

O p i n i o n s .

(1) Mr. S. Lakshminarayana Iyer, B.C.E., Asstt. Superintending Engineer, P. W. D. Hyderabad, writes:-

I thank you for the Book on Health which you kindly sent me. It contains a lot of useful tips

The exercises in the Bed which you prescribe there, have done me much good for my Rheumatoid Artheritis (joint).

(2) Mr. Ramakrishna Pantulu, Music Master, Hyderabad, writes:-

I never missed a day in practicing those exercises explained in your "NEW HEALTH BOOK". They cured me completely of a frightful long standing "Hernia". I am all right for the past 8 months.

(3) Mr. R. R. Tarkhad, Bandra, Bombay, writes:-

I have found the hints in your book both satisfactory and instructive. I have much faith in deep breathing and this should accompany every physical exercise un-doubtedly.

To

H. H. Nawab Salar Jung Bahadur,
Prime Minister, to H. H. The Nizam,
With the best complements of the Author.

706591

THE NEW HEALTH BOOK

OR

HOW TO LIVE TO 108 YEARS.

FIVE PARTS—

PART I-A.—Suria Namaskaram Exercises.

PART I—Physical Culture.

PART II—Sanitation of Houses.

PART III—Nature Cures.

PART IV—Appendix of Diseases and Treatments.

IN ONE VOLUME.

BY

SWAMI

V. DAVASIKHAMANI PILLAI, M.E., D.C.E.,

Ex. Mem. of the Inst. of Mech. Engrs., (London.)

Late Assistant, Sanitary Engineer's Office, Madras.

„ Mechanical Engineer, Corporation of Madras.

Officer in charge, New Water Works, Hyderabad (Dn.)

Station Road, Hyderabad.

JANUARY 1914.

PRICE Rs. 1-4-0.

Translation
(Reserved.)

Copyright
(Registered.)

SECUNDERABAD :

Printed by Cheekoty Veerannah & Sons.



CHINTA MANI VELU PILLAI,
Aged 79 Years.



SRI NOORY MAHARAJ,
▲ Great living Saint, Bandra, Bombay.



SRI NOORY MAHARAJ,
A Great living Saint, Bandra, Bombay.

CONTENTS.

	PAGES.
INTRODUCTION	i—v
PART I-A.	
CHAPTER I.—Surianamaskaram Exercises	1 & 2
CHAPTER II.—Surianamaskaram Slokas, word meanings, Translation	3 to 21
PART I.—Physical Culture	
CHAPTER I.—Introduction ...	22— 24
CHAPTER II.—In-door exercises ...	25— 31
CHAPTER III.—Out-door exercises, (1) School drills, (2) Science of walking, (3) Mountain climbing ...	32— 86
CHAPTER IV.—Strengthening the muscles of the stomach... ..	37— 38
CHAPTER V.—Strengthening the muscles of the lungs	39— 40
CHAPTER VI.—Strengthening the muscles of the eyes	41— 42
CHAPTER VII.—Strengthening the liver.	43— 44
CHAPTER VIII.—Cleanliness of the skin...	45— 46
CHAPTER IX.—Summary	47— 50

PART II—Notes on House and Street Sanitation.

CHAPTER I.—Pure air and sunlight	...	51—52
CHAPTER II.—House drainage	...	52—54
CHAPTER III.—Conjested areas	...	55—58
CHAPTER IV.—House connections	...	59

PART III.—Nature Cures.

CHAPTER I.—Introduction	...	60—64
CHAPTER II.—Fasting cure treatment...		65—70
CHAPTER III.—Sunlight and Pure Air	...	71—73
CHAPTER IV.—Breathing rules—The Man- tram	... ..	74—77
CHAPTER V.—Yawning, Stretching and Sneezing	... ..	78—82
CHAPTER VI.—Diet cure treatment	...	83—89
CHAPTER VII.—Flushing the Colon, (very important instructions are given in this chapter)		90—93
CHAPTER VIII.—Water Cure Treat- ment—Louis Kuhne's methods ver- sus the Hindu <i>navel</i> cooling method		94—97
CHAPTER IX.—Can you gain lost youth or How to put off old age	...	98—102
CHAPTER X.—Bathing and Clothing, Ex- ercises in the Bath	... ..	103—110
CHAPTER XI.—How to live to 108 years		111—115
CHAPTER XII.—Culture of Mind and Body, of Will and Soul	...	116—125

PART IV.—Appendix of Diseases & Treatment.

(1)	Abdominal pains	...	...	128—130
(2)	Abcess	...	...	130—132
(3)	Arterio Sclerosis	...	...	132—133
(4)	Asthma	...	...	133—134
(5)	Appendicitis	...	...	135—136
(6)	Barber's Itch	...	...	137
(7)	Beri beri	...	...	137—138
—(8)	Back-ache	...	...	138
(9)	Black water fever	...	...	138—139
(10)	Bladder diseases	...	...	139
(11)	Brain diseases	...	...	139—140
(12)	Bronchitis	...	...	140—142
(13)	Catalepsy	...	...	142—143
(14)	Colic	...	...	143
(15)	Cholera	...	...	143—144
(16)	Diabetes	...	...	144—145
(17)	Diarrhœa	...	...	145
(18)	Dandruff	...	...	145—146
(19)	Dengue	...	...	146—147
(20)	Dropsy	...	...	147—148
(21)	Dumbness	...	...	148
(22)	Eruetation	...	...	149
(23)	Epilepsy	...	...	149
(24)	Fever	...	...	150
(25)	Gall stones	...	...	150—151
(26)	Gout	...	...	151

	PAGES.
(27) Head-ache ...	151—152
(28) Inflammation ...	152—153
(29) Influenza ...	153
(30) Jaundice ...	153—154
(31) Obesity ...	154—155
(32) Kidney diseases ...	155—157
(33) Lung diseases ...	157—159
(34) Malaria ...	159—160
(35) Neuralgia ...	160—161
(36) Neurasthenia ...	161—162
(37) Sciatica ...	162—163
(38) Small-Pox ...	163
(39) Typhoid Fever ...	163—164
(40) Whooping Cough ...	164—165

DEDICATION.

