve and brain food. Tomato juice can be given to children and infants .11 ter each feed. It acts as an anti-scorbutic against infantile scurvy.

Scurvy is a disease due to deficiency of vitamin C in the diet. The symptoms are loss of energy, pallor, bleeding gums, shortness of breath, etc. The use of tomatoes in sufficient quantity will prevent and cure scurvy. Tomato has high anti-scorbutic properties. Give one spoonful of juice to begin with for a child and gradually increase the quantity to 4 or 5 teaspoonfuls daily. This supplies vitamin.

Tomato is cooling. It is a tonic, too. It is rich in iron. It purifies and enriches the blood in an effective manner. It cools the body. Tomato is a potent deobstruent. It removes the diseased particles and opens freely the natural channels of the body. The fruit is eaten in a raw state. Do not leave the skin. Take the entire fruit. The unripe tomato is made into a currie and eaten. The ripe fruit is used in making pepper water (Rasam) and pachchadie' with curd.

A tomato poultice is useful in foul ulcers. It cleanses them beautifully and promotes healing. It should be changed very of-ten and applied hot.

WHITE PUMPKIN

Sanskrit: Kooshmanda Tamil: Kalyana
Pooshanikai

Telugu: Budida Gummadi Hindi: Petha

This is a diuretic. This is a cooling vegetable. In Northern India people make 'Petha', a kind of sweetmeat, out of this. It is Useful in dropsy, ascites, diseases of the kidneys and bladder, •suppressed urine, dryness of tongue, constipation, debility, Nick of vigour, loss of blood, blocking of the urinary passage by stone or flesh, diabetes, fever, vomiting of blood, dysentery, liver diseases, stone in the kidneys and bladder, sprue and chronic indigestion. It is taken as a vegetable. The juice is given with glucose.

Kooshmanda Lehia or confection is beneficial in constipation in It renders the urine alkaline. It purifies the blood.

FOOD MEDICINES FOR ALL

Here are a few common disease and their treatment by fruits and vegetables.

Diseases	Remedies
Acidosis	Cabbage.

Asthma	Orange or Lemon juice with honey.
Blood-pressure	Orange and other fruits.
Constipation	Raisins, figs, dates.
Cold	Dates, lemons.
Cough	Lemon juice, or onion juice with honey. Spinach, lettuce, cabbage, grapes, coconut, leafy vegetables.
Diabetes	
Diarrhoea	Lemon juice with water.
Dysentery	Plantain with milk. Ginger with sugar.
Dandruff	Apply lemon or onion juice.
Eye trouble	Lemon juice diluted with water (1 to 8). Put one or two drops.
For hair diseases	Carrots, Onion juice, Lemon juice or curds.
Heart troubles	Tomato.
Headache	Apply lemon juice.
Indigestion	Ginger, cucumber, papaya and pineapple.
Influenza	Lemons.
Itches	Lemon juice with honey.
Liver troubles	Tomato, apples, figs.
Leprosy	Brahmi leaves.
Mental disorders	Grapes.
Nervous debility	Apple.
Piles	Radish, lemons.
Rheumatism	Potato, orange, lemons.
Sleeplessness	Juice of one onion with honey at bed time.
Skin diseases	Lemon Juice.
Tonsils	Orange or lemon juice. Apply honey
	Mixed with slaked lime.
Vigour	Dates soaked in milk.
Worms	Lemon, orange or Amla juice with honey.

Chapter Sixteen

HERBAL CURE

Prakriti or Mother Nature has been very, very kind and beneficent. She has placed valuable potent herbs and plants at your backyard, immediate neighbourhood and garden. Make use of these herbs and be healthy.

Herbal Remedies in Ayurveda: The Ayurvedic system has been demonstrated in recent years to be as effective against malaria as Allopathic treatment. In Rheumatism Ayurvedic medicines are able to produce a great alleviating and curative effect than other systems.

The best febrifuges have been learnt by British physicians from the Hindus. When patients debilitated and swollen with abuse of Quinine were slowly dying of fever under the treatment of enlightened physicians, the bark of the Margosa (Nim tree) and Chiretta herb have cured them completely. These now occupy an honourable place among European drugs.

There are herbs which have got anesthetic properties. Both Charaka and Susruta mention the ancient use of anesthetics. Samohini acts like chloroform.

To the ascetic gymnosophists of ancient India no secret power of either plant or mineral was unknown. They possessed the greatest secrets in medicinal knowledge and unsurpassed skill in its practice.

No country in the world can boast of more medicinal plants than India, Burma, Siam and Sri Lanka. India's wealth of medicinal plants is unsurpassed. The literature of indigenous medicine ascribes medicinal properties to more than 2000 plants. Medicinal herbs are mentioned in the Rig-Veda. Ayurveda treats herbal remedies in detail on which the ancient medical science largely rested.

In the Medical Schools and Colleges in India, Europe and America, the students should get a knowledge of Indian plants, herbs and drugs during their course of study of Materia Medica. There is great potency or potentiality in Indian herbs and plants. Many plants have very great therapeutic value.

It is your duty and the duty of Government to see how you can enrich the forest, herbal wealth of India. If the Government undertakes to turn the jungle herbs and shrubs into remedies which are badly needed in our towns and villages, you can put a check on the import of foreign remedies and thereby save millions of rupees every year, which can be utilised for solving more urgent problems facing the country.

ARAI KEERAI

(Amarantus Tristis)

Telugu:	Koiyakura	Malayalam:	Arakirai
Kannada:	Harive Soppu	Urdu:	Mat-ki-bhaji

This is a small herb that is cultivated in South India. The leaves and seeds are used. This is a stimulant and aphrodisiac. This is eaten as a vegetable. This is useful in fevers, cough, tremor, collapse, rheumatism and paralysis. It will increase the semen and sexual vigour.

Put the seeds into a fresh coconut from which the water is taken out and bury it underneath the earth for 40 days. Then take it out, remove the shell. Mix the powdered kernel with sesame oil and boil. Cool it and strain. Apply this oil to the head, Diseases of the head will be cured. The hair will become black and grow nicely.

AUSTRALIAN ASTHMA WEED

(Euphorbia Pilulifera, Euphorbia Hirta, Euphorbia Parviflora)

Tamil:	Aman Pachchariti	Telugu:	Reddivari Nanubalu
Malayalam:	Nilapala, Cherucheera	Kannada:	Akki-gida
Sanskrit:	Kshirini	Hindi:	Dudhi

This is a small herbal plant. There are two varieties: Mot and red. This is a refrigerant, laxative and astringent.

This is useful in burn, constipation, gonorrhoea, itching burning and syphilitic eruptions. The red variety is useful gonorrhoea. It increases the semen. It is used in converting silver into oxide or Bhasma.

Dry this herb and make it into powder. Add equal parts sugar-candy. Take one or two teaspoonfuls and afterword's drink a tumbler of cow's milk. The above diseases will be cured and semen will increase.

The small variety is equal to milk in its quality. It is useful in syphilis.

The leaf of the different varieties of this herb can be taken in a raw state. It can be made into a paste and mixed with milk or curd and then taken. It removes the above diseases.

The fruit can be made into a 'chutney' and taken. It will re-Sleeve constipation.

The milk can be applied to wounds, fissures in the lips and tongue. The ulcers will heal. It can be applied to whitlow also.

HOLY BASIL (TULASI)

(Ocimum Sanctum)

Every Hindu keeps this plant in his house. A special altar is concreted for the purpose. Daily worship is offered. It is adored goddess. The leaf is offered to Lord Hari, Lord Rama, Lord Krishna during worship. Food that is prepared in the house is first offered to Tulasi (holy basil)

Binda, wife of Sankhachuda, was favoured by Lord Krishan and transformed into this herb. Tulasi Jayanti is celebrated on Sukla Dvadasi in the month of Kartika (October-November). Every Sukla Dvadasi is very famous for Tulasi worship.

Holy Basil is a well-known small herb in India about 1 to 3 feet high. It is found in most of the gardens. It is cultivated for its medicinal value and worship in Hindu temples, especially by Vaishnavites.

There are two important varieties. One is black and the other white. The black variety is most efficacious medicinally. There are the red and blue varieties also. The other varieties are mul-tulsi, kal-tulasi, nai-tulasi, 'tiruneetu pacchalai' etc. The white variety is called Siva-tulasi also. The black one is called d Krishnatulasi. Tiruneetu Pacchalai is also called Vibhuti-pacchalai or Rama-tulasi. In Hindi it is called Sabja.

The leaves possess stimulant, expectorant, aromatic, carminative anti-fabric, anti-periodic and diaphoretic properties. The seed is a demulcent.

The whole Tulasi plant is used for medicinal purposes but the leaves are generally used. The leaf checks the formation of sputum in the respiratory passages. It is beneficial in bronchi-tis, pneumonia, whooping cough, influenza, consumption and asthma. It is beneficial in every disease where there is excess of sputum.

The powder of dry leaves is used as snuff in ozaena for destroying maggots. Like eucalyptus, Tulasi drives away all mosquitoes. It is advisable to keep Tulasi plant in front of the houses and backyards. If the body is covered with leaves, mosquitoes will not bite.

Tulasi is useful in all kinds of insect bites. In snake bite it is very efficacious. Rub the bitten part well with the juice of Tulasi, It may be repeated. Internally give two teaspoonfuls of the juice. Apply the leaves as poultice to the part.

Tulasi tea is very useful in fever and cold. You can add milk also to this tea. This tea can be given to children and babies when they suffer from fever and cough. Or, the juice of fresh leaves can be given. The juice can be mixed with a little honey or breast milk. If it is given with an equal quantity of fresh ginger juice, the effect is more marked. The powder of a little pepper and long pepper may also be added.

The leaves are rubbed with the lime juice over ring worm.

The medicated oil (Tulasi leaves boiled with gingelly oil) is used in ear-ache and discharge of pus from the ear. It is put into the nose in ozaena.

The seeds are mucilaginous. They are used as diuretic in scanty urine and cough. Tulasi is useful in scorpion bite, constipation, remittent and intermittent fevers.

In Malaya people keep the leaves over the graves of their dead for the peace and welfare of the departed soul. **INDIAN ACALYPHA** (cat's Charm)

Tamil:	Kuppaimeni	Telugu:	Kuppi-chettu, Harita Manjiri
Malayalam:	Kuppa Mani	Kannada:	Kuppi gida, chilmari, Kuppi
Sanskrit:	Aritta Manjarie	Hindi:	Kuppi, Khokali
Dukni:	Kupi	Bengali:	Muktajhuri, Muktabarsi
Gujarati:	Vanehi Kanto	Oriya:	Indramaris
Singalese:	Kupa menya		

The cat is supposed to be very fond of this plant. Hence the name cat's charm. This is known also by the name "Marjala Mohini". This shrub is commonly found in India. It mostly grows in the waste or deserted places throughout the plains of India. It is one foot in height. It is anodyne (pain reliever), nethelimentic (killer of worms in the bowels), cathartic (increases the flow of urine), emetic (causes vomiting), expectorant (liquefies and brings out sputum easily) and emmenagogue (brings out menstrual fluid).

The root, leaves, young shoots and whole plant are used for medicinal purposes. Especially the leaves are used for medicinal purpose. Its flowers are small and of a yellowish colour. The fruit also is small.

Acalypha Indica contains an alkaloid or active principle, acalyphine. It is highly beneficial in consumption and chronic bronchitis.

The fresh juice of the leaves, the decoction of the leaves the powder of the leaves may be given internally. Dose of the juice $\frac{1}{2}$ to 1 teaspoonful. Acalypha acts like Senega in its expectorant property. It is particularly useful in the Bronchitis or cough of children.

The juice of the leaves is a good emetic for children. It is quite safe. It is certain in its action. Its action is speedy too. It acts like Ipecac. It has no depressing action. It brings out the sputum easily by liquefying it. The dose of the juice for an infant is a teaspoonful.

The powder of the dried leaves (weight of 15 jeguiry or Kundrumani seeds) is useful in cough, excessive sputum. The power of the dried leaves expels worms in the bowels in children you can give a decoction or infusion of the leaves and a little garlic. The juice of the leaves or decoction 1 to 4 teaspoon fuls will produce good evacuation of the bowels in children. There will be no exhaustion. All the worms in the bowels and sputum will be expelled. Cough also will be relieved.

The decoction of the leaves is a safe, speedy and sure laxative and emetic like senega or Ipecac. It is useful in consumption croup, asthma and bronchitis of children. The suppository of bruised leaves relieves constipation of children. The decoction of the root acts as a purgative. Prepare a decoction of the leaves, add a little salt. This is useful in constipation.

II

Make a paste of the leaves. Add a little turmeric also. This is useful as an application in syphilitic ulcers, sting of poisonous insects, poisonous bites etc. The juice can be applied to the head for relieving headache. The powder of the dry leaves is useful in bed sores. The maggots will die.

The juice from fresh leaves is useful in scabies and other skin diseases. The juice is mixed with lime and onion and applied to rheumatic swollen joints and boils. It is a good, stimulating application. This can be applied externally around the ears in earache.

Take the juice. Add equal part of gingelly oil. Boil well. TH., is a useful liniment for rheumatism. Make a paste of the leaves. Add salt. This is useful in scabies, or itching.

INDIAN PARSELANE

Latin:	Partulacea Oleracea	Tamil:	Paruppu Keerai
Telugu:	Pappu-kura	Malayalam:	Korichira
Kannada:	Duda Gorai	Sanskrit:	Loni
Arab:	Kourfa Karaar	Hindi:	Khursa

This is a small herbal plant. The leaf, seed and the whole plant are used. This is a mild astringent, refrigerant, diuretic, demulcent and emollient. This is useful in biliousness, urinary diseases, diseases of the skin, syphilis and mucous dysentery.

The juice of the leaf, one or two tablespoonfuls twice daily, is useful in dysuria or difficulty in passing-urine, burning in the urinary passage, and dysentery.

Apply a paste of this leaf to the forehead. Headache will be relieved. Boil this leaf and eat. This is useful in diseases of the liver.

Boil the leaf with Tuvar-ki-dhal or green dhal and eat. This is a laxative. It will remove heat in the body and biliousness. The paste of the leaf and seed is useful in burns, scalds and skin diseases.

Make a paste of a teaspoonful of the seed and dissolve it in coconut water. This is useful in dysentery, burning in the urine and gonorrhoea. The stem of this plant is useful in sudamina or summer eruptions in the body, burning in the hands and feet. Make a paste of the stem and apply.

INDIAN PENNYWORT

(*Hydrocotyle asiatica*)

Tamil:	Vallarai	Malayalam:	Kudukam
Kannada:	Vondelagi	Bangali:	Tholkuri or Thankuni
Arab:	Artaniya-e-hindi	Sanskrit:	Brahmi, Mandukaparni
Telugu:	Bokudu chettu,	Manduka, Manduka-	Brahma, Kuraku
Hindi:	Brahma Manduki, Khula-Kudi		

This is a weed found near the banks of rivers and lakes all over India and in South Africa. This is a very precious herb. The whole plant (particularly the leaves) is used for medicinal purpose. The entire plant consists of root, twigs,

leaves and seeds. It is an alternative, tonic, aperient, diuretic, stimulant, emmenagogue and local stimulant. That herb which increases flow of urine is diuretic. That herb which increases the menstrual flow is an emmenagogue.

Brahmi in the form of powder is useful in diarrhoea, dysentery fever, hoarseness of voice due to consumption, elephantiasis, orchitis, scrotula, leprosy, jaundice, chronic skin diseases such as eczema, lupus psoriasis, skin eruptions, syphilis, gonorrhoea, dropsy, leucorrhoea, nervous debility and seminal weaknesses. Brahmi is a nervine and brain tonic. It increases memory and bestows long life.

A small quantity soaked in water overnight and made into paste with a few almonds, sugar-candy and milk—this could be taken as a first-rate tonic and a cooling beverage, excellent for health and strength.

It tones up the liver and eliminates all kinds of worms in bowels. It is specially useful for nervous debility and invigorates and improves the brain. The juice and the powdered root Used. The dose of the juice is 2 tolas, powder of the leaves 5-10 grains 3 times daily.

Under its medication in the treatment of leprosy the appetite Improves. The skin becomes soft. The thick skin is cast off. It contains resin, gum, sugar, albuminous matter, sulphates, tannin, and an oleaginous substance, vellarin, an active volatile principle.

The leaves are dried in the shade. By drying in the shade no active principle is lost. The leaves are powdered and kept in well-stoppered bottle. The powder can be made into an ointment with Vaseline or butter. This is useful in eczema, leprosy,

Secondary syphilitic ulcers. It can be used as a dusting powder also.

A decoction of the entire plant is a very useful preparation. Put one ounce in 20 ounces of water. Boil for 20 minutes. Strain. Dose 1 to 2 ounces. It is used in ozaena as a snuff.

Make a paste of the leaves and apply it to the navel in children. Dysentery and diarrhoea will be cured. Mix one or two teaspoonfuls of the juice with cow's milk. It is useful in the skin diseases and impure blood of children and syphilis, fever, stomach troubles of adults. The application of paste of the leaves is highly useful in elephantiasis, swelling of testicles, rheumatic swellings, boils, contusion. You can apply the juice of the leaf also in these diseases.

Brahmi Ghrita is prepared from fresh Brahmi and pure cow's ghee. It is used as a nervine and brain tonic.

FENUGREEK

Tamil:	Vendya Keerai	Sanskrit:	Methi
Telugu:	Menthikura	Hindi:	Methi
Arab:	Hulba	Persian:	Shamlita
Malayalam:	Venthayam; Uluva	Kanarese:	Menthe gida

This is a kind of Keerai (leafy vegetable in Tamil). The lent and seed are used. The leaf is a refrigerant and laxative. The seed is a diuretic, demulcent, emmenagogue, astringent, emollient, aphrodisiac, carminative and tonic. The leaf is useful in flatulence or wind in the bowels, dullness of gastric or digestive fire, bronchitis, anorexia or disgust for food.

Make a paste of the leaf, warm this and apply to burns and scalds. The swelling will be reduced and the burn, will heal up quickly. Boil the leaves and churn them with honey, eat them. You will have evacuation of the bowels. The bowels will be well cleansed. Pain in the chest, cough, piles, ulcers in the bowels will be cured.

Mix British figs with the leaves, grind them well and apply to boils and swellings. They will burst quickly. Boil the leaves add butter and fry and eat. Giddiness due to biliousness will be cured.

Add almonds, papaveris (Khas Khas), Sujee, ghee, oil and sugar to the leaves and make a confection. This will give strength and beauty to the body. It is a good tonic. Pain in waist will be cured.

The seed is useful in dysentery, gonorrhoea, heat of the body, excessive thirst, cough and consumption. Fry the seeds and make a powder. Make a decoction of the powder. This is useful in pain in abdominal colic, flatulence or wind in the bowels, gonorrhoea, dysentery and internal heat of the body.

Boil rice with a little of seed and salt and ghee. Eat. This will increase the blood. This is a blood tonic. Fry the seed with a little ghee and powder it. Fry some wheat and powder it. Mix the two in equal parts. You can make this a substitute for coffee. Internal heat will be cured. Add the seed to the congee. This will increase the milk in nursing mothers.

Make a paste of the seed and apply it to the head. Keep it lei some time and then take bath. Hairs will grow. It will prevent lolling of hair. Soak some seeds in the curd for some time and Ilion take the curd and the seed. This is beneficial in dysentery. I ty in ghee equal parts of a little Methi seed, mustard, asafoetida and turmeric. Powder them, mix them with boiled Iwo and eat. This is beneficial in stomach pain, abdominal voile, dysmenorrhoea, and swelling of liver and spleen.

Fry a little dried chilli, mustard, Methi seeds, Tuvar-Ki-dhal sweet Nim leaves and asafoetida in a vessel and power tamarind soup over this, add salt, cover the vessel. Let the soup be reduced to half quantity. Take this with rice. Indigestion, flatulence, anorexia or disgust for food will be cured. This good appetizer. Vendava Kolambu or soup is a great change when one is tired of too much Sambar or dhal soup. It is tad appetizer, stomachic and carminative.

MALABAR NIGHT-SHADE

Latin:	Portulacea Quadrifida	Tamil:	Pasalai
Telugu:	Sannu-pappu	Malayalam:	Cheru-Basali
Kannada:	Hali-bachcheli	Sanskrit:	Laghu Lonika
Arab:	Baqlatul-yamaniah	Hindi:	Choulayi

It is a small spreading herb. The leaf and the seed are, used It is a diuretic and stomachic. This is useful in dysuria or difficulty in passing urine, gonorrhoea, anorexia or loss of appetite, vomiting and retention of urine. This can be cooked as a vegetable and eaten.

MANATHAKKALI (Tamil)

Latin:	Solunum Nigrum;	SolanumRubrum	Hindi:	Mako
Malayalam:	Manithakkali		Kannada:	
Kakmunchi				
Sanskrit:	Kakamachai	Telugu:	Kamanchi	
Chettu				

There are two varieties; red and black. This is a small herb that is cultivated easily in all parts of India. There is no difference in their qualities. The leaf and the very tiny fruits are useful. It is an alternative, diuretic, diaphoretic and expectorant.

The fruit is useful in bronchitis and liver troubles. The leaf is useful in ulcers of the tongue. The dried, salted, Vatral of the fruit is an excellent article of diet for the invalids and the convalescents. The fruit is soaked in sour curd, salted and dried. This is Vatral. This is fried in ghee and eaten.

The fruit removes constipation and throws out phlegm, The Vatral or a decoction of the Vatral is useful in vomiting duo to biliousness. It removes anorexia and disgust for food and moves the bowels also. A tablespoonful of the juice of the Hit three times daily will increase the flow of urine and remove ascites and dropsy. The decoction is useful in dysuria or difficulty in passing urine.

PONNANGKANI (Tamil)

Latin: Alternanthera Sessiles Telugu: Ponnagantikura

Malayalam: Minankanni Kannada: Vanagone sappu

Sanskrit: Meenakshi; Mathsyakshi Dukhni: Ponnangkan

This is a creeper that is commonly cultivated in India. It can be obtained everywhere. This is a kalpa-moolikai. There is gold in this herb. He who eats daily this herb has a golden complexion. Hence the name Ponnangkani. "Pon" in Tamil mean) gold. Pon, Aum, Kan, Nee, i.e., if you eat this, you will see your body as lustrous as gold. This is an alternative and cooling. This is useful in eye diseases, diseases of cornea, heat of the body and piles.

Boil this without salt and eat with butter for 40 days. All clips eases of the eye will be cured. The juice is useful as an Anupana. It is used in making copper oxide.

Take oil bath with the oil prepared out of this herb. Diseases of the eye will be cured.

It is very beneficial for cough, asthma, fever, piles, gonorrhoea, syphilis and intestinal worms.

Take one seer juice and ¼ Th seer of gingili oil. Boil the juice along with oil. When the juice is absorbed in the oil and the mixture reduced to ¼th seer, then strain. This can be daily rubbed to the head. It will give good eyesight, memory and cool the brain. Take Ponnangkani juice 2 tolas and mix equal part of carrot juice, add a little salt (Saindhava), and drink. It is useful in piles.

PULICHAKKERAI

Latin:	Hibiscus Cannabinus	English:	Brown indian Themp
Sanskrit:	Machika Phalamla	Telugu:	gongura
Malayalam:	Pulich-cheera	Kannada:	Pinidrike Gida
Hindi:	Patsan	Dukhni:	Ambadi

This is cultivated throughout India. The leaf, flower and seed are used. The leaf is an emollient and purgative. The seed is an aphrodisiac (Kama Vardhini). The leaf is eaten as a vegetable. This is useful in cough, rheumatism, paralysis, anorexia or disgust for food, eczema, and swelling. It removes laziness. It gives strength to the body and increases the semen and sexual vigour.

The juice of the flower is mixed with black pepper and black sugar and taken. This is useful in anorexia or disgust for mud, and vomiting due to biliousness.

THUMBAI (Tamil)

Latin:	Leucus Aspera	Telugu:	Tummi
Malayalam:	Thumba	Kannada:	Tumba
Sanskrit:	Dronapushpa	Hindi:	Guma Madupati

This is a small herbal plant. There is also another variety called Big Thumbai or Elephant Thumbai. The leaf and the flower are used. This is a laxative, expectorant, stimulant and emmenagogue. The leaf is useful in cobra-poisoning, headache, cough or bronchitis with phlegm, dullness of the digestive fir, paralysis, rheumatism and collapse. The flower is beneficial in excessive thirst, fever with delirium and collapse, and defects in the eye.

Instil a few drops of the juice into the nose in snake-bite. Rub the part bitten by the snake with the juice. Let the patient chew some leaves when he comes to consciousness. The poison will be destroyed.

A decoction of the flower is useful in catarrh or cold in the nose. Take 20 drops of the juice of the flower. Add a teaspoonful of honey to the juice. This is also useful in catarrh of the nose.

Add 10 drops of the juice of the flower with 10 grains of powder of dates. This is useful in all bowel diseases of children. Give this twice daily. Instill 2 or 3

drops of juice of the flower into the nostril. This will cure incurable headaches. In states of col lapse or typhoid states soak the flower in human milk and then squeeze the juice into the eyes. Put the flower in the sesamum oil and boil the oil. Allow it to cool. Apply the oil to the head and take bath. This is useful in heaviness of head, cold in the nose and head, etc.

THUTHULAI (Tamil)

Latin:	Solanum Trilobatum	Telugu:	Mullamusti
Malayalam:	Mulkaththari	Sanskrit:	Alarka

This is small creeper that is cultivated in South India. Um whole plant (Samoolam) is used.

It is a stimulant, expectorant and tonic. The leaf is tasteful when it is eaten. The flower increases the semen and the seminal energy. The fruit keeps the three humours in harmony. Tim root and the creeper are useful in bronchitis and diseases of the respiratory tract.

The leaf is useful in asthma, bronchitis, Spermatorrhoea, dyspnoea or difficult breathing, dullness of hearing due to phlegm, itching of body, dullness of digestive fire, boring pain in the internal body. The flower is an aphrodisiac. It gives strength to the body and makes it beautiful and attractive.

The unripe fruit is useful in bronchitis, anorexia or disgust for food, constipation and pain in the heart. The unripe fruit can be made into a Vatrak (soaked in sour card, salted and dried). This is useful in bronchitis. The ripe fruit is beneficial in cough) with phlegm in chest, cold in the nose and head.

A decoction of the leaves is useful in asthma, bronchitis or cough. The juice of the leaf can be instilled into the ear. It will remove obstruction in the ear which causes loss of hearing. The leaf can be made into a 'chutney' and soup. It will throw out phlegm or sputum.

PHILOSOPHY OF GINGER

Fresh ginger is cooling.

Dried ginger is heating.

Slices of fresh ginger may be put in milk and taken.

It is an invigorating beverage.

It removes flatulence.
Powder of dried ginger, if taken in milk,
Cures lumbago and rheumatism.
The same ginger has contrary virtues.
Maya can do anything.
Maya's product also behaves like Maya.
Conquer Maya through wisdom.
You can transcend heat and cold,
And all the pairs of opposites.
No Maya, no ginger, no heat, no cold now.
Brahman alone shines.
That Brahman thou art, O Ram!
Realise this and be free.

ASTHMA CURE BY ADUSA

Asthma is one of the most distressing complaints that a person can suffer from. It is an affection of the bronchial tubes characterised by violent attack of breathlessness, coughing and feeling of suffocation.

Often the patient, who has been sound asleep, wakes to find himself struggling for breath.

The juice of Adusa (Latin: Adhatoda-Vasica), a herb plant, has proved to be an ideal cure for asthma.

If half a tola of the juice of this plant is taken with honey the time of attack it gives immediate relief. Its use every morning cures the disease permanently in a few weeks' time.

Sri S.C. Mittal,
"The Indian News Chronicle,"
23. 7. 1950.

Chapter Seventeen

NATUROPATHIC FIRST AIDS

BURNS AND SCALDS

A burn is an injury caused by the application of sufficient heat to some part of the body to damage or destroy the tissues. The heat may be in the form of a flame or hot object or something in the form of steam or boiling water, when the condition is a scald.

There is no great practical difference between a burn and a scald. The nature of the injury and the treatment of a scald do not differ from that caused by dry heat.

Burns are injuries caused by dry heat, and scalds by moist heat; but the two are similar in symptoms and treatment. Burns vary much in severity. In mild cases there may be nothing more than a little reddening of the skin, while in severe cases a whole or limb or more may be destroyed. Severe and extreme burns are most frequently produced by the clothes, for example, of a child catching fire.

Burns are divided into six degrees according to their depth. 1st degree: There is simply redness. 2nd degree: There is great redness and the surface is raised up in blobs. There is much pain, but nearly occurs without a scar. 3rd degree: The epidermis is all peeled off. The true skin below is in parts destroyed. The endings of the sensory nerves are exposed. This is a very painful form of burn. A scar follows on healing. 4th Degree: The entire skin of an area with its nerves is destroyed. There is more pain than in the last. A scar forms, later contracts and may produce great deformity. 5th degree: The muscles also are burnt and still greater deformity follows. 6th degree, whole limb is charred. It separates as in gangrene.

The effect of the burn is constitutional. The whole system is affected. If the burn is deep but the area is small and the extremities such as foot and hand are involved, there may be no constitutional effect. But if the burn is extensive and involves chest, abdomen, head or neck, then even if the intensity is of the first or second degree, the result may be serious, particularly if the patient is a child.

The first effect of burn is shock. The shock is very great if there is extensive burn and also in slight burn overhead, face, chest and abdomen. After the effect of shock is over, the stage of reaction sets in within 24 or 40 hours. Inflammation and fever manifest. The next stage is the stage of suppuration. Lastly, there is the stage of scar formation. Deformity and contraction may come.

Treatment

Primary attention should be given to prevent the shock, as the patient's life is in danger if the burn is extensive. Put the patient between blankets. Apply hot water bottles to the feet. Give strong tea or coffee as a stimulant.

When the clothing is afire do not run about in excitement, as this usually fans the flames to greater intensity. Throw your-self prone on the ground and extinguish the flames by rolling over and over. Rugs, blankets or gunny bags may be used by the patient or by those who are trying to save him for the purpose of smothering the flames. Rolling on the floor will prevent inhalation of smokes and flames and also the burning of face and hair.

When removing the clothes, do not tear the clothing off where it is stuck to the flesh, but cut around these places.

A mixture of bicarbonate of soda and olive oil is a very good application. Carron oil is beneficial. It shuts the air and soothers. Any bland oil such as coconut, sesamum or linseed mixed with equal parts of clear lime water—lime shaken with water and allowed to settle—will make carron oil. Saturate a clean piece of cloth or lint with carron oil and put over the part.

Prick the blisters with a clean needle and allow the liquid to be drained off. Do not remove the cuticle as it forms a protective coat over the raw surface. The wounds should be padded with cotton and lightly bandaged.

Carron oil should be freshly made every time. Heat the oil, cool it, and then prepare carron oil.

If the burn is of the first degree, apply honey to the affected part Slight burns are soothed by protecting them from the air with a dressing, gauze, cotton, wool and bandage.

BRUISES AND CONTUSIONS

A bruise is caused by violence which does not break the skin but which causes injury to the tissues beneath. The blue colour which changes to green and yellow and gradually fades, is due to bleeding into the damaged tissues.

A contusion is an injury which does not break the skin.

Treatment

For bruises and contusions apply wet packs or clay packs.

Mix the clay with a little water and apply it to the affected parts. After the clay has dried, remove it and put on a fresh pack. Clay packs are beneficial in eczema and psoriasis.

Clay packs are eliminative in action. They absorb and re move the toxin present in the diseased skin areas.

A cold compress—lint wrung out in ice-cold water—will help to relieve the discomfort. Apply cold water bandages

A tightly folded pad of lint, linen or flannel, is bound to the limb or body to secure pressure at such particular part. A cold compress is wrung out in cold water before being applied; a hot compress is wrung out in hot water and is more generally known as fomentation.

Ice may also be applied with good results. Elevate the injured part in a sling or on a couch. Apply, without rubbing, warm olive oil. The discolouration will quickly disappear. If the body aches on account of severe blows, take garlic.

CUTS AND WOUNDS

If a wound is perfectly healthy, it should heal by filling up tint bottom, and the edges should be neither red nor unequal, clean the wounds thoroughly with clean warm or cold water and then treat it with diluted lemon juice. Air, sun, light and was ter are best medicines for cuts or wounds.

When bleeding has stopped, cover the wound with porous gauze in order to let the sunlight and air in.

Apply wet bandage. Renew it three or four times daily. The wound will heal up quickly. Fold a clean cloth ten times. Wet it Wring out nearly all the water. Apply it to the wound. Drench it with cold water, and fix it by a bandage. If the wound is painful and inflamed, frequent bathing in cold running water is highly beneficial. Expose the wound for ten minutes in the sun.

BLEEDING

External

Haemorrhage is another name for bleeding. When the bleeding takes place within the body, it is internal haemorrhage. When the blood escapes from some wound on the outside it is external haemorrhage. The immediate result of a severe haemorrhage is great anaemia. In very severe cases the bodily organs are unable to continue their functions. The person dies in consequence with symptoms of shock.

Treatment

To stop bleeding which follows accidents such as cuts, apply cold compress, and then bandage firmly. If the bleeding continues, a further firm bandage may be applied on top of the first one. The dressing over the wound should not be disturbed as this may break the clot. Double a clean handkerchief into a thick pad, dip it in clean cold water, and press tightly on the in-jury.

Tie a handkerchief loosely round the limb above the wound, thrust a stick through the handkerchief and turn it till the bandage is so tight that all circulation is stopped.