“ Society is founded on Hero-worship and Heroes never die ”—so said Thomas Carlyle. Hero-worship is necessary for mankind for several reasons. Past heroes have greater charms for good reasons, and living heroes, men and saints are a real power. Fortunate is the man who has living models to follow and guide his actions, more fortunate is the man who has found a living saint to lead him on to the Light of Spiritual Consciousness. The writer is fortunate in both. The photos of his respected and aged father and his revered guru, adorn the title pages of this book; and to them this book is respectfully dedicated.

V. D. PILLAI.

SPIRITUAL PREFACE.

Before my beginning I was not. I came, into being when the Almighty so willed it. The result of His Divine Will was that I was endowed with this human form. I was not at all conscious of this form of mine when I was on my journey into this world. Besides, I am quite unable to know whence and how I came and who brought me here.

If it is true that in the beginning I was nowhere, then God alone there must have been and He therefore knows everything. So far alright ! I cannot also say anything of the place from which I started, nor can I know definitely anything of this place I arrived into. So incompetent and imbecile am I really ! Wonderfully mysterious ! But if Thou and myself be one and the same, then I am both potent and weak.

I cried bitterly when first I saw the light of the world. My mother out of whose womb I took up this birth of mine, affectionately asked

me, "O my darling! what makes you cry so bitterly?". I replied, "My dearest mother, as long as I was 'Thou, there was absolutely no need for a cry or a smile, but as soon as Thou becomest I, I was obliged to cry out because Thou art imperishable and eternal, while I am perishable. A little while thereafter I got consciousness and opened my eyes. When, in course of time, my mental powers began to develop, I commenced to realise that Thor who was at first I, has now assumed this bodily frame of mine.

The above is the simple reason that we have no right whatsoever to villify the body and then complain that our nobler parts have become enchained to a baser cage. We must always bear in mind that our present body is a precious gift. It is a temple to lodge the Divine Spark, "The Holy Ghost," in during its present sojourn on its pilgrimage upwards. It is obvious therefore that it is a pressing moral as well as religious duty, to keep the body and mind at all times sober, chaste, pure and harmoniously regulated and thoroughly controlled

so as to be in perfect accordance with the laws of health in order that the Holy Being that sparkles within may continue to grace it unbedimmed, to the longest and last moment of its stay as once settled by His Laws with His Holy Presence.

“PILLAI-NOORY.”

PREFACE.

In the circumstances explained in the Spiritual Preface the author feels called upon to write a comprehensive treatise in the manner he has done, with the chief object of promoting the Physical well-being and Long life of humanity.

Throughout these pages, the author has spared no pains to present some of the fundamental but difficult principles in a manner to be easy of grasp. The author does not, however, promise the reader that he will find this book interesting to read, in every one of its parts. But, none the less, he assures that on the whole these pages are written with an object of inducing the reader to study minutely the Theory of Hygiene and Health and make the laws of health contained therein a subject matter of his daily observance and practice. Then only the reader will be able to realise that however dry the theory of health may appear to be, the practice will create in him a new interest and a new understanding. He

will understand the necessity to keep the body clean when he connects it with the purity of the mind and of the soul !

In conclusion, the author does not claim that this book is an exhaustive treatment of the subject chosen for it ; it is on the other hand a work of reference and reflection.

V. D. PILLAI.

THE THEORY AND PRACTICE OF HEALTH, OR HOW TO LIVE TO 108 YEARS.

Introduction :

This book is divided into five parts :—

Part I-A. treats about Sooria Namaskaram Exercises well known by name to all Hindus.

Part I treats about the importance of Physical Culture to acquire health and longevity. It gives a description of a selected course of general exercises, in-door and out-door, suitable for the young as well as the old, in health as well as in sickness, and a description of special exercises either for developing special organs or for reconstructing diseased ones.

Part II of the book treats about the importance of Pure Air, Sunlight, Ventilation of living houses, and street sanitation, in their relation to health and longevity.

Part III treats about the best Schools of Nature Cure treatment such as, Fasting, Diet,

Flushing the Colon, Kuhne's Baths Versus Navel Cooling, Mind and Will Culture or Mental and Spiritual Healing.

The "SURIYANAMASCARAM" exercises were thought of in the end, and owing to its great importance, it has been added as Part 1-A to this book. It has got two sides :—The Physical Culture side and the Nature cure side. These exercises must be properly understood (and they are very simple) and practised faithfully. They are unequalled by any system ever invented by man, to prevent disease and prolong life.

Part IV gives an appendix of some of the most common diseases which are curable by the above Natural Systems of treatment.

Improvement of health by means of Physical Culture, by resort to sanatoriums and by the application of the principles taught by the advocates of Nature Cure treatments, are, in modern times, becoming very popular in the enlightened continents of Europe and America, and the success, which crowns its faithful adherents, must strongly appeal to

many thousands of people who are not relieved by any amount of drugs and tonics.

There are several cases of wonderful cures, effected by these modern methods, daily reported in the papers; there are a number of publications on the subject of the Science of Physical Culture; and there are so many Institutions established every year in the various centres of the advancing world, for saving and prolonging life without drugs. What have we done for ourselves here in India? How do our health statistics stand? We must answer that we have done practically nothing to preserve health or prolong life. The best geniuses of India are cut off when they arrive at the age of fifty or even earlier still. It is very sad, fearful, dreadful, and pitiable to behold. What a great National Calamity is impending!

It can be said with great truth that there are few nations in the world who can beat us in Literature, in Medical Science, in Astronomy, in Astrology, and in Mathematics and it can also be said, with the same amount of truth, that there are few nations in the world

whom we can beat, in point of general health and strong physique. We are now reaping the fruits of the one-sided nature of English education. We have completely neglected the prescribed morning "SURIYANAMASCA-RAM" exercises thoughtfully prescribed to our needs and conditions. We are unfortunately so environed and educated as to look down with disgust upon the intelligence of everything that is national.

This grand machinery, whose grandeur surpasses any that has yet been invented by man in its workmanship and involuntary action and in its through-going accuracy, though entrusted to our guardianship and care in excellent working order under normal conditions, we have slighted to such an extent, that new diseases not found in the whole Encyclopædia of the Medical World of all the continents, have been springing up, as a sign of civilization.

Make a thorough survey of the millions of the suffering humanity and turn back to the healthy, happy, simple and mute animal creation. What a change! Why is this? Man is gifted with all the intelligence, only it is hard to

observe, to disobey nature and to discover remedies therefor immediately. He is sure to make a bad job in his discoveries, if he tries to substitute man-made mechanisms in the place of God-made ones, or introduce his new ideas in the place of old ones. He gets quite accustomed to these his new environments, in his endurance during the course of disease, and goes on with his wayward behaviour, in working against nature. This appears to be the real reason for this degenerated and dwindling condition of the modern human system.

The field for improvement of health by Physical Exercise is immense and the opportunities for good and substantial work in this direction are very great. This is the only department of useful work which is not overcrowded and which will never get over-crowded.

If, therefore, the writer of this little book, succeeds in awakening in the minds of his numerous educated readers, a desire for the acquisition of such knowledge, as is needed, to set this human machinery in order, so as to do its work silently and healthfully, even in a small and meagre way, he would consider himself well rewarded for his labours.

PART I-A.

CHAPTER I.

"Sooriyanamaskaram Exercise."

(1). Stand on your feet erect, make a reverential bow saluting with palms together and facing the Sun. (2) Sit on your feet, gently bring both knees to the ground saluting all the time; now you will be on your toes. (3) Place both hands on the ground, and then make a complete prostration stretching your hands and bringing them together and saluting; the whole body, forehead, eyes, tips of fingers, and toes touching the ground. (4) Now bring both hands to the side, and get on your knees, body erect and resting on your toes; salute. (5) Gently get up to position No. (2) and then to position No. 1.

Do this five times after repeating each of the Slokas or Mantraams or Prayers which are twenty-four in number.

The first thing to be done is to take a morning bath in cold-water, with a piece of

cloth 6 cubits long, round your waist covering your navel. The second thing is to repeat one of the 24 Slokas. The third thing is to practise the exercise as described above five times, (with the heavy wet cloth round your waist and navel all the time which will act similar to or better than Louis Kuhne's Hip Bath. This simple cycle is repeated for each of the 24 mantrams.

Exhaust the whole Encyclopedia of Literature in Physical Culture Methods, and you will not come across any, similar to this wonderful combination of Water Cure, Navel Cooling and Physical Exercise methods completely controlled by the mind being centered on the Great Light !

CHAPTER II.

SOORIYANAMASCARA SLOKA.

Slokas while offering prostrations—to
Soorya, the Sun.

CONNECTING SLOKA.

OM.

Athaha, Powranikaihi Slokaihi Aarshnaihi
Dwadasabihi Syubhaihi, Pranamath Dandawath
Bhanu Sashtanga Bhakthi Samyuthaha:—

Athaha=Afterwards; Powranikaihi=Per-
taining to Puranas; Aarshnaihi=told by Sages;
Dwadasa-bihi=Twelve; Syubhaihi=teaming
with blessings; Slokaihi=followed by verses
or Hymns; Sashtanga Bhakthi Samyuthaha=
falling prostrate on the ground with 8 parts of
the body touching the ground (8 parts, viz.,
two hands fully, two legs, two eyes, fore-head,
chest) and mingled with the fulness of Piety
and devotion; Bhanu=the God of Sun; Dan-
dawath=like a stick; Pranamath=you must
prostrate.

Afterwards you must offer your Salutations to the God of Sun falling prostrate on the ground, like a stick, (getting the tips of the eight parts of the body) touching the ground and uttering the twelve Slokas of Puranic fame, blissful ones, and such that were uttered by the famous Sages of Yore.

Sloka I.

Hamsaya, Bhuvana dhwanta dhwamsaya,
Amita-tejasae, Hamsa vahana roopaya, Bhaskara-
raya namo namaha.

Hamsaya=shape of Hamsa, (Ha=Exhale, Sa=Inhale,) Bhuvana-dhwanta=World darkness, Dhwamsaya=Dispels, Amita-Tajasa=Limitless resplendence, Hamsa vahana roopaya=Swan vehicled or Brahmah shaped; Bhaskaraya namo namaha=O Thou, God of Sun, accept the humble prostrations I offer.

O Thou, most mighty embodiment of Respiration, the Originator, the Governor and the Invigorator of the wonderful and potent energy of respiration; Thou Destroyer of the gloomy darkness that envelopes the World; Thou that shinest with unlimited source of resplendence;

Thou with the glowing shape of the Mighty Parabrahma, To Thee, O God of Sun, I offer my prostrations for thy gracious acceptance.

Sloka II.

Vedangaya, Patangaya, Vihanga aroodha moorthayae, Harith warna turangaya, Bhaskaraya namo namaha.

Vedangaya=Divine Vedas ; Patangaya=Supreme brilliance ; Vihanga aroodha moorthayae=Garuda mounted Vishnu ; Harith warna turangaya=Thou that art drawn by the gold coloured horse.

O Thou, That hast the Divine Vedas for Thy body ; Thou that shinest with supreme brilliance ; Thou that assumest the shape of the Almighty Vishnu ; Thou that art drawn by the gold coloured horse, To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka III.

Bhuvana traya deeptaya, Bhukthi mukthi prayachha, Bhaktha daridraya nasyaya, Bhaskaraya namo namaha.

Bhuvana traya deeptaya=Thou that illumineest the three mighty worlds (Swarga, Mathya, Pathala), the Brain, the Heart and the Navel ; Bhukthi mukthi pradayacha=Thou great bestower of bliss, earthly and heavenly ; Bhaktha daridraya nasyaya=Thou vanquisher of all wants of thy devotees.

O Thou, glorious Illuminator of the three mighty worlds, Thou bountiful Bestower of heavenly and earthly bliss ; Thou great Vanquisher of all thy devotees' wants, To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka IV.

Loka loka prakasyaya, Sarva lokaika chakshuse, Loko-thara charitraya, Baskaraya namo namaha.

Loka loka prakasyaya=Thou that spreadest Thy illumination over all the worlds, Sarva lokaika chakshuse=The sole eye of all the worlds, Lokothara charitraya=Thou whose adorable doings are gloriously sung in hymns in all the worlds.

Thou, that diffusest Thy bright illuminations over all the spheres of space ; Thou, that glowest like the Mighty eyes of the eternal and all pervading space ; Thou, whose glories are sung in dulcet hymns ; To Thee, O God of the Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka V.

Sapta loka prakasyaya, Sapta sapta rathayacha, Sapta dweepa prakasyaya, Blaskaraya namo namaha.