When an artery is injured the blood spouts out in jets. Press the thumb hard on the artery between the injury and the heart. If the blood is dark in colour and flows smoothly, then some vein is injured. Then the handkerchief, strap or rope should be applied just below the wound.

Do not attempt to remove any clot of the blood. Clots are Nature's provision for stopping the bleeding. Bleeding from large arteries may be stopped temporarily by compressing the blood vessel with the fingers.

Cold water is very effective for stopping bleeding. It should be flowed to run over the area around the wound in a constant stream. This inhibits the circulation and helps the clotting of blood. Do not allow the water to run directly on the wound itself. Place some protecting object directly over the wound. Apply water mixed with lemon juice to the wound. This is a natural

antiseptic and astringent. It helps clotting. Never apply mud or clay packs to open cuts or wounds.

Internal

If the blood is bright red and foamy and free from food material it comes from the lungs. This occurs in consumption. If the blood is of a dark colour and if it is mixed with food materials, it comes from the stomach. The bleeding is caused by cancer. If the blood is mixed with food materials but is of a bright red colour, the bleeding is caused by an ulcer in the stomach.

Treatment

Place the patient in a recumbent position and give small quantities of cold water and lemon juice to sip at frequent intervals.

Internal bleeding is manifested by faintness, extreme pallor, clammy skin, and weak but hurried breathing. Do not give any stimulant. Keep the head low, and the body warmly covered. Apply cold water to the head.

Bleeding from the nose is beneficial to full-blooded persons. It gives relief from headache. If it is very severe, apply cold water or ice to the back of the neck or a piece of cold iron such as a key. Keep quiet. Lie down. Loosen the collar. Do not blow your nose. Plug the nostrils with lint soaked in cold water. If there is bleeding from tongue give ice to suck.

If there is bleeding from armpit or shoulder, press the subclavian artery (under the collar bone); if it is from forearm, press the brachial artery (between the armpit and the elbow) with fingers or have forced flexion at elbow; if it is from hand, have elevation and direct pressure with hand and bandage—press on radial and ulnar arteries or apply tourniquet to the forearm; if there is bleeding from thigh press the femoral artery at the groin; if there is bleeding from the leg, have forced flexion at knee; if it is from foot apply forced flexion at knee or press the posterior tibial artery (behind the shin).

Chapter Eighteen

TREATMENT OF DISEASES

Breathing of vitiated air, which contains excessive carbonic acid gas and other gases, poisons the blood and thereby generates disease. Therefore, breathe always pure air. Confination in closed, ill-ventilated rooms is another cause for disease. Remain in the sunlight. Live in the open air.

Water used for drinking should be free from dissolved mineral impurities and suspended matter. Drinking of impure water causes disease. Therefore, drink pure water. If the source of water is suspicious, boil the water, cool it and drink. Turbid water may be changed into good, clear drinking water by separating of mastication, generate disease. Therefore, masticate and settling the impurities by turning round a big piece of alum inside the water a few times.

Unwholesome food, overeating, too much spices, use of strong coffee, tea, tobacco, intoxicants, alcohol, taking meat, lack of mastication, generate disease. Therefore, masticate well. Abandon these articles ruthlessly if you want to enjoy good health.

Excessive sexual indulgence causes wastage of the vital energy and brings about nervous breakdown. Therefore, observe very strict moderation in sexual matters. Observe Brahmacharya. Lead a well-regulated and disciplined life. You will enjoy health and peace. You will be strong, hale and hearty.

Irregular habit in eating, drinking, sleeping and working upsets the regularity of the system and produces diseases. Therefore, cultivate regular, healthy habits.

Avoid tight and excess of clothing. Wear simple, light, cotton clothing. Avoid woollen and flannel clothing. Excess of clothing weakens the skin and circulation of blood and the power of resistance.

Unnecessary, imaginary fear is another cause for disease. Be bold. Be courageous. Worrying habit produces disease. Give up worrying habit. Be cheerful. Smile. Laugh. Keep yourself always occupied in some work or other.

An idle life without exercise causes various diseases. Be brisk. Be nimble. Be active. Be regular in your daily exercises.

Practice deep breathing. Run in the open air. Do Asanas. You will enjoy good health. You will have vim, vigour and vitality.

Cause of Disease According to Ayurveda

When the Dhatus and Rasa are disturbed,

When their equilibrium is upset,

Disease manifests.

The seven Dhatus support this body;

There are blood, chyle, semen, etc.

Rasa is chyle;

Vaishamya is disturbance.

When Vata (wind), Pitta (bile)

And Sleshma (phlegm) are disturbed,

When their equilibrium is upset,

Disease manifests.

Pitta is Sattva (fire);

Vata is Rajas;

Sleshma (Kapha) is Tamas.

PREVENTION OF DISEASE

Education is the first thing in the prevention of disease. The boys and girls of schools and colleges must be educated in the science of health and hygiene, in the science of dietetics. They must have a knowledge of the practice of nature cure. They must have a knowledge of the causes of disease and the methods to prevent them.

Self-control and discrimination are mighty weapons to prevent diseases. An indiscriminate and uncontrolled man eats anything and everything. He overeats. He indulges in drinking and taking intoxicants. He has immoderate

sexual intercourse, Self-restraint is unknown to him. He ruins his health. He becomes a wreck.

If you are discriminate and self-controlled, if you are moderate and temperate in food, drink and sexual matters, if you are not addicted to alcohol, tobacco, coffee, tea and intoxicants, you will be free from evil habits and enjoy perfect health.

Sexual indulgence, overeating, lack of exercise lower the power of resistance against disease and man easily succumb, to all sorts of diseases.

Natural ways of living, temperance, moderation, open air life, simple living, simple food, simple clothing, regular exercises, deep breathing, Suryanamaskaras, practice of Asanas and Pranayamas, moral life, prayer, meditation, Sattvic food, observance of the laws of health and hygiene—all will pave the way to develop your power of resistance and enjoy perfect health of body and mind.

ACNE

This is a common condition in which the face is covered with pimples. It is caused by blockage of some of the sebaceous glands. It is seen most commonly in young people of both sexes at the time of puberty. It is a chronic skin disease affecting the sebaceous glands of the face.

Constipation makes it worse. In many cases it is associated with dyspepsia and other irregularities. Want of effective washing with insufficient exercise and perspiration, causing sluggish action of the skin glands, renders it much worse.

The mouth of small sebaceous ducts gets choked with dust or dirt. Then a wormy-looking fatty mass can be squeezed out from the gland.

The cause is wrong feeding habits and chronic constipation the waste matter of the bowels which is not eliminated by the bowels is vicariously eliminated through the sebaceous glands.

Treatment

The general health must be looked into. Dyspepsia, constipation and similar errors should be treated.

Active exercises should be taken in the open air. The hygiene of the whole skin should be attended to by cold baths, rough towels, etc.

Run in the open air.

The most important point in treatment is the daily washing of the affected areas with soap and hot water, after which they should be quickly immersed in cold water. After washing, the skin should be well rubbed with a fresh brush or towel. The contents of the sebaceous glands, wherever a "black-head" should be regularly squeezed out by gentle pressure.

The treatment is chiefly dietetic. Take all fruit diet for five or ten days. Take the juice of lemon mixed with honey every morning.

Correct constipation. Take warm-water enema.

Give hot fomentation and squeeze out the matter. Take sun-bath in the early morning and evening.

Give up white, refined sugar. Take a small quantity of black sugar.

Give up strong tea or coffee, condiments, pickles, savouries, etc. Avoid salt for some time. Chew a few bitter Nim leaves daily.

ANAEMIA

The normal average human body contains about 8 pints of blood, which is pumped round by the heart and nourishes the tissues of the body.

A large part of the blood is composed of small particles which are red in colour. These are called the red blood cells or corpuscles. These red cells carry oxygen which is taken into the lungs from the outside air to all the tissues of the body. This oxygen is needed to keep the tissues alive.

Anaemia is a condition in which the number of red cells is reduced below the normal. In this state the body is not able to work as efficiently as it should.

The patient is pale in colour. He is very easily tired. He gets headache, palpitation, giddiness, and swelling of feet. He has difficulty in breathing.

In anaemia there is shortage of iron in the diet. Iron is needed for the production of the red cells.

Anaemia means want of blood. There is reduction in haemoglobin. The red cells are reduced in size and volume.

Deficiency of food, either through actual want or from inability to take food. Deficient absorption and utilisation of food as in dyspepsia and cachectic conditions such as tuberculosis, cancer, loss of blood as a result of injury,

excessive loss of blood in menstruation, child-birth, and bleeding from the gastrointestinal tract are the causes of anaemia.

Treatment

The daily requirement of iron for an adult is 12 mg. this is well covered by an ordinary diet. If there is a steady loss of blood as a result of heavy menstrual loss or bleeding piles, the intake of iron in the diet may not be sufficient to maintain adequate formation of haemoglobin.

Rest in bed is essential. Take an all-fruit diet for 4 or 5 days. Afterwards take fruit and milk diet. Take spinach, tomatoes and grapes in abundance. Take as much fresh air and out-door exercise as possible. If there is constipation take an enema. Take hip bath in the early morning.

APPENDICITIS

Appendicitis is inflammation of the appendix. Appendix is a worm-like bag from 1 to 5 inches in length, an offshoot of the intestine.

This disease is associated with bowel sluggishness and constipation. It is the direct outcome of a toxic bowel condition.

It is caused by cold, strain, swallowing fruit pips or tooth-brush bristles or by violent purgatives. Accumulation of waste matter in the colon for a long time can cause appendicitis.

The first symptom is colic around the umbilicus or navel. Later on it settles over the region of the appendix on the right side. Vomiting accompanies the pain. There are fever, abdominal tenderness and rigidity.

Partly digested food may enter the appendix and cause irritation and inflammation.

Treatment

The patient must be put to bed. Give hot fomentation to the abdomen. Fast. This is the sure cure for appendicitis.

Give sips of water to drink. Whey also can be given. No solid food is to be taken.

Do not give a purgative. The violent action of the bowels caused by the purgative may cause the appendix to burst with fatal results.

Hot compresses can be placed over the painful area several times daily.

Give daily enema. Use a pint of warm water.

Give fruit juice on the fourth day. In chronic cases easily digestible liquid food like milk, curd, sago or arrowroot may be given. Green vegetables, dhals, etc., should not be given.

When you are cured of appendicitis, have a clean and sensible, right living. Avoid wrong foods and all excesses.

Be regular in your daily exercise. Let it be graduated. Do not fatigue yourself.

BLOOD PRESSURE

The cause is, excessive worry, irritability, anger, jealousy, hatred, indulgence in tea, coffee, alcoholic drinks and smoking. Avoid the cause.

Avoid rich food, overeating, constipation and anxiety.

Take rest, relax. Have sufficient sleep. Go to bed at 9 p.m. and get up at 4 a.m.

Take light exercises, walk a mile daily; practise deep breathing in the open air for 5 to 10 minutes.

Take hip-baths daily for five minutes. Take warm foot bath. In the morning, take juice of one lemon with a cup of water.

Before going to bed take warm milk or warm water.

For a day fast with diluted lemon juice. For the next week live on fruits and milk. For the subsequent week, take the usual day time meal but at night take only milk and fruits. Then return to your normal diet. Take enema daily during the period of fasting.

Never worry. Leave all your anxieties to God. Depend on Him entirely. Rely on Him. Trust in Him. Dispel hatred through forgiveness. Remove jealousy through negation of your personal entity. Trust in your own self. Trust others. Have occasional change in hill stations (altitude not very high) or sea side. Go only with one personal attendant. Relax and spend your days quietly. Do not crave for sight-seeing. Spend one month a year in a holy Ashram or monastery where activities are peaceful.

CARBUNCLE

A carbuncle is similar to a boil but more serious, as the infection is more deeply situated. A boil discharges its matter through only one opening; a carbuncle may have several. A carbuncle covers more surface.

When a large number of boils form close together at one time, the mass is called a carbuncle. A carbuncle may be due to diabetes. The sugar causes irritation and produces carbuncles. Carbuncles are exhausting and prostrating, and in old people very serious.

Carbuncle has a sloughing centre or a core of dead matter. The whole mass becomes like a honey comb. The openings join together. There is much sloughing of the skin.

The blood stream contains poison due to wrong feeding and wrong living. This poison sets up carbuncles, when the person is in a low vitality on account of overwork, over-indulgence, etc.

Treatment

The strength of the patient should be kept up. Fresh air and water should be allowed to act on the skin. Fast for 2 or 3 days.

Take vegetable juice, orange juice, green, leafy vegetables and fruits (not sweet). Give up potatoes, rice, starchy articles, sweetmeats, sugar, cakes, pastries, chocolates, white bread, etc. Also avoid savouries, pickles and condiments.

Give warm water enema. Hot fomentation may be given several times daily.

Apply curd from which the water has been extracted. This will remove all slough and cool the part. Hip bath, dry friction And cold sponging are beneficial. Mild, systematic, regulated (exercise, deep breathing and Bhastrika Pranayama are useful.

CHOLERA

Cholera is an acute, specific gastrointestinal disease.

The chief symptoms are vomiting and purging, occurring either together or alternately. The seizure is usually sudden and violent. There is severe griping abdominal pain. Cramps of the muscles of the legs or arms intensify the suffering.

There is extreme prostration in a few hours. The surface of the body becomes cold, the pulse weak, the voice husky. Death may result within 48 hours.

The first stage consists in the occurrence of diarrhoea. The stools are termed "rice water" stools.

The second stage is the stage of collapse or algid stage. The eyes are sunken, the pulse is imperceptible. There is complete suppression of urine. In this condition death often takes place in less than one day.

Reaction may take place. This is the third stage. The alarming symptoms of the second stage are arrested. Gradual improvement in the patient's condition takes place. The pulse returns; the bodily heat is restored. The vomiting ceases. Cramps subside. Though the diarrhoea may continue for a time, it is not of a severe character. It soon subsides.

Even in this stage, the danger is not past, because re-lapses sometimes occur, which speedily prove fatal.

Treatment

Isolation of the patient is necessary. Rest in bed is essential. Give water by the mouth frequently but in small quantity.

During an epidemic of cholera the water and milk should be boiled before being used. Unwholesome food, unripe fruit and excess of every kind should be avoided.

Give ice to stop vomiting and thirst. Place hot water bottles to the feet and sides. Foment the loins, the region of the kidneys. This will relieve suppression of urine.

Do not give a purgative to a patient suffering from cholera. Use bed-pan. Do not allow the patient to sit up to pass urine or stools.

Barley water or coconut water may be given to allay thirst. No food should be given for the first 24 hours, not even milk. Relieve cramps by friction and massage of the limbs and hot fomentation.

During convalescence whey can be given. Raisin tea is a beneficial drink throughout the course of the disease. Those who serve the patients should clean their hands thoroughly with soap and water.

Apply hot flannel to the abdomen. Expose the clothes of the patient to the sun after cleaning them in the boiling water. Stools, urine and vomit should be buried under earth.

Let not flies sit on any articles of food. Cover them. Vessels and utensils used for serving food should be washed with boiling water.

CONSUMPTION

Consumption is known by the names phthisis and pulmonary tuberculosis. It is a disease in which the main symptom is a rapid or gradual wasting away of the body, accompanied by fever, associated with loss of strength and enfeebleness of all the bodily functions, hoarseness of voice and night sweats.

Cause

Those who habitually live and work in ill-ventilated rooms are at a great disadvantage compared with those who lead an open-air life. Soldiers and sailors have a much less liability to contract this disease than men of the same classes living in un-hygienic conditions.

Low vitality with overwork, insufficient food, excessive sexual indulgence, confinement in over-crowded, ill-ventilated rooms, worry, improper food and consequent upsetting of digestion and assimilation—all lead to the development of consumption. Malnutrition is a predisposing cause to the development of consumption.

The occupations in which dust has to be inhaled such as in stone-cutting, metal-cutting, grinding and polishing, occupations where long sedentary hours tire out as that of a tailor or shoe-maker are the frequent causes for the spread of this dis-ease.

Treatment

Complete rest in bed is very essential. The body must build up its power of resistance. Fresh air is necessary. Open air life is very conducive to health and rapid recovery.

Milk should be frequently sterilised by boiling before drinking. The natural power of resistance of persons should be in-creased and maintained on a high level. Live in lighted and airy rooms.

Water baths are invigorating and should be given when-ever possible. In the early stages gradual exposure to morning sun is highly beneficial. Constipation should be combated by enema, a dose of castor oil, and plenty of vegetables and fruits. Cold sponging or steam bath should be given according to the condition of the patient. Partial fasting is beneficial till fever and cough stop. Nuts, germinated grains, fruits, coconut water, orange juice, etc., are useful.

Sufficient fresh vegetables, fresh milk and curd should be given to the patient.

Practise Bhastrika and deep breathing gently. No treatment will be equal to deep breathing in open air.

Free air or blowing air is beneficial. There should be gradual bodily exercise. Walking is the best form of exercise. Let the patient enjoy sunlight on the open top of the house.

COUGH

Cough is a symptom in consumption, pneumonia, bronchitis, pleurisy, influenza, sore-throat, etc. Nature wants to throw out through coughing any irritable matter from the throat, the breathing tube and the chest. Anything that irritates the throat and the lungs will result in cough. Impure air containing irritable dust, etc., may cause irritation in the throat and cough.

Interference of breathing caused by diseases of heart, growth, and collection of serous fluid in the chest cavity will produce cough. Excess of phlegm, bile or gas owing to bad food and bad digestion may also cause cough.

Treatment

Rest in bed is the first treatment. The patient should remain in a well-ventilated room. Treat the cause of cough.

Apply hot poultice of linseed meal or rice to the chest. It will remove pain. It should be renewed. Foment the chest.

The bowels should be moved by a dose of castor oil or Triphala. An enema is also beneficial.

Fast for one or two days. Drink water. Warm Sago or barley water may be given. Take fruit diet.

Stimulate the action of the skin by gentle massage and warm sponging. Take steam bath daily. Use warm packs to the chest.

Take a decoction of ginger, pepper, licorice and long pepper with a little black sugar or honey. A teaspoonful of ginger juice mixed with a teaspoonful of Tulasi juice and honey is beneficial. Chew licorice or mulatti. This will relieve cough. Avoid indigestion and over-eating. Use enema.

In empty stomach, take the juice of a lemon in warm water with honey twice daily.

Take long, brisk walks. In lieu of the evening meal, take milk and fruits. Add ginger powder in the milk.

Drink Tulasi decoction prepared as follows: Boil a little ginger, pepper, Tulasi (holy basil) leaves in a glassful of water. Strain. Add milk and a little sugar. Bhanapshaw decoction is beneficial.

A small pill made up of black pepper powder, sugar-candy powder and ghee is highly useful. Vasaka or Adhatoda is a herbal cure. Syrup of Vasaka and decoction of Vasaka are highly beneficial. They soothe, comfort and relieve the cough. This is a remedy of great repute and efficiency.

Practise Bhastrika Pranayama and deep breathing gently. Have normal breathing in the intervals.

DIARRHOEA AND DYSENTERY

In diarrhoea the stools are abnormally fluid. The contents of the bowels are thrown out more quickly than is normal. The mucous membrane of the bowels is in an inflamed condition. It is really a symptom of some disease. It is a mistake to imagine that by checking the diarrhoea, the disease is of necessity successfully treated.

In dysentery there is blood or mucous in the stools. There is colicky pain. There is intense griping, too. There is frequent tendency to answer the calls of nature.

Bad, unwholesome, stale food which contains impure, irritable matter and too much food are the chief causes of diarrhoea and dysentery at a time when the body is weakened and the digestive system is upset. These are the signs of impaired digestion and assimilation.

Treatment

Correct your diet. Avoid bulking indigestible food. Fast with plenty of cold water. Take sips of some buttermilk, coconut water and bran water prepared by boiling rice bran in water. Fast for 24 or 36 hours. You can take orange juice.

Take an enema. If necessary, take half an ounce of castor oil. Take fruit juice, curd and rice. If there are severe pain and bleeding, apply wet pack or mud pack to the abdomen.

No solid food is to be taken just after recovery. Lsafgul or Methi seeds soaked in curd is useful in dysentery. Bael Sherbet is beneficial.

Ajwain water is beneficial in diarrhoea. Barley water is useful in diarrhoea and dysentery. Whey also is good. The powder of the bark of pomegranate and mangosteen is useful.

Fry gently a few sweet Nim leaves, black pepper and a little asafoetida in ghee. Powder it; add a little salt. Put this in rice, add hot ghee and take. This is highly beneficial. Gentle massage of the abdomen is beneficial.

DYSPEPSIA

A large number of men and women suffer from this disease. They should observe the following instructions to great advantage.

Be cheerful always. Avoid depression of mind, cares, anxieties and worries. Do not sleep in day-time especially after a meal. Take care of your teeth. Remove constipation by the occasional use of enema or mild laxative.

Just before or after a meal, avoid all exertion physical or mental. Relax at least for half-an-hour after meal. Sit in Vajrasana for 15 minutes to one hour after food. Long, brisk walks in the evening, exercises and Suryanamaskaras in the morning are good. Take sun-bath for a few minutes in the cool hours (6 to 9 a.m.). Do deep-breathing for three minutes at a stretch often in the day.

Give up smoking. Eat when you are hungry. Do not eat anything between meals. Do not drink water or any other liquid with a meal. Before and after a meal remember God. Eat slowly in a calm mood, chew properly, and observe silence while eating. Eat moderately. There should be no feeling of heaviness after a meal. Avoid many combinations of food. Drink a glass of water one hour before and after the meal. Drink water freely at other times. Chew a few Bael leaves and that of Tulasi and Neem daily. Fast once a week. On the fasting day, drink plenty of water mixed with the juice of at least one lemon.

Eat nothing before 9 a.m. and nothing after 7 p.m. Perform Paschimottana Asana and Nauli Kriya. Mayurasana and Salabhasana are beneficial.

ECZEMA

Keep the bowels clean through enema. Take Triphala. Have short fasts. Take sun-baths. Practise Sitali and Sitkari Pranayamas. Take 5 to 20 neem leaves daily. Apply cold packs, to be changed every half an hour during the day. You can keep the cold pack during the whole night. Mud pack is effective.

Vigorously rub the affected part with Amla, or coconut, or Til oil. Burn the kernel of a coconut. Let the oil drop on the plate. Apply that oil.

Use CUREZMA (an Ayurvedic recipe).

Apply lemon juice on the affected parts.

Avoid the following articles of food: Salt, sugar, jaggery, spices, pulses, fried stuff, milled rice, tea and coffee.

Take wheat flour breads with vegetables or milk, or whole rice with vegetables.

Take the juice of a lemon with a spoonful of honey in warm Water, morning and evening. At 9 a.m. take orange or grapes. If possible, give up the night meal and instead take raw vegetable salad, fruits and milk.

You will be benefited if you can live for 3 to 6 weeks on flints and milk alone, or on germinated or roasted horse-gram.

EPILEPSY

This is a somewhat obscure disease of the brain in which the patient suffers from recurrent fits. It is often called "the falling sickness" or commonly "fits". Epilepsy may be hereditary or due to some malformation of the skull, sudden fright, mental strain, overwork or over-indulgence in alcohol. There are two kinds of epilepsy, known as petitmal (minor epilepsy) and grandmal (major epilepsy). The latter is more serious.

Symptom

In petitmal or minor epilepsy there is a momentary staggering or peculiar sensation or transient loss of consciousness. The person stops doing what he was about for a few seconds. There may be a spasm or convulsive movement of a limb.

Sometimes the fit overtakes the patient when he is in the street or other public places. When he gets an attack, he usually falls unconscious. What he should do is to lie or sit down, no matter where he happens to be. This saves the effect of the fall.

The patient kicks and throws his arms about. He shouts in-coherently or he may merely grumble. He may bite his tongue. He foams at the mouth. After a while he becomes calm, and then he may regain full consciousness or may fall into a deep sleep.

Before he gets the fit he has a bad taste in the mouth and complains of seeing things or hearing voices. Sometimes he has the sensation of floating in the air. This is known as the aura. In some cases there is no warning.

The patient gets headache, a tingling of the fingers, flashes of light before the eyes, noises in the head and a feeling of suffocation. He cries and falls in a fit. The whole body is stiff. The head is drawn backwards and the face is pale. The tongue protrudes. As a rule the attack is over in five minutes or it may continue for hours.

The eyes are turned up beneath the lids. Only the whites can be seen. The skin is cold and clammy. The hands are clenched.

Treatment

A fit can generally be prevented when the first symptoms appear. The patient should lie down in a dark room and remain perfectly quite.

The age at which the fits first start varies considerably. Sometimes it comes in childhood, sometimes at the time of puberty, and sometimes it may manifest as late as 30.

The frequency of it varies generally from case to case. Sometimes there may be one or two in a year, sometimes several every week, and sometimes the fits occur at a definite time, e.g., in women at the time of the "periods".

When a fit has begun, loosen the clothing especially about the neck and chest. Place a folded handkerchief, a cork or a piece of wood between the teeth to prevent the biting of the tongue.

Epileptics should avoid over exertion and excitement. They should not walk in hot sun. They should give up alcohol entirely. Epileptics should avoid occupations in which a fit will prove dangerous such as driving, window cleaning or proximity to moving machinery.

Proper treatment can bring about a very great reduction in the frequency of the fits. Place the patient on his back with the head slightly raised. Fresh air should be admitted freely and the face should be fanned and freely douched with cold water. Tone up and strengthen the system. A general, quiet life is essential. Fasting is beneficial. Fits are reduced by fasting.

Give up salt, meat, white bread, sugar, rice cakes, pastries, heavy puddings, tea, coffee, condiments, sauces, etc. Take a very light, simple, plain diet. Take fresh fruits, salads, whole meal bread, cheese and milk. Keep the bowels open.

Take cold bath, hip bath and sitz bath. Take mild exercises regularly. Practise deep breathing, Bhastrika and Sukha Purvaka Pranayama. Swimming is dangerous for an epileptic. Marriage is discouraged.

Apply a cold compress to the base of the brain at the back of the head. Renew it several times.

Give up betel-chewing. Give up drinking, smoking and sexual excess. Lead a well-regulated, disciplined life.

Do Mrityunjaya Japa and Kirtan. Meditate regularly. Meditation is the best tonic.

FEVER

The temperature of the human body is very carefully regulated, and under normal circumstances varies very little. It is usually about 98 degree Fahrenheit. The condition of fever is one in which the temperature is raised above the normal.

The temperature is liable to slight variations from such causes as the indigestion of food, the amount of exercise done and the temperature of the surrounding atmosphere.

When the temperature reaches as high a point as 106 degree F., the term "hyperpyrexia" or excessive fever is applied, and is regarded as indicating a condition of danger. If it exceeds 107 or 108 degree F., for any length of time, death al-most always results.

Fever is a symptom. All fevers have a common cause and a common treatment in naturopathy. Fevers are of different types according to their severity, signs and symptoms. Loss of appetite is the one common symptom in every fever. Impaired digestion is the one main cause for every fever and every other disease. Fever is caused by decomposition of tissues of the body due to bad food, bad digestion and bad assimilation. In fever the tongue is coated or furred. There is constipation. The urine is scanty and high coloured. The skin is dry.

Treatment

Rest in bed is essential.

Remove constipation. Stop every kind of food. Fast completely for two or three days. Take plenty of cold water.

Have a steam bath if there is no free perspiration.

Place the patient in a tub. The water is somewhat below the febrile temperature. Cool the water down gradually by the addition of cold water till a temperature of from 60 to 70 degree F., is reached. This process when continued for only a short time and frequently repeated, produces most valuable results in many cases of high temperature, e.g., in typhoid fever. The patient gets remarkable relief. The temperature comes down. The effects last for hours. The cooler the bath, the longer the effect lasts.

Sponging with cold water and the wet pack are other methods frequently used to reduce temperature and exert a soothing influence.

Mud pack to the abdomen produces marvellous results. Make a semi solid paste of mud, apply it to the abdomen and put on tight bandage. This is a very good substitute for ice and wet pack. Do not keep it for a very long time. As soon as the temperature comes down remove it.

Do not give any milk in fever. Give hot rice water or barley water. Give a hot decoction of black pepper, two teaspoonfuls to a pint of water. Add a few leaves of Tulasi to the decoction when it is boiling. Give 3 or 4 ounces.

If there is local inflammation, apply fomentation and poultice. Hot linseed poultice to the chest and back is beneficial in pneumonia. Hot boiled rice also can form a good poultice.

After recovery do not take solid food all at once. Gradually return to your normal diet. Be very moderate in eating or drinking. During convalescence take fruits, fruit juice and vegetable soup.

GONORRHOEA

This is one of the venereal diseases. It is spread by sexual intercourse. In the male the symptoms usually commence about 4 days to a week after intercourse. There is scalding pain on passing urine and a thick, yellowish discharge from the male organ.

The glands in the groin often enlarge and may suppurate. The urine is often found to contain yellowish threads or pus visible to the eye. Later on the

prostate gland and bladder will be affected. Stricture of urethra develops later on. There is narrowing of the urethra. The passage of urine becomes difficult. It may be stopped for a time.

In the female it may spread and result in sterility or serious internal disorder. In the male it may spread and affect the testes.

The joint may be affected. Gonorrhoeal rheumatism will result the child may develop an infection of the eyes which will lead to blindness. In the female, the disease spreads to the womb, ovaries and the fallopian tubes.

The acute stage of gonorrhoea lasts about 2 or 3 weeks.

Gonorrhoea is very obstinate and very persistent disease.

Persons die rarely as a direct result of gonorrhoea. It is responsible for various other diseases. The infection lasts for years. The disease recurs.

Gonorrhoea is conveyed by the discharge on sponges, towels or clothes as well as by actual contact.

Treatment

Treatment should be started early to ensure the best results. Neglected gonorrhoea can have serious consequences. Treatment must be continued till the disease is completely rooted out.

Prophylactic treatment consists of micturating and washing the parts thoroughly with clean water immediately after intercourse.

Rest in bed is essential. Warm sitz baths are very useful. Systematic, gradual exercises are useful. Correct constipation by an enema.

The patient should subsist on a low diet in the acute stage. He should give up all kinds of savouries and condiments, as these cause irritation upon the inflamed urinary passage. Alcohol in every form must be abandoned.

Drink plenty of plain water, barley, whey, bael or Isafgul Sherbet to flush the urethral canal. Fasting gives best results. Fresh fruits, orange juice, etc., are beneficial.

HEADACHE

Headache may accompany acute fevers. It may be due to digestive troubles, constipation, bad food, excessive eating, blood-pressure, eye strain, eye trouble, etc.

Worry, excessive drinking, too much smoking, too little of sleep, or some minor illness such as cold, mental overwork and derangement of bile may also cause headache.

Treatment

Treatment of headache is the treatment of the morbid state on which it depends.

Have plenty of physical and mental rest. Have light, nourishing diet such as gruel or milk. Sleep well. Avoid worry and mental strain.

Massage the muscles of the scalp when headache follows excessive work or anxiety. Give up coffee, tea and similar stimulants. Keep the action of the bowels regular.

In very severe cases clothes wrung out of ice water may be applied to the head and renewed every five minutes. You can apply ice bag to the head and the sides of the neck.

Apply mud plaster to the forehead. Fast for one or two days. Drink plenty of water. Have steam bath once or twice a day. Give rest to the eyes. Stop reading for some time.

Hot bath will act as a great soother. Remain in a quiet place in a dark room. Dip the feet in hot water and apply cold compress to the head.

Apply mustard plaster to the nape of the neck. Remove it when some burning sensation commences and dry the part with a towel.

Take daily long walks. Do not take evening meals after 7 p.m. Have light diet—milk and fruits. Take the juice of one lemon in a cup of hot water before retiring to bed. You may also take an enema.

Sleep in a well-ventilated room. Use a comfortable bed. Remember God before going to sleep.

If there is headache that originates in the teeth, eyes, nose and ears, attend to those parts. Treat the cause first.

So long as the cause remains unattended the headache remains despite any kind of treatment.

Wrong glasses, lack of glasses, errors of refraction and straining of eyes cause headache. Attend to the eyes. Wear suitable glasses. The headache will vanish.

There is a kind of headache, viz., migraine, which commences with sunrise and goes off at sunset. In this case make a paste of the leaves of Drona Pushpa and apply it thickly over the affected area before the sun rises. This is highly beneficial and effective.

You can take recourse to the same treatment as in the case of headache for treating pains also.

Fasting, fomentation, steam bath, adjustment of diet and light exercise are beneficial.

HEART DISEASE

Heart is the most important and hardest working organ in the body. It is a muscular organ which pumps the blood continuously round and round the body.

If the blood stream is continually clogged with waste, toxic matter, the heart is affected.

The habitual drinking of strong tea, coffee, smoking and alcoholic liquors also affect the heart adversely. Severe strain, overwork, nerve exhaustion, excess of all kinds also affect the heart.

The purpose of the circulation of blood is to carry nourishment to the tissues, to eliminate waste products from the system and to distribute oxygen from the outside air throughout the body.

The heart is a four-chamber pump. Two chambers (auricles) receive the blood and two chambers (ventricles) pump the blood out. The heart is divided into two sides, left and right, each consisting of one auricle and one ventricle.

The muscle of the heart itself may be damaged by rheumatism and other diseases. The damage is only temporary. The heart muscles recover in time. Sometimes the rhythm of the heart is disturbed. Sometimes, particularly later in life, the muscle is weakened, because too little blood reaches the heart.

The passage of blood through the heart is regulated by valves. These valves allow the blood to pass in one direction only. These valves are affected by rheumatic fever and syphilis. Then they become narrow or become inefficient. They allow the blood to pass in the wrong direction.