Sapta loka prakasyaya=Thou that shinest supreme over the seven Lokas, Sapta sapta rathayacha=Thou whose grand chariot is drawn by a horse named Sapta by reason of its having earned seven famous names ; Sapta dweepa prakasyaya=Thou that sheddest Thy radiance over the seven famous islands.

O Thou, that with Thy blinding radiance covers the seven worlds and islands around ; and O Thou, whose grand celestial chariot is drawn by the Herculean horse Sapta, To Thee, O God of the Sun, I offer my humble prostrations, times out of number, for Thy acceptance.

Sloka VI.

Marthandaya, Dyumanaya, Bhanave, chitra
bhanave, Prabhakaraya, Mitraya, Bhaskaraya
namo namaha.

Marthandaya=Thou Mighty shaped one,
Dyumanaye=Thou that sparklest like a daz-
zling diamond in space, Bhanave chitra bha-
nave=Thou that spreadest all round count-
less rays of resplendent admirable colours,
Prabha karaya=Thou, that art the fountain
head of blazing brilliance; Mitraya=Thou that
in a friendly spirit nourishest all growth in
creation.

O Thou, Mighty shaped one, Thou, that
sparklest like a dazzling diamond in space, Thou,
that sendest countless myriad of rays of resplen-
dent hues; Thou, that art the fountain head of
blazing brilliance, Thou, from etherial heights
gracefully nourishest all growth in creation,
To Thee, O God of the Sun, I offer my humble
prostrations, over and over again, for Thy
gracious acceptance.

Sloka VII.

Namasthe kamala natha, Namasthe ka-
mala priya, Namasthe kamala-hastaya Bhas-
karaya namo namaha.

(The flower of Lotus symbolises the six chakras in the human body, *viz.*, Moola Dhara, Swadhisthana, Mani-pooraka, Analata, Vishuddha and Agnya)

Namasthe kamala natha = My Salutations to thee, O Lord of Lotus ; Namasthe kamala priyaha=My adorations to Thee, O Thou, that with Thy morning pleasing golden rays pourest cheer into the hearts of the beautiful Lotus flower ; Namaha kamala hastaya= My honor and worship unto Thee, O Thou, that claspest the Divinely blazing Lotus flower.

Salutations to Thee, O Lord of Lotus, that with Thy pleasing golden morning beams pourest cheer into the heart of the beautiful Lotus flower, Glory and praise to Thee, that claspest the Divine Lotus Flower, To Thee, O God of the Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka VIII.

Namasthe Brahma roopaya, Namasthe Vishnu roopine, Namasthe Rudra roopaya, Bhaskaraya namo namaha.

My worshipful praises do I pour at Thy glowing Lotus feet, O Thou, Who hath the mighty Brahma's form and face, the guise of mighty Vishnu in all its fulness of grace and gentleness, and the personality of the Tremendous Destroyer Rudra To Thee, O God of the Sun, I offer my humble prostrations for Thy gracious acceptance, (or) Praise unto Thee, O Thou who hast in Thee, welded in mighty huge proportions, the creative faculty of the Mighty Brahma, the nursing and nourishing gentility and grace of the Grand Protector, Sree Vishnu and the destructive force and energy of the terrible Vanquisher, Rudra; To Thee, O God of the Sun, I offer my humble salutations for Thy gracious acceptance.

Sloka IX.

Satya gnana swaroopaya, Sahasra kira
nayacha, Geerwana bheeti nasyaya Bhaskaraya
namo namaha.

Satya gnana swaroopaya=Thou that
symbolisest all Truth and Divine knowledge,
Sahasra kiranayacha=Thou that floodest the
void with Thy countless beams of light (Sa-
hastra, indicative of countlessness), Geerwana

bheethi nasyaya=Thou that dispellest the fearful misgivings in the hearts of all Aerial Beings (Devas and Angels).

Thou, That formest the Mighty symbol of the Divine Truth and heavenly knowledge, Thou that floodest the all-spreading void with the teeming millions of Thy Glorious beautiful beams of light, and Thou that dispellest the constantly arising tremendous misgivings of the Aerial beings; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka X.

Sarva dhukhopa santaya, Sarwapapa harayacha, Sarwa vyadhi vinasyaya, Bhaskaraya namo namaha.

Sarva dhukha upa santaya=Thou, greatest Mitigator of all manifold griefs and ailments; Sarva papa harayacha=Thou grand Destroyer of all sins; Sarwa vyadhi vinasyaya=Thou, gigantic killer of all bodily ailments.

O Thou, the greatest Mitigator of manifold griefs, the grand Destroyer of all sins and

the gigantic Killer of all bodily ills ; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka XI.

Sahastra patra netraya, Sahastra aksha sthuthayacha, sahastra nama dehaya, Bhaskaraya namo namaha.

Sahastra patra nethraya=O Thou, Lotus-eyed Lord ; Sahastra aksha sthuthayacha = O ! Thou, adored and praised by Indra, the God of gods ; Sahastra nama dheyaya=O Thou, revered by a thousand glorious names.

O Thou, Lotus-eyed Lord, Thou praised and honored by Indra, the God of gods, and revered under a thousand names of glory ; To Thee, O Lord of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka XII.

Nityaya, Niravadyaya, Nirmala gnana moorthaya, Nigamartha Prakaraya, Bhaskaraya namo namaha.

Nityaya—Thou eternal God, Niravadyaya =Thou spotless Father, Nirmala gnana moor-

thaya=Thou glowing with the resplendence of Divine and subtle wisdom ; Nigama artha prakasaya=Thou Magnificent Manifestation of all Vedas and Upanishads.

O Thou, spotless Father, eternal God, glowing with the shining spark of Divine knowledge and subtle wisdom and the magnificent Manifestation of all Vedas and Upanishads ; To Thee, O Lord of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka. XIII.

Adi madya anta soonyaya, Veda vedanta vedine, Nada bindu swaropaya, Bhaskaraya namo namaha.

Adi madya anta soonyaya = Thou, that knowest not the beginning, the growth and the finality ; Veda vedanta vedine = Who art well-versed in all knowledge of Vedas and Upanishads or who shinest supreme on the top-most heights of Vedic knowledge and Upanishad lore ; Nada bindu swaropaya = Thou, wonderful combination of the Mighty eternal forces of nature (Prakrit and Purusha) activity and inaction.

O Thou, That knowest no beginning, growth nor end; That shinest supreme on the top-most heights of Vedic intelligence and Upanishad lore and That art the wonderfully huge combination of the tremendous eternal forces of nature, activity and inertia; To Thee, O God, I offer my humble prostrations for Thy gracious acceptance.

Sloka XIV.

Nirmala gnana roopaya, Ramya tejah swaroopine, Brahma tejah swaroopaya, Bashkaraya namo namaha.

Nirmala gnana swaroopaya=Thou that possessest the hugest form dazzling with that serenest sacred and spotless knowledge; Ramya tejah swaroopinae=effulgent shape of the most pleasing beauty; Brahma tejah swaroopaya=with the beauty and appearance of Mighty Brahma; Bashkaraya namo namaha.

Thou, That possessest the hugest form dazzling with the serenest, sacred and spotless intelligence, the effulgent shape of the most pleasing beauty and the appearance of the Mighty Brahma; To Thee, O God, I offer my humble prostrations for Thy gracious acceptance.

Sloka XV.

Nitya gnanaya satyaya, Nirmala gnana moorthaya, Nigama artha prakasyaya, Bhaskaraya namo namaha.

Nitya ganaya satyaya=Thou that impersonatest the profoundest eternal wisdom and truth ; Nirmala gnana moorthaya = that shinest with spotless spirituality ; Nigama artha Prakasaya=The grand demonstrator of all Vedic intelligence.

Thou, great Impersonator of the profoundest eternal wisdom and truth, and the grand Demonstrator of spotless spirituality; To Thee, O God, I offer my humble prostrations for Thy gracious acceptance.

Sloka XVI.

Khusta vyadhi vinasyaya, Dushta vyadhi harayacha, Ishta artha dayina tasmai, Bhaskaraya namo namaha.

Kushta vyadhi vinasyaya=O Thou, the Vanquisher of the dreadful leprosy; Dushta vyadhi Harayacha=the Destroyer of all dire epidemics diseases; Ishtartha dayine=Thou

bountiful Supplier of all wants (Bountiful Bestower of endless treasures) Tasmaihi=Such a great one.

O Thou, Vanquisher of the dreadful diseases of leprosy, fearful epidemics and the Bountiful Bestower of the unfailing Springs of priceless treasures ; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka XVII.

Bhava rogaika vaidyaya, Sarwa rogopa Harina, Eka netra swaroopaya, Bhaskaraya namo namaha.

Bhava rogaika vaidyaya=Thou, the only eminent Physician for the disease of Samsara ; Sarva roga upaharine=Thou efficacious Healer of numberless diseases ; Eka netra swaroopaya =the sole Eye of the tremendous void.

O Thou, That art the only Physician for the disease of Samsara, the efficacious Healer of numberless ailings and the sole Eye of the tremendous depths of void ; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka XVIII.

Daridra dosha nasyaya, Ghora papa harayacha, Dushta sikshana dhuryaya, Bhaskaraya namo namaha.

Daridra dosha nasyaya = Thou, that cuttest asunder all sins of poverty ; Ghora papa harayacha = Thou, that slayeth all horrible sins; Dushta sikshana dhuryaya = Thou that art eminently skilled in punishing the wicked.

O Thou, Mighty Slayer of all sins of poverty and all kinds of atrocities and Thou that art eminently skilled in punishing the wicked ; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka XIX.

Homa anushtana roopena, Kala mrityu harayacha, Hiranya varna dehaya, Bhaskaraya namo namaha.

Homa anushtana roopena Kala mrityu harayacha = Thou that wonderfully couldst elude the grip of mortality wherever the rigid observance of Sacrifices and control of all Tatwas under Thy supreme guidance truly exists;

Hiranya Varna Dehaya=Thou that shinest with the golden hue.

O Thou, that wonderfully and dexteriously couldst baffle the grip of the terrible God of Death and Thou that shinest with the golden hue; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

Sloka XX.

Sarva Sampath pradathrecha, Sarva dhukha vinasina, Sarva upadrava nasaya, Bhaskaraya namo namaha.

Sarva sampath pradathrecha=Thou great Giver of surpassing plenty; **Sarva dhukha vinasine**=Thou Distancer of all troubles; **sarva upadrava nasyaya**=Thou slayer of all maladies.

O Thou, great Giver of unparalleled plenty, Thou Distancer of all troubles and maladies; To Thee, O God of Sun, I offer my reverence for Thy gracious acceptance.

Sloka XXI.

Namo dharma nidanaya, Namaha su-
kruta sakshina, Namaha Pratyaksha roopaya—
Bhaskaraya namo namaha.

Namo dharma nidanaya=Prostrations to
Thee, who art the fountain head of all duty ;
Namaha sukruta sakshine=Thou, great Testi-
fier of all glorious deeds, Namaha pratyaksha
roopaya=Thou, the only visible God.

All glory be unto Thee, O Thou, That art
the spring-head of duty, the great Testifier of
all good and glorious deeds, the only visible God ;
To Thee, O God of Sun, I offer my prostra-
tions for Thy benevolent acceptance.

Sloka XXII.

Sarva lokaika poornaya, Kala karmagha
harine, Namaha punya swaroopaya, Bhaska-
raya namo namaha.

Sarva loka eka poornaya=O Thou, that
fillest all the seen and unseen worlds with Thy
Mighty Powers ; Kala karma agha harine=
Thou Slayer of the vices of all times and condi-

tions ; Namaha punya swaroopaya=Glory be to Thee, O Ye embodiment of virtues.

O Thou, that mightily overspreads the boundless void ; Thou slayer of vices of all times and conditions, O Thou Embodiment of virtue ; To Thee, O God of Sun, I offer my prostrations for Thy gracious acceptance.

Sloka XXIII.

Dwanda vyadhi vinasyaya, Sarva dhukha vinasine, Namaha tapatraya ghnaya, Bhaskaraya namo namaha.

Dwanda vyadhi vinasyaya=Thou slayer of all opposite pairs of maladies ; Sarva dhukha Vinasine=Thou that separateth all griefs ; Namaha tapatraya ghnaya=Salutations to Thee, O Lord, that killest all elemental, unforeseen and created griefs.

O Thou, Slayer of all opposite pairs of maladies, Thou that separateth and killeth all griefs of elemental, unforeseen, and deliberate (created) character ; To Thee, O God of Sun, I offer my humble salutations for Thy gracious acceptance.