In other cases the heart becomes damaged on account of the disease of the blood vessels. In arteriosclerosis when the arteries become hardened, the heart has to do much work than normally. Ultimately the muscle may give way under the strain. The muscle gets degenerated into fat. This is another form of heart disease.

Symptom

There is pain in the region of the heart. There is palpitation. There is shortness of breath, especially during ascending the steps. There is irregularity in the heart beats. In structural dis-ease you hear murmurs. The heart may get dilated.

Treatment

Have complete rest in bed, physical and mental. Remove constipation. Take an enema.

Eliminate the impurities of the body.

Avoid over-eating. Give up smoking, alcohol, tea and coffee. Take fruits, green vegetables and germinated grams. The diet should be light and easily digestible. Milk and fruits are beneficial.

Limit the food taken at a single meal. Take small meals of-ten. Avoid heavy meals before bed time. An over-distended stomach is a constant source of cardiac embarrassment. Careful regulation of diet and habits will maintain good health.

If the system is lowered, then the heart also must suffer; if the general tone is raised, then the heart also must share in its improvement. The cardiac tone also will be raised.

Remember the golden rule "Avoid putting excessive strain on heart". Stop all active, hard work. Avoid fatigue and excess.

Take cold bath. Take sun-bath. Take graduated exercise. Practise gently deep-breathing exercise.

Graduated exercises are useful. Do not push it to the point of fatigue, or to the production of dyspnoea or difficulty of breathing. Avoid sudden strain.

Arjun, garlic and Punarnava are beneficial.

Cultivate a well-poised mind. Live that sort of well-regulated and disciplined life that builds a clean, strong body.

IMPOTENCY

Impotency is the inability to perform the sexual act on the part of the male. Impotency is loss of sexual power. It may be partial or complete, temporary or permanent.

Harmones or internal secretions of anterior, pituitary thyroid and supra-renal glands, which help the sexual desire or libido, irrigate the brain, spinal cord and sex apparatus through the blood. But, harmones are able to exercise this effect only when the body contains a certain amount of mineral salts and vitamins, which render the tissues receptive to harmones. Acute infectious diseases, diabetes and metabolic disorders (like obesity), excessive indulgence in alcohol, smoking, morphia and other narcotics will disturb the excitement by upset-ting the mineral salt and vitamin metabolism of the organism.

The male organ may be deformed. There may be some interference with the nervous control which is responsible for erection.

Cause

General debility due to some other diseases such as influenza, excessive drinking of alcohol, mental strain and worry, may all cause temporary loss of potency. The patient will become better when the cause is removed.

A tight foreskin, disturbances of the endocrine glands such as diminished activity of the gonads, thyroid gland or pituitary gland, diseases of the central nervous system, a severe disturbance of health such as diabetes mellittus, etc., will cause impotency. These are all organic causes.

In many cases the cause is purely psychological. The patient for some reason becomes worried about his ability to per-form the act. The more worried he becomes the less successful he is in his effort.

The patient should get confidence. Then his condition will rapidly improve. Fear, weakness of sexual desire or abnormality of such desire also will produce impotency. These are all psychological causes. The taking of bromides will produce loss of sexual power temporarily. Self-abuse and immoderate intercourse are other causes.

Treatment

Give up the vile habit of self-abuse at once. It is dangerous and pernicious. It will undermine your health and sap your vitality.

Build up your general health through regular exercises, wholesome, nutritious diet, open air, cold bath, etc., a course of Chyavanaprash. Take walnut, black gram, radish, jalamisri, asafoetida, date, cashewnut, lady's finger, betels and methi seeds.

Pranayama, Sarvangasana, Sirshasana, Bhujanga, Salabha and Dhanura Asanas are highly beneficial. Japa, Kirtan, meditation are wonderful tonics.

Allopaths give Sexamin Pearls one tablet thrice daily, injection of Perandren 10 mg. per ampule twice weekly, Yohimbin tablets, Liquid Extract of Damiana, Lqr. Strychnine, Lqr. Testicularis and tablets of Didyamin.

Do not run after pompous advertisements of quack and charlatans who glibly promise you all kinds of miraculous cures. They will undermine and ruin your health.

INFLUENZA

Influenza is an Italian word. It is known also as "La Grippe", "Epidemic Catarrh", "Spanish Flu" and "Flu".

It is a febrile disorder of short duration characterised specially by catarrh of the respiration passage and alimentary canal and occurring mostly as an epidemic. It is a disease and has symptoms very much like common cold.

It first appeared in Italy in the early sixteenth century and spread to England, where it was first recorded in 1510.

You have become familiar with the nature of influenza since the pandemic of 1918-19.

Cause

Man violates the laws of health and hygiene on account of his egoism. He eats anything he likes. He has no control over the tongue and any other organ. He over-indulges. Owing to his wrong living, over feeding, wrong feeding, late suppers, lack of exercise, living in stuffy rooms, overwork, worry, etc., his constitution runs down and debilitates. He has no high standard of vitality and no high power of resistance. His whole system is loaded with toxic impurities. This is the cause for Influenza and all diseases. Germs have easy access and

favourable nidus for their growth and multiplication in a constitution of man which is filled with toxic impurities. No germ can find a favourable abode for its activity in the system of one who is perfectly clean, healthy, and who has a higher standard of vim, vigour and vitality.

Influenza is chiefly dangerous because it lowers the body's powers of defence and may therefore be followed by more serious complications such as pneumonia. Hence influenza cannot be neglected.

Influenza is divided into three classes: (1) Respiratory influenza, the infection being confined to nose and throat. The fever is high; the nose; there is cough. (2) Gastrointestinal influenza. This begins with vomiting, nausea and pain in the abdomen. (3) Nervous influenza. The patient becomes sleepy.

Influenza attacks the throat, nose and chest. The symptoms are shivering, pain in the limbs, fever and prostration, nausea, etc. Though the disease is serious in itself, it is the after effects which are even more to be feared.

Great prostration follows an attack. The convalescence is usually long. The weakness is liable to affect the heart muscle. Therefore undue exertion should not be undertaken shortly after an attack of influenza.

Treatment

Absolute rest in bed is essential until the temperature has re-turned to normal. In the case of elderly persons rest in bed is essential for several days after the temperature has become normal. A short holiday, especially after a severe attack, is al-ways to be recommended. Isolate the patient.

See that the bowels act. Give mild enema of warm water. Apply hot water bottles to the sides of chest and face. Keep the diet light. Give plenty of barley water with glucose. Fasting is useful.

When the temperature has subsided and convalescence is assured, give a fruit diet for two days; then give fruit and milk. During convalescence give easily digestible, nourishing food. Every person should wear a mask in order to prevent the spread of the disease.

INSOMNIA

Do not have your meals after 7 p.m. Before retiring to bed have a refreshing bath. Use light, warm clothing's. Let there be no light in the bed room.

Remember God before going to sleep. Repeat His Name until you get sleep. Avoid worry, anxiety and irritability. As soon as you are in the bed, think of nothing else other than God. Leave your office work in the desk and the family in their respective places. Relax yourself completely.

Let the bed be comfortable, and the room well-ventilated. Sleep alone. Evacuate your bowels regularly.

Have hip bath or foot-bath for half an hour. Wash your neck, face, ears and back of the head if a late hour bath is un-desirable on account of health reasons.

Always rely on God. Do not superimpose undue responsibilities. God will take care of everything. Your task is to begin next morning. Thinking should commence then. Meanwhile let the soul rest in peace; let it rest quietly in its original abode, in Sushupti.

Sleep on your left side. Let the pillow be soft, comfortably elevated and the clothing loose and light. Avoid over-eating and indigestion. Give up tea, coffee, liquor, all intoxicants, smoking and spices. Have nutritious, light diet.

Talk a little, mix a little, move a little. Give up heated de-bates. Do not read exciting stories or vulgar literature. Be simple. Be cheerful always. Go through my book **How to Get Sound Sleep**.

JAUNDICE

One of the functions of the liver is to manufacture bile, which is a dark yellowish liquid, stored beneath the liver in a little sac or bag known as gall bladder. It is then poured into the bowels where it helps the digestion of fats.

If for some reason the bile cannot escape into the intestine, it is forced back into the liver and enters the blood. The tissues of the body and the skin become coloured yellow by the bile. The patient passes yellow coloured urine. All objects appear yellow to his vision. This is the condition of jaundice.

Symptom

Jaundice is really a group of symptoms rather than a disease. It is not so much a disease in itself as the symptom of other dis-eases. The cause of obstruction to the passage of bile from the liver may be a simple catarrhal or inflammatory condition occluding the bile duct, or a gall-stone, or a tumour, or other toxic matter.

The whites of the eyes assume a yellow tint. The faeces is white or clay coloured. There is a bitter taste in the mouth. The tongue is coated. There is nausea, especially in the morning.

Treatment

Find out the cause of the obstruction to the outflow of bile.

Rest in bed. Fasting is highly beneficial. Give orange juice and water. Orange juice sweetened with glucose is beneficial. Apply hot fomentation over the liver. A hot bath can be taken daily with great benefit. Keep the bowels freely open. Give plenty of fluids to drink.

The diet should be light. It should be a fat-free diet, as fat cannot be digested properly without the presence of bile in the intestine. Avoid all heavy, fatty and spiced food. Give up alcohol entirely.

Put the patient on fruit diet, fruit juice and vegetable soup. You can give sugar and starch freely. When milk is given, it should be skimmed.

Exercise patience in waiting for the disappearance of the yellow colour from the skin. In marked cases it generally lasts for several weeks. The condition usually clears up in two or three weeks without leaving any ill effect.

LEPROSY

Leprosy is a chronic disease which affects particularly the skin, mucous membranes and nerves. In India leprosy has existed from the beginning of history to the present day. The southern part of China has been called the cradle of leprosy.

It develops in an individual who has his tissues rotten by bad habits, bad food and bad digestion. Heredity, contact, climate, bad surroundings, poverty, insanitary conditions are regarded as likely causes. It was thought that the origin of leprosy lies in the use of uncured or insufficiently cured, dry fish or pre-served fish.

Infection can take place through the clothes of lepers. Through sexual contact, personal attendance, close association or living in the same house, the disease is spread.

There are two distinct types of leprosy, the nodular in which the disease produces irregular thickening of the skin, and the anaesthetic variety in which the nerves are affected, causing loss of sensation over large areas and white patches on the skin. There may be mixed cases in which the two are combined.

Treatment

The chief object in the treatment is to prevent its spread, and throughout the whole history of the disease the separation of lepers from the healthy has been stringently enforced.

Children born in leper communities should certainly be at once removed from the source of infection. Children should be separated, watched and treated at the earliest possible opportunity.

Fresh air, abundant food, healthy surroundings and personal cleanliness go a long way to prolong the leper's life and alleviate his sufferings considerably.

Chaulmogra oil is beneficial.

Steam bath, cold bath, and deep breathing exercises with cooling, raw vegetables, fruits, and germinated grams are beneficial. Lepers should not marry. Where they are married they should live separately. Leprosy may be communicated through a leprous mother's milk or breast. Therefore where either husband or wife is leprous, they should have no child.

Food should be fresh and easily digestible. Highly spiced and stale food should be avoided.

Milk, butter, green vegetables, raw, germinating Mung (green gram) and fruits are highly beneficial.

Moderate outdoor exercise in the fresh air raises the power of resistance and lessens the risk of harmful reactions.

The whole body should be massaged with friction with Chaulmogra oil in the sun. A daily bath is very invigorating.

The bowels should be regulated by Triphala or castor oil.

Be sympathetic with the lepers. Be not repugnant and hard-hearted. People should be educated as regards infection and spread of the disease.

Apply clay plaster. Ganga mud has a miraculous effect. Take 3 drops of Chaulmogra oil with a spoonful of sugar or jaggery daily. Observe strict celibacy. Repeat Aditya Hridaya daily. Do Suryanamaskara at sunrise with recitation of Mantras.

LOSS OF APPETITE

This is the first symptom in every disease. Nature gives a warning to man that the digestion is upset and that food should be stopped completely or changed in quantity and quality. This is also an indication that the system is loaded with impurities like stools, gases, urine, sweat and phlegm, and that there should be elimination quickly.

Bad food and bad digestion are the main causes for every disease. Control tongue and food. You will surely control every disease.

Health is maintained by healthy food only when it is properly digested and assimilated. Wrong food which cannot be properly digested and assimilated, though of best nourishing quality, produces disease. The health depends not on how much of food is introduced into the system but on its quality and the extent to which it is digested and assimilated.

Appetite and hunger are the dictators to every individual as to what to eat, when to eat and what not to eat. Hunger and appetite are the true tests of digestion. Good hunger and appetite are necessary for good digestion and assimilation. The slightest change in the taste of the tongue indicates that digestion is upset. Hunger and appetite are necessary for taking of food. There is false hunger with loss of appetite and false appetite without hunger.

Digestion, absorption and assimilation are the three processes by which food is incorporated in the living body. In digestion the food is softened and converted into a form which is soluble in the watery fluids of the body. In absorption the substances formed are taken up from the bowels and carried

throughout the body by the blood. In assimilation, these substances are united with the various tissues for their growth and repair. For the maintenance of health each of these must proceed in a regular manner.

The eating of food without regard to its suitability as food for the body is doubtless the main factor at work in the causation of disease in general.

Treatment

Complete fasting for 2 or 3 days with plenty of cold or tepid water will cure loss of appetite and cleanse the body. Take a small enema. Use Triphala. Refined foods, stomach powders and appetizers, hurried or careless chewing should be avoided. Drugs to stimulate appetite should not be used.

When natural hunger returns, usual food may be taken in moderate quantity. Bulky food which is hard to be digested, meat and alcohol should be avoided.

Green, leafy vegetables and fruits can be taken with much advantage. Foods which cause constipation and which will help accumulation of impurities in the system must be avoided. Variety in diet is essential. If a little time and ingenuity is expended upon making changes in the dishes, the resulting improvement in appetite is usually most gratifying. Mint or Podina, fresh ginger, coriander leaf and sweet nim leaf will remove loss of appetite and help digestion.

MALARIA

Malaria (Italian: mala aria or bad air), also known as Ague, Paludism, Jungle Fever, Periodic Fever, and Marsh Fever, consists at first of a series of febrile attacks, which may come on every day, every second day, or every third day. Later on it assumes a chronic form in which a bad state of health known as malarial cachexia is developed and there is a tendency towards frequent relapses.

Cause

If a man leads a well-regulated and disciplined life, if he observes the laws of health and hygiene, if he is moderate in everything, if he takes wholesome food, if he adopts right living, he cannot catch malaria even if the malarial mosquito bites him several times daily.

The malarial parasite will develop only in a blood-stream which is loaded with toxic impurities caused by bad food, bad digestion, bad elimination, wrong living, wrong food, meat, tinned and other denatured food, alcohol, wrong unhygienic habits, etc.

Symptom

The first symptoms are headache, chillness and a slight rise in temperature. The symptoms increase. The patient has to go to bed with shivering (cold stage). He shivers though blankets may be heaped on him and hot water bottles applied. High fever follows with sickness and pain all over the body and per-haps delirium (hot stage). Profuse perspiration breaks out (sweating stage) and the headache and general fever subside. Within a few hours the patient has recovered though general weakness will be experienced for days. Spleen and liver get enlarged.

Treatment

Stagnant water is the great breeding ground for malarial mosquitoes. Pour crude petroleum over the water. Bury all broken tins and mudpots. Use mosquito net. Fix the windows with wire-gauze screens. Fumigate the room with tobacco smoke or benzoin. The mosquitoes will run away.

Give the patient as much fluid diet as possible. Give juicy fruits, oranges, mossembi, etc. Fasting is beneficial. Open the bowels by a warm water enema. Have cold or tepid sponging or cold pack when the fever is high. Rest in bed is essential.

Cold stage: Warm blankets. Give Tulasi tea with a little black pepper.

High fever: Cold bath, ice water to drink, ice to head, and enema.

Collapse: Glucose water.

During convalescence give oranges, tomatoes, apples. Take one pine apple daily. This will reduce enlargement of spleen.

OBESITY

Perform Padahasta, Paschimottana, Sarvanga, Matsya, Hala, Bhujanga, Dhanur and Trikona Asanas. Practise deep breathing in the morning breeze. Take light exercises. Have long brisk walks. Lead a hard well-regulated life.

Live on milk and fruits for 40 days. Have only two meals, each consisting of half a seer of fresh cow's milk, one apple, a few grapes, two ounces of pomegranate juice, a few slices of tomatoes with honey. Do not take anything else in the intervals except plain water and water mixed with lemon juice. Carry on your day-to-day work. There is no need for extra rest on account of your diet.

When you resume your usual menus of diet, take only a quarter of the quantity of what you were taking previously. Hereafter the diet should be starch-free, very small in quantity, but highly nutritious. Avoid butter, ghee and sugar. Instead, take tomatoes, dry fruits and honey.

Fast every fortnight. Take salt less diet once a week. Have plenty of green, leafy vegetables, fruit juice and diluted buttermilk. Lettuce reduces obesity. Be ever active and brisk. Do all your work personally. Do not depend on servants. This body is meant for doing service to the needy and for God-realisation. For body building and enjoyment of dainty dishes you are not born. You have other higher purposes to fulfil. Therefore, lead a frugal, simple and hard life, dedicated to the service of God.

PILES (Haemorrhoids)

This is a condition in which the veins of the rectum become enlarged or varicose owing to constant straining at stools following on constipation and purgative habit.

Piles may be internal or external. If they bleed they are very apt to cause general weakness from the loss of blood and bring a very great deal of suffering.

Cause

The most common cause of piles is constipation. Sometimes the piles become painful, hot and tender. The itching may be very distressing. People with sedentary habits, who indulge in over-eating and are troubled by constipation, get this disease. Women who have borne many children also suffer from piles.

Sitting on a cold stone or damp seat or even a general chill may suffice to inflame them and bring on an attack of piles.

The chief manifestation of internal piles is bleeding. This usually comes on during evacuation of the bowels. Constant bleeding makes the patient anaemic. The piles outside may become bigger and ultimately may prolapse

and become tightly squeezed by the muscle around the anus so that it cannot get back. Inflammation and ulceration of the piles may occur.

Treatment

Constipation should be corrected by warm water enema or a dose of castor oil, liquid paraffin. Liquid paraffin acts as a lubricating agent on the lower end of the bowel. Avoid violent purgatives.

Inject the juice of a lemon mixed in a pint of cold water into the rectum daily. Leave it there for 10 or 15 minutes. Take cold sitz bath or hip bath. Apply cold compress. This will soothe the piles. The parts should be kept scrupulously clean and any local irritation avoided.

The piles should be washed with clean water every time the bowels move. Bleeding and the tendency to inflammation may be controlled by applying a sponge full of hot water. Excessive bleeding may be stopped by the application of ice cold water in a jet.

The prolapsed piles should be returned within the bowel each time by gentle, steady pressure with the fingers. If they are down and inflamed a hot bath gives great relief.

In internal piles bleeding takes place during answering calls of nature. In severe cases it may occur independent of the action of bowels when the person stands up on account of some pressure.

Regular exercise is very necessary.

The diet should contain liberal allowances of fruits, especially acid fruits, green vegetables and butter. Papaya is beneficial. Myrobalan secures soft motions. It is an excellent thing for piles. Prolonged use has no evil effect.

Give up spices, condiments, pickles, etc. Take simple, bland diet. Give up alcohol entirely.

Perform Paschimottana, Padahasta, Bhujanga, Sarvanga, Siddha and Sirsha Asanas. Mahamudra and Mulabandha are highly beneficial.

Chandraprabha is an excellent Ayurvedic specific, especially in advanced cases. Take for one week the juice of radish leaves with a little ghee, one ounce daily. Build up your general health. Observe the rules of health and hygiene. This will help the healing of piles.

PNEUMONIA

Fever is Nature's endeavour to throw toxic or poisonous matter from the body.

Pneumonia is inflammation of the lungs. There are two varieties, viz., bronchopneumonia and lobar pneumonia. The first is the common form seen in children; the latter is seen in adults.

Exposure to cold or wet is generally the exciting cause of an attack of pneumonia. Influenza, debility, lack of free ventilation, exposure to chills and alcoholism are predisposing causes.

Symptom

The onset is abrupt with rigour. There are general sensations of a severe febrile attack. There is short, dry cough. The respiration is very, very rapid and short. There is severe pain in the side of the chest. The face is flushed. The expression is anxious. The nostrils dilate. The pulse-respiration ratio is often 2 to 1.

The attack usually commences with shivering, or in young children with convulsion. This is speedily followed by pain in the chest and sometimes by vomiting. Cough is an early symptom. The temperature rises to 101 degree or even 104 degree F. The sputum is rusty (blood stained) and tenacious. The crisis generally takes place between the seventh and eighth day of ill-ness.

Frequently several attacks occur. One attack probably predisposes to a second.

Treatment

Perfect rest in bed is very necessary. Good and careful nursing is all important.

There must be free ventilation in the room. The clothing must be warm but not heavy. Do not keep the patient in a con-fined room. Pneumonia patients recover quickly when they get fresh air and light. Keep the windows open.

The same treatment and diet recommended for fever generally should be adopted. Apply hot water bottle to feet. Daily sponge with cold water. The mouth should be carefully cleansed. Frequent sponging of the body gives relief, especially if the temperature be high. If the temperature goes over 105 degree F., apply cold pack.

Pain and difficulty of breathing may be relieved by the application of hot fomentation, and hot linseed poultice. Give Arjuna from the very beginning. This can be continued without any injurious effect. It strengthens the muscles

of the heart in a remarkable manner. The patient's power of resistance should be stimulated. The power of the heart must be conserved. Give daily garlic juice, 1 to 2 teaspoonfuls. It relieves the pain in the chest and also cleanses the system of impurities.

Fasting is highly beneficial. The patient can drink water. .1 He can take orange juice. Water or bland fluids such as barley water, whey, fruit juice, etc., can be given freely. Glucose may be added. Give enema and combat against constipation.

After acute symptoms vanish, the patient must remain in bed for some time. He should not sit up before at least ten days have elapsed after the crisis. He should not go about until a convalescence of three weeks has taken place.

During convalescence lung exercises, deep breathing, and Bhastrika can be practised gradually, slowly, mildly and gently to restore full expansion of lungs.

After recovery is complete, the health should be watched for some time with great care, because a recurrence of acute pneumonia is liable to take place.

RHEUMATISM

This is a term which covers a number of conditions which are associated with pain in the joints or limbs.

Rheumatism which affects the joints is known as arthritis. Rheumatism which affects the muscles is myalgia or muscular rheumatism

Rheumatism is divided into two classes, viz., acute rheumatism: a kind of high fever, and chronic rheumatism: a condition more or less always present with the sufferer. Gonorrhoea also produces gonorrhoeal rheumatism of joints. Lumbago, sciatica, osteoarthritis and gout are forms of rheumatism. Exposure to cold and damp, wrong feeding and wrong living are the causes.

There is fever in acute rheumatism. There is a feeling of stiffness or pain in one or more joints, generally those of larger size such as the knee, ankle, wrist or shoulder. The patient lies helpless in bed. The affected joints are red, swollen, hot and excessively tender. The most frequent and the most serious complication is heart disease.

Treatment

The patient should be placed in bed between blankets. He should wear a flannel shirt. Movements of all kinds should be avoided.

Have a short fast for 3 or 4 days. Take milk, glucose and fruit juices. Give up meat. Sugar, etc., which are the acid formers. Give up rice, starches, sugar, fried foods, pickles, sauces, highly spiced dishes, potatoes, pumpkin and all fruits whose names end in the word "berry".

Take vegetable soups, fruits and milk. Take fluids in large amounts. Take barley water for thirst. Take warm water enema. Avoid exposure to damp and cold. Have 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 part with lemon juice and gingily oil (equal parts) mixed together.

Wrap the limbs in warm cotton wool. Protect the heart specially. Improve the general health. Take gentle exercise later on to remove the stiffness of joints.

The patient should remain in bed for at least four weeks. If the heart is involved, he should remain in bed for three months.

SMALL POX

A fever is an acute disease. It is a direct manifestation of the self-cleansing and health-restoring activities of the body.

Small pox is a dreadful fever attended by an eruption of red papules, which appear about the third day, and later be-come pustules. It comes in an epidemic form.

It commences usually with a headache, shivering, especially along the spine, pain in the back, thirst, excessive perspiration and vomiting. Following that the temperature rises rapidly, often reaching 103 degrees or more.

A rash is noted on the third day. It is first seen on the face. The patient is in a condition of acute danger, especially on the third and ninth days.

On the second or third day after its appearance the eruption undergoes a change. The rash becomes a vesicle filled with a clear fluid. In the centre there is a slight depression. It is changed into a pustule on the eighth or ninth day. The eruptions appear in the mouth, throat, eyes, etc.

This rash or red spot is found on the wrists and across the forehead. As it increases in number, it will cover the face, neck, hands and wrists. If the pustules run together, it is known as confluent small pox.

One attack, as a rule, confers immunity from any recurrence. Over-crowding and all insanitary surroundings favour the spread of the disease.

Abscesses, erysipelas, blindness, deafness and gangrene are the after effects to be dreaded.

The patient must be isolated.

Treatment

Fast. Give orange juice, coconut water, whey, cold water, and cold water with a little lemon juice. Do not give any solid food. Fan the body with branches of the Nim tree.

Keep the room well-ventilated. Study Durga Saptasati daily. Give cold and hot compress and wet pack. Give an enema.

Keep the mouth clean by frequent washing with Nim solution. Boil the Nim leaves and get the Nim solution.

During convalescence give milk and rice, and curd.

The patient is considered safe for others after he has taken several warm baths on the falling of scales. Burn all the clothes worn by the patient. Fumigate the room with incense, etc.

SPERMATORRHOEA

Spermatorrhoea is involuntary seminal discharge. Nocturnal emissions are common among young man. It may be involuntary discharge either of semen with the secretion of the prostate gland, or the latter alone.

Occasional nocturnal discharges are of no consequence. One need not be alarmed on this score. In severe cases similar discharges may occur during the day. Often this depends on certain bad habits or self-abuse. If such practices are discontinued the discharge will stop. A loaded bowel may press on the seminal bags and produce discharge of semen.

If the discharge occurs excessively, it is a sign of sexual weakness. Measures should be taken to stop it and to build up the general health.

Self-abuse is a very pernicious practice. It undermines the health in a short time, produces debility and loss of memory. It should be given up at once. Most young people secretly learn the habit when they are quite ignorant as to what its ultimate effects upon the system are. The habit brings much misery, ill

health and suffering, it leads to mental and physical bankruptcy. It saps the life and the vital powers. The whole nervous system is affected by the practice.

Treatment

The habit must definitely be given up. Otherwise the treatment cannot achieve the desired result. What is past is past. Build your health now. You can regain your lost strength, vitality, memory and brain power quickly. Be not led astray by un-scrupulous, pompous advertisements on patent medicines and drugs. Quacks make their living by preying upon the fears and anxieties of their timid patients.

Keep yourself always occupied in some kind of work, physical or mental. Do gardening, draw water from the wells, sweep the floor, wash your clothes. This will divert the mind and give strength and vigour.

Keep the bowels open. Empty your bladder and bowels before you go to sleep. Avoid late suppers. Give up alcohol of any kind, strong tea or coffee, smoking, etc. Sleep on a hard bed. Cover yourself lightly. Do not lie on the back. Sleep on your left side.

Take a cold bath in the morning. Take cold hip bath. Take exclusive fruit diet for 4 or 5 days. Give up condiments, pickles, sauces and savouries. Take a bland, simple diet.

Wear langotee or suspension bandage. Fresh air and out-door exercises are essential. If it is possible, run in the open air. Pranayama, breathing exercises, Sarvangasana, Sirshasana, Gomukhasana and Siddhasana are highly beneficial and vitalising.

SUNSTROKE

Sunstroke is a brain trouble brought on by exposure to the direct rays of the sun. Liability to sunstroke is increased by fatigue, excitement, by want of ventilation and by the use of alcoholic drinks.

It is preceded by headache and dizziness. The onset is sudden. The symptoms are headache, sickness, pallor, feeble pulse, confusion of thoughts, an inability to take food, loss of consciousness and rapid failure of the heart and respiration.

There is snoring breath. It is noisy, quick and laborious. Convulsions are present. The patient becomes unconscious but can usually be partly roused by shouting at him. The worst cases are accompanied by shock.

Treatment

To prevent a sunstroke, the back of the neck must be protected from the direct rays of the sun by a cloth or hat.

Remove the patient to a cool place or a cool, dark room. Undress the patient. Do not give him any stimulant. Pour cold water over his body, also over the head. If there is collapse, put the patient to bed. Cover him with blankets.

Cold sponging is beneficial. A stream of cold water is allowed to play on the patient's head from a distance of about 18 inches. This stream should not be continued for more than a minute. An ice cap may be placed. The body may be placed in wet pack.

Relieve the bowels by an enema. If the extremities are cold, they can be rubbed.

Apply hot-water bottle to the feet so that blood may leave the brain. When the patient comes to consciousness, give him plenty of water to drink. Nurse him with great care.

A change to a cool climate is often followed by marked benefit in cases which show chronic effects of the sunstroke.

SYPHILIS

This is a venereal disease. This spreads by sexual contact. The first symptom, the primary stage, is a small painless spot at the site of infection, usually on the genitals. It is like a button embedded in the tissues (hard chancre). The glands in the groin often become swollen. A syphilitic bubo does not usually suppurate.

From the site of infection the poison soon passes into the blood stream and becomes distributed throughout body. This is the secondary stage. There is a generalised rash all over the body. This develops 3 or 4 weeks after the chancre.

From the second stage the disease passes into the third. Deep ulcers known as gumma may form in the organs. The heart may be damaged. The liver may be affected. The patient may lose his eye-sight. The central nervous system may

be affected. The infection can be passed by the mother to the newly born child either before or after birth.

Treatment

Treatment should be started early. Then it becomes easy to cure the disease. The disease is insidious.

The poison should be completely rooted out. Even though all the symptoms have disappeared and the patient feels perfectly well, the poison may still be lurking in some part of the body, and can produce its effect many years later. It is therefore very dangerous and extremely foolish to stop treatment before you get completely cured. Do not transmit the infection to your innocent wife and child. Beware. Be cautious. Root out the dis-ease in you.

A perfectly clean moral life is prevention against syphilis. He who leads a loose life will always run a danger of infection.

Any person who suffers from this disease forms a source of infection to those around. It is his duty to take precautions that he may not spread it. If he suffers from any sore in the lips or mouth, he must be careful not to drink from any public drinking utensil. He should never allow anyone else to use his sponge or towel or to wear any of his clothes.

A syphilitic patient should not marry till the disease is completely rooted out by an energetic course of treatment.

For the cure of the disease, the general health above all requires attention. The patient must live a regular and healthy life as regards exercise, diet, work and avoidance of undue exposure.

Fast completely or partially as long as possible. The general health of the patient will be greatly enhanced on account of thorough, intense cleansing of the system through fasting.

Remove constipation by a dose of castor oil or enema. Take steam and cold bath. Take raw and cooling vegetable food and fruits. Keep the sores perfectly clean.

TYPHOID FEVER

This is a disease of the intestines and is also known as enteric fever.

It is a continuous fever characterised mainly by its insidious onset, by a peculiar course of temperature, by marked abdominal symptoms occurring in

connection with a peculiar ulceration of the bowels, by a rash or eruption on the skin, by its uncertain duration, and by a liability to relapse.

Certain small glands in the small and large intestines get inflamed.

Cause

Typhoid fever develops in a system where there is a great accumulation of toxic waste and putrefactive material in the intestines.

Man suffers from constant constipation owing to general wrong living. The faecal matter decomposes and morbid matter Accumulates in the bowels. Man takes meats, beef, pork. It is the nature of such food to decompose and putrefy readily within the intestines. The germ of typhoid flourishes on these decomposing materials. The germ is harmless without such a soil. It flourishes in such a soil in abundance.

Contamination

All insanitary conditions in respect of drainage of houses and localities furnish the most ready means for the spread of the contagion of typhoid.

The most certain means of preventing its appearance or checking its spread are the prevention of pollution of water-supplies, food, milk, etc., personal cleanliness, detection of carriers of enteric bacilli. Flies may also form a means of contamination between the uncovered stools and the uncovered food.

The disease may spread through infected dust carried by the wind. It may be communicated directly by contact with soiled linen or other articles of use of the patient.

The evacuations may find their way to sources of water supply and contaminate them. There are persons who are immune to typhoid. The germ is found in their stools. Such persons are carriers of typhoid. They serve to spread typhoid. The patients who are convalescing, i.e., cases of recovery, also become carriers.

The period of incubation is usually 10 to 14 days.

Symptom

A general feeling of lassitude, headache, nausea, loss of appetite and pain in the limbs are the symptoms of the incubation period. Then there is rise of

temperature. During the first week there is a gradual rise of the temperature from day to day and step by step (ladder-like). The temperature rises and falls daily with regularity, the morning temperature being usually lower.

The tongue is coated. There is frequent diarrhoea. The stools are of a pea soup colour. During the first week red spots appear over the abdomen and the chest.

During the second week the temperature remains high at 103 degree or 104 degree F. In the morning there is a remission. In severe cases the 'typhoid state' manifests. The patient is delirious. He is in a sinking condition. The eyes may be sunken. The hands tremble. Death takes place in a state of coma from heart failure.

During the third week the temperature comes down. Re-missions become marked in the morning.

During the fourth week convalescence may commence. The temperature comes to normal.

Treatment

Complete rest in bed is necessary. Careful and intelligent nursing is all the more important. Leave the patient to nature. Maintain the strength of the patient.

Low pressure enema may be given by means of a douche to wash out the intestines.

Arjuna and garlic are useful. Give a warm sponging once or twice daily. Keep the mouth clean by gargling with salt water.

Slight movements do positive harm to the ulcerated sur-faces of the intestines. Any jerk may prove fatal. There should be no movement even in bed.

Bed sores may be prevented by rubbing the back with methylated spirit. Soft pads or air cushions should be used to relieve pressure from places where the skin be weak. The use of the bed pan is essential.

High temperature in typhoid is bad. It should be brought down. Ice bag should be applied on the neck and also on the head. Ice bag may be continued for an hour, then a brief interval is to be given and again applied. At a temperature of 103 degree F., or above, ice bag is a necessary.

Give plenty of water to drink. Water helps to flush the system and eliminate all poison. Tepid packs and tepid sponging are also beneficial. Fasting is highly useful. It gives excellent results.

Barley with glucose is useful. Four ounces of glucose diluted with water may be given daily. Fruit juice is beneficial. During convalescence, fruits which leave residues may not be given.

No solid food should be given during convalescence. If any solid food is given earlier, the thinner intestinal wall may perforate with fatal consequences.

Typhoid cases require prolonged and careful nursing before recovery is complete.

VOMITING

Vomiting is the expulsion of the contents of the stomach through the mouth. When the effort of vomiting is made, but nothing is brought out, the process is known as retching.

Vomiting or sickness is brought about by a contraction of the stomach muscles which empties the stomach of its contents.

Vomiting is a common symptom to most of the diseases of the stomach, but it occurs also in a number of other diseases, such as cholera, whooping cough, phthisis, uterine diseases, hysteria, fever, etc. But, at times, vomiting occurs by itself as a disease, for example, in sea sickness, mountain-sickness and plane-sickness.

Cause

The most common cause is irritation of the stomach by unsuitable or excessive amounts of food. Under these circumstances vomiting is a blessing. It serves to protect the system from the unpleasant effects that may result if the irritating material is not eliminated.

The act of vomiting is controlled by a definite centre in the brain and if this centre is irritated, vomiting may take place without the stomach itself being irritated in any way. This type of vomiting is seen in migraine or unilateral headache. The vomiting in sea-sickness is also due to reflex irritation of the "vomiting-centre".

Various are the causes of vomiting. But digestive disturbance with improper food and collection of impurities in the stomach and body are the chief causes. Vomiting may be the symptom of any disease with these as the causes.

Treatment

The cause of vomiting must be sought for and removed. If an indigestible meal has been taken some time previously and its remnants be still loading the stomach, a copious draught of warm water has the effect of getting rid of the indigestible material and allowing the irritation to subside.

The application of some counter-irritant such as mustard leaf over the pit of the stomach has a very beneficial effect. In irritable stomach conditions posture is an important factor. The patient should be with the head on a pillow and on his left side, so that the stomach is supported by the ribs.

When nothing can be retained in the stomach, the sucking of small lumps of ice often gives great relief.

In order to soothe the nervous centre that excites the vomiting, fresh air is of great importance. The drawing of deep breaths has a distinct effect in checking the tendency to vomit. Mental quiet and a dark room also help in soothing the nervous system.

Correct loss of appetite, constipation, dyspepsia, etc., by fasting, cooling drinks and restricted diet. Complete fasting for 3 days with plenty of plain water will cure even the worst kind of vomiting.

Take easily digestible and antibilious food. Freely take fresh ginger. One or two teaspoonfuls of the juice may be taken in the early morning. Mix it with a little black sugar or honey. Fresh lime juice may be freely taken. It may be mixed with fresh ginger juice.

OTHER AILMENTS

Pyorrhoea

Avoid indigestion. Rinse your mouth daily morning and evening. Massage the gums vigorously when you rinse your mouth. After each meal and before going to sleep rinse the mouth. Expose the mouth to sun. Chew a few Nim leaves daily. Gargle with the juice of Nim leaves. Take nutritious diet, rich in vitamin C.

Eye Diseases

Avoid strain on the eyes. Relax the mind. Do not read in artificial lights, or in bright sun light. Daily wash your eyes with cold water as soon as you get up. You may also wash the eyes as of-ten as possible in course of the day.

Practise eye exercises. Cultivate the habit of blinking, turning the eye-balls side-wise, cross-wise and in revolving motion. Do Trataka gently on OM or on a black spot. Gaze at the early morning sun with closed eyes and then do palming in the shade. Detailed instructions about the care of the eyes can be found in my book **Health and Happiness**.

Elephantiasis

Take Punarnava, an Ayurvedic specific. Give up tomatoes and grams. Live on milk and fruits for a month. Garden spinach and curd are useful. Allopaths give Filarial injections for elephantiasis.

Diseases of the Throat

Improve the general condition of health. Fast for 3 days. Avoid indigestion. Take daily enema until the heat in the body is reduced. Take easily digestible, simple, nutritious food. Avoid tea, coffee and alcoholic drinks. Avoid smoking. Apply cold pack on the throat. Gargle with warm water mixed with lemon juice or common salt. Take lemon juice morning and evening with warm water. Expose the throat to sun rays.

Chapter Nineteen

CHILDREN'S DISEASES

BED WETTING

Eneuresis is bed wetting. The child passes urine in the bed at night unconsciously. This is an indication of general nervous debility in children. It is essential to cultivate confidence in the children to overcome this disability.

Incontinence of urine is very common among children. It often continues to adult age. Children should be trained from an early age. It is due to mental strain through excessive school work, inducement by parents to learn too much.

The child may be suffering from tape worm, round worm, thread worm, over acidity of urine, adenoids. He may be addicted to lying on his back.

Treatment

Search and remove the cause. Improve the general health by hygienic methods and suitable diet. Do not give acid fruit, irritating and indigestible food. The child should not have any-thing to drink for at least two hours before going to bed.

Find out if worms are present: a very common cause, and if so get rid of them. The bed should be fairly hard with not too many bed clothes or covering. The parents should wake the child to pass urine before they retire and also in the early morning when they get up.

Let the child have plenty of rest, quiet and freedom from all undue mental activity and nervous excitement.

Give a warm water enema. Give a cold sitz bath or hip bath to tone up the bladder. Put the child on fruit diet. Sponge the parts in the region of the bladder with cold water twice daily. Let him play in the open air.

BRONCHO-PNEUMONIA

This is a type of pneumonia in which the infection spreads from the breathing tubes or bronchi into the lung substances.

The first symptom is generally a fit of shivering; the face becomes flushed, the breathing is very quick and accompanied with pain; there is a hard persistent cough, and the matter expectorated is brownish in colour. Convulsions may be

amongst the early symptoms. There is fever. The nostrils dilate with each breath.

It is common in young children who are recovering from measles.

The difference between pneumonia and broncho- pneumonia is that in the former a considerable area of the lung is affected, and when that area heals, the trouble is over; whereas in the latter several small patches are affected and when one heals another becomes affected. Pneumonia affects the lobes of the lungs.

It pursues a course varying from 10 to 20 days or longer. It terminates gradually and not suddenly like lobar pneumonia.

Treatment

Raise the shoulders of the patient by pillow, so that the attitude is almost that of half sitting up in the bed.

Fasting is beneficial. Give orange juice daily during fasting. Give water to drink. Do not give milk.

Give warm water enema to cleanse the bowels.

Hot packs to the chest several times a day are very useful. Hot linseed poultice is very beneficial.

Garlic juice from 1 to 2 teaspoonfuls should be given daily. It helps very greatly to relieve the pain on the chest and also cleanses the system of all toxic matter.

Apply hot water bottles or hot water bag to the feet.

Sponge the head and body with warm water occasionally.

During convalescence give fruits.

CHICKEN POX

This is one of the infective diseases of childhood. This is not a dangerous malady. Complications are rare. Recovery is the rule. The disease is very contagious.

The patient never suffers from the disease twice. An at-tack of chicken pox does not protect from small pox.

On the approach of chicken pox the child feels ill. He gets headache and a heavy feeling. The eruption shows itself in about twenty-four hours.

It consists of numerous small pimples which appear on the scalp, neck, back, chest and shoulders, but rarely on the face.

The pimples arrive at maturity on the third day; they are filled with a white fluid, and then die away. Others make their appearance at the same time. Chicken pox rarely leaves pit marks as in the case of small pox.

The disease lasts only a few days. The child must be isolated for three weeks. Care must be taken to guard against chills.

There may be 2 or 3 crops of spots in the course of an at-tack. Chicken pox is characterised by slight fever and the eruption of small vesicles. The vesicles slowly dry and form scabs which fall off. The scabs are infective.

The vesicles come in successive crops; while some are drying some others begin to form. In small pox the vesicles are all formed in the same period of development.

The cause is persistent wrong feeding of children. Nature wants to throw out of the body waste, toxic matter through the eruptions or vesicles.

Treatment

Rest in bed is essential. Isolate the child.

Give orange juice and water to drink. Give fruits during convalescence.

Give a small warm water enema.

COLD IN CHILDREN

The common cold is one of the most frequent minor illnesses in children. It is not dangerous in itself but is frequently the fore-runner of most serious conditions such as broncho-pneumonia.

Cold is nature's work of eliminating toxic waste products from the human system.

Wrong feeding is the main cause for the cold of children. Travelling in buses, going to cinema and generally mixing with others, exposure to draughts help the children to catch cold. Standing in a draught of cold air, wet feet, sudden immersion in water, breathing in a foggy atmosphere and insufficient food produce cold. Dust in the air gets into the nose and throat and causes inflammation.

Certain children are far more likely to catch cold than others. These are usually found to be suffering from adenoids, dis-based tonsils, malformation of the nose, etc.

Cold denotes an inflamed condition of the mucous membrane which lines the inside of the nose. The symptoms are sneezing, the running from the nose and eyes, rise of temperature, etc.

Treatment

Rest in bed for a couple of days is necessary. Proper dieting alone can prevent the appearance of colds in the children. Diet should be light. Excessive quantity of starchy and sugary food must be avoided.

Give orange juice. Those children who eat oranges freely are immune from colds and chills. Many children who suffer from chronic cold have been cured by an orange diet. Give hot lemon whey at bed time.

Keep the child warm. Avoid over-clothing. The skin does not function properly owing to overclothing and natural elimination is prevented.

Use a small warm water enema to cleanse the bowels.

If the nose is running badly or there is hoarseness, hold the nose over a jug of hot water. A few drops of eucalyptus oil dropped on the handkerchief and then inhaled is beneficial.

Put the feet in hot water to which a little mustard powder is added.

Keep the nasal passages clear. Blow each nostril separately with a finger pressing on the other nostril. Unless this is done, there is a fear that mucous will be blown into the ear passages and cause irritation and inflammation.

When the passages are clear, warm water containing a little salt should be sniffed up. Add a third of a teaspoonful to a tumbler of water.

A gentle massage and manipulation treatment of the neck and upper part of the spine is beneficial.

Many children catch cold from others. Proper ventilation is the best preventive. Attention to personal health is of the highest importance.

Cold must not be neglected. It may become chronic and set up various secondary complaints. Deep breathing is one of the methods by which the respiratory organs may be developed. Deep breathing sends more oxygen to the blood and thereupon brings rich tone for the blood.

COLIC

Colic, which so often causes babies to cry all night, is generally the result of indigestion. The feet are cold and pain occurs in paroxysms marked by a loud, violent cry with drawing up of the legs. The cry of hunger is more continuous and there is no evidence of pain.

A mother knows the meaning of cries. She understands a cry for a feed or for calling attention to discomfort or one prompted by a desire to get a change of

position or for getting rid of wet bed. Sometimes the little baby will cry simply to get patted.

The cry of sickness is different from the cry of these temporary inconveniences. The child soothes down when the in-convenience is removed. The cry of sickness is in altered tone. It is a sharp scream of acute pain. In laryngitis it is a whispering cry. In exhaustion it is a repeated cry.

The commonest cause of gusts of screaming and crying in infants is colic. The lower lip is drawn up, the hands are clenched and the legs are drawn up.

Ear-ache may be mistaken for colic but in the case of pain in the ear the child will rub the ear, burrow the head in the pillow or arch the body backwards.

In colic the pain is relieved by the expulsion of gas. Colic usually results from the distension of the bowels by gas or wind.

The cause is faulty feeding on the part of the mother, else due to over-feeding of the infant, or more often both. Colic comes in children that are fed artificially. A temporary change of diet is necessary in such cases.

Treatment

The indigestible matter excites spasmodic contraction of the muscular coats of the intestine. Colic results. The pain of colic is relieved by pressure over the abdomen. There is no attendant fever. These are points which are of importance in distinguishing it from inflammation.

Give hot water to sip. Give a small warm-water enema. Foment the abdomen with a hot towel. A hot-water bottle or a hot-water bag placed on the abdomen is usually very comforting.

Give a small quantity of Ajwain water. This will expel gas or wind from the bowels. Do not give any patent soothing syrup. It contains opium. It will cause great harm to the child.

The mother also should be very careful about her diet. Sometimes the milk of the mother contains poisonous materials when she becomes very angry. The baby should never be led with the mother's milk in such a condition.

The child should never be overfed. Give the child four hourly feeds. Do not feed the child at night.

CONSTIPATION

Constipation is one of the most troublesome disorders of child-hood. In the condition of constipation the bowels move less frequently. The stools become dried and hard on account of their retention.

Along with constipation there are colic, disturbed sleep and irritability. Improper diet and irregular habits are the chief cause of constipation in children. Too highly concentrated foods or drinking of less than the requisite quantity of water give rise to hard stools which may refuse to move with peristalsis of the bowels. The proper quantity of water should be drunk after each meal to keep the mass within the stomach and intestines in a soft condition.

In children, training is vital. The children must be encouraged to have the bowels opened at the same time every day, in the early morning as soon as they get up from bed. Perseverance is often necessary to establish the habit.

Aperients or purgatives should not be given to children at all. When purgatives are given regularly, the bowel gradually becomes insensitive both to the purgatives and to the normal call to evacuation. In this way a vicious circle is set up and more and more purgative has to be taken to achieve the desired result. A temporary, functional disorder may become a permanent disability.

Treatment

Constipation in children should be corrected by diet. Screwed figs or a baked apple at bed time is beneficial. The addition of fruit or fruit juice to a child's diet will often correct a slight tendency to constipation.

Fruits, brown or wholemeal bread, green vegetables, oat-meal and salad are useful.

Plenty of fluid should be taken after the meals.

Half a glass of cold or warm water at bed time and another at rising is very beneficial.

A few drops of castor oil is the safest remedy for a newly born infant if the bowels require moving.

A pointed bit of soap inserted into the anus will serve the purpose of a glycerine suppository.

Give a small warm water enema. This gives immediate relief.

Mangoes, prunes, bael fruit, papaya, brambles, Munakka are beneficial.

In the case of a young breast-fed baby, constipation is usually due to wrong feeding on the part of the mother. It is this which needs correcting. Give the child water and orange juice.

Tinned milk foods should be given up. Goat's milk or cow's milk is very good. Add a little water and milk-sugar.

Avoid pastry. Give a few bael leaves to chew daily.

Massage the abdomen gently. Let the child play and run about in the open air.

The juice of an orange or grape fruit or a glass of water as the first thing in the morning will relieve constipation.

DYSENTERY

Dysentery is a disease which is located chiefly in the large bowel.

It is characterised by frequent, small, painful movements of the bowels, consisting wholly or in part of mucous and blood. Straining and griping pain are present during the evacuation (Tormina). There is frequent tendency to answer the calls of nature (Tenesmus).

In dysentery the mucous membrane of the large intestine gets inflamed and ulcerated.

If there is much straining with the passage of motion and the patient remains on the pan passing nothing but a little mucous and blood, it indicates that the rectum is the part of the bowel chiefly affected.

If ordinary diarrhoea is not attended to promptly, it may develop into dysentery.

The cause is wrong feeding of children, especially the giving of excessive quantities of meat and similar protein foods. Children should not eat the unripe fruit and the like.

Sanitary measures involve the proper protection of the water supply and care in disinfecting the patients suffering from or convalescent from the disease.

Flies must be prevented from having access to food.

Treatment

Apply hot fomentation to the abdomen when there is pain in that region. Give a small warm water enema.

Absolute rest in bed is essential.

Keep the child on orange juice. Whey and buttermilk are beneficial. So is barley water. Isafgul and bael are highly useful. They soothe the mucous membrane. Do not give milk.

Give a small dose of castor oil emulsion, three or four times. This will remove quickly all irritating and offensive matter from the bowels. It will minimise the strain of motion. It acts as a lubricant to the injured mucous membrane.

Apply a flannel binder to the abdomen.

ENLARGED TONSILS AND ADENOIDS

The tonsils are two small masses of tissue which lie one on either side of the back of the throat. They are a part of the lymphatic system of the body. They help to remove germs which gain entry to the body through the mouth. They remove the toxic matter and impurities of the body.

The tonsils are excretory glands. Nature has created them for the elimination of impurities from the body. Tonsil is a bulwark of defence in the upper part of the body. It protects the body from infection. It is not an useless organ in the human anatomy and the economy of human nature.

Adenoids are little masses of tissue which grow at the back of the nose. They are part of the body's defence against germs entering through the nose. They are very closely connected with the tonsils.

Sometimes in children the adenoids get enlarged. They obstruct the breathing in the nose. The child speaks with a nasal voice. He becomes a mouth-breather.

Tonsillitis is common in children. The tonsils are full of small openings known as crypts. These crypts are lined with mucous membrane of a delicate nature. There is a secretion which helps to lubricate the throat.

When repeated colds and inflammations affect the tonsils, these crypts are filled with toxic matter. The tonsils become chronically diseased. They not only become non-functioning bodies but a menace to the health.

Insanitary conditions such as even a slight escape of sewer gas or coal gas into the air of a room may be sufficient to predispose persons living or working in the room to contract tonsillitis. Wrong feeding and unhygienic living produce a toxic condition of the system. This is the cause for tonsillitis.

The first symptom is soreness of the throat. The tonsils get inflamed. They become red and swollen. The temperature rises. There is headache. There is pain in swallowing. The tongue is furred. The breath has an offensive smell. There are tenderness and swelling in the neck about the angle of the jaw on the affected side. The voice acquires a peculiar and very characteristic snuffling tone. There may be difficulty in breathing. In a few days the inflamed tonsil suppurates. An abscess is formed. It bursts. Then there is speedy relief. The inflammation passes from one tonsil to the other. The enlarged glands cause obstruction to respiration and swallowing.

Treatment

Isolate the child. Rest in bed is essential. Keep the patient warm.

Pads of wadding, which have been warmed before applying, packed round the neck will give great relief. Repeated colds weaken the resistance of the tonsils.

Give a Nim mouth wash as often as possible. This will keep the throat and tonsils quite clean. Keep the bowels open through a small warm-water enema.

Hot and cold applications to the throat are useful. Hot fomentation is comfortable. Expose the cavity of the mouth to sun and also take sun bath.

Osteopathic manipulation treatment is highly beneficial. It stimulates and normalises the circulation of blood and drainage.

Massage with oil while taking sun bath tones the general system efficiently.

A light diet containing plenty of fluid is needed, as swallowing is painful. Fasting is very useful. Give water to drink. Give a little fruit juice. Later on put the patient on fruit diet.

A change to the hills or the sea-side is highly beneficial.

INDIGESTION OF CHILDREN

There are vomiting, pain in the abdomen and fever. The child loses its appetite.

The cause is improper feeding, overloading the stomach, (giving wrong food and giving food at wrong time. The parents overburden the child with strengthening food and patent preparations.

The child gets colicky pain after every feeding. The abdomen gets distended and sensitive. The child becomes irritable. There is flatulence. There is distension of the stomach.

Acute indigestion assumes a chronic nature. The tongue is coated. Vomiting is the most common symptom. The child fails to gain weight and becomes pale.

Treatment

Indigestion has to be cured principally by correct dieting.

The quantity of food should be diminished. Easily digestible food should be given. Do not give spices.

Give hot water to drink and orange juice. Add a little lime water or barley water to the milk. Give a little omum water. Give a little fresh ginger juice with a teaspoonful of honey.

Open the bowels by a small warm-water enema, or give a teaspoonful of castor oil. Gentle massage of the abdomen is beneficial.

INFANTILE CONVULSION

Convulsion is a condition in which consciousness is lost. There is twitching or other movement of part or the whole of the body. This is often known as fit.

Fits sometimes occur in young children who have temperature. They are not necessarily serious.

Convulsions in children are caused by teething troubles or by worms in bowels. Children who have been improperly fed, who have had insufficient sunshine and fresh air are liable to get convulsion.

The fit may be due to digestive disturbance, epilepsy, or the first stage of some infectious fever.

When convulsion threatens the child grows restless, then the limbs twitch, the eyes become fixed, and the body stiff. The face becomes flushed. Breathing may be suspended for a moment. The child's eyes begin to roll widely, the limbs contract in spasms and the child foams at the mouth. The attack gradually passes off. The child either becomes unconscious or falls asleep through exhaustion. The attack may recur with short or long intervals.

Treatment

Remove all clothing that may restrict the breathing.

Place the child in a warm bath for fifteen minutes. Then put the child to bed. Sponge the head with cold water.

Give a small warm water enema.

Do not give any food for 24 hours. The child may have warm water only to drink.

INFANTILE DIARRHOEA

Diarrhoea is the term that refers to a condition in which the stools are abnormally fluid. It is also commonly used when the bowels are opened more than the normal once or twice a day. The two conditions nearly always occur together. When the stools are fluid, the bowels are also opened frequently.

Indigestible or irritating food or too much of food may cause diarrhoea. If the faecal matter remains for a very long time in the bowels on account of sluggish movements of the bowels, then it may form into very hard lumps. This may set up catarrh of the bowels by mechanical action and also through the toxins it may be producing.

Infection of milk or drinking water causes diarrhoea and the housefly spreads it.

Diarrhoea is sometimes attended with colic or pain which is relieved on evacuation. In some cases there is flatulence or wind in the bowels. In other cases fever is present.

Summer diarrhoea is the most common malady in children. The child passes thin and green motions. Vomiting is sometimes persistent.

Diarrhoea in children is usually the result of digestive disturbances, wrong feeding, the giving of large quantities of protein food, etc. It may follow the eating of too much fruits in summer months.

Cleanliness is of first importance in this complaint. Special care must be taken to see that the body is kept clean, that the napkins are removed as soon as soiled, that they are boiled and disinfected before subsequent use that all feeding utensils, especially the bottle and its tube are kept perfectly clean.

Treatment

Rest in bed is essential. Give a warm water enema. Mas-sage of the abdomen and of the whole body is highly beneficial. The abdomen should be exposed to the sun.

Give water and orange juice. Ajwain water is beneficial. Give arrow-root and barley water later on. Do not give any milk. Do not give patent foods, or condensed milk.

INFANTILE PARALYSIS

When the sensory and motor nerves cease to function then the limbs or organs affected become paralysed. Often only the motor function is lost. Then the limbs or organs cannot move, but there is sensibility. When both sensory and motor nerves are injured there is complete paralysis.

Infantile paralysis is infectious. It may be spread by coughing, sneezing or food.

Wrong feeding is the cause. A demineralised diet such as white bread or polished rice, causes infantile paralysis.

There is temperature. There are convulsion and head-ache. These are accompanied by some pain in the limbs. There may be sickness. After two or three days, the paralysis develops. Some part of the body, perhaps an arm or a leg, is found to be useless.

The toxic matter destroys the motor cells in the spinal cord, which pass the messages on from the brain which move the part concerned. The paralysis improves a little when the attack wears off.

Treatment

Isolate the patient. Rest in bed is essential. Absolute quiet is necessary. Osteopathic treatment is beneficial. Baths and exercise are useful.

The clothing and bedding should be disinfected. Furniture, books, etc., which have been in contact with the patient must be sterilised. They must be exposed to the sun. Schools must be closed.

Fasting is beneficial. Give water and orange juice. Fresh milk, wholemeal bread, unpolished rice, fresh fruit, raw salad and vegetables can be given after recovery. Give fruits after the fever has subsided.

Give up white bread, white sugar, jams, confectionery and refined cereals. Give a small warm water enema. Massage of the affected parts is very good.

MEASLES

This is an acute infection of childhood. The disease usually occurs in an epidemic form and most commonly affects children of school age. This is highly contagious.

The first symptoms are feverishness, dry cough, running at the nose, sore throat, watering of the eyes and headache.

On the fourth day the rash appears, first coming on the neck and gradually spreading over the entire body. On the seventh or ninth day the symptoms subside.

One attack is no protection against future attacks. It is most prone to recurrence. A child is very dangerous in measles. The danger on measles is broncho-pneumonia and inflammation of the ears. Keep the child from draughts.

Treatment

Rest in bed. Isolate the child. Fasting is beneficial. Give orange juice and water to drink. Give a small warm water enema. Have the eyes shaded. During convalescence give fruits.

MUMPS

Mumps is characterised by painful swelling of the parotid gland. The swelling is triangular in shape. One or both sides may be involved. The swelling appears just in front of, but beneath the ear. The swelling is painful, especially when an attempt at mastication is made.

It generally occurs in children but sometimes in adults. It frequently occurs as an epidemic. Occasionally only one side is affected, but that is comparatively rare. It seldom attacks the person twice.

The disease is rarely fatal but is severely contagious and spreads from child to child in schools. The cause is wrong feeding and wrong living.

There is usually some fever. After a day or two the glands become noticeably swollen. Both sides may be affected together, or often one side swells up first to be followed by the other a day or two later.

The disease continues for about a week on each side.

A complication is inflammation of the breasts and ovaries in girls and of the testes in boys.

Treatment

Rest in bed is essential. The patient should be confined to bed till the period of liability to orchitis passes off in about ten days. Isolate the patient until one week after the swelling has completely gone down.

Keep the bowels open by a warm water enema.

Fast. Take orange juice and water. Give hot fomentation every two hours. Bathe the swelling frequently with a hot infusion of poppy heads.

Gargle the mouth with Nim water frequently.

RICKETS

This is a disease of infancy in which the bones remain soft in-stead of hardening as they should do in healthy children.

It is due to improper feeding from birth onwards. The child has not been fed naturally and has been given too much patent foods, condensed milk, etc. Lack of sunshine and fresh air is a contributory cause.

It is most common in poor districts where there is a lack of air and sunshine. Unsuitable food is the most common cause of this is a deficiency disease, due to lack of vitamin D which affects growing children. Calcium, a mineral salt is needed for the proper growth and strengthening of bones. This salt cannot be absorbed from the diet and utilised by the body without the help of small quantities of vitamin D. This vitamin occurs chiefly in milk and butter. It can also be manufactured by the body itself with the help of sunlight. If the diet is lacking in the vitamin containing foods, if the child lives in a place and does not receive much sunlight, then the absorption of calcium is liable to fall below the minimum requirements. When this takes place, growth is stunted and the bones become soft and bent.

The most common early symptoms are sweating of the head, restlessness at night, constipation, delayed and defective dentition (teething) and beading of the ribs. The head is square and flat.

The child losses weight. He is backward in learning to walk and later may become bowlegged or knock-kneed. The ribs are malformed. The child is pigeon breasted. The spine is curved. The child is peevish. The stomach protrudes (pot belly).

Treatment

Proper diet, fresh air, sun and air baths are necessary. Let the child be breast fed. Do not give the child an excessive quantity of oily and rich foods. Such a diet will upset his digestion.

Give the child a diet rich in vitamins such as cream and milk. Give orange juice. Juices of fresh fruits and of green vegetables should be added to the diet with much advantage. Reduce starchy food.

Take the child to early morning sun. Expose the body to the sun and massage the body thoroughly with gingily or mustard oil for one or two hours.

When the disease is advancing restrain the child from walking. Use splints and other apparatus which can support the limbs and body. This enables the child to move about without risk of bending and deformity of the bones, which would other-wise probably result.

TEETHING

The first appearance of teeth in the mouth of a child should be that of the two middle teeth in the lower jaw. They manifest in the seventh month of life; but in many cases the dentition may be delayed, especially with children who are rickety. The milk teeth, twenty in number should be complete by the end of the second year.

In the seventh year the milk teeth become loose and fall out one by one. They are replaced by the permanent teeth, thirty-two in number.

Every disease which attacks the child in the first two years of his life is attributed to teething.

If a child is fretful and is seen to be rubbing its gums, it is a sign to indicate that he is suffering from the pain attendant on cutting the teeth.

Teething is a condition of irritation in the mouth that ac-companies the appearance of the teeth.

The child gets diarrhoea, cough, skin eruptions and even convulsions. The source of irritation is due to the continual rubbing the part of his gums beneath which the growing teeth are situated.

During teething the child becomes irritable and very susceptible to digestive or nervous disturbances.

Deficiency in proper feeding, vitamin and calcium deficiency, unhygienic bringing up are mostly responsible for many susceptibilities of the child. The deficiencies and errors should be found out and corrected.

Treatment

Give the child a hard rubber ring or some such article to bite. Attend to his general health and diet.

Dribbling is a sign of teething. Fasten a water proof bib under the ordinary one. Change both constantly and keep them scrupulously clean.

If the child is brought up properly as regards food and general hygiene, he will cut his teeth without any trouble at all. Wrong feeding and wrong care of children give trouble during dentition of the child.

The gum should be rubbed. Teach the child to cleanse the teeth daily. From the very childhood the mother should have the teeth rubbed and cleaned. This must be the first thing in the morning.

THREAD WORMS

Various types of worms can inhabit the human body. They are usually eaten with the food in the form of worm-eggs. They hatch out within the digestive tract, where they live on their host's food. These worms may take a considerable proportion of the nourishment from the intestines and may disturb the general health and may cause anaemia, loss of weight, etc.

One of the most common worms is the thread worm, which usually affects the children. It appears in the stools from time to time, when it resembles small pieces of white thread. It is half an inch long.

It causes considerable irritation around the anus particularly at night. It bores here laying its eggs and this causes tick-ling and intolerable itching. The irritation is the cause of bed wetting.

There are a craving for food even just after a meal, constipation alternately with diarrhoea, bad breaths, darkness under the eyes, biting the nails, scratching the nose, grinding the teeth in sleep, irritability, fretfulness, restlessness, burning pain, loss of appetite, convulsions and nervous twitching. The child experiences bad dreams.

Wrong feeding harbours the parasites in the bowels. The intestines are clogged with waste, toxic matter.

Treatment

Absolute cleanliness is the first precaution. The child should have clean linen on every day and should sleep on clean sheets each night.

White sugar, jam, butter, cream, oil, marmalade, confectionery must be given up for some time. Put the child on fruit diet for some time. Give him vegetables, milk and wholemeal bread.

Mix a teaspoonful of common salt in half a pint of warm water and inject into the rectum. Repeat this for three days in the early morning. This will remove all the thread worms.

Give a warm water enema. Add a pinch of tobacco or a teaspoonful of oil of turpentine to the water.

Kamala in 2 or 3 drachm doses is useful in expelling the worms.

WHOOPING COUGH

Whooping cough, is also known as Whooping cough, Pertussis and China cough. This is an infectious disease with catarrh of the mucous membrane in the respiratory passage. It occurs for the most part in children and seldom more than once in a life time. It manifests itself by frequently recurring attacks of convulsive coughing. It is followed by vomiting.

This commences like a cold in the chest, but the cough increases and tends to come in paroxysms. Slight fever, running of the nose and inflamed eyes are the early symptoms. The unmistakable "whoop" is heard after a week or ten days. When it sets in, each paroxysm of coughing ends with the sound "whoop", a peculiar in drawing of the breath.

It occurs between the ages of one and four and is rare after ten. It is communicated by breath and clothing.

There are three stages: (1) the catarrhal stage, (2) the spasmodic stage, and (3) the stage of decline.

In some there may be one or two paroxysms in the whole day; in others there may be several in the course of 1 single hour. The attacks are severe at night. It increases for two weeks, remains stationary for another two weeks and then gradually subsides. The disease runs its course in four weeks.

Overfeeding of children with refined and demineralised foods, absence of sufficient quantity of fresh fruits and salad vegetables cause whooping cough.

Treatment

Rest in bed is essential. Isolate the child. Keep the patient warm. Carefully attend to his general health. Avoid cold air.

Paint the throat and pharynx with the juice of garlic mixed with honey. Give several drops of garlic mixed with honey internally, diluted with water. Rub the chest with warm mustard oil. Add a little salt to the oil. Sponge the body with warm water. Let sun's rays fall on the face and throat of the child. Use warm-water enema daily.

The diet must be light but nourishing. Give orange juice and water to drink. Mild fasting is beneficial. Do not give milk, rice and germs. Give fruits twice daily.

All handkerchiefs and other linens used by the patient must be disinfected and washed separately from the linen of others.

During convalescence let the child remain in open air. A change of air to the hills or seaside is highly beneficial. Great care should be taken to avoid chill, but fresh air is of great importance.

Chapter Twenty

WOMEN'S DISEASES

The special duty which God has entrusted to women is to bring forth and rear up children. Unless the women are healthy and strong they cannot give birth to healthy and robust children. Women have a natural characteristic of modesty which pre-vents them from disclosing their illnesses to others until they are unbearable. It is, therefore, essential that all girls should have the knowledge of diseases peculiar to their sex. Such knowledge should be imparted to the girls in the schools and colleges. This will help them in nipping the disease in the bud, and keep up good health.

The chief diseases of women are of three kinds:

1. Pertaining to menstruation.
2. Diseases peculiar to the period of pregnancy.
3. Disorders after delivery.

Of these, the diseases of menstruation are most important. If these are kept under control, there will be less chance for other kinds of diseases. The beginning of the menses is the most important period of growth. If the girls lead a natural life and observe the rules of health and hygiene, there will be very few chances of ill-health.