Sloka XXIV.

Kala roopaya, Kalyana moorthaye, Karanayacha, Vidya yai, Bhaya samharthe, Bhaskaraya namo namaha.

Kala roopaya=Thou God of eternity; Kalyana moorthaye =Thou of beauteous blissful shape; Karanayacha=Thou Father of all causation and effect; Vidyaya=Thou supreme source of intelligence and wisdom, Bhaya samharthe=Slayer of all fear.

O Thou, God of eternity, Thou of blissful beauteous shape and form; Thou the origin of all causation, the supreme essence of absolute intelligence and wisdom and the Slayer of all fear; To Thee, O God of Sun, I offer my humble prostrations for Thy gracious acceptance.

PART I.

PHYSICAL CULTURE.

CHAPTER I.

Introduction.

It is a fortunate thing that there is a general belief in the mind of every one, that Physical Culture is an excellent thing for preserving health and prolonging life. It is equally fortunate that many know that, to practise these exercises, no tool or apparatus of any kind need be purchased, no exercise ground, no company of friends, no particular time, and lastly, no teacher required. But then, how is it that people do not generally practise these exercises long enough to take them to the goal? This is not a question that can be easily and readily answered. Many have no mind for it; others do not practise this systematically; while most others do not find time for it owing to pressure of "no work (!)" and what more? Many think that these exercises are no good for them; others that their case is hopelessly beyond repair; and lastly a few others want some one to stand guarantee for the success of these

exercise treatments. What is the cause of this great indifference even in the care of our own bodies? The truth appears to be firstly, the secret but none the less scientific principle underlying these exercises, have not received proper treatment in the several so-called Health and Physical Culture treatises that now exist; and secondly no treatise exists, at present, which has made an attempt to trace the close relation that exists between the conditions of the human system and those of Mind Power and Will Culture; and lastly all that is required to be told, to clearly convince people on the subject, has not been presented in a comprehensive and concise manner in a single volume as it is attempted in this case. This book is a peculiar combination of different Sciences and practices of different nations, which, at first sight, may appear completely separate, one from the other, but it is for the reader to trace out the back bone of the subject by a patient study from one end of the book to the other.

It is, however, hoped that this attempt will open up a good field, for original and useful research, for better men.

By special variations and adjustments of exercises, almost all diseases can be cured. These exercises bring about a uniform and active circulation of blood all over the system. The great tensing of the muscles temporarily stops circulation, and the sudden but thorough relaxation pumps out a fresh supply of blood. You can feel this for yourself. These exercises do not tire you ; they are so arranged that you get tempted to go to work immediately after the exercises, and with great enthusiasm too. You drive off laziness completely and then you are not at all inclined to take rest even for a minute after these exercises.

Exercises in some form or other the system must have. We know how active, happy and nimble we were as children and boys. But as grown-up and old men, we entirely miss the activity, the happiness and nimbleness of our younger days. We kill ourselves with many hours of study or sedentary work, by luxury or by over-eating. Therefore a careful study and a daily practice of the exercises to be detailed hereafter, will be of immense service to bring back to us the activity and happiness of our younger days, and from your own personal

knowledge, experience and observation you will get yourself strongly assured in a short time of practice that any one that has learnt to obey nature's laws can not only prolong life but also live it well and pleasantly enough.

CHAPTER II.

In-door Exercises.

The most important principle relating to these exercises is the order in which they should be practised. These are firstly, straining the muscles; secondly, completely relaxing the muscles; and thirdly, deep breathing (inhaling and exhaling). These exercises may be practised: (1) by straining and relaxing individual muscles; or (2) by keeping one half of the body on a strain and the other half relaxed, and then alternating the process; or (3) by alternately relaxing and straining the whole body. The importance of correct breathing should not, however, be forgotten in practising these exercises.

There is also the condition of a well trained mind which should be acquired before these exercises are practised, besides the order mentioned above. These tensing and relaxing exercises, as well as inhaling and exhaling should be practised without worry of mind, without hurry, calmly, slowly and willingly. The mind should in no case be permitted to be agitated by a feel-

ing of worry, either for things of the past or of the future. It should never let the sense of hurry overcome it. It should, on the other hand, attain to an attitude of perfect calmness. It should be filled with earnestness and willingness to enter into the spirit of these exercises. You may get some hints as to how the mind should be cultivated in the chapter on Mind Culture, in Part III of this Book. The operations of tensing and relaxing the muscles, and the process of inhaling and exhaling, should be carried out slowly and deliberately and with a mind free from care.

Exercises in Bed.—Several prefer taking exercise in bed and there is some meaning in it. You can drive off the initial laziness that is generally experienced, in the half wakeful hours of early morning; you can save time, for this time is always lost to you; and lastly there are some good exercises which can be done best in the lying position.

Before you begin with the regular exercises detailed below, give some thought on the exercise which instinct prompts every one to have, *viz.*, of stretching one-self fully in the bed,

and practise them. Details of this most valuable exercise, are given in Chapter V, Part III of this book, to which the reader is referred.

Exercise No. 1.—Lie flat, keeping both legs and arms straight to the sides of the body. Strain both the arms, legs, and stomach, and lift your head off your pillow. Keep the position, holding breath, till you get tired. Go back to rest gradually, and then completely relax. Take a deep inhalation, giving a few seconds rest, and then fully and gently exhale. Do this breathing exercise thrice.

Exercise No. 2.—Make a right angle with the legs raised up and held together. Separate legs to form any convenient angle and then bring them together, and repeat it holding your breath till you get tired. Then go back to the flat position and do breathing exercise thrice as prescribed.

Exercise No. 3 —Support your weight on two heels and shoulders, raise the body clearly off the bed two or three inches. You can vary this exercise so as to get the weight of your body at first on one, then on the other, and then again on both the heels. You can then rest

your weight on the palms of your hands, instead of your shoulders, bending your head forward towards the body or dropping it towards the ground: you now form a right-angled triangle, the length of the body forming the hypotenuse and the height or the altitude being the full length of the arms. Lastly resume the resting position and do the breathing exercise as before.

Exercise No. 4.—Lie flat and clasp your hand and hook the hands on the upper knee of one leg and exert a good pull, lifting your head and keeping it suspended. Go back to resting position, and do the breathing exercises as before. Each individual exercise, should be performed a number of times, increasing say, from 3 to 15, as much as you can, day by day.