HINTS FOR WOMEN'S HEALTH

1. Women should avoid tight lacing and tight clothing, as these hinder the free flow of bloodstream and bring undue pressure on the most important organs of the body.
2. They should avoid, when unwell, all kinds of stimulants, e.g., tea, coffee, cocoa, ice-cold drinks, etc.
3. Physical exercises during the period of menstruation should also be avoided.
4. Visit to Cinemas also should be avoided during the periods.
5. They should avoid cosmetics, scented oils and powders and depend on nature for the natural lustre and beauty.
6. They should spend much of their time in well-ventilated places and in open air.
7. They must have some physical exercise daily. Practice of Asanas is highly desirable, but should be avoided during pregnancy.
8. If possible, they should take more green vegetables, milk and fruits.
9. They should go to bed early and rise early.
10. They should not worry much about the school examinations, or domestic problems with undue concern.
11. They should observe fast on Ekadasi days or miss a meal once a week.
12. They should take enema when constipated, or castor oil or a mild vegetable laxative.

13. Enough rest in menstrual period is necessary.

MENSTRUAL DISORDERS

In healthy girls menstrual flow is scanty and occurs regularly every month. It comes very near or just on the full moon day which indicates that the body is perfectly healthy. Irregularity of menses or excess of flow or its approach in unusual times is a sign of poor health. If the menses are suppressed then it is a very serious case. When the menses are regular but nearer to the new moon day, this is also a sign of ill health, which may become chronic. Irregularity of menses and pain is also a sign of ill health of acute type. In chronic type of cases alkaline diet such as green vegetables, fruits and milk is most essential. Fasting is necessary in acute cases. For suppressed menses Papaya fruit is a good medicine. The ripe fruit may be taken on empty stomach with or without milk. Raw fruit may be cooked as a vegetable and taken. In all cases hot hip baths are helpful. Sitz bath also proves much useful if it is taken several times. Diet restrictions are necessary, too.

AMENORRHOEA

Amenorrhoea is the cessation of normal menstruation, the monthly period in women.

Anaemia, worry, grief, fear, any serious emotional disturbance, malformation of the womb, consumption, displacement of womb, debility after serious illness, malaria, aggravated dyspepsia, diabetes—are all causes for amenorrhoea.

Bad feeding, over hard work, want of fresh air, and all causes which depress the system and cause loss of flesh tend to cause diminution and finally stoppage of the menses.

Exposure to cold like that of an unaccustomed bath just before a period is due may also cause stoppage for several months.

During pregnancy and lactation or suckling monthly menses flow stops. This is in accordance with nature. No treatment is needed. No one should think that because there is the stop-page of menstruation, the woman is necessarily pregnant.

When the discharge is checked, there are headache, lassitude, pains in the lower part of the abdomen, back and loins, and flushing of the face.

In treating a case of amenorrhoea, a proper diagnosis should be made as to the causation.

Treatment

Remove the cause.

Attend to the general health. Improve the quality and quantity of the blood if amenorrhoea is due to anaemia. Give the patient plenty of tomatoes, grapes and spinach.

If there is structural defect, it should be removed.

If amenorrhoea is due to emotional disturbance, rest and quiet are essential. A complete change of place will be highly beneficial. All excitement, excessive mental strain, study, etc., should be avoided for some time.

If there is pain in the pelvic region at the time when menstruation is normally due, give hot fomentation to the lower part of abdomen. You can apply hot linseed poultice.

A generous and wholesome diet, tepid bathing, hot hip bath, hot foot bath and exercise will do much good.

Keep the bowels free by giving myrobalans, fruits, jams, marmalade, brown bread, porridge and by exercise.

Other Natural Remedies

1. Fruitarian diet for a week.
2. Enema once daily during this period.
3. Fruits and milk diet for another week.
4. Walking or some physical exercises.
5. Eating of 2 to 3 tolas of till with jaggery.

Biochemical Medicines

Calcar Phos 3X in the morning.

Magnes Phos 3X twice or thrice daily in hot water.

MENORRHAGIA

Menorrhagia means an over-abundance of the menstrual discharge. It is excessive menstruation. It is popularly known as flooding.

If a woman, who has habitually had a period lasting 3 days at intervals of 28 days, begins to have periods lasting 4 to 6 days at intervals of 20 days, it means that she is suffering from menorrhagia.

Bleeding at irregular times is metrorrhagia. It is independent of the periods.

Menorrhagia should not be neglected. It should be properly treated at once.

Menorrhagia is a sign that there is something wrong within the womb.

It is due to a toxic condition of the system on account of wrong feeding habits and general wrong habits of living.

It may be due to small tumours (Fibroids). Sometimes it is a symptom of irritation or infection of the womb. It is due to certain varieties of anaemia, Bright's disease, diseases of the liver, consumption, high blood pressure, scurvy, diseases of the heart, displacement of the womb, inflammation consequent upon child birth or miscarriage, diseases of the womb, riding, dancing, sexual excess, etc.

Treatment

Menorrhagia is a symptom and not a disease. Therefore, find out the cause and remove the cause.

Rest in bed with perfect quietness is essential. Attend to the general health of the patient.

The diet should be low. Give barley water, fruits and fruit juices. Alcohol in any form must be avoided. Hot drinks may increase the discharge. Therefore, give cold drinks.

The clothing should be light. The sleeping room must be well ventilated.

Keep the bowels open. Fasting is beneficial.

Strong tea, coffee, condiments, pickles, sauces, sugar, confectionery, rich cakes, pastry, pudding, cream, rich, heavy or greasy foods should be avoided.

Alum lotion may be given as a douche with vaginal nozzle. If necessary plug the vagina with clean sterilised astringent gauze.

Apply cold water, mud or ice poultice on the lower abdomen.

Give Asokamritam. Avoid purgatives. Give garlic once daily.

Other Remedies

1. Hip-bath in cold water.
2. Sitz-bath in cold water.
3. Fruitarian diet.
4. Cold-pack over the mouth of the uterus.

Biochemical Remedies

- (1) Ferrum Phos. 3X. (2) Kali Mur. 3X. (3) Mag Phos. 3X if there is pain also.

DYSMENORRHOEA

Dysmenorrhoea is painful menstruation. It may vary from mere discomfort to agonising colic accompanied by prostration and vomiting.

It is due to toxic condition of the system caused by wrong feeding and general wrong living, nervous exhaustion, inflammation and congestion of the uterus, ovarian diseases, flexion of the womb or narrowing of the uterine passage, catarrh of the womb, anaemia, gout, rheumatism, etc.

The symptoms are tenderness and pain in the lower part of the abdomen, especially just above the groin, pain in the back, a feeling of weight or bearing down in the pelvis with ex-tension of pain into the legs and in most cases colicky pains in the region of the womb. If the pain is very severe, there may be nausea, vomiting, diarrhoea, sudden desire to pass and pain in passing water. Such symptoms may precede the monthly period by a few hours or sometimes days.

If the pain is felt 3 days before the flow, the ovaries are the seat of trouble; if it occurs just preceding, it is due to uterine contraction, if the pain continues for some time after the flow, there is some inflammation of the parts.

Treatment

Rest in bed is essential.

Apply hot compresses to the lower part of the abdomen.

Keep the bowels open.

Avoid all exposures to damp and chill for 3 days previous to the expected period. A warm bath at the beginning of an at-tack gives great relief. Apply hot

water bag on the loins and abdomen. Sit in a tub of hot water (hot hip bath or hot sitz bath).

Foment the loins and lower abdomen.

During the intervals take regular, moderate exercises in the open air.

Avoid late hours and irregular meals.

Paddy husking and sweeping the rooms give the proper exercise.

Use hot water for cleaning the parts.

Give milk, fruits, fruit juices and barley water.

Marriage and conception usually cure the condition in all types of painful monthly flow.

The juice of green roots of green Ulat Kambal is very useful in ensuring menstrual flow. It should be taken three times a day from a week prior to the commencement of the period and continued throughout the period. If green root is not available, Ulat Kambal may be given in the form of confection in table-spoonful doses. Dry the root, powder it. Mix 4 parts of sugar to the powder. Take it with water. This is an emmenagogue and uterine tonic.

Biochemical Medicines

1. Magnes Phos 3X when there is pain.
2. Calcar Phos 3X as preventive, before the beginning of the monthly period. It can be taken daily also, as it is harmless, and tonic, too.

LEUCORRHOEA

Leucorrhoea is the name given to the milky-white vaginal dis-charges experienced by many women. It is known commonly as "whites"

The discharge may be white or yellowish. It may be slight or amount to several ounces daily.

A general toxic condition of the system due to wrong feeding is always at the root of the malady. This is augmented by chronic constipation. Anything which tends to lower the vitality is the exciting cause. Anaemia, chronic inflammation and dis-placement of the womb, congestion due to excessive sexual intercourse, frequent child-bearing, ulceration of the mouth of the womb,

tumours in the womb or its neighbourhood, gonorrhoea, etc., may also cause leucorrhoea.

Leucorrhoea is a disease which depends on the general state of health. It arises when the physical condition is lowered.

A vaginal discharge is an indication that something is wrong. No woman should neglect to seek advice because of a feeling of modesty. It is much better to have the condition put right in the early stages than to delay until treatment becomes much more difficult.

Treatment

Treatment aims at improving the health. Exercise and fresh air are necessary. Strict attention should be paid to personal hygiene.

Keep the bowels regular by an warm water enema. Re-main in the open air.

Give a vaginal douche with plain warm water or warm Neem water. The douche should be large in amount, at least a quart, and should be regularly used once or twice daily. Keep the part scrupulously clean.

Sitz bath and cold bath are beneficial.

Take sun bath in the early morning.

Fruits and salads are beneficial.

Take an all fruit diet for 3 or 4 days. If fruit and milk diet is agreeable, you can take it for a week.

Give up cakes, pastry, pudding, white bread, sugar, sweetmeats, rich, heavy or greasy foods, tinned food, meat, strong tea, coffee, condiments, pickles, savouries, sauces and smoking.

Fast for 2 or 3 days.

Other Remedies

1. Cold water pack.
2. Fruitarian diet.
3. One plantain with y tola ghee, twice a day.
4. One teaspoonful of turmeric powder with equal quantity of sugar at night.

Biochemical Remedies

Calcar Phos 6X. Morning. Ferrum Phos 6X. Evening.

HYSTERIA

Hysteria is a nervous disease that attacks girls and young women. It is common between 15 and 30 years. The Greek "Hustera" from which the word comes means womb.

Hysteria is a condition or set of conditions, which is difficult to define, because it is not known what changes in the nervous system are at its root.

Many of its symptoms appear to be due to auto-suggestion and are readily relieved by suggestion from another person. It manifests by over action of some parts of the nervous system, or by failures of the other parts to perform their necessary work.

Peculiarities of the Disease

An element of conscious deception forms one of the peculiarities of hysteria. The patient should not be hastily held to be guilty of shamming illness. A hysterical patient should be pitied. Though her complaint is obscure, it is as real as any of the better understood diseases from which man or woman suffers. The symptoms should be treated as a real disease. You must not think that the patient is malingerer. The disorder really exists in the mind of the patient and the pains are actually felt.

A hysterical patient suddenly said that she was unable to walk and her foot was paralysed. She could not feel pain when a needle was inserted. After many months she was able to walk.

A young girl said that she was stabbed. She actually developed bleeding on a part of the body when she said the injury had been inflicted.

The coming of puberty and change of life are accompanied by hysterical symptoms. Hysteria is hereditary. It may be caused by undernourishment of the body, by idleness and over-indulgence in unwholesome foods, by shock, fright, over-weariness, or an unhappy love affair.

The word "hysteria" is restricted also now-a-days to those mental reactions which are kept going on for the sake of some gain or attaining some personal purpose.

Symptom

The patient gets flatulence, flushings, hiccough, palpitation, choking sensation and loss of voice. There may be pain in various parts of the body. Nearly every

ailment may be stimulated by an hysterical patient. The patient will describe detailed symptoms very similar to those of real disease. A hysterical woman may exhibit symptoms of inflammation of the bowels, or of the womb, or of the throat, when there is really no such disease. Stiffness of joints, retention of urine, stricture of the gullet are all hysterical manifestations.

Fits may or may not appear. There are spasms and contraction of limbs. The patient may have uncontrollable laughter or sometimes equally uncontrollable tears. There is tremendous excitement. She is very irritable. She is prone to be easily offended. She is whimsical. Sometimes she becomes violent and trouble the attendants.

A hysterical patient may create disease in order to get sympathy from others. She may stick pins or needles into the flesh or swallow them. She will sometimes refuse food but will obtain it stealthily. Some may refuse to eat or will ask for un-wholesome food. She will fast for some days; she may eat plenty for some days. She may as well get a feeling of choking in the throat by a ball and is unable to eat. She starves and gets emaciated.

The patient may be untruthful and dishonest. There may be loss of memory, dumbness, paralysis and loss of power to feel pain. She imagines slights when none is meant. She imagines that members of the opposite sex are in love with her. She invents scandals.

Rest in bed is essential in acute cases. A general toning up of the system is necessary. Be very sympathetic towards the patient. Remove the feeling in her that her relations are not against her. Show consideration to her but keep a firm hand. Sometimes a few sharp words may be necessary. Persuasions bring good results.

Keep the patient occupied in some work or other. Gardening is most suitable.

Give plain, simple food. Keep the bowels open. See that the periods are not delayed.

Use asafoetida in curries and pepper water (Rasam). This is very useful.

Let her take frequent baths. Throw a bucket of cold water quickly over the head and the chest. This is highly beneficial. It acts like a charm.

Cold and hot douches on the spine improve the general tone of the nerves.

Massage is beneficial.

If a thermolumine should be used, place blue or green glass over the lumbar plexus.

During the fit, loosen her dress, fan her and throw cold water on her face. Rub the extremities. Apply smoke of burnt feathers to the nostrils.

The patient should not have hard brain work. She should not sit for hard examination.

A change is beneficial. Keep her in new surroundings among strangers. Remove the patient from her house and carry out complete isolation in a nursing home. Place the patient under the care of a firm but kind friend in quiet surroundings. Do not be over-sympathetic or bully the patient. The naturopath must gain her confidence. He should never give an impression that he considers that she is malingering and that it is her own fault. He should give an explanation of the condition and probability of recovery.

Chapter Twenty-one

PREGNANCY AND CONFINEMENT

Pregnancy occurs when the female ovum is fertilised by the sperm or the male seed. The first indication is usually a stop-ping of the monthly period. During early months of pregnancy there is sometimes a feeling of morning sickness or actual vomiting in the morning. The normal duration of pregnancy is 40 weeks.

It is important to have a regular check to see that all is going well. The pregnant woman may require advice about diet and general hygiene, etc., so that she can remain in good health during the time she is carrying.

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

The hygiene of pregnancy holds a key position in all our efforts to promote national health and national stamina.

A pregnant mother should not overload the stomach. She should not indulge in every caprice of appetite.

Travelling is safe during the first half of pregnancy. Long journeys are not advisable in the last four weeks of pregnancy.

The expectant mother should lead a quiet life free from all unhealthy excitement, quarrels, etc. She may attend to duties but she must not overwork.

Unhealthy boys and girls should not be married till they re-cover their health completely. Early marriage and early concept with unhealthy body and mind have been responsible for the production of unhealthy, weak children.

Pregnancy needs attention. The health of the mother should be carefully maintained. The expectant mother should be properly handled. Knowledge of these matters will minimise deaths, both of the mother and of the child.

Care of the child and of the mother is of very great importance. The future generation lies in the womb of the mothers. Expectant mothers and those who are responsible for their care should know what to do and what to avoid during pregnancy.

The diet of pregnant woman must be good, nutritious, simple, bland, easily digestible and moderate. She should take at least one pint of milk a day on account of the calcium it contains. Cheese also should be taken for its calcium. The foetus in the womb needs calcium for its bones.

Iron-containing foods are also important for the development of the foetus, red blood cells. She should take green, leafy vegetables, especially spinach and water-cress, as these contain iron. Vitamins are also of great importance to the pregnant woman and these are present in milk, cheese, butter, wholemeal bread, brown bread, fresh vegetables and fruits, especially oranges, lemons, carrots, potatoes and tomatoes.

Too much pungents, salt, and gas and bile producing foods should be avoided.

Constipation should be avoided by a suitable diet containing vegetables, fruits and the like.

The skin should be kept in good condition by regular bathing.

Late hours must be avoided. The dress should be easy.

The expectant mother should be active and avoid sedentary habits.

She must not take any drug.

Always encourage natural delivery.

Foment the lower abdomen in scanty uterine discharge and pain.

Linseed poultice also may be applied.

CARE OF THE EXPECTANT MOTHER

With the advance of medical science the maternal and foetal mortality have been considerably reduced. Antenatal care is not an end in itself, but is a means to an end, namely, the safe delivery of the child.

As soon as the pregnancy is diagnosed, the mother should be advised to attend antenatal clinic provided by the State. If this is not possible, at least her progress should be watched either by a doctor or an experienced mid-wife. She should be advised to undergo routine medical examination once a month upto the fifth month of pregnancy, once a fortnight up to the eighth month, and then once a week until delivery.

It is very important to gain the confidence of the expectant mother and make her feel that she is progressing normally and is in safe hands.

During the routine examination the following points should be carefully considered:

I. History of her previous delivery (if any), whether normal or abnormal.

II. Current History: Examine her digestive and excretory systems, e.g., if there is morning sickness, quantity of passing urine, etc. The bowels should be taken care of.

Blood system should be examined. If there is anaemia, it should be treated.

Venereal diseases (if any) should be treated for the safety of the mother and the baby.

Nervous system, mental condition and sleep should be taken into account.

Blood-pressure and weight should be taken note of. Both increase and decrease of urine is a sure sign of developing toxæmia. This should also be noted.

III. It is very important to have a careful pelvimetry taken, that is, to find out whether the head of the baby would easily pass through the pelvic canal.

IV. It is still more important to find out the position and presentation of the baby in the womb so that proper precaution can be taken before conducting the delivery.

Advice to the Expectant Mother

The first and foremost thing is to impress upon her that the delivery will be quite safe. Do not alarm her about the minor ailments; on the other hand, she should be assured that the minor symptoms like the swelling of leg, etc., will abate if proper steps are taken. Relieve her mental anxiety by every means.

Diet

It should be simple, light and nutritious.

The pregnant mother should be specifically told that there is no necessity to eat more, as she has to sustain the baby in addition to herself. Too much of rich food, untimely meals and excessive protein are all undesirable. Rich carbohydrate articles should be taken in limited quantities. The diet should largely consist of fruits and green, leafy vegetables and a fair amount of milk. It is better to note that the vitamin contents of the diet are properly balanced. Fresh water should be liberally taken.

Exercise

Light, moderate exercise is always beneficial. Heavy, strenuous work and vigorous exercises should be avoided. In addition to her household duties, the expectant mother is advised to take regular walks in the open air during the whole course of her pregnancy. It is inadvisable to have long automobile drives especially on bad roads.

Clothing

Clothing should be light and loose. If possible, the clothings can be suspended on the shoulders instead of round the waist.

Care of Teeth

Pyorrhoea and other infections round about the decayed tooth will favour puerperal sepsis. Hence they should be attended to.

Care of Breasts

They should be properly supported. In the latter weeks of pregnancy, the nipples should be washed and drawn out, so that the baby will find no difficulty in suckling.

Bowels

The bowels should always be kept regular during the whole course of pregnancy, chiefly by adjusting the diet. No purgatives should be given in the early stages. There is no harm in taking liquid paraffin, if necessary. In the latter weeks, after the 7th month, half an ounce of castor oil may be given once every fortnight.

Bath

Daily warm bath is of great value. Extreme temperatures should be avoided.

Sexual Intercourse

Sexual intercourse should be avoided completely after the sixth month for fear of infection and premature delivery.

Mental Hygiene

Excitement of any kind should be strictly avoided. It is advisable to read some good, light literature, preferably religious works. The expectant mother should be assured that the delivery is a physiological process and as such should have no anxiety at all.

She must have proper, sound sleep.

Doctor's Guidance

The expectant mother is advised to consult the doctor on the following points:

1. Bleeding.
2. Reduction in the quantity of urine passed.
3. Swelling of the lower extremities.
4. Continuous headache.
5. Dimness of vision.
6. Pain in the epigastrium.
7. Cramps in the leg.

8. Painful contraction of the uterus.

9. Rupture of the membrane.

10. Minor ailments like pelvic pain, varicose veins, haemorrhoids or piles and increased vomiting.

CARE OF THE NURSING MOTHER

The care of the nursing mother can be classified under two sections, viz., (i) immediate care after Labour, and (ii) Subsequent Care till the Weaning Period.

Immediate Care

Just after the third stage of labour, i.e., expulsion of the placenta, care should be taken to see that the uterus is completely contracted and whether there is any tendency to haemorrhage. Examine the mother's pulse rate. The external genitalia should be washed with Dettol or any other antiseptic lotion, and dried and painted with Tr. Benzoin Co. Sanitary pads should be applied over the genitalia and it should be changed every three hours and every time after urination and defecation. The genitalia should be cleaned with sterile Dettol swabs, wiping from above downwards and never from below upwards.

Abdominal bandage should be properly applied for the first forty eight hours to prevent the uterus from getting dis-tended with clots. It should be removed afterwards, and the patient may then slowly exercise her abdominal muscles.

After Pain

The nursing mother complains of very severe pain after the labour. This is mostly caused by over distention of the uterus in the primipara and the presence of clots inside the uterus. The pain is due to lack of tone of the uterine muscles.

Care During the Second Period

For the first eight or ten days after the delivery (puerperium) the following points should be noted:

1. General condition of the patient.
2. Temperature, pulse and respiration.
3. Sleep.

4. Rate of involution and condition of the uterus.
5. Lochia, its nature and quantity.
6. Condition of the bladder.
7. Condition of the bowels.
8. Condition of the breasts.

Rest is very essential for the woman after labour. It is better to restrict the visitors during the first week. Immediately after delivery and when settled in bed, she generally goes to sleep and wakes up quite refreshed. The mother should be made to realise that she should not be confined to bed for too long, even though plenty of rest is essential. She can be propped up in the bed on the third day, made to sit on the 5th and allowed to walk about a little after the 7th day. If everything goes on well she can be allowed to move about freely from the 10th day onward. If any complication is present, the period of rest should be prolonged as per the medical guidance.

Diet

The old idea of restricting the diet and fluids to the puerperal woman is now obsolete. For the first two days liquid diet is advisable. When once the bowels have moved, the diet should be increased. The ordinary diet can be resumed after the 5th or 6th day.

Temperature

Normally, there should not be any temperature during the puerperal period. Or, even if there is slight temperature after delivery on the first day, it will automatically come down to normal. Any rise in temperature after that will be presumed in favour of sepsis or any inter-current disease, which should be treated at once.

Pulse-Rate

The increase in pulse-rate always associates with the increase in temperature. Pulse-rate above 90 will indicate that there is some abnormality and, therefore, doctor's aid is necessary.

Respiration

Any inter-current disease like pneumonia might be associated with sepsis, as a result of which respiration might be increased.

Bowels

A dose of castor oil on the third day after labour is beneficial to evacuate the bowels. Care should be taken to clean and protect the genitalia after every evacuation. Enema is preferred when perineum is sutured. Brisk purgative may be given when temperature rises due to constipation. It also helps involution of the uterus and aids the bladder to empty itself.

Bladder

Utmost care should be taken to see that the bladder is normally emptied after delivery. Even if there is the slightest difficulty in evacuating the bladder, the lower part of the abdomen can be gently massaged and bearable hot water may be poured over the genitalia, while the woman is propped up in bed. In resistant cases catheterisation has to be resorted to and the patient may be treated with urinary antiseptics later.

Involution of the Uterus

It is very important in the puerperium. Usually the fundus of the uterus is almost at the level of the umbilicus. If on the third or the fourth day the uterus is not palpable in the abdomen, back-ward displacement of the uterus is suspected. There should be progressive involution of the uterus. It should come down a finger's breadth a day, and by the 10th or the 12th day it should be a pelvic organ.

The Lochia

It is a discharge from the uterus after delivery. Any abnormality in the quantity, quality, odour and method of staining should be drawn to the attention of the medical attendant. In septicaemia, there will be either suppression or retention. The diaper should be very often changed when lochia is abundant and offensive.

Sleep

Sleep is very essential during puerperium. Sleeplessness is the earliest indication of sepsis or puerperal insanity. A glass of hot milk at bed time, a well ventilated room and assuring the patient not to have any worry over her child, —are all conducive to her sleep. Even the child, if possible, should be

prevented from disturbing the mother during her sleep. Sedatives are not desirable except in the patients of nervous temperament.

General Condition

Daily sponging and powdering, fresh air and light, a cheerful atmosphere and restriction of the visitors, are advisable. Light literature, pleasant conversation, relieving her anxiety and worry and favouring good sleep at night will hasten her puerperium.

Subsequent Care of the Nursing Mother

Nothing can replace mother's milk, and it is a great help to a growing baby. Breast milk also makes the baby resistant to diseases in its early days. Modern educated women are afraid of nursing. It is easy to nurse a baby than to prepare a safe and suitable artificial feed. It is very important to impress upon every mother the need for breast feeding in the interest of the baby. It is the best and safest.

Just after delivery the mother is allowed to take rest. Even though there is no milk, the baby is put to the breast after the mother has had her rest. Unlike mammals, milk is not secreted by the mother till the second or the third day of the puerperium. A thin secretion called colostrum is available for the baby for one or two days. This helps the baby to evacuate its meconium from the intestines since it has got a laxative effect. Slowly the breasts become larger and fuller, and milk begins to secrete in large quantities as the child is put regularly to the breast.

Any food that is good for the mother and is agreeable to her should not cause the baby's digestion to be upset. She should take good and proper food, with due mastication. Sufficient rest is needed for the nursing mother, as also equally sufficient exercise in the form of household duties, walking in the open air, etc.

A nursing mother should note that the reappearance of the menstrual period does not necessarily mean that she should stop nursing her baby. Usually the menses appear after the seventh month. She should also note that nursing the baby does not prevent conception even though menstruation has not been resumed.

PREGNANCY AND ITS DISORDERS

(A General Survey)

Pregnancy is natural to the female sex and is the most important duty which they have to bear for the continuity of the race. The females of the aboriginal tribes and poor classes, who have to work hard in the open air, usually have no trouble either during the period of pregnancy or after child birth. The delivery also is most natural and they do not require any medical help.

The artificial life of the middle and the upper classes is at the root of all illness. To this the Second World War and subsequent political tension have added the difficulty of proper food and clothing.

The aim of every woman should not end in motherhood alone but to rear ideal children. Every educated girl should widely read on motherhood and child welfare, and aim at having a child who will be an asset to the nation. Now that we have achieved independence, we are in need of brave men who will be able to defend our country, and increase its prosperity in all respects. The thoughts which a woman entertains during the period of her pregnancy have a great influence on the child. If she wants to have a brave son or daughter, she should read biographies of brave men and women, descriptions of righteous battles, and stories of heroic deeds. If she desires her child to be an artist, she should read books on art, and also practise a little of those arts in the period of her pregnancy. If she wants to have a scientist son, she should read books on Science and cultivate a scientific bend of mind. She should read the lives and teachings of Saints, if she desires a religious-minded son, as was the case with Prahlada's mother.

In general, every mother should desire a son or daughter who should be bold, courageous, large hearted and a devotee of God.

The next important thing for the mother is to preserve her health during pregnancy through mild exercise or work, restriction of diet, and entertaining good and cheerful thoughts.

With all the precautions, there is every chance of getting minor ailments. They should not be neglected.

All sexual intercourse should better be stopped as soon as conception takes place, as it has a very harmful effect on the baby as well as the mother.

Son or Daughter at Will

No definite rules can be given. Only the following general rules may be observed.

If there is a sexual union on the even days from the beginning of the monthly course, there is a chance of getting a son. If the sexual intercourse; is on odd days there is a chance for a girl.

Food During Pregnancy

In the morning at 7 or 8 a.m., take some fruits available in the season and some milk.

In the noon take ordinary food with plenty of green, leafy vegetables.

In the evening a light repast of cakes and vegetables or a few figs and milk is enough.

After 7 months the pregnant woman should have one meal at noon as usual and in the morning, afternoon and evening she may take little milk and fruits only. Constipation should be avoided with enema or mild vegetable laxatives. Cold water bath is preferable. If this is unbearable, a lukewarm water bath may be taken.

Just before delivery she should live on milk and fruits alone, as this ensures a safe delivery.

Some Common Ailments Peculiar to Pregnancy

Constipation: It is a general complaint. If a pregnant woman's food consists chiefly of, or contains liberal allowance of fruits, milk and leafy vegetables, she will have no chance of getting constipation. If there is no constipation, there is very little chance for other diseases. Prevention is better than cure. So in her own interest and also in the interest of the unborn child the expectant mother should take precautions from the very beginning. If there is a least feeling of constipation, take recourse to enema or castophene or Pulvis Glyceriza, or any other tolerable purgative.

If biochemical medicines are desired, Calcaria Phos. 3X in the morning and Kali Phos. 6X in the evening may be taken. The use of occasional enema whenever desired is also a very harmless remedy to avoid future complications.

Vomiting or Morning Sickness: No breakfast plan should be followed. It is the best remedy. Take juice of one lemon in a cup of water, mixed with one or two spoonfuls of honey. Take parched rice with grated coconut. Natrum Mur 6X may be taken.

Bronchitis: Give Syrup Vasaka or Natrum Mur 6X.

Fever: Give enema or castor oil or castophene. Ferrum Phos 6X every 4th hour, 4 times a day. Treat the cause.

Piles: 1. Take enema or castor oil to avoid constipation. If constipation is cured, there will be no piles.

2. Give 2 ounces of juice of radish and its leaves mixed with a little ghee for seven days.

3. Take plantain with little castor oil and sugar-candy two spoonfuls in a glass of milk.

4. Alum water stops bleeding. Have douching with alum water for 2 or 3 days.

Sleeplessness: Do not take food after sunset. At bed time take a cup of hot milk. Take Kali Phos 6X, daily 4 times. It is better to consult a nurse or a midwife once a month or occasionally.

Some Common Diseases After Delivery

Puerperal fever: If the fever after delivery is mild, one need not fear. It passes off naturally in a day or two. Fever is Nature's remedy to cure defects in the womb, caused by the birth of a child. But if it persists and becomes prolonged it is a serious sign. Ferrum Phos 6X may be given 4 times a day. Dasamoolasava (Ayurvedic medicine) may be taken twice a day. No suckling allowed during this period.

Milkfever: Ferrum Phos 6X and Kali Mur 6X may be given, alternately, 4 times a day. Hot water fomentations should be applied around the nipples and gently massaged with warm til oil.

TEN COMMANDMENTS OF PREGNANCY

(Dr. Lakshmi, M.B.B.S., M.R.C.S., L.R.C.P.)

1. Keep a happy and pure mental-frame. Avoid worry.

2. Your diet must contain at least half a seer of milk or its products such as curd, pudding, plenty of green vegetables and fruits and wheat in preference to rice. 3. Avoid rich, spicy and fried dishes.

4. Drink plenty of fresh water and buttermilk or fresh lemon juice.

5. Avoid constipation. The above diet will ensure this but if necessary take mild purgatives, e.g., Liquid Paraffin or Agarol.

6. Take as much outdoor exercise as possible but guard against overtiring yourself.
7. Get your urine examined once a month at least.
8. See a doctor early in pregnancy and thereafter periodically, according to advice. Seek medical help at once if any of the following symptoms occur: (a) scanty urine. (b) Persistent headache. (c) Disturbance of sight. (d) Swelling of feet. (e) Loss of blood (bleeding). (f) Persistent constipation.
9. Observe strict personal cleanliness. From seventh month onwards rub the nipples with butter. This will prevent cracks later.
10. Complete all preparations for confinement. Engage a trained midwife or a lady-doctor and get things ready according to her advice. Beware of an ignorant Dal.

SOME FACTS REGARDING CHILD-BEARING

(Dr. Lakshmi, M.B.B.S., M.R.C.S., L.R.C.P.)

Child bearing exacts a heavy toll of life in India. 2, 00,000 of women lose their lives annually and 30% of all Indian mothers are disabled by it. Out of 1000 conceptions 185 are lost and 162 die out of every 1000 infants born alive.

This is a terrible loss and the pity is that it can be pre-vented easily by paying necessary attention to motherhood. It is not enough if a doctor or a midwife is engaged at the time of confinement only. Care should be taken during the pregnancy and also for some time after child-birth.

Care of an Expectant Mother

During pregnancy there is an added strain on the metabolism of the mother.

(a) She has to supply material for the growth of the child. So her diet must contain an extra quantity of building materials such as proteins, vitamin B and minerals like iron and calcium. Otherwise her own nutrition suffers and she may develop anaemia which accounts for 18% of maternal deaths and quite a lot of miscarriages. But if a routine examination is made it can be detected and prevented easily.

(b) The growth of the child produces certain poisonous substances which unless removed cause blood-poisoning or toxæmia. Fits, undue increase in

weight and swelling of feet are all due to this. The pregnancy is either terminated before time or the baby when born is weak. 20% of the maternal deaths are due to toxæmia. So an expectant mother should see that her bowels move daily and she should drink plenty of clean water and buttermilk to flush out her system. This blood-poisoning of pregnancy is difficult to treat when it is established but is easily prevented and cured if discovered early by a routine examination of urine.

There may be certain abnormalities either in the position of the child or in the bones of the mother, or again there may be accidental and severe bleeding; all these conditions endanger the lives of the mother and child unless put aright early.

Care During Child-birth

Everyone knows that a small wound or a cut forms pus if germs get at it. After child-birth there is a large wound in the mother's womb resulting from the separation of the placenta, and unless great care is taken to see that everything that comes in contact with the womb is free of germs, the mother will develop fever and other severe complications arising out of sepsis. Therefore, a clean, airy, freshly white-washed room must be set apart for the confinement; it should contain no unnecessary furniture. Some lotion such as Dettol, a packet of antiseptic cotton, carbolic soap, enamel bowls, towel sheets and a mackintosh must all be got ready beforehand and be kept handy. In most Indian homes it is difficult to spare a room; hence it would be better to arrange for the confinement in a hospital or a nursing home wherever possible. Then the mother will also have ten days of care-free rest which is so essential for her at this stage.

It is always advisable to entrust the event to either to a doctor or a trained midwife who can take precautions against sepsis and also deal with abnormal conditions and accidents if they arise. The ignorant Dai is often responsible for many a death.

After-care

Many of the disabilities of the mother are due to imperfect after-care. The wound referred to before does not heal for at least 10 days and germs may get at it and cause low-grade sepsis. The womb may also fall back. Back-ache, leucorrhœa and sterility are some of the results. Besides, certain diseases such as malaria and tuberculosis which lie patent may light up when the vitality is

lowered as after a child-birth. The mother may require advice regarding her nutrition as both her health and that of the infant depend on it.

Death reaps its heaviest harvest during the first month after child-birth. As many infants die during this time as during the eleven months following.

So both the child and the mother must be under periodical medical observation for at least the first month.

Birth Control

There should be a difference of at least four years between two children. This enables the mother to build up her strength before she can face another responsibility and the child will also have grown fairly independent of her.

Families also should be limited. Every child takes away a part of the mother's health and unless the mother is healthy how can she bear a healthy child? Besides, no one has a right to bring a child into the world unless one can assure it a decent standard of life.

Regulated Brahmacharya is the best and most honour-able means of birth control. But those who cannot or will not practise it may seek medical advice.

By taking precautions as stated before the western countries have reduced the maternal and infant mortality. We should do the same and build up a nation of only healthy men and women.

Chapter Twenty-two

CARE OF THE NEW BORN

The surroundings of the new born baby is suddenly changed from the well-protected intra-uterine life to the outside world. Till now it had been nourished by the mother's blood. Hence-forth, the baby has to undertake the functions of digestion, respiration and excretion.

Care: Immediately After Delivery

Note whether the child is breathing properly and the umbilical cord is ligatured without oozing. The abnormalities present should be examined. Vernix

Caseosa, i.e., the white, fatty material over the baby's body should be wiped with a soft towel after smearing it with oil. Warm bath should be given. The baby should be powdered, and the cord dressed up and kept in position.

Care of the Eye

Before the baby opens its eyes, the eye-lids should be wiped with boric lotion and 1% silver nitrate solution should be in-stilled to prevent gonorrhoeal ophthalmia.

Bowels

Since the mother's milk is not immediately available, the baby should be fed with warm boiled water mixed with a little glucose. The baby should be put to the breast 8 hours after delivery, when it will be able to suck colostrum or the serous discharge from the mother's breasts for the first two days, which will help the baby to evacuate meconium from its bowels. Faeces appear on the third day, i.e., about three or four yellow motions per day. Change in the colour and frequency denote the gastrointestinal disorder. Frequent changing of napkin, wiping the anal region with soft cloth and dusting will prevent excoriation of the buttocks. On noticing the peculiar grunt of the child the mother should put it on the stretched legs so that it can pass motions easily. Within a few months, a regular bowel habit will be formed.

Micturation

The baby should pass urine within twelve hours of its birth. Deformities, if any, should be noted and rectified subsequently. It is difficult to control the bladder of the baby or regulate micturation.

Weight

For the first four days the baby loses weight and then it progresses gradually. Usually the new born baby in India weighs from 6 to 7 lbs. Within four weeks the baby has already doubled its weight nearly. On the average, the baby gains its weight four to eight ounces a week till one year. Constant gain in weight is the best sign of its growth.

Clothing

Clothing should be simple, washable, comfortably loose and soft enough, so as not to irritate the skin. It should be suited to weather and age.

Draperies made of soft cotton can be used when the baby is taken out, and should be changed as soon as they are soiled or wet.

Bathing

Warm bath should be given every day till the first year, preferably two or three hours after the feeding. Mild soap and soft rinsing cloth should be used, as the baby's skin is easily irritable.

Bed

Firm mattress protected by rubber sheet or oil cloth and covered with a cotton sheet should be used. In cold season, warm, light, woollen blanket is preferable. No pillow need be used for the first few months. Under the baby's head a few layers of cot-ton cloth may be kept.

Sleep

The baby should have regular sleeping hours. The duration is as follows:

New born baby	not less than	20 hours
3 months' baby	not less than	18 hours
6 months' baby	not less than	16 hours
1 year baby	not less than	12 hours

Let the baby have perfect sleep at night with only one interruption for feeding. In day time, it should sleep two or three hours in the forenoon and one or two hours in the afternoon. Gradually the day time naps should be reduced. Till the baby is one or two years old, the twelve hours of sleep at night should be continued.

Vaccination

Every baby should be vaccinated within the 6th or 7th month. Otherwise, by scratching eruptions he may make them into ulcers.

It is very important that every mother should have an elementary knowledge of the care of the child. Even though the relatives and the elder members of the family might give advices, the baby should always be put under the care of a good physician (with appropriate qualifications) until he is a year old.

REARING OF THE CHILD

Plants which do not get enough air and sunlight become stunted in growth; so also a human baby requires light and air for its growth. The body of the baby should be exposed to mild sunlight for a few minutes. The custom of massaging the body with oil and keeping it in mild sun for a few minutes prevents many future diseases.

Many a time, overfeeding is the cause for the diseases of children. Immediately after birth, a baby requires nothing until the mother gets milk within a day or two. During that period the baby should be given a little water mixed with honey.

The natural food of the baby is the mother's milk, but in exceptional cases a baby is required to be put on cow's milk mixed with twice the quantity of water. The mother should feed the baby four times a day at every four hours. Too much feeding is at the root of many diseases. The baby should not be fed every time it cries, but it should be fed at fixed times. It should not be fed after 10 p.m. It may be given a little water if it gets up at night. Immediate vomiting of the milk shows that the baby is overfed. Less feeding is more safe than overfeeding. The mother should not feed her baby when she is angry or sad. In order to have proper milk for her baby and vitalising food for her recoupment, the mother should drink more milk, eat more fruits and leafy vegetables. The mother should guard herself against constipation and as soon as there is a feeling of constipation she should take enema. The baby should sleep separately from its mother, so that both may get sound sleep.

After six or seven months a little (one teaspoonful) juice of orange or of grapes can be given alone or mixed with milk. At least till 12 months no solid food should be given to babies.

Till the age of 3 years the baby should be given some soft food, but not bazaar sweets. Instead of sweets a child of over 3 years may be given fruits available in the season. Fruits are better than bazaar biscuits, rusks or cakes or chocolates.

Children should not be treated harshly but with love. They should be taught regular habits from their infancy. The mother should entertain those kinds of good thoughts, especially at the time of feeding, which one wants the baby to imbibe in future. These thoughts influence the mind of the baby very much. When the baby grows up and begins to speak, she should amuse him with stories of saints, warriors, devotees and pious men. These stories have a very good impression on the supple brain of the child. The mother and father both

should help to inculcate good habits in their children from their very childhood. This home education has a very powerful effect on the minds of the children.

Just as a gardener takes great care of his plants so also parents should take special care for the healthy growth of their children, both in body and mind, as these children are to be-come future citizens to uphold the glory of their mother country.

The parents should acquaint themselves with the literature on the subject of medical care and education of the children so that they may not be required to go to the doctor for slight disorders.

REARING OF THE CHILD

Good books are available on the subject in all vernacular languages in India. If they cannot afford to buy them, they should borrow these books from a library.

It is the most important duty of every married couple to acquaint themselves with the knowledge of personal hygiene and health, women's complaints, children's diseases and feeding and training of children. It is the essential duty of everyone to know how to take care of body and ward off diseases in the preliminary stage to prevent them from taking a serious turn.

FEEDING OF INFANTS

As already told, breast feeding is the best. The intervals and the duration of feeding should be regularised. The maintenance of equable temperament with proper diet and adequate rest for the mother will help lactation to a great extent. The mother should always take particular care of the nipples.

Artificial Feeding

Where breast milk is inadequate, artificial feeding is resorted to. The best substitute is cow's milk and goat's milk. The milk should be boiled, filtered and diluted. Boat shaped feeding bottle is preferable and it should be sterilised before use. Healthy babies may be fed at intervals of three hours by day and once at night, upto the third month. An interval of four hours from 3rd to 6th month with one feed at night is preferable. Later, night feeding may be given up.

Most of the artificial foods contain starchy matter in readily assimilable form as well as some malt preparations. These malt preparations contain farinaceous substances, which are of additional value but not substitutes to milk. Cow's milk is generally selected as a substitute for the mother's milk. The following table shows their average composition:

Constituents	Human Milk	Cow's Milk
Water	87.163	87.012
Fat	4.283	4.209
Casein	1.046	3.222
Milk Sugar	7.046	5.000
Ash	.101	.517

Not only does cow's milk differ in chemical composition from that of the mother but it is distinguished also by its physical properties. Cow's milk, therefore, must be modified in order to make it a fit substitute for human milk. Human milk is poorer in casein but contains more lact albumin. By diluting cow's milk with water the proportion of casein can be reduced to its proper level, whilst the addition of cream and milk sugar (lactose) gives the cow's milk its proper amount of fat and sugar. The water for dilution should be boiled and it is still better to use very thin barley water or decoction of arrowroot (one drachm to one pint). This prevents the curds formed from being too large. It is preferable to sterilise the milk itself. This is best done in a proper milk steriliser, failing which, heating the milk to the boiling point and then cooling rapidly is the method employed. Pasteurisation of milk consists in keeping it for at least 20 minutes at a temperature of 150 to 160 degree F. This process is found to destroy pathogenic microbes and it is claimed that the natural taste and quality of milk are retained. Some authorities take that cow's milk efficiently sterilised is best given undiluted as hard curds are not formed in the stomach and the infants gain weight more rapidly on undiluted than diluted milk. But no undiluted milk should be given until the infant is eight months old, in order to avoid any stomach disorder.

Dilution of the Cow's Milk should be as follows:

Age	Milk	Water
1st month	1	3
2 to 3 months	1	2

3 to 6 months	1	1
6 to 8 months	2	1
After 8 months	3	1

The quantity of diluted milk given at each feed should be as follows:

During the 1st week 1 ½ Oz.

During the 2nd week 2 Ozs.

At the end of 6th week 2 ½ Ozs.

Till the 10th week 3 Ozs.

Thenceforward, it should be increased by one ounce per every month.

Among artificial feeds, Glaxo is also preferable. No food article containing starch should be used for an infant under seven months of age. Most of the proprietary foods are deficient in fat and vitamins. Hence Adexolin and fruit juices should be given in order to have a full nutritive value of the infant's diet.

Within four months the baby is able to turn over from the lying posture. Forceful movements of the arms and legs are noticed. He is able to keep his head erect when held upright. He is able to recognise the mother and close relatives. As he grows older he tries to laugh aloud and expresses his likes and dislikes. At the eighth month he is able to sit up and crawl about. He can pick up toys, and now begins to observe objects. Probably by this time he will get two teeth down. He now tries to say 'ma' and 'pa'.

BIOCHEMIC REMEDIES FOR CHILDREN'S AILMENTS

Infant's health depends on the health of the mother, and, therefore, mothers have to take special care of their health in the interest of their new babies.

Over-feeding is at the root of many ailments of the babies. So this must be avoided. Biochemical medicines are harmless and good for children.

Stomach Disorders: Castor oil may be given either through the mouth or through the rectum with a glycerine syringe.

Fevers: Castor oil through mouth or through rectum. Ferrum Phos 6X thrice a day.

Inflammation of Larynx: Ferrum Phos 6X.

Cough: Natrum Mur 6X thrice a day. One teaspoonful of lemon juice with honey.

Mumps: Ferrum Phos 6X and Kali Mur 6X alternately twice a day.

Worms: Natrum Phos 6X; and Ferrum Phos 6X if there is fever. Orange juice, lemon juice or carrot juice.

Chicken Pox: Ferrum Phos 6X, Kali Mur 6X, and Natrum Mur 6X: thrice a day one at each time.

Colic: Magnesium Phos 6X in warm water.

Measles: Ferrum Phos 6X Kali Mur 6X and Kali Sulph 6X.

Rickets: Calcar Phos 6X, Kali Phos 6X; and tomato juice. The body should be massaged with oil and exposed to the mild heat of the sun.

Spasms: Mag Phos 6X, Kali Phos 6X, Cal Phos 6X.

Dentition: Cal Phos 6X; Ferrum Phos 6X if there is fever; Natrum Mur 6X.

Whooping cough: Kali Mur 6X; Mag Phos 6X; Calcar Phos 6X. Cold compress on the chest.

Small Pox: Ferrum Phos 6X for fevers, Kali Mur 6X (the chief remedy) and Kali Sulph 6X.

Liver troubles: Tomato juice; Natrum Phos 6X.

These Biochemic medicines may be given 4 times a day, one pinch of powder at a time.

CHILD WELFARE

(Capt. Sri V.S. Mani, L.M.S)

"The infant today is the citizen of tomorrow" is an old adage and yet the welfare of children has not engaged the serious attention of the lay as well as the medical authorities. In our Land of Bharatavarsha, according to vital statistics, there is more maternal and infantile mortality than deaths that are attributed to cholera and plague put together. Epidemics of cholera and plague are front line news, for they are spectacular in their rise, dramatically rapid in their spread and finally have a sudden dis-appearance. But, infantile mortality is always there and the harm to the country by neglect of this menace is great.

To save the future citizens of our country and rear up healthier and happier children is a task which should be very dear to the heart of every one of us.

A healthy and well-developed child is born with proper antenatal care. So, good health of the pregnant mother is an important factor in the scheme of child welfare. This does not require any elaborate treatment. Simple measures such as a suitable dietary, regulation of the bowels, drinking of 3 to 4 pints of fluid in the day, personal cleanliness, adequate amount of sleep and regular habits go a long way to help a pregnant mother deliver a healthy child. A sympathetic, intelligent health visitor is essential to carry on efficient antenatal work. Unless and until that work is done we cannot hope to be in a position to conquer these early deaths of infants and untimely deaths of expectant mothers.

In its attainment of high evolutionary status, mankind appears to have suffered a weakening of many primitive instincts, among them being the inborn knowledge of how to care for its young. So the principles involved in the proper care of children must be taught to the parents. Welfare centres can conduct a breast-feeding clinic. Here a nursing mother may attend receiving instructions and advice from a nurse who has experience in these matters, in the technique of breast-feeding and the management of the nursing.

The Child Welfare Centre must have as its aim the prevention of infantile mortality, the promoting of infant's and child's health and the maintenance of healthy children in good condition as ultimately to produce A-1 adult population! This work is essentially prophylactic and as such it must be regarded as a branch of preventive medicine equal in importance to any other section of public health work in its broadest sense. By careful planning of welfare work, we can easily prevent the spread of infectious diseases among children and thus save future man-power. The God in the child should make us to tend them carefully and thus make them sturdy, useful citizens of Bharatavarsha.

Chapter Twenty-three

HEALTH AND DEEP BREATHING

Deep breathing exercises are intended especially to develop greater lung capacity and to assist in forming the habit of breathing deeply and properly at all times.

The respiratory organs are developed nicely through deep breathing. It puts in extra oxygen into the blood and, therefore, secures richer tonic for the blood. This means an offer of richer materials to the tissues to consume.

The whole work of metabolism ultimately depends upon the oxygen you breathe into the lungs. The more deeply and properly you breathe, the better is the oxygen supply, the better is the body able to carry on its work and the better is your health, as a direct consequence.

Deep breathing brings into the lungs a greater volume of air that is required to dilute the carbon-dioxide produced in the body during the time.

If you want to develop the biceps muscle, it has to be exercised. Even so, if the respiratory organs have to be developed, they have to be exercised. Deep breathing is one of the most useful and convenient exercises for the respiratory organs.

Deep Breathing Exercises

I

Sit on any comfortable pose. Draw in all the breath you can through the nose. Allow the expansion to commence in the abdomen and then gradually ascend to the chest. After you have drawn all the breath, you can hold it for ten seconds. Gradually increase the period of retention to one, two or three minutes. Then exhale very, very slowly. When you retain the breath, re-peat OM mentally with Bhav and meaning. Inhale the breath as comfortably as you can; retain it as comfortably as you can Re-peat this 10 or 20 times.

II

The above deep breathing can also be practised in the lying posture in bed.

III

Stand erect. Put the hands on the hips. Inhale slowly and deeply. Take a full, complete breath. Raise the shoulders as high as possible. Then drop the shoulders as low as possible. Exhale slowly. Repeat this 10 or 20 times according to your strength and capacity.

Chapter Twenty-four

MENTAL THERAPEUTICS

Mental health is more important than physical health. If the mind is healthy, the body will necessarily be healthy.

This body is the mould prepared by the mind for its enjoyment. This body is another form of the subtle, invisible mind. The unseen mind has become the visible body.

The body is internally associated with the mind. The body is a counterpart of the mind. If there is pain in the tooth or stomach or ear the mind is at once affected. It cannot think properly. It is agitated and perturbed. If there is depression in the mind, the body also cannot function properly.

The pains which afflict the body are called the secondary disease (Vyadhi), while the Vasanas or desires that afflict the mind are termed mental or primary disease (Adi).

A man receives a telegram that his only son died of pneumonia. At once his face becomes pale, his mind is agitated, he becomes nervous, he has no appetite, his red corpuscles are destroyed. The mind was affected at first. He received a shock. Afterwards the whole body reacted. Mark here the influence of mind over the body!

What is mind? It is a mysterious subtle force. It is Atma Sakti. It is a product of Prakriti. It is a non-entity that appears as an entity. It is a bundle of desires, thoughts and imaginations. It creates and destroys this world. It is a manifestation of Para Sakti. It is an offspring of Maya or Avidya.

It is composed of three Gunas or qualities, viz., Sattva, (purity, harmony, light, goodness), Rajas (passion, motion) and Tamas (inertia, darkness, ignorance).

If Sattva prevails you will enjoy wonderful health and peace. If Rajas predominates, the mind will be restless, perturbed, agitated and distracted. If inertia or Tamas predominates, the mind will be heedless, indolent and lazy.

Fill the mind with Sattva. Have Satsanga or association with the wise. Cultivate faith, serenity, truthfulness, courage, mercy, devotion, love, cheerfulness, confidence, divine thoughts and divine virtues. Change worldly thoughts. Allow the mind to run in the spiritual direction, divine grooves. Your mind will be peaceful and harmonious. You will have excellent mental health. You will have no physical disease.

Psychologists are of opinion that the disease is not primarily of body or flesh but of mind. They say that disease is caused by poisons generated in the blood by anger, revenge, hatred, lust, etc.

The root cause of all diseases is ignorance. Desire is rheumatism. Greed is phlegm. Anger is bile. These torture the heart. When all these three attack you, you are a prey to pneumonia fever. Mine-ness is the ring-worm. Jealousy is the scratching itch. Raga is the throat's cancer. Envy is the incur-able T.B. Malice is leprosy. Egoism is gout. Pride, hypocrisy are neuritis. Hatred is malignant malaria.

If the mind is pure, if your thoughts are pure, you will be free from all diseases, primary and secondary. "Mens sana in corpore sano"—"a sound mind in a sound body."

Tobacco, alcohol, intoxicating drugs affect the brain, nerves and the mind also. He who is addicted to these drugs cannot enjoy mental health as well as physical health. Give up these intoxicants at once.

Japa, Kirtan, study of sacred scriptures, meditation, enquiry, reflection, Pranayama—all pave a long way to the attain-ment of mental health. Therefore, practise Japa and meditation. The flow of Divine Grace, the flow of Sattva from the Lord towards the pious student of Yoga heals the mind. When the mind is healthy the body also becomes healthy. Sattva and Divine Grace are mighty spiritual forces.

Eliminate fear, care, worry and anxiety by relying on God. God is the source for power, wisdom and bliss. Fear, worry and anxiety corrode the mind. They paralyse the mind and fill it with despair, depression and despondency.

The real Supreme Healer is God. His grace alone can make you hale, hearty, cheerful, joyful, blissful and healthy. Take refuge in Him alone with all your being. Be righteous. Lead a well-regulated, disciplined life. Observe the laws of health and hygiene and be happy for ever.

May Lord bless you? May you all be endowed with perfect health, peace and long life? May you all be free from diseases?

MENTAL THERAPEUTICS

We are accustomed in this age of scientific advancement to hear of marvels. Many people, all over the world are expecting that nuclear physics will be utilised by experts for providing amenities of life to the common man, in a manner hitherto un-imagined. Very probably, it may also happen that the advancing practical philosopher may show the world, how, by a purely mental process, physical ills can be cured. If any such thing happens, one need not wonder at it; because, it is said that such things happened in our country in the remote ages past.

Our sacred Scriptures tell us, that the whole world comes out of the Sankalpa or the mere thought of the Creator. They also say that everybody is himself, in real essence, identical with God. The Great Mahavakya of the Upanishads is 'Aham Brahmasmi. If that is the Truth, if even the entire universe is only the external manifestation of the potency of a single thought, it must be very simple for an individual to project a thought which has got the potency to destroy the evil effects of a malady and create a curative process by which a disease gets removed.

But, who knows this trick? Sacred books say that the Yogi knows it, that the Yogi can cure himself of all diseases and also can cure others of their diseases. Is it possible in the present day for anybody to learn this secret? It seems to be so.

At any rate one can very well think about the rationale behind such mental treatment of physical ills. At the outset, let it be clearly stated that such a treatment is not of the nature of the widely advertised hypnotic cures. In a hypnotic cure, where it succeeds, the hypnotist effects permanent damage to the patient because he gets undue control of the most delicate instrument, the patient's mind. Eventually that mind is rendered incapable of functioning in a normal way even afterwards and, thus, the patient is made a victim. Spiritual treatment, on the other hand, is the sending out or the projection of vibrant, forcible, harmonising thought waves which will take direct control of the patient's mind apparatus, not for the purpose of subordinating it, but for the purpose of charging it with those energies which alone will make that apparatus (the mind) function effectively to do away with the discord-creating tendencies and impulses which are the root cause of the disease that the patient has been suffering from.

Disease, in Sanskrit, is called Vyadhi which is only the condition reached by a person going through Vyadha or vexation, anxiety, etc. These are only the consequences of the absence of Santi or peace. If Santi is infused into the patient, automatically it will get into his 'Chitta' or the subconscious mind which will make the necessary changes in his mental makeup, so that the extra activity of the Rajoguna in it will be suitably counter-balanced by the extra charge of Sattvic element with the result that the conscious mind will begin to perceive that change in the form of diseaselessness.

If the spiritual health is to be competent to render this aid to the patient, namely the giving of 'Santi vibrations', he must himself be capable of having them. In other words, he must have stored up within himself a sufficient stock of Santi. That is possible only if he has gone through the regular practice of Raja Yoga which is, after all, 'Chitta Vritti Nirodha'.

The question therefore now is: will there be in the world of the future a sufficiently large number of Raja Yogins who will be qualified to straightaway get at the root cause of all diseases, namely, the absence of Santi in the mind of the sufferer, and administer his spiritual treatment in the form of successive, potent doses of Santi particles? If such a thing happens, most of the work of the medical practitioners will be taken away and they will thereby be enabled to devote their energies in some other constructive manner. If marvels can be achieved in the field of science, as is being done today, nothing stands in the achievement of marvels in the field of spirituality. This body is the moving temple of God. It is the sacred shrine for the Supreme Soul. It should be ever kept clean, healthy and strong. The individual soul is a reflection of the Supreme Soul in the mind. The mind is like a mirror. Selfishness, lust, hatred, anger and egoism are the dirts which spoil the transparency and purity of the mind.

The Supreme Soul is the source for all life, and all intelligence animating the universe. It is a mass of Pure Consciousness and Bliss. It is Spirit. The physical body is dominated and guided by the mind. Mind is a higher power than the physical body. The mind draws its power and light from the Supreme Soul. The mind is inspired by the Soul.

A cell is a mass of protoplasm with a nucleus. It is endowed with intelligence. Some cells secrete, while some cells excrete. The cells of the testes secrete semen; the cells of the kidneys excrete urine. Some cells act the part of a soldier. They defend the body from the inroads or attacks of foreign poisonous

matter and germs. They digest and throw them out. Some cells carry food materials to the tissues and organs.

The cells perform their work without your conscious volition. Their activities are controlled by the sympathetic nervous system. They are in direct communication with the mind in the brain. Every impulse of the mind is conveyed to them. They are greatly influenced by the varying conditions or states of the mind.

If there are confusion, depression and other negative emotions in the mind, they are telegraphically transmitted through the nerves to every cell in the body. These soldier cells become panic stricken. They are weakened. They are not able to perform their functions properly. They become inefficient.

For many the body is all in all. They worship this body. The body is everything for them. They have no idea of the Soul. They have become abject slaves of this body, a mass of flesh and bone, a combination of the five elements. The body has become their Lord. They have no self-control at all.

They do not practise any Asana or exercise regularly. They do not lead a well-regulated and disciplined life. They fill their stomach with sweets, pastries, etc. There is no rest for the digestive and the eliminating organs. They ever suffer from physical weakness and diseases. The atoms, molecules and cells in their body produce discordant or unharmonious vibration. They have no hope, confidence, faith, serenity and cheerfulness. They are unhappy. The life force is not operating properly. Their vitality is at a low ebb. Their mind is filled with fear, despair, worry and anxiety.

The physical body should be kept under your perfect control. It is only your instrument. It should be your willing servant ever ready to obey your commands. You are always the master and proprietor of this body. You are in essence the Soul. The influence of mind over the body is now well understood by the vast majority of educated persons.

Every thought and every motion exercises a direct influence over the body. Cheerfulness, faith, serenity, joy, happiness and love produce good, harmonious, healthy vibrations in the physical body. Hatred, doubt, depression generate disharmonious and discordant vibrations in the physical body. The influence of the mind upon the body excels all other agencies which can be brought to bear upon it. Mental therapeutics in the treatment of disease is

exceedingly beneficial. Particularly, in the treatment of nervous diseases, it surpasses all other kinds of treatment.

Psycho-therapy or mental therapeutics is the form of treatment which operates through the mind. Psycho-analysis is only mental therapeutics. It is the most scientific form of psycho-therapy. The psycho-analyst brings to the light from the mind of his patient long forgotten experiences of his childhood, and links them with his present experiences and trouble. The buried, repressed incidents assume their rightful proportions among the events of his personal life. They are brought from the subconscious mind to the surface of the conscious mind. They do not become the source of his mental distress which has produced his particular symptoms. The analyst sits behind the patient. The patient lies down on a couch and relaxes his muscles. The patient does not see him at all. The analyst asks the patient to speak any word which comes into his brain. The analyst asks such questions which links up the words the patient uses. The patient remains silent for some time. Afterwards he will disclose some important fact which has hitherto been concealed on account of shyness or fear. After some sittings, the patient's disturbing factors are entirely removed. He becomes perfectly all right.

Cheerfulness, harmony, serenity, faith, love, compassion cooperate with the constructive principle in Nature. They harmonise the physical vibrations, relax the tissues and muscles and open them wide to the inflow of the vital force and Sattva.

Develop the power of will through elimination of desires, cravings and low, corroding emotions and thoughts. You can dominate and regulate the activities and the life-currents in your body through the power of strong, pure and irresolute will. The organs, the nervous system, etc., will perform their work intelligently, harmoniously and serenely even under the stress of disease and other unfavourable conditions.

Through the power of will, you can harmonise the blood circulation, you can direct the Pranic currents to those parts or organs which need them most, you can remove congestion from certain areas or organs, you can charge certain diseased parts with vigorous Prana and abundant nerve force, you can recharge your battery with new vigour and force, you can fill the Pranamaya Kosa or vital sheath with abundant energy.

The more you are endowed with faith, serenity, love, courage, tolerance, devotion and sympathy, the more you open yourself to the inflow of divine energy or the vital forces.

Auto-suggestion is another form of psycho-therapeutics. This is beneficial in the treatment of diseases. By auto-suggestion one can turn his thoughts from the idea of disease. He can break himself from the habit of thinking he is ill. He can create the habit of thinking he is well. The subconscious mind responds to constant and repeated phrases such as "Through the grace of God, I am getting better every day, in every way."

You can cure diseases in others by giving healthy suggestions. A higher mind has influence over a lower mind. Diseases are produced by the sickly excited imagination.

Bodily functions are influenced by ideas and imaginations. The sickness is in the brain. The diseased imaginations must be combated in a proper manner through healthy, harmonious, powerful thoughts and good suggestions. Suggestions have powerful influence. Put the idea in the mind of a sick person, you will become quite all right quickly." He will become better.

He who has great magnetic force or animal magnetism can help others in the treatment of diseases. He can help the sick people magnetically. He can import his magnetic power to other weak, diseased persons. He can magnetise others. You can increase your magnetic power through exercise, right thinking, concentration and meditation.

He who is pure in mind, who has sympathy, goodwill, fellow-feeling, mercy and fear of God can really magnetise others.

Magnetism is a nerve force. It radiates or flows from the operator when an affinity exists between the mind of the healer and the one to be healed.

Selfishness, egoism, fear and worry vibrate, contract the blood vessels, the nerve fibres and obstruct and dominate the inflow of the vital force or life current, lower the vitality and the power of resistance to external, immoral influences or forces.

Constant thinking of a disease intensifies the disease. Di-vert the mind. Keep it always occupied on some interesting work or other. You can minimise the force of a disease. If the mind constantly thinks of the heart as being in a bodily dis-eased condition, the mental pictures of disease, weakness and fear

vibrations are telegraphed to the cells of the heart through the efferent nerves. The cells of the heart become more weakened and diseased through the discordant vibrations sent to them from the mind.

Affirmations of health remove disease. The affirmation of the formula "All health I am. I am disease less Atman or Soul" gives great strength and power. The negative disease gradually vanishes.

MUSICO-THERAPY

Music is Sabda Brahman.

Mark the power of gentle, sweet sounds:

Sa, ri, ga, ma, pa, dha, ni, sa.

Music has charms to soothe a ferocious tiger.

It melts rocks and bends the banyan tree.

It enraptures, lulls and energises.

It elevates, inspires, strengthens and invigorates.

It vibrates in the memory.

It cures incurable diseases.

There is music in the running brooks.

There is music in the cry of children.

There is music in all things, if you have ears for them.

Man wants music to relax and elevate him.

The devotee sits with his Ekatarā, Tambura,

To melt his mind in his Lord in silence.

Narada Rishi roams about in the three worlds

With his Tambura in his hand, singing:

Sriman Narayana, Narayana, Narayana.

Music helps the devotee to commune with the Lord.

It makes the mind one-pointed quickly.

Anahata music steadies the mind.

Hear it daily and melt the mind in silence.

Practise Yoni Mudra to hear the Anahata.

Enter into Samadhi through steady practice.

Music is Nada Brahman. Sama Veda is full of high class music. Ravana chanted Sama Veda and propitiated Lord Siva.

Bhava, Raga and Tala—these three constitute the whole conception of Nada Laya which leads to Nada Brahman.

Geeta, Vadya and Nritya—these three make up Sangeeta which is offered in the service of the Lord.

Music captivates the mind. Music elevates the mind to sublime heights of divine splendour. Music causes Laya or dis-solution of the mind in Brahman or the Absolute.

Harmonium, Veena, Sitar, Sarangi, Dilroba, violin, Villu, Yal, Svaramandal, harp, etc., are the various kinds of musical instruments, which express the various tunes that help the Laya process.

Music is an aid in the treatment of diseases. Music has an extra-ordinary power over disease. Harmonious rhythm caused by sweet music has attractive property. It draws out dis-ease. The disease comes out to encounter the music wave. The two blend together and vanish in space.

Music soothes the brain and the nerves. It lulls the whole system. It stimulates, energises, invigorates, galvanises and vitalises the whole system. It affects the emotions and arouses the impulses to action and thereby influences all the vital functions. It consists of a series of harmonious vibrations, electrical in their nature and make up.

Music relaxes nervous tension and makes parts of the body affected by tension to resume their normal functions. Music is highly beneficial in the treatment of nervous dis-orders, sleeplessness, etc.

Music has tremendous power to bring comfort and solace when one is in a state of despondency or pain.

Chapter Twenty-six

SPIRITUAL HEALING

DIFFERENCE BETWEEN PSYCHIC AND SPIRITUAL HEALING

Psychic healing is usually mistaken for spiritual healing. Psychic healing is a simple matter of concentrating the mind and developing the will to a certain degree of power. It is acquired with as much ease as a gymnast acquires perfection of muscles in a gymnasium! Here, the healer has no contact at all with the Divine Will, because he still works with the help of his own individual will. I have known of some cases in India where the healer has come to grief by violating the Divine Will in forcibly healing a patient with the help of some magical powers and Mantra Siddhi. This practice is not desirable.