With these suggestions, if you take a little interest, you will certainly be in a position to decide for yourself how best to arrange these exercises in a complete and convenient manner so as to be able to tense and relax (1) individual muscles, or (2) the right half of the body at first and then the left half and so on alternately, or (3) all the muscles simultaneously.

Practise these exercises, giving more time for No. (1) and No. (2) and less for No. (3).

The sound organs which can be strengthened or the diseased ones which can be cured by these sets of exercises are invariably controlled by moveable voluntary muscles. The important muscles of the system are (1) The muscles of the eye, (2) the muscles of the throat, (3) the muscles of the neck, (4) the muscles of the lungs, (5) the muscles of the stomach, (6) the muscles of the heart, (7) the muscles of the lower abdomen, (8) of the loins, and (9) of the hip.

In-door exercises sitting in the bed.—I have in view the principles of tensing and relaxing, enunciated above, and the important organs which need exercise, adopting the Indian methods of Gymnastics or easier still, the different postures of sitting during prayers; you can then safely rely on the fact that you have practised all the necessary exercises to produce the desired results. Of course you must invest in these exercises a good deal of interest and willingness. "Concentration of Mind is the fundamental Law that governs the growth of tissue."

“It is no theory but an acknowledged principle, that the more we concentrate the better our results.” The Hindu Yogi knows this. Professor Rama Murthy, the Indian Hercules, has taken his lessons from Yoga Philosophy and is a living example of Health and Strength. He was interviewed on the subject. His strength and health are completely under the control of his “Thought Power.”

In-door exercises—Standing, sitting, lying—all combined.—The same method is adopted in these sets of exercises too, but the advantage in exercises done while standing is that the whole weight of the body is made available for straining. In the standing position you can throw the whole weight of the body on the right leg (calf and thigh strained) by just lifting the left leg an inch or so above the ground. You can keep the whole of the right half of the body completely on the strain till you get tired. In the same way you can strain the left half of the body completely by resting your weight on the left leg. Again you can sit on your legs and throw the whole weight of the body on the toes and balance.

There is not much difference in the Hindu and Mahomedan postures and methods of in-

door exercises and these are perhaps known to you. All that is necessary is to adopt the simplest postures and do them in a manner fully described below in respect to tensing, relaxing and breathing.

The points to be remembered in all the above exercises are (1) raising the strain gradually to a pitch and holding it till the muscles get quite tired, or till you cannot hold your breath, (2) withdrawing the strain gradually and exhaling gradually until a thorough relaxation of the muscles is reached to and they may remain relaxed for some time, (3) gradual inhalation till you get no more air into your lungs and slow exhalation till you can exhale no more and then complete rest for a few seconds.

Repeat the exercises in the same order and go on for fifteen to thirty minutes. Keep your mouth always shut and the exercise room always clean and well ventilated. You must send a large volume of pure vital oxygen into the lungs. Please pay great attention to this "*Pure Air Theory for the lungs*" which must be dinned into your ears a number of times in order to impress on your mind, the importance of this essence of Prana, or life element present in the air.

CHAPTER III.

Out-door Exercises.

Excluding, of-course, games from the list of Out-door exercises, as a temporary measure for the purposes of this chapter, they (the Out-door exercises) may be placed under three subdivisions:—

- (1) School drills and exercises.
- (2) Science of walking.
- (3) Mountain climbing.

School drills and exercises.—The usual drills as taught and practised in modern schools are all right, but the movements as required by every one of these exercises must be slow, and the straining and the relaxing of every individual muscles should be sustained for a much longer period than what it generally occupies in the school drills. There must be a pleasure shown in doing in these exercises.

Deep Breathing.—After every set of exercises, the boys should practise deep breathing in the manner described in this book. This will give relief to the whole system; it will improve the whole system generally and the lungs in particular.

Dress.—It is very necessary that the School dress should be adapted to the evening drills as well, and the Head-Master of the School could conveniently prescribe some rules for this combination dress. Some hints may be given, such as, that the boys should not wear high collars, open coats, tight trousers and leather boots and braces. This will define almost all that they ought to wear, and if greater freedom is given to boys, they will always wear what suits them best. Free airing of the skin is as important as cleanliness of the skin.

Habit.—The one great object in this form of regular exercise at school, is to form in a school-boy a habit, because his studies in schools were never intended, as far as the writer is aware of the courses of instruction given in Indian Schools, to cultivate in him the benefits of good habits which might serve him in good stead in his after life.

(2). *Walking.*—Whatever be our calling in life, we must do a certain amount of walking in the course of the day, for some, it is absolutely necessary for maintaining life, while for others, for eking out a livelihood. If you are practi-

cally hard up for time, you must at least do the walking, which your daily work entails on you, in a proper systematic way, putting your mind into it. Gradually when your mind begins to appreciate the value and necessity of good walking, you will then find time to walk at least two hours out of the twenty-four.

Try different methods of walking, see different people walking, and you will soon be able to walk properly. Walking should not tire you. Acquire an easy gait, the movements must be rhythmic, the strides should be made practically without any effort, the weight should be brought to bear on the knees, and so displaced that the hind leg is lifted with ease and put forward. You must incline the body well to the front, as if you are going to have a fall, and the hind leg following quickly to save you from the fall.

The movements during walks, should be light, and easy, and the mind engaged in some sort of humming sound. There should be no stiffness of any kind in the body when walking.

Bring your chest forward, and keep your head a little thrown backward, and practise

CHAPTER IV.

Strengthening of the muscles of the Stomach.

Dyspepsia.—Care is needed to keep the mouth in a healthy condition, if you desire the normal tone of the stomach.

You know that each morsel of food thrown into the mouth requires to be thoroughly masticated, and during this process it must be thoroughly insalivated. Bad teeth pour down the throat, and from it finally into the stomach, a stream of pus, which there gets putrified and so retards digestion. Deficiency of teeth or the diseased condition of the teeth diminishes the power of mastication. This is the cause of bad digestion. Therefore always keep the teeth perfectly clean by using some astringent bark powder. It is only during eating that there must be the normal flow of saliva into the mouth from the salivary glands. At other times and during sleep a slight flow of it will do no harm. But when there is profuse salivation during sleep and the thickening of it, it is a sure indication that there is something wrong both in the condition of these salivary glands and in

the process of digestion too. The author unhesitatingly advocates the system of cleaning the teeth with an astringent powder at least twice a day after eating. Use plenty of water and use the finger or brush in such a way as will enable you to reach every tooth during washing, as is necessary. Never go to bed without thoroughly cleaning the mouth and the teeth. This is all from the author's personal experience.