Spiritual healing is entirely different. The healer merges his will in the Divine Will, realises his identity with the God within, and also with the same God within the patient. Through silent, sincere and selfless prayer he awakens in the patient the power of God. It is in fact the patient's own inner power, when awakened, even though temporarily, that heals him. In such cases it is often found that the patient turns definitely towards God and thereafter leads the pure life of a spiritual aspirant, no matter, even if he leads an active life in the world. It is no longer a long journey to feel the presence of God within and every-where and to achieve that sincere, profound and spontaneous flow of prayer with deep concentration of mind that knows no limit or hindrance, internal or external. But, the trouble taken to achieve it through the practice of the eightfold Sadhana in Raja Yoga will be amply repaid.

Look at the vast difference! The patient is not only cured of the illness but he is definitely turned towards God. The healer feels that in reality it is God that effected the healing. Egoism is absent in him. He, too, progresses with every such healing at-tempt.

Meditation on the Self, in its manifested or unmanifested aspect is the key to this achievement. Understand that the Self or God is same in all. Purify the heart through selfless service and sincere prayer for all the sick and the suffering. Still your thoughts. Be truthful in thought, word and deed: this is very important. Observe strict continence. Never get irritated or hurt other's feeling. Take Sattvic or pure, nutritious, non-exciting, vegetarian diet. Pray for the sick man's recovery. But do not inwardly swell up with the thought that you are indeed doing a very grand, noble and selfless thing, or that you will be re-warded by this healing, monetarily, or by way of name and fame, or even

with spiritual merits. Absolute selflessness is the secret of rapid and sustained success.

HEALING BY MANTRA

Mantra healing is based on the realisation of the truth that the healer is God and that all that the healer need do is to put him-self and the patient in tune with Him.

I give below in detail the process of healing with the help of Mantras:—

The most important point to be always remembered in this connection is the fact that it is the omnipotent God that heals the person and not our individual will. Our duty consists in invoking His Will and Healing Grace and in attuning the person's mind to that Omnipotent Will, through Japa, Kirtan, etc. Prayer is the key to both.

Hold a small Satsanga. The persons who want to be healed must be there. And as many advanced Sadhakas and Bhaktas as you can get, may also be there. The latter need not necessarily know that the Satsanga is for the purpose of healing. Their combined prayer-force will help the patient greatly.

Start with OM-chanting, Ganesha and Guru Kirtans. Invoke Sri Hanuman and then sing the Maha Mantra Kirtan for a period of ten to fifteen minutes. If possible (i.e., if the patient is not seriously laid up), the patient must also be made to sing the Kirtan; in any case, he must be made to relax completely and try as far as possible to think of God with full faith in His Healing Grace.

When a certain amount of concentration is developed within yourself, then mentally pray to God to shower His grace and blessings on the person to be healed and then start the Maha Mrityunjaya Japa. Repeat the Mantra first aloud several times and then do silent Japa for a few minutes. All the time feel that the Lord's Grace is healing the patient of his malady; the patient also should feel that the great power of Mantra is enveloping him.

Then repeat the Santi Path. Meditate for a couple of minutes, feeling the Lord's Grace, which now fills the patient, dedicate the whole process to Him and get up.

At the conclusion of the above procedure, you may give Vibhuti Prasada to the patient with a strong mental suggestion for healing by Lord's Will.

Chapter Twenty-seven

PUBLIC HEALTH

What higher aim can man attain?

Than conquest over human pain?

That health is wealth is as much true of the nation as it is of the individual. It is no denying that sound health is the greatest of all blessings and is a factor of fundamental importance that works a long way to contribute to the material prosperity and unalloyed felicity of humanity. Millions of human lives are annually sacrificed to preventable disease. The majority of mankind meet with premature demise from preventable disease and the natural decay of age that supervenes as senility advances which plays, as a matter of fact, a very minor part.

Ignorance of the origin and nature of disease, lamentable lack of hygienic knowledge on the part of the masses, chronic poverty and cold indifference are responsible for a higher death rate in India. Public health is no longer a matter of fatalism. The advancement of scientific study and the dissemination of modern civilisation can efficiently influence the state of public health which is a matter of grave importance. Modern nations have recognised the value of public health and work for its preservation as a natural offshoot of the conservation of national resources and all sanitary measures aim at improving the conditions of life with a view to lengthen the period of labour of the population. Every child born is worth so much capital to the State, and the loss is still greater if a man is cut down in the prime of his age before life's work has commenced properly. Public health and material prosperity are so interdependent that when the former is essential for the importance of the latter, material degeneracy accelerates the deterioration of public health.

The improvement of public health has attracted the anxious attention and active strenuous endeavours on the part of statesmen and humanitarians and nothing is a greater asset to the resources of the State than the health of its individuals.

Diffusion of Hygienic Knowledge

The people must try their best to acquire a sufficient knowledge in sanitary science and general pathology of diseases which will surely aim at rendering growth more perfect, decay less rapid, life more vigorous and death more remote. The lamentable economical state of our land is more responsible for our rural and urban sanitary drawbacks than the sanitary ignorance of our masses in towns and villages.

National efficiency and economic development directly depend on the standard attained in general sanitation and individual vigour. The influence of sanitary measures on the health and longevity has been most marked in European countries. Take the case of England. A hundred years ago it was extremely backward in sanitation. There was no sanitary law at all. The statistics indicated a higher death rate. Impurity of air, water and soil was very marked. The sanitary conditions were, as a matter of fact, worse than those of our country. As soon as the people of England directed their steps towards rectifying the sanitary defects, by improvements in drainage, air, water, food and dwellings, the health of the nation improved and the mean duration of life also increased.

The practical starting point for the improvement of public health under the existing circumstances is the wide diffusion of education so as to enliven the sanitary conscience of the people on the one hand and to stimulate their working power in order to attain the means to a higher standard of living. Diffusion of knowledge by elementary education is found invaluable even to make a beginning in the propagation of hygienic principles and adoption of sanitary measures. The introduction of sanitary methods will have very little effect in the face of illiteracy of the masses and unless measures are taken to banish the ignorance of the masses by universal diffusion of knowledge, the proposal of making sanitary reforms hopelessly falls to the ground.

Eternal Conditions Ensuring Good Health

Absolute purity of the air we breathe, water we drink and food we eat must be ensured with a view to maintain a satisfactory standard of public health. It is a patent fact that in proportion as respiration and ventilation are imperfectly performed the standard of health will be lowered and disease must inevitably result and the person will suffer from all the disastrous results arising from a poisoned condition of the blood. The great importance of ventilation and giving the lungs free play cannot be over-rated.

Epidemics of cholera, typhoid fever, dysentery, elephantiasis, guinea worm, stone in the urinary tract, etc., owe their origin to an impure supply of water. Water should not be taken from any source unless it is pronounced to be perfectly safe by the health authorities who examine the water chemically, microscopically and bacteriologically. You will be always on the safe side if you invariably drink hot (and not scalding, as it is generally done) water. The practice of adding cold water to hot water should be deprecated.

That unwholesome food is injurious to health is needless to mention. It causes irritation and inflammation of the gastrointestinal tract and as a consequence indigestion, diarrhoea and dysentery result. Sometimes sudden death is caused by taking unwholesome articles of food. The evident cause is Ptomain poisoning which stimulates an attack of cholera. During the process of putrefaction some poisonous bacterial alkaloids (Ptomains) are formed and these products of decomposition prove inimical to healthy physiological functions of the body. Food may carry infection by contamination with germs as in the case of cholera or typhoid fever. Cold rice, unripe or over ripe fruits should be avoided during an epidemic of cholera. Under-cooked dhal, sweetmeats which contain rice and vegetables in raw state ought not be eaten. If the bazaarman happens to be a syphilitic or a leper or a consumptive, you should at once shun him.

Health of Children

Measures should be adopted to save the future generation from short life and disease. The health of children and that too of the next generation is in a large measure dependent on the hygienic conditions of the mother's existence during pregnancy. Whatever causes pain to a pregnant woman equally affects the child in the womb. Laborious work by pregnant women is extremely dangerous to their unborn offspring and the terrible infant mortality is due to excessive work by pregnant women as well as to the inability of the mothers to suckle their own children during the first twelve months of existence and nurse them properly.

World Health Organization

With the coming into existence of the WHO the world can hope-fully look forward to better times for enjoying physical, mental and social wellbeing. The coming into being of this International Organization is but an act of grace of the Supreme Lord out of His infinite love and mercy towards His Creation, His children. With full enthusiasm and vigour the leading scientists and medical

men of the various nations are cooperating under the lead of WHO and have plunged themselves into active work in various fields at different regional centres all over the world. They have vastly contributed towards arresting the growth of many a disease. Their records of practical experiments will be of much valuable help to the future generations to safeguard themselves against any kind of disease. 'Health', as the Constitution of WHO declares, 'is a state of complete physical, mental and social wellbeing and not merely the absence of dis-ease or infirmity.' It may take a long time for every man to enjoy this state of health but we are sure that by the Grace of the Lord the WHO in fulfilling this mission of theirs will actually be sowing the seed for developing Universal Love and Peace. May this Organization receive the Grace and Blessing of the Lord in full to fulfil its Divine Mission?

Public Health in Ancient India

Whenever we come across an old man he laments at the weak-lings of the modern times and extols the greatness of his own time saying that everyone lived a healthy and long life in those times. If we analyse his statement we cannot find anything wrong in it. Even now-a-days when you go to the village side you can see old men in a healthy state doing a lot of work which the present-day youth cannot turn out. The secret behind his healthy living is the practice of Asana, Pranayama and Suryanamaskara which he never fails to do even for a single day though he may be old. Hatha Yoga is an exact science and in ancient India almost everyone did some Asana and Pranayama regularly in addition to Suryanamaskara. These things ensured his longevity, gave him mental peace and spiritual strength with which he was able to turn out his daily work.

That Yoga is the backbone of National Health can never be refuted by anyone. It is a compact system in itself. Further, the ancients lived in accordance with the Laws of Nature without any luxurious drinks or food. This gave them a higher standard of health. To have that standard of health back, the Government should come forward to popularise the Vyayam Mandals, Physical Culture Institutes and Yogic Schools which are now-a-days visited only by a few and that too, out of mere curiosity. This should not be left in this state. If the Nation should produce healthy children, if the Nation should have robust men then the Government itself should conduct Yoga classes for the benefit of the Nation. This system of Hatha Yoga alone ensures an all-round development, physical, mental, moral and spiritual.

Glory to Hatha Yoga! Glory to the Sages and Seers who formulated this glorious system which is second to none! May Lord bless you all with health, happiness, long life, peace, prosperity and Supreme Beatitude!

Chapter Twenty-eight

SNAKE-BITE

Snakes inject their poison through punctures made by two prominent upper teeth, the fangs. The bites of poisonous snakes show two oval puncture marks. If there are more than two marks—you may conclude that the creature is not poisonous or that the wound has not been inflicted by the venom fangs. The pain is of a stinging character.

In snake-bites, poisons vary according to the types of snakes. There will be intense burning sensation; poison will shoot up quickly and spread all over the body. There will be swelling of the parts with frequent vomiting, foaming in the mouth, and in some cases the patient becomes unconscious within a few seconds. Medical aid should be given even in the state of stupor. Profuse perspiration will be on the body with pain at every joint. The body may turn either scarlet, green or blue.

There are two principal families, the Colubrine of which the best known example is the Cobra and the Viperine, of which a noted example is the Russel's viper.

The action of Colubrine poison is chiefly on the nervous system. It causes paralysis of the breathing centre. It acts on the blood to a small degree. But the action of Viperine is chiefly on the blood. It prevents the blood from clotting. It acts on the nervous system to a small extent.

In the case of cobra bite, faintness, drowsiness, loss of power in the legs and vomiting occur. The breathing becomes short and laboured. The pulse becomes quick and intermittent. The tongue protrudes. The powers of speech and swallowing are lost. Frothy saliva comes from the mouth. Twitching of the muscles also takes place. Cold sweats and convulsions occur. The patient becomes insensible and unconscious.

GENERAL TREATMENT

Act as promptly as possible. Ligate the part above the bite, or tie a light bandage or string round the limb, a few inches above the wound, but never on the forearm or below the knee, as there are two bones in these parts and the

blood vessels run between them. Tie another ligature two or three inches above the first one.

Bites by snakes should be sucked out immediately if they can be reached either by the patient himself or by a friend. The mouth of the one performing the operation must not contain any wound or abrasion. The mouth should be thoroughly rinsed with antiseptic water after each withdrawal of blood.

Or, after incising the wound apply solid permanganate crystals in the wound. Rub them well. Inject 2 grains of permanganate in solution into 2 or 3 spots round the wound by means of a hypodermic syringe.

Inject antivenin at once.

Hot coffee or tea may do some good. It is a serious mistake to dose the patient with whisky or alcohol. Whisky is not an antidote to the snake poison. The patient dies on account of the effects of large doses of strong whisky. Liquor and stimulating drugs like ammonia or strychnine make the condition worse.

Very few people die as a direct result of snake-bite. On the contrary very many have died as a result of hasty administration of large doses of whisky after a bite.

The wound should be widened by an incision and cleansed with dilute lemon juice. Immediately after this, apply a wet bandage or a wet pack.

Fast for a day or two. Fasting is beneficial in checking the effect of poison from bites of snakes.

Pour cold water on the head. Give an enema.

Steam bath, hip bath, spinal bath, trunk bath are also beneficial.

The legs, arms and trunk may be bathed with hot water.

These methods are obviously applicable when there is time to act.

Do Mrityunjaya Japa and Kirtan vigorously. This is wonderfully effective and highly powerful.

SOME USEFUL REMEDIES

1. Calotropis Gigantea (Hindi: Ak, English: Mudar) is an unfailing remedy of snake-bite, especially that of a cobra. One or two drops of the juice of the fresh leaves should be poured into the nostrils. There will be profuse

sneezing for a minute or two which is a sure indication of recovery. This remedy is claimed to have amazing success without failure.

2. Fill in peacock feather in a Chilum (smoking pipe) and light it. Blow the smoke into the unconscious man's nostrils and perform artificial respiration by drawing the hands up and down. The patient will slowly regain consciousness. Let the patient inhale the smoke from the pipe after getting consciousness. He will be completely all right after some time. For persistent vomiting, reduce the peacock feather into ash and mix it with a little honey and apply it on the tongue.

3. Free application of old vinegar of sugarcane all over the wound repeatedly will give an instantaneous cure. If the patient is senseless, the juice of Goma leaf should be poured into both the ears. This will restore consciousness. Add a small quantity of pepper powder and ghee to the juice of Gorch and ask the patient to drink.

4. Take a little kernel of the mango stone. Powder it on a piece of stone with some water and let the patient swallow or drink it. The patient may vomit. Again give another dose of it and repeat it till vomiting ceases. The snake poison is taken out in the process of vomiting.

5. Have a firm ligature above the seat of bite. Incise the spot deeply and rub potash of permanganate. Give the juice of the tender thin stem of plantain tree. The juice is taken out by twisting the stem. One pint will be enough. The plantain juice can be continued till complete cure is effected.

6. Make the wound bleed and apply pure carbolic acid soaked in a piece of lint. Should there be no bleeding on the spot make two or three incisions above the wound and apply there carbolic acid.

7. Heat one and a half pound of ghee (clarified butter) and allow it to cool a bit till it is fit for drinking. Give this to the patient. Repeat the dose if needed after an hour.

8. Dissolve the washerman blue ink powder in cold water and give a cupful to the patient to drink. This also will give a good relief after some time.

9. The mud from ant-hills must be brought. This should be made into a paste with water and applied over the affected parts. As soon as it gets dry, again apply another coating.

Chapter Twenty-nine

SCORPION STING

In scorpion sting, there will be burning sensation immediately after the sting and shooting pain will pass through the veins. There would be sometimes swelling on the part and even strong persons cannot help crying aloud. In the case of black scorpions, the patient may vomit or pass motions. The pain is at first like a prick from a needle. In a few seconds it assumes an agonising form as if many needles are thrust into the part. One feels as if fire is applied to the part. The pain shoots up towards the body and reaches a climax in ten minutes. The lymphatics get affected. A red line is seen in the skin. The glands swell. The joint above the part feels stiff. It will be wise to have ligatures over the spot immediately to prevent the poison rising up.

The sting is painful on account of the inoculation of a minute amount of intensely irritating poison. The poison is an acid. It is destroyed by treatment of alkali such as ammonia or carbonate of sodas. Immediately apply a little strong solution of ammonia or carbonate of soda in solution before the poison can diffuse into the tissues. This will relieve the pain and prevent any of the unpleasant general effects. Do the treatment immediately. Otherwise, the poison will spread in the tissues.

Death from scorpion sting has been recorded. Scorpions in Deva Prayag (Tehri-Garhwal) and the neighbouring villages are very poisonous. Some villages had to be evacuated. Black scorpions are very poisonous. In Malaya scorpion sting is not poisonous at all but stings by centipede are very poisonous.

Ipecacuanthia paste is beneficial.

Keep the part immersed in hot water. Keep up the heat by adding fresh hot water. Or, tie a thick wet bandage to the affected part. Apply ice. This is very effective. Evaporating lotion is also very effective.

Hip bath, hot foot bath, steam bath and hot fomentation are also beneficial.

The same treatment can be given in stings by wasps and other insects.

OTHER MEDICINAL CURES

1. Take some malt vinegar and rub it on the spot. Tie a ligature over the place. Repeat the treatment until the pain comes lower and lower. In some cases it will take even 20 minutes for the pain to disappear. If the pain is unbearable, give a dose of Tr. Opium and rub the part with malt vinegar.
2. Hypodermic injection of cocaine on the spot gives instantaneous relief.
3. Rub copper sulphate on a clean stone sprinkled with water and apply the paste on the affected part. You can add a small quantity of salt also while rubbing. As soon as the paste gets dried, the patient will be completely relieved of the pain.
4. Touch the spot of sting with a swab soaked in pure nitric acid, and immediately dust the spot with a little soda bi-carb. The patient will experience a magic cure.
5. Make some saturated solution of common salt. Soak a pad of old cotton with this solution and apply over the sting. Keep the pad wet with the solution until the pain disappears.
6. Prepare a lotion of alum. Pour a few drops into both the eyes every 15 minutes. The pad with saturated solution of common salt can be used simultaneously.
7. Soak a little cotton in cinnamon oil and place it on the affected part. Relief will be almost instantaneous.
8. Mix ammonium chloride and calcium hydroxide in equal proportion and apply the same on the spot. Relief can be had in a few minutes.
9. Apply quinine on the place of sting. The pain will cease after 10 minutes.
10. Apply a few drops of salt water in both the eyes. Salt water is never harmful to the eyes. In some cases this cures the scorpion sting quickly.
11. Rub a little potassium permanganate crystals at the place. Inhale a few whiffs of chloroform. In severe cases have anaesthetic cocaine injection locally and another morphia injection for sleep.

12. Half a grain of citric acid and over this half a grain of potassium permanganate should be placed on the spot stung by scorpion. Put a drop of water over this. Now bubbles will arise. Remove it and repeat the process once or twice until the pain disappears. Dip a piece of lint in salt water and bandage the affected part. This is a very common remedy.

13. Heat a piece of alum over a flame and apply it to the affected part. Repeat the process. Try this for 18 or 15 minutes.

14. Put a few dead scorpions in a bottle and fill it with methylated spirit. Keep the bottle well-corked. It will be ready for use in 15 days. Apply the spirit with a swab on the affected part. There will be unailing, immediate relief. Instead of methylated spirit, the scorpions can be kept soaked in mustard oil also.

TREATMENT BY HERBS AND BAZAAR DRUGS

1. Dudva grass is found in marshy places in rainy season. Squeeze out the juice from the grass and mix it with a little water. Smear the affected part with this solution. The pain will gradually disappear. If needed repeat the process twice or thrice.

2. The root of Chit Chita (Sanskrit: Apamarga) is to be rubbed with water on a clean stone and the paste applied on the spot. This is very effective.

3. Nirmali, a vegetable product of the size of a gram, available in any grocer's shop, is to be rubbed on a stone with a little water. Then the seed is to be placed on the place of sting. This is said to give instantaneous relief.

4. Collect the cod of palm tree. The inner net-like hard substance should be rubbed with water and applied to the spot. The cod will be available only in the beginning of summer sea-son.

5. Rub a bit of asafoetida in water and apply the paste on the affected part. This is an elixir to remove the excruciating pain then and there.

6. Rub the root or bark of a berry tree (Deo Volenti) in a little water and apply it to the place of sting.

7. Dip a piece of cloth in kerosene oil and apply it over the place. This is very effective for other poisonous stings also.

8. Rub Kashi Phal (pumpkin also known as Kola, Loka, Kaddu, Dutthal) either green or dry with a little water and apply the paste.

9. Apply any alkali locally such as ordinary lime or ammonia solution.
10. A seed of Amaltash should be half rubbed on a piece of stone. The substance produced from rubbing should be applied first on the sting and the rubbed seed should be placed on it afterwards. It will stick to the wound and will not leave the place until the poison is drawn out.
11. When you see the flowers in the Mango tree for the first time in the year, collect some and rub it between the palms of your hand. The effect will last one year. When you have to treat a case of scorpion stings, gently shampoo the affected part with your palm. It is believed that the patient will get immediate relief. This is one of the cures by the country folk.
12. Take the stem portion of a brinjal or one half of a big onion. Heat a little oil up to the boiling temperature. The brinjal-stem or the onion piece should be dipped in the oil and then placed over the spot.
13. Dip the affected part in ice-cold water for some time. There will be some relief.
14. Give a dose of opium internally and use any of the above external applications.

TREATMENT BY PATENT MEDICINES

1. Amritdhara produced by Pt. Thakur Prasad of Dehra Dun (U.K.).
2. Triyaq from Dr. J.H. Lorbeer, Amritsar.
3. Vishhari produced by the Department of Industrial Chemistry of Banaras Hindu University.
4. Apis Mel (Homeopathic medicine): to be rubbed on the spot and 3 or 4 drops in a glassful of water taken internally at intervals of 15 minutes.
5. Lexin a patent medicine for inhalation in scorpion sting or snake-bite.

MANTRA FOR SCORPION STING

There are effective Mantras to give an effective cure. The Mantra will be very effective if repeated by the practitioners during the solar eclipse period. It is a pity that such practitioners do not wish to reveal the Mantra to others. They have a wrong notion that the Mantra will become ineffective if disclosed to others. There are certain persons who do not wish to disclose the names of certain ordinary medicines, too. They are of

opinion that the patients will not have enough faith if the simple names are known to them. Mantras will become powerless only if the practitioners refuse to treat a case or demand some remuneration in return.

I emphatically declare that the power of Mantras will be intensified if taught to others. Many will be benefited. This will be a real service done to the suffering.

Following is a most effective Mantra for scorpion sting.

देवदानवयुद्धे तु मथ्यमाने महोदधौ !

जाटोसि वृश्चीराजस्तव स्वग्रह गच महाविष !

Deva danava yuddhe to mathyamane mahodadhau,

Jatoasi vrischirajastvam sva-griham gachcha maha vishah.

In the fight between the gods and the demons the great ocean was churned; O king of scorpions, thou emanated from it. Let the great poison of thy sting return to its own abode.

Note: Tie a piece of cloth just above the place where the pain is too much. Repeat the Mantra a number of times mentally. Now untie the cloth with force and wave it against the air (a gesture to show that the poison has gone down). Continue this a few times till the pain comes down. He who repeats this Mantra 108 times a day or who has already attained Mantra Siddhi will be endowed with the gift of cure.

Chapter Thirty

SOME NATUROPATHIC QUESTIONS AND

ANSWERS

1. Question: What indigenous treatment would you suggest to prevent baldness? Answer: Massage the head with cut pieces of lemon before taking bath. Have another massage with lemon juice mixed with equal part of coconut or til oil, before retiring to bed. Do Sarvangasana and Sirshasana. Have sufficient quantity of milk and fruits in your diet. Brahmi Amla can be used with benefit. The treatment will have to be continued for at least one year with perseverance.

2. Question: What is the naturopathic remedy for biliousness and vomiting? Answer: Cut a few big, juicy lemons. Have a thick dressing with black pepper, fried cumin seeds and rock salt and apply the same over the cut out portion of the lemon. The powders should be of equal proportions. Now heat the lemon piece over gentle fire so that the juice may slowly boil and simmer through the powder. After half a minute squeeze out the powder saturated juice into an ounce glass. A few drops of this preparation may be sipped at short intervals. It will allay biliousness and prevent vomiting.

3. Question: What is your remedy for general digestive trouble, flatulence, acidity, etc.? Answer: Soak quarter to half a pound of raisins (either kishmis or munakka) in a cup of water overnight, after they have been thoroughly cleaned. In the early morning drink the water, in which the raisins had been soaked, mixed with half an ounce of lemon juice. Take the raisins after a few hours. Vajra, Paschimottana, Salabha, Ardha Matsyendra and Mayura Asanas can be performed with benefit. Avoid night meals. Let the diet be easily digestible, free from fats, nutritious and palatable. Have sufficient fruits and vegetables.

Chapter Thirty-one

TREATMENT AT A GLANCE

CONSUMPTION

1. Do Japa. Pray to God.
2. Live on nutritious fruits and milk. Take enema.
3. Have Breakfast of raisins soaked in water, with half a cup of milk. Midday: bread and vegetables. Evening: fresh fruits and raisins plus milk.
4. Live in open air. Take sun bath. Do Sarvangasana and Matsyasana. Deep breathing exercises are beneficial.
5. Take Shilajit and Chyavanaprash.
6. If there is sufficient vitality you can be cured.

INFANTILE PARALYSIS

1. Improve the general health.
2. Light exercises: especially for the affected parts.
3. Toning up massage of the body.
4. Sun bath.
5. Wear red clothes for a short time and move about in the open air.
6. Rub sweet oil mixed with lemon juice and expose the affected parts to sun, for a short time.
7. If constipated: Inject with syringe juice of a lemon mixed with equal quantity of water into rectum.
8. Take milk with orange juice or lemon juice with honey.

LEPROSY

1. Observe strict Brahmacharya. Do Japa. Read Aditya Hridaya.
2. Do Suryanamaskara facing the sun (at sunrise). Take sun bath. Do Pranayama.

3. Live on milk and fruits. Take enema.
4. Massage the affected parts with Chaulmugra oil.
5. Apply clay plaster on body, followed by hip-bath in the evening.
6. Take 3 drops of Chaulmugra oil with a teaspoonful of sugar or jaggery daily once.

HYSTERIA

1. Do Japa and pray to God.
2. Deep breathing without Kumbhaka.
3. Rest. Change to a better climate.
4. Shilajit twice daily.
5. Bio chemical remedy: Kali Phos. 30X in the evening. Natrum Mur. 30X in the morning.
6. Ayurvedic: Re. Asafoetida 2 drachms. Boiling water 10 ounces. Strain and cool. Take one tablespoonful of the above thrice daily.

FITS

1. Do Japa. Pray to God.
2. Avoid articles of food causing biliousness, acidity and flatulence. Milk and fruit diet as long as you can relish. Use enema.
3. Dash cold water on head and face.
4. Apply cold pack on chest.
5. Drink a few tablespoonfuls of irradiated water (pre-pared by exposing water to the sun for 6 to 8 hours in a blue glass-can be used for 1 or 2 days). For a few minutes daily, expose the head to the blue rays of the sun passing through a blue glass pane fixed in a wooden frame and kept nearby.

SKIN DISEASES

1. General:

Take enema. Have short fasts. Take sun baths. Practise Sitali and Sitakari Pranayamas. Take 20 Neem leaves daily.

2. Diet:

Avoid the following: sugar, jaggery, spices, pulses, grams, fried stuffs, Maida and milled rice. Take the following: Whole wheat flour breads, or whole rice; vegetables, a raw vegetable salad; in the morning one lemon in a cup of hot water; at 9 a.m. orange or grapes.

3. Medicine:

(a) Cold packs to be changed every half an hour in the day and to be kept the whole night. (b) Mud pack gives quick relief. (c) Vigorous rubbing with vegetable oil, i.e., amla, coconut or til oil. (d) Burn the kernel of a coconut; use the secreted oil.

ELEPHANTIASIS

1. Allopathic: Filarial injections.

2. Ayurvedic: Punarnavasa.

3. Nature Cure: (a) Give up tomatoes and all grain foods for a month. (b) Take milk and fruits. Also take garden spinach and curd. (c) Daily enema in this period is necessary.

LEUCODERMA

1. Apply Chaulmugra oil over the parts.

2. Take 5 to 10 drops of the same internally with milk and honey twice daily.

3. Apply Bawachi oil or Bawachi powder with curd on the affected parts.

4. Or use LEUCODIL (available from chemists.)

5. Avoid the following: Sugar-cane, black-gram, radish, curd, jaggery.

6. Fast for a day. Then for one week live on milk and fruits. Then for a week take the usual day-meal and in the night take milk and fruits. Then resume your nor-mal diet. Use daily enema during this period.

HEADACHE

1. Avoid the following: Working late at night; strain on the eyes; overwork; worries; constipation; tea and coffee.

2. Take daily long walks.

3. Enema. Fasting. Milk and fruit diet.
4. Finish your evening meal before 7 p.m.
5. Before sleep do Japa and study spiritual books.
6. Take the juice of one lemon in a cup of hot water in the morning and at bed time.
7. For about 15 minutes, one at a time, try:
 - (a) A cold pack on the head.
 - (b) Hip-bath or abdominal wet-pack.
 - (c) Hot footbath.

HEART TROUBLE

1. Avoid all exertion—physical or mental. Be cheerful and optimistic. Have a calm mind. Avoid all emotions, depression, etc. Give up smoking, if you are addicted to it. Do Japa and pray to God. Have devotion to Him.
2. Graduated exercises are good. Perform deep breathing (without Kumbhaka).
3. Before going to bed apply a cold pack on the chest for 15 minutes. You can do it in the day time also, if convenient.
4. Do not overload the stomach.
5. Use Chyavanaprash.
6. Live on milk and fruit diet as long as you can. Take enema.

MINOR AILMENTS

1. Throat Trouble:

- (a) Enema
- (b) At night cold pack round the throat.
- (c) Gargle with warm water mixed with lemon juice or common salt.
- (d) Morning and evening take the juice of a lemon in a cup of warm water.

2. Heat in the Body:

- (a) Hipbath daily for 15 minutes or cold pack.

(b) For heat in the head, rub castor oil in the soles of the feet at night. Brahmi Amla oil is useful.

3. **For Graying Hair:**

- (a) Be cheerful. Avoid worry.
- (b) Apply Brahmi Amla oil.
- (c) Do Sirshasana and Sarvangasana.
- (d) Comb with wooden comb.

4. **Rickets:**

- (a) Leafy vegetables.
- (b) Massage with mustard or cod-liver oil.
- (c) Sun bath for 15 minutes.

5. **Scurvy:**

Tomato and lemon juice is good.

Chapter Thirty-two

CHEAP HOUSEHOLD NATURAL REMEDIES

Acidity: 1. Take parched rice and grated coconut.

2. Drink the juice of one lemon with honey.

Blood Pressure: Take leafy vegetables, plantains, dates, potatoes, leaves of Basil plant.

Blood Purification: A cup of hot water in the morning or about one hour before meals.

Constipation: Use figs, plums, raw cabbage, dates, lemon or orange juices.

Cold and Catarrh: Use cold pack of 8 tolas of a wet cloth wrapped by a woollen cloth round the neck at night. Observe fast. Use tea prepared

from ginger and Basil leaves. Take turmeric powder half a teaspoonful in a cup of hot milk.

Diarrhoea: Use ginger with jaggery.

Dysentery: Take plantain with milk or rice with curd, or live on buttermilk alone.

Earache: Put a drop of ginger juice or borax into the ear.

Eye Troubles: Wash the eyes with a solution of 2 grains of alum in 20 Tolas or 8 ounces of water or with one part of lemon juice dissolved in six parts of water.

Fever: Fast. Take 3 black peppers and 5 or 10 Basil leaves. Also take 5 Neem leaves.

Headache: Apply paste of sandal and camphor to the forehead. Or wrap a cold pack round the head.

Inflammation: Foment with hot water.

Liver Troubles: Drink lemon juice. Eat tomatoes.

Leucorrhoea: Eat one plantain with a spoonful of ghee.

Malaria: Take one-eighth Tola of black pepper powder with sugar or Gur or 3 black peppers with 5 Neem leaves.

Sore Mouth: Apply honey or almond paste.

Piles: Use 2 Tolas or 1 ounce of juice of radish and its green leaves with a spoonful of ghee. Take guavas and waternuts.

Rheumatism: Foment with hot water. Drink lemon juice. Rub with oil mixed with lemon juice.

Spleen Troubles: Eat Papaya fruit.

Sprains: Have cold water pack. If there is pain, have hot water pack.

Stomachache: Eat 20 Basil leaves.

Scabies: Use lemon juice internally and externally.

Toothache: Clean the teeth daily with lemon juice, com-mon salt or Neem sticks.

Weakness: Take plantains, waternuts, carrots, black raisins and amla.

Women's Troubles: Drink lemon juice with ginger and sugar.

Wounds: Apply fine powder of catechue or quaked lime.

Cheap Tonic: Soak the rind of citrus fruits like lemons or oranges, in water for 24 hours and drink the juice in the morning.

Note: No digestive tonic can come up to the mark of cheerfulness of mind. Joy floods every cell with mental sun light.

Chapter Thirty-three

SOME DO'S AND DONT'S FOR HEALTH

(According to Sri Dhanvantari)

Food is a medicine for the maintenance of the body. It keeps the body in proper condition, gives strength for the limbs to move and confers power for the intellect to think. It keeps the body sound. Moderation in food is very essential. Overeating, eating meagerly, eating forbidden diet, etc., are some of the causes of ill-health and a number of diseases the body is heir to.

Here I place before you some of the items of foodstuffs which are to be avoided in certain months and some others which have to be taken in the different months for keeping the body in good condition. First of all, I shall enumerate the names of the items which have to be taken particularly in their respective months.

1. In the month of Sravana (July-Aug): Myrobalan (Harad).
2. In Bhadrapada (Aug-Sept) Chirata also known as Kirat (Sanskrit) and Swertia (English). Its leaves are like that of cinchona plant from which quinine is derived. This is a very useful plant found in the Himalayas which can be used as a tonic, febrifuge and laxative in fever, burning of the body, worms in the intestines, skin diseases, etc. It stops vomiting in pregnant women.
3. 3. Ashwin (Sept-October): Jaggery.
4. 4. Kartika (Oct-Nov): Radish (Mooli).
5. 5. Margasirsha (Nov-Dec): Oils.
6. 6. Pausha (Dec-January): Milk. Milk can be taken always but it is said that milk is particularly health-giving in this month.
7. 7. Magha (Jan-Feb): Ghee (clarified butter) and Kichidi. Kichidi is a preparation of rice and green gram common in al-most all parts of India.
8. 8. Phalguna (Feb-March): Early morning bath is specially recommended in this month.
9. Chaitra (March-April): Neem leaves and Bengal gram flour.
10. Vaisakha (April-May): Rice.
11. Jyestha (May-June). Sleep during day time.
12. Ashadha (June-July): You will be free from all dis-eases and maintain good health if you follow the general rules as suggested above.

Now we come to the items which have to be avoided in the months mentioned below.

1. Chaitra: Jaggery.
2. Vaisakha: Oil.
3. Jyestha: Do not walk in the hot sun.
4. Ashadha: Do not eat the bael fruit.
5. Sravana: Leafy vegetables should be avoided.
6. Bhadrapada: Curd
7. Ashwin: Milk
8. Kartika: Buttermilk
9. Margasirsha: Dhania (coriander leaf or seed).
10. Pausha: Jira
11. Magha: Sugar-candy
12. Phalguna: Bengal-gram

These do's and don'ts are based on the Ashtanga Hridaya of Bhagavan Dhanvantari. Instructions of the Sages though they look very simple and outdated, are not without meaning. One should follow their teachings implicitly to ensure good health, strength and happiness. Good health means a good mind and a good intellect also. This ultimately leads to the highest end of life—the attainment of Moksha or liberation. There-fore, the general principles of health and hygiene have also to be very carefully followed to ensure the effect of the above observances.

APPENDIX

PRINCIPLES OF NATURE CURE

(A Retrospect)

Life lives on its own power.

Health alone is truth; not disease.

Disease is the kicking of life—
To get rid of foreign matter from the body.
Food is needed, not to maintain life,
But to help Life build and repair body.
Digestion is a great charge on Vital Power.
In disease, therefore,
Vital Power should be relieved of work on digestion.
The patient must fast.
All physical activity must be suspended;
The patient must take complete rest.
Then Vital Power will attend vigorously
To elimination of foreign matter.
Stimulating wet-pack,
Mud-pack, spinal bath, hip bath,
Full bath, piece-meal friction bath;
Sun bath and non-violent enema,—
All these help elimination.
The patient must have good fresh air to breathe.
During acute crisis complete fasting must be observed.
Later, when hunger returns,
He must be put on fruits, vegetables and milk.
Nature Cure is both a therapy and a way of life.
Take Sattvic food; avoid stimulants and appetizers.
Eat plenty of fresh fruits and vegetables.
Do not cook vegetables too much;
Do not throw away the water in which

You cook vegetables.

Do not take mill-pounded rice and wheat.

Eat only when you are hungry.

Take care of the soil on which your food grows;

Replenish it with organic manure.

Keep your bowels free from accumulation

Of foreign matter by dieting and fasting.

Utilise the five elements to your best advantage.

Breathe in pure air; drink pure water;

Bathe in pure water; bask in the sun;

You will enjoy perfect physical and mental health.

You can do vigorous Sadhana and realise God.

ALL ABOUT HEART

Heart is the vital, central pump of the circulatory system and it represents the water works of a locality. It is placed in the cavity of the chest between the right and left lungs. It is enclosed in a bag of serous membrane termed the pericardium. The inner portion of the heart is divided into two cavities, right and left, by a longitudinal septum and each cavity is further sub-divided into an upper and lower chamber. The upper chamber is known by the name auricle and the lower one is styled as ventricle. Thus, the interior of the heart contains the four chambers—right auricle and right ventricle on the right side, left auricle and left ventricle on the left side. The two chambers, right auricle and right ventricle contain pure, scarlet coloured, freshly oxygenated blood. The auricle has free communication with the ventricle through an opening called the auriculoventricular valve. The function of the valves is to allow the blood to pass from the auricle into the ventricle, but not in the reverse direction. The heart measures about 5 inches in length, 3 inches in its maximum breadth and 2 inches in its maximum thickness. The adult heart weighs 9 or 10 ounces. The capacity of ventricle is about 3 ounces of blood. Blood is a red fluid which is

constantly circulating through-out the body. The organs which are instrumental in effecting this circulation are the heart, the arteries, the capillaries and the veins. It would be out of place here to describe the mode in which these various organs perform their functions. Suffice it to say that blood being received into the heart in a pure state from the lungs, and in an impure state from the various parts of the body, is pumped out of it, the pure blood being sent to the various organs and tissues of the body to supply them with the life-giving oxygen and with nourishment, and the impure blood

Being sent to the lungs for being purified there. It must be understood that blood is not a homogeneous fluid as it appears to the naked eye. Under the microscope, it reveals itself to consist of a number of minute cells, some red and some white, called respectively the red and the white blood corpuscles, floating in a clear fluid called the blood plasma or 'liquor sanguinis'. Blood performs very many important functions.

Pulse is the index of the heart. It is a wave of expansion which travels along the arteries owing to the pumping action of the heart. The condition of the heart is ascertained by the dexterous physician by feeling the pulse. A weak, feeble pulse indicates that the heart is very weak, while a strong, throbbing, full pulse denotes the opposite condition.

Tobacco is a heart poison. The consumption of tobacco, *nicotiana tabacum*, has been on the increase in an alarming scale. It contains an active principle or vital constituent, nicotine, which causes nervous depression of the heart and palpitation. It is to this active principle, nicotine, that the venomous activity of the drug is due. The action of the heart is weakened in a remarkable degree by the continued use of tobacco. Persons who have fallen victims to this enchanting drug are said to suffer from "tobacco heart" or "irritable heart."

How does cold bath influence the heart? Many nervous filaments are distributed in the epidermis or outer layer of the skin and the application of cold to the body stimulates their nerve endings. As a consequence, innumerable impulses are started, which travel towards the spinal cord and brain and ultimately reach a nerve-centre. There is a special nerve centre at the base of the brain which holds supreme sway over the action of the heart. The nerve-centre which is now stimulated by the incoming peripheral nerve impulses now gives injunctions to the heart to beat more forcibly. Some nerve impulses also directly reach the heart. It will thus be clearly seen at this stage that the beneficial effect of a cold bath is entirely due to the action of the cold

on the surface layer of the skin which finally influences the rate and force of the heart through the nervous system.

The different kinds of hot bath that are much advocated in the system of treatment of diseases known as hydrotherapy or water cure act as powerful stimulant on the heart in the beginning but if indulged in for too long a period the heat of the body induces weakness of the heart which is indicated by debility, prostration, fainting etc.

MIRACLE CURE OF THE COUNTRY-FOLK

Everywhere in the world, the country people have their own peculiar methods of curing certain kinds of diseases which cannot be easily ruled out as mere witchcraft. I shall relate to you an in-stance that I have personally witnessed. My personal assistant Sri Swami Purushottam had, for a number of years, painless, small, hard excrescences, otherwise known as warts, on all over his hands. His aide, a village-lad from the neighbourhood of Rishikesh, observed this and suggested that he might try a simple cure-of-faith which is usually practised in the villages with unquestionable success. The boy himself had warts and was now completely cured through this method.

It is this. A solution has to be made by rubbing a cop-per-piece on a stone with a little water. It should be applied on the warts with the same copper-piece only once. Then the cop-per-piece (it can be a pice) should be wrapped in a piece of cloth and discarded at a crossing point of two roads or a trivium.

Swami Purushottam tried this method. His warts disappeared very soon and not a scar could be found on his hands after a couple of months. Several months have gone by since, but not a single wart has appeared again.

There are a number of similar methods of cure which you can know from the village folk. Do not be prejudiced against them. They are sometimes wiser than even the most learned physicians.

CARE OF THE EYES

(Dr. Ramjas K. Bhayana, L.C.P.S.)

We realise that much discomfort and inefficiency may be caused to the healthy eyes by carelessness and negligence. Many diseases of the eye can be prevented or modified by a little foresight and care.

Care of the eyes begins even when the child is not born (prenatal care) as the diseases of the mother have great influence upon the foetus in womb. Such defects are said to be con-genital, as for example, syphilis, congenital cataract, retinitis pigmentosa, night blindness and myopia. The adequate treatment of the mother by a physician can prevent the diseases.

There are diseases which are acquired at birth or soon after birth like syphilis, tuberculosis and gonorrhoea. The conjunctival-sac of the new born babe often gets contaminated with germs of the vaginal secretion of the mother, causing great damage to the eyes and often complete blindness. 1% solution of silver-nitrate dropped in the eyes of the new born babe guards against this risk.

Care in Infancy and Childhood

1. Flies are great enemies to the eyes of infants as they bring infection causing conjunctivitis (inflammation of conjunctiva). Keep the child in a clean and neat place with clean garments and, of course, the child himself should be kept clean. No part of food like milk, sugar, etc., should be left sticking to the lips, face, or garments as it attracts flies.

2. Sun light: The child is profoundly influenced by sun light and therefore be kept in a well-lighted, sunny nursery in which his crib should be placed with the head to the window so that bright light does not shine directly into his eyes. It is still important that his carriage should never be left at a place from where he can look directly at the mid-day sun which might be as disastrous to him as we know it may be to an adult.

3. Toys: I have seen many children losing their eyes by accident with toys. The infant's toy should be large or at least without fine detail, i.e., without a point, as the point can easily get in the eye causing septic wound resulting in partial or total blindness.

4. Slapping a child: If you want to slap a child always slap him on the back and never on the face as it may shake the lens and cause traumatic cataract.

5. At School: When the child goes to school the seat and the desk should be so adjusted that the child sits erect while working, that he has plenty of properly directed light on his desk. The light should come either from behind or from sides and never from the front. It is important to see that he does not bend over his book. He should have short periods of work with rest periods in between.

6. Nourishment: The child should be properly nourished with special attention towards the vitamins, particularly the fat soluble vitamins A and D. Deficiency of these vitamins causes Xerosis and night blindness.

7. It is important for all schools to have a medical examiner (with requisite knowledge of the eyes) for the children. He should periodically examine their teeth, general health and the eyes, specially the vision, and prescribe glasses if needed.

Care for the Adults

Eye being a part of the body shall necessarily share nearly all the bodily ailments. Therefore, good general health should always be maintained.

1. Bad Habits: Some have the bad habit of putting finger in the mouth to soil it for turning the page of a book. Similarly, touching the eyes after handling straps in public conveyances, turning door knobs and water faucets in public rooms, is a veritable risk in catching infection to the eyes, which is often dangerous. It should be a part of everyone's personal hygiene to avoid such habits. The same rule applies to towels, medicine droppers and eye-cups which others have used.

2. Light and Eye Strain: Good lighting is an essential factor in the house just as it is in the school and work-house. It enhances the comfort of the occupant, encourages reading and writing in schools, increases the efficiency of workmen, reduces frequency of accidents and safeguards against certain diseases and eye-strain. Day-light is preferable to any form of artificial illumination. For studying purposes the sky shine obtained through windows, opening on the northern or southern side of a building, is generally to be preferred. One should not sit facing a sunny window as the eyes are exposed to direct glare. Any bright light shining directly into the eyes not only reduces the vision considerably but if it flickers or varies rapidly in brightness it becomes intensely disagreeable. The northern light has been our standard for generations because it comes not from any one point but from the entire sky and is therefore profusely diffused and constant.

3. Artificial Lighting: The average intensity of illumination through doors or windows in the day time is approximately 1000 to 2000 candle-power in India but the intensity of indoor illumination is 50 to 100 candle-power or may even be less. So great is the difference between the outdoor illumination on a bright day and indoor illumination that watering from the eyes and extreme

contraction of the pupils often follow stepping out of the house after staying a number of hours indoors.

There is a factor in illumination which is often ignored. But this is of great importance. It is the ratio between the intensity of directed illumination and that of general illumination. To sit in a dark room with minimum of general illumination and read printed or written matter on white page, flooded by directed light, say, of an intensity of 10 to 15 candle-power, is unphysiological and is conducive to eye strain for the reason that pupils of the eyes are required to adjust at very frequent intervals from marked contraction (as the eyes are directed to the white paper or the glare of the focused light) to wide dilatation when looking up in the comparative darkness of the room. The solution of this problem lies in properly diffusing the general illumination and directing the direct illumination away from the eyes but upon the work by having a shade over the bulb.

4. Effect of Cinema on Sight: Firstly, it is unsanitary to spend a number of hours in over-crowded, dark and ill ventilated halls. Secondly, the flicker, the vibration and the dazzle on the screen cause fatigue to the eyes, especially to one who has error of refraction (defective eye-sight). The same factor of illumination, i.e., the difference of illumination inside the hall and outside also manifests itself when one goes out of the hall. It is suggested to have long exit passages with gradually increasing lighting from the dark theatre to a bright outdoor.

5. Glasses: If the eye-sight is defective, early use of glasses not only improves the vision but sometimes cures the error of refraction. It is important to have the correct number of lenses, as incorrect number deteriorates the vision. After the age of 45, vision for near-work decreases (presbyopia). There-fore, glasses should be used for near-work like reading and writing, if required. Every two years the eye-sight should have to be tested by an eye-specialist and if any change in the number found, the glasses should be changed. Tinted lenses (goggles) are useful in bright light of summer. They soothe the eyes more by reducing the light than by absorption of ultra-violet rays.

6. A Few General Hints: (i) Early morning walk specially on the green pastures is useful.

(ii) Drinking wine and smoking have bad effect on the eyes; especially excessive smoking may cause tabacco amblyopia (partial blindness).

(iii) Dry fomentation on the eyes after a long work in the artificial illumination is comfortable.

(iv) It is useful to keep the bowels clean and to take a glass of cold water in the morning on empty stomach.

(v) Triphala is very useful for the eyes. It keeps the bowels clean and supplies plenty of vitamin C (contained in Amla) which is essential for the eyes.

(vi) Do not use medicine for the eyes from quacks. The eyes may be permanently damaged because of the use of improper drugs, specially bazar collyria (surma).

(vii) Diet should be well balanced and sufficiently rich in vitamins, specially the fat-soluble vitamins A and D present in milk, which is an essential article of diet.

The care of our "inner-eye" is still more important.

We can immensely benefit ourselves by visiting Sivananda Ashram. The Darshan of Jagatguru Sri Swami Sivanandaji Maharaj will cleanse our inner vision. His message and advice will illumine our mind and his blessings will give us perfect insight.

UNITIES IN NATURE CURE

(Sri R. Lakshman Sarma)

[Editor, The Life Natural, and Director of the Indian

Institute of Natural Therapeutics, Pudukottah, T.N.]

That the Vedantic outlook pervades the Life Natural, which is popularly known as Nature Cure, is verily true. And it is this out-look which is the life and soul of Nature Cure. The philosophy of Nature Cure does not recognise any prohibitory boundary line between hygiene and religion. Religion is a mere pretence without ethics, and ethics is founded on hygiene because the mind needs a basis of health in order to fulfil the laws of ethics. That being the case, the truths of Religion—as gleaned from the Vedanta—cannot but be valuable for a right view of hygiene. Nature Cure is only a hygienic cure of diseases, not different from the practical modes of living for positive health. Here the word 'positive' has a special meaning. Health is not just absence of disease. It is a

positively active and victorious level of vitality, keeping down the encumbering pathogenic matter by prompt elimination, maintaining a lightness of the body, its thorough permeation by the life, so that all the cells are kept in good and serviceable condition for a healthy, happily active and victorious life. By this lightness the gross body—a load for four men—is easily lifted and carried about by life, and made use of in delightful work. Hence, health, it must be observed, is an independent reality (Svatah Satyam), and disease is just an expression of its diminution, and hence not real in its own right. For this reason disease in Nature Cure is ignored, and its cause, the lowered state of health, is attended to and cured by making amends for the violations of the hygienic laws—by fasting, by waiting for hunger before eating, by lessening those foods whose over-eating led to loss of health, and by eating more than before of the foods, the abstaining from which was part of the cause of ill-health, and so on. Thus, this hygienic science accepts the moral law, that the consequences of sin must not be evaded, but atoned for in the way of righteousness. When amends are thus made, the sins that made disease inevitable are extinguished, and then health returns. Thus health itself is the medicine for disease. Curing of disease by health is the true and blessed way of winning freedom from disease. This health is positive health, and hence confers longevity and a great number of other blessings, especially a pure mind and fitness for the pursuit of Sreyas (the good) as opposed to Preyas (the pleasant and desirable) from the point of ignorance.

Diseases being innumerable, differing in name and form and exhibiting a great variety of symptoms, are apparently incapable of being tackled by a layman, so that the sick man must seek a doctor and submit to him entirely. Are these names and forms real? Are symptoms the real disease, or is disease something deeper? Is it possible at all to ignore the great variety of disease symptoms and treat them all alike as merely manifestations of one basic cause, lowered health, and to cure them by health ward efforts alone? Also the question is: Is disease an enemy to life and health? Whether it is fair to fight it with unhygienic remedies, such as quinine for fever, mercury for syphilis, and so on? Do not these remedies in the long run tend to establish a permanent state of latent disease, breaking out in patent forms again and again? Is it possible to get on in life and achieve a progressively higher level of health all through life, without making use of these undesirable aids?

A right view of disease will clear the ground, so that we can see the way to health and longevity—with an old age, in which there will be no infirmity of body or mind—without drugs and without doctors.

Disease in its Patent forms (Vyaktarog) is diverse, having a great variety of forms and names. But really it is only a manifestation of disease in its latent form (Avyaktarog). This Avyakta is just a lowered state of health, due to the handicaps to life by the presence of pathogenic, uneliminated foreign matter. If treated in the righteous way, by means of atonement (Prayaschitta) as already explained, both the latent and the patent diseases cease completely. Disease in its patent form is only life's effort to eliminate the pathogen. It is a healthward process. It has no existence apart from life, just as the crooked motion of a serpent is not apart from the serpent. Nature Cure's followers know that patent disease disappears by this atonement alone, along with its cause, the encumbering foreign matter.

This latent state of disease, being nothing but the encumbered state of the body, is due in its turn to the deviation from the standard of right living. Therefore, it is curable only by re-turn to the way of right living. When it is cured, the patent diseases arising therefrom are also cured.

What is the cause of this deviation from the standard of right living? The answer is unhappiness, discontent, cheerlessness, due to one's exile from one's real Home, the Supreme Self, the diseaseless Existence-Absolute, caused by ignorance, manifesting as the false knowledge 'I am this body'. Re-integration with Him is the remedy. Hence the health seeker must not ignore religion. He must exalt his character by continuous association with God and His Associates, the Jivanmuktas, His devotees and so on.

True health is a harmonious attitude of love and self-surrender to God, and the consequent adherence to right living in all respects. Disease has no existence apart from low health, which is not distinct from health, which is not distinct from a happy state of mind. Hygienic errors need to be given up and atoned for, so that the effects may cease soon. There is no need to take differences at their face value. To do so would be to perpetuate them. To ignore them and look to the fundamentals is the way to happiness.

NATURE CURE OF DIABETES

(Sri K. Lakshman Sarma)

In an acute case the following prescription was given and there was a steady improvement and cessation of the symptoms in a month.

In the morning the patient was advised to chew leaves of Bilva.

After ten, that is when hungry, he was given a meal, one half consisting of raw vegetable salad made with tender vegetables and tomato and another half made of "conservatively" cooked green, leafy or other vegetables. Once a week he was allowed to take rice, not more than a third of the whole meal, cooked "conservatively", the rice being ground at home in a wooden grinder. Gram and pulses were excluded but cocoanut scrapings were allowed for flavouring both the salad and the cooked vegetables. Salt was reduced to a minimum.

Between two and three in the afternoon a drink of diluted fruit juice or tender cocoanut water or buttermilk was allowed. In the night two teacups of raw fresh milk was given and also two medium sized bananas or an orange, or two ounces of tomato juice were given.

A fast of one day every week (with water alone) was ordered.

At 7 a.m., a hip-bath of 15 to 20 minutes was given; after 8 a.m., basking in the sun; after 9 a.m., a spinal bath followed by an ordinary bath; in the afternoon an abdominal wet pack for two hours; after 4 p.m., another spinal bath.

Sarvangasana, walking morning and evening and abdominal exercises were also prescribed.

The principle to be observed is to exclude all grains almost completely, thus giving very little starch and protein, and to reduce the diet to little more than vegetables, fruits and a little milk. The rest given to the stomach every morning and one whole day every week enables the Life Force to cure the patient in a few weeks or months.

After the symptoms disappear, the dieting and fasting must be continued to confirm the cure. Gradually unpolished rice cooked conservatively or wheat bread made from whole-meal flour may be added to the diet, but always not exceeding a third of the meal taken.

Even after there is complete cure it is necessary to observe the natural laws of health, especially the two, viz., vital economy and positive food. The former is

concerned with giving rest to the digestive organs for recuperation before meals and the latter with the maintenance of the alkalinity of the blood stream. Food is positive if it be rich in the mineral salts and vitamins and contains the bare minimum of protein and starch. Vegetables, fruits and herbs are positive. Cereals—wheat and rice—are negative. Milk is usually neutral and sometimes negative.

In the British Medical Journal, it has been admitted that diabetes is curable by diet alone without Insulin: "The use of Insulin without diet is generally unsatisfactory and often dangerous".

A diet in which staple food is vegetable, cereals almost absent and legumes (grams and pulses) excluded, is quiet sufficient for health except for labourers. On this diet health remains permanent and diseases—especially chronic, constitutional ones—are impossible. This is the best diet for the brain, health and longevity. But no hard and fast rule can be prescribed. Each man has an individuality which means that he should take the minimum of cereals that he needs; but he must use his minimum and not more, at least not more than he can get rid of by means of exercise.

NATUROPATHIC CURE OF ASTHMA

(Sri K. Lakshman Sarma)

Asthma is a weakness of the breathing mechanism, occasionally resulting in a near approach to suffocation. It is not by itself a fatal disease. Efforts to relieve the symptoms of Asthma are, in the long run, a bad policy; for, the disease becomes, thereby, firmly rooted in the constitution. In most cases the fault is not so much in the lungs, but primarily in the digestive organs, in the nervous system and, to some extent, in the mind.

The basic cause is the same as for any other chronic disease, namely, sub-normal health due to wrong living, chiefly an uncontrolled appetite for savoury edibles, highly spiced and otherwise appetising food such as fried stuff. Because of this cause, the asthmatic will never become free from the disease unless he learns self-control. It is not enough to get a cure. It is also necessary to stay cured by cultivating positive health for the remainder of one's life. And let it be noted that health must be deserved in order to be won and retained. The only real cure of any disease, especially chronic ones, is the regaining of lost health. There is no other way.

The asthmatic must begin with a fast of one to three days, thus giving to life relief from the usual burden of digesting and assimilating food, and of excreting the residual waste. This enables the life power to deal with the urgent work of repairing the digestive organs and making them fit for their work. This is all the more necessary, because in any chronic case the digestion is more or less defective, so that the food, instead of promoting health actually promotes disease.

After this short fast the patient should take to a course of highly positive diet, limited in quantity, so that the maximum benefit can be achieved with the minimum expenditure of vital power; for, what carries on the work of cure is not the diet but the vital power. The less one eats, the greater will be the power available for continuing the cure, which is begun by the fast. The test of vitality is the feeling of lightness and general bodily vigour.

The most highly positive of all foods are fresh, green Sattvic herbs. Hence, the juice of such herbs, in minimum doses diluted in water, should be regularly taken at least once a day on an empty stomach after a sense of hunger is manifest. This is not only food but is also the medicine to neutralise the evils of the previous overeating of negative foods. The juices may be taken mixed in buttermilk or in tomato juice or in diluted lime juice, to make it palatable. If necessary, one or two tea-spoonfuls of honey may also be added.

Fruit juice or vegetable soup, made from non-starchy vegetables, may be taken at other times during the day. Each time there must be natural hunger before the diet is taken. The quantity taken must also be limited, so as not to cause the least sensation of heaviness. Basking in the sun, light exercises of some kind, Yogic Asanas and breathing exercises are also both necessarily and highly beneficial. Hydropathic baths are also useful. The mind must be purified by any suitable means suggested in philosophical and religious scriptures. The patient must be always optimistic about his cure; for naturopathy assures that.

This course of low medicinal dieting must be continued till the disease is greatly lessened and a high standard of health is restored. Then moderate eating of positive foods, with one substantial and light meal a day, should be the rule until the highest possible standard of health is reached.

Since vitality is depleted by all kinds of self-indulgence, among them the sensual one, self-restraint in all these respects is an essential part of the cure. This self-restraint in eating and in other ways of wasting vitality is what we call vital economy, and it is needful for the follower of naturopathy to take to heart

the lesson that vital economy is a good deal more than half the cure and that neglect of it is very likely to make the cure impossible. He that understands this principle as well as the law of positive— curative—dieting, is qualified to be his own doctor for the rest of his life.

This is the God-given wisdom by which health and cure are deserved and won.

SIGNS OF GOOD HEALTH

Many persons are not aware of the hidden ailment in the system which, when developed, manifest as disease. One says he is sick only when the disease has fully developed externally, not before. Even an elementary knowledge of the hidden diseased states can save you from the serious maladies that are to follow.

Look into the condition of the lower eyelid. If it is red it indicates that you have an abundant supply of blood and that you are not anaemic.

Again look into the condition of the tongue. Just as the face is the index for the mind, so also the tongue is an index for the stomach. If the tongue is quite clean, it denotes that the stomach is in a healthy state. If it is coated with some white matter, if it is furred, it signifies that there is defect in your digestion.

Then look into the state of urine. A normal urine is of a whitish yellow tinge. It is clear. It is free from sugar, albumin, phosphates, etc. The specific gravity is from 1010 to 1020. There is no irritation or pain or burning or difficulty while urinating. A healthy man passes urine about 2 pints a day. He passes urine not more than four or five times a day. In diabetes the urine has a specific gravity 1030 or 1040. If there is phosphate or albumin it is turbid. A diabetic passes urine several times in the day time and at night also.

In a healthy man the mouth is clean. Lips are reddish. There are no sores.

In a healthy man breathing is normal, neither deep nor shallow. There is no offensive smell in the breath. There is neither cough, nor phlegm, nor spitting of blood.

A healthy man gets sound sleep. He is quite refreshed when he gets up from his bed. He does not feel drowsy now and then. He gets no bad dreams.

A healthy man has lustrous eyes and has powerful sight. There is no bad discharge from the eyes. His face is bright. He has a smiling face. He is cheerful and radiant.

A healthy man has a very good appetite. He has neither vomiting nor nausea, not retching. He has control in the quantity and quality of food. His bowels are regular. There is no pain in the stomach or abdomen either during digestion or assimilation. There is no sign of constipation or diarrhoea. There is no strain when he passes stools. There is no offensive smell in the excretion. There is neither blood nor mucous in the motions.

He has good memory. There is no confusion of ideas. He has a clear and distinct voice. His perspiration is normal. It is not offensive. There is no bad odour. It is neither too much nor too little. His limbs are strong. There is no deformity. His muscles and joints are well developed. There is no pain in bending, extending and revolving his limbs and joints, in walking or sitting. He is free from pain in the head, chest, abdomen or in any organ or part of the body. His mind is calm. It cannot be upset. It can turn out good mental work. He thinks clearly. He argues intelligently and brilliantly.

He is free from the habits of tobacco, 'ganja' or alcohol. He feels no exhaustion when he works. The skin is healthy and shining. There are no patches, sores and cracks.

When one has good appetite and digestion, when he sleeps well, when he has sufficient strength to do his routine work, when his bowels are free daily, when his urine and stools are normal, when he has no pain in any part of the body, when his mind is clear and calm, it is said he is healthy.

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Neutral Bath
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Shower Bath
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Mustard Bath
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Trunk Pack
Three-quarter Pack
T. Pack
Tepid Half-Bath
Upper Body Bath
Upper Affusion
Wet Sheet Rub

FOODSTUFF EQUIVALENTS

English
Almond
Amaranth, tender
Amaranth, spined
Amaranth, stem
Apple
Ash Gourd
Apricot
Asafoetida
Barley
Bengal gram
Black gram
Banana
Beans, broad
Beans, cluster
Beans, haricot, dried, black-eye
Beet root
Bitter Gourd
Brinjal
Bottle Gourd
Beetle leaves
Biscuit
Bread
English

Hindi
Badam
Lal Cholai Lal Sag
Kantewali Cholai
Cholai-ki-dandi
Sev
Petha
Khurmani
Hing
Jau
Chana
Urad
Kela
Sem
Gaur-ki-phalli
Lobhia
Chuquandar
Karela
Baingan
Louki, ghia kaddu
Pan
Biscoot
Double roti
Hindi

Butter	Makkhan
Buttermilk	Mattha
Cabbage	Band gobi
Carrot	Gaajar
Cashew-nut	Kaju
Cauliflower	Phul gobi
Celery	Ajwain
Cheese	Panir
Chillies,dried	Lal Mirch
Chillies,green	Mirch, Hari
Chutney	Chatni
Cocoa Powder	Cocoa
Coconut	Nariyal
Condiment	Masala
Coriander	Dhaniya
Cream	Malai
Cucumber	Khira
Curd	Dahi
Cambu	Bajra
Cholam	Juar
Cow Gram	Bada lobia
Curry leaves	Meeta Neem, Ganjela
Colocasia	Gagli, Arbi, Kachalu
Cloves	Laung
Cumin	Jeera
Cape Goosebery	Rasbari
Dal,Green	Moong
Dal,red	Arhar dal
Dates	Khajur
Drumstick	Saijanki-phalli
Fenugreek	Methi
Figs	Anjeer
Flour	Maida
Grapes	Angur
Garlic	Lahsun
Ghee	Deshi Ghee
Ghee,vegetable	Vanaspati
English	Hindi
Ginger	Adrak
Gourd, ridge	Torai
Gourd, snake	Chichinda
Gram, horse	Kulth, Ghoda-ka-dana
Groundnut	Moongphali
Jam	Murabba
Jackfruit	Katahal
Jaggery	Gud

Jambu fruit	Jamun
Knool khood	Gantah Gobi
Ladies Finger	Bhindi
Lemon	Nimbu
Lentil	Masur dhal
Lettuce	Salad
Lime, sweet	Mitha Nimbu
Linseed	Alsi
Maize	Makki
Mango	Aam
Marrow vegetable	Chappan kaddu
Milk	Doodh
Mustard	Rai
Mint	Pudina
Melon	Tarbuji
Onion	Pyaj
Orange	Santra
Oatmeal	Daliya
Papaya	Papita
Parsnip	Chikunder
Peach	Jard aroo
Peas	Mutter
Pepper, black	Kali Mirch
Pickles	Achar
Pineapple	Ananas
Plantain	Kela
Plum	Alubukhara
Potato	Alu
Potato, sweet	Sakrakandi
English	Hindi
Prawn	Jhinga
Pumpkin	Kasha Phal, Kaddu
Pistachio nut	Pista
Pomegranate	Anar
Raisin	Kishmish
Radish fruit	Sinri
Radish	Muli
Ragi	Mandua
Refined wheat flour	Maida
Rice	Chawal
Rice, puffed	Murmura
Sago	Sabudana
Salt	Namak
Semolina	Suji
Spinach	Palak
Sugar	Chini

Sugarcane
Soya Bean
Tamarind
Turmeric
Tomato
Turnip
Water Cheshewnut
Walnut
Yam

Ganna
Bhat
Imli
Haladi
Timatar
Salgam
Singara
Akrot
Zamin kand

DISEASE EQUIVALENTS

English
Chicken pox

Cholera
Dengue
Diarrhoea
Diphtheria
Dracontiasis
Dysentery
Enteric Fevers

Hindi
Chhoti checkak; Motiya;
Sitla
Haiza
Dengue Bukhar
Dast
Khunaq
Guinea worm ki bimari
Pechis
Miadi bukhar

English
Filariasis
Heat-stroke
Jaundice
Kala-azar
Leprosy
Malaria
Measles
Mumps
Oriental sore

Hindi
Fil pire; Hathi pire
Sarsam
Yarqan; Peeliya
Kala-azar
Kod
Malaria bukhar
Khasra
Kanpher
Aurengzebi phoda;
Moghlai phoda
Pneumonia
Hurrak; vo bimari jo pagal
Kutte ke katne se ho
Jati hain
Gathya
Kutri ka bukhar
Jild ki bimari
Phda

Pneumonia
Rabies

Rheumatism
Sand-fly Fever
Skin Diseases
Bolis

Ringworm
Scabies
Small pox
Tetanus
Trachoma
Typhoid Fever
Tuberculosis
Typhus
Venereal Diseases
Gonorrhoea
Syphilis
Soft sore

Daad
Khujli
Chechak
Kazas; Akrao
Rohen ki bimari
Miadi bhukhar
Tupedic, Kshaya
Typhus bukhar
Garmi ki bimarian
Suzzak
Atshak
Tanki

BRAHMARPANAMASTU

OM TAT SAT



Thank You