Exercise for the Stomach.—Next to keeping the teeth thoroughly clean, comes the subject of strengthening the muscles of the stomach by suitable exercises. This is of supreme importance. Keep a small cushion on an armless chair and bring a gentle strain on the muscles of the stomach by balancing your body in a horizontal position and keeping it rocking. You will feel the strain. Keep up the strain for a few seconds, and sit up and take deep breathing. Then in the sitting position take a few exercises. For instance, keep your feet in position and twist your body right and left alternately and gently and you will bring the strain to bear on the respective sides.

CHAPTER V.

Strengthening of the muscles of the Lungs.

There is no special set of exercises for developing the lungs except deep breathing about whose merits and importance, mention has already been made. Breathing sunlit air is very essential. The purest air is the best.

Internal Vibration exercise.—This is a very peculiar exercise practised by the Hindus. By the pronunciation of certain words repeatedly and almost at one breath a sort of gentle vibration is started up, which travels through the whole trunk of the body from the navel to the medulla oblongata. It is a pleasant vibration, and during the sounding, if care is taken to trace the origin of the vibration, and the organs which the vibration is capable of reaching, one will easily be convinced of the benefits of this sounding, and he will certainly not fail to get the benefit from it. The sounds are simply “Ram” “Aum” “Ram” “Aum,” &c. Gradually raise the tone to a high pitch and mentally trace out the organs that receive the vibrations.

Lung Diseases.

There are three names under which all ailments connected with this part of the human system are generally distinguished. (1) Consumption, (2) Tuberculosis, (3). The White Plague. Some valuable good habits are required to be formed for achieving victory over the dreadful ills, and you cannot expect to cure yourself simply by going through these or through any other system of exercises or with the use of tonics or food if you have no faith in what you do and go about it halfheartedly. More particulars about this and other diseases of the lungs will be given in the appendix of diseases that will appear at the end of this book.

Next to breathing properly the pure sunlit air, the great secret in these cures is the influence of the mind power which is absent in drugging and doctoring. Why are some doctors more successful than others though they often prescribe the same medicine? It is because they make a good impression on the minds of the patients they visit, by their Will Power, and by giving all hopeful assurances that the disease they suffer from, is curable. They do it with a display of their tact. They don't talk much. They are never disappointed. They always put on a smiling countenance.

CHAPTER VI.

Strengthening of the muscles of the Eyes.

What is it that enables you to see to the right, to the left, upwards, downwards and obliquely too, without turning your head ? You can easily guess that there are muscles which, by contraction and relaxation, move the eyes in the required direction and also that each eye has got an identical but a separate set of muscles from the other. When every muscle in the system gets strengthened by exercise, it follows that the muscles of the eyes also can improve by following gently and steadily the special course of exercises, and when the muscles thus get strengthened, the eye as a whole will also get its share of the strength. The author has personal experience of the secret of the success of this exercise, and his son, a sixteen year old boy, after spending fifty rupees over glasses, another fifty rupees over some good nervine Tonic, all in vain of course, is now feeling quite able to use his eyes without glasses, simply by practising these eye exercises ; and this boy feels certain to-day that his success lay in the steady practice of these exercises.

Exercise.—Sit on a chair, head steady and straight. Begin this exercise by looking to your extreme left, then to your extreme right, then upward, then downward, then obliquely and end it by describing a circle moving the eye balls in the direction of the four corners of a room. After each circle close your eyes as tightly as you can, then open them as fully as you can, three to five times at one stretch. Take the usual breathing exercise along with it early in the morning and whenever your eyes get tired. This in fact, will show you a marked improvement. Then closing your eyes gently, give a few taps on the temples with the palm of your hand. You will soon dispense with glasses or you will need to get glasses of a lower power than the one recommended to you before the exercises were begun.

CHAPTER VII.

Strengthening of the Liver.

The liver, in the human system, acts like a filter-bed. Its chiefest, among other functions, is the purification of the blood, and unless this organ is sound, you cannot be healthy. The bad working of the liver is often indicated by any or a number of the following symptoms. (1) a dull pain on the right side, (2) a bad tongue, (3) indifferent appetite, (4) a feeling of sleepfulness and (5) yellow eyes or jaundice. The word torpid liver conveys to you a meaning of inactivity as well as of obstinacy. The chief functions of the liver are (1) to secrete bile, and (2) to filter or purify the blood.

Position, size and peculiarities of the liver.

—The liver is a large gland situated on the right side of the body. Below the diaphragm, it occupies a large space in the abdomen and is about a foot in length. You can feel one end of it between the right hip bone and the lower ribs. To keep the liver active, in order to perform its duties properly, it needs a little bit of stirring up and shaking. Massage is good.

Exercise.—Lie on the back, and raise the feet to give relaxation to the abdominal muscles. And then press with your fingers feeling the liver, and shake it a bit. Alternately press and leave off, under the ribs. You can do this for five to ten minutes. You can lie on your right, and with knees bent just a bit, start the agitation by a gentle pressure. There is no harm in gentle and quick strokes being given on that part of the stomach where the liver is known to be. This sort of exercise is recommended, because of the secure position of the liver which cannot be strained or relaxed just as other muscles can.

CHAPTER VIII.

Cleanliness of the Skin.

You know that there are pores all over the skin and that these form into so many out-lets for the elimination of poison from the system. It is essential that these pores should be kept clean and hence free from dirt. In case the sweat issuing through the pores blocks up the pores, use tepid water and apply friction with a rough towel or a fine coir brush for the body, use a flat thick tape for the back and finally please yourself with any soap you like. The writer would prefer some fine powder such as "Sika" (Tam) Acacia Concina, Koch-ai (Beng).

You can conveniently and profitably do all the important exercises in rubbing the body. An intelligent and free use of the palms in your bath room, by way of rubbing, is important. During bath, think of the value of extreme cleanliness, and you will get the habit which will serve you well in all other matters. The value of a good habit is so great that the writer does not like to miss a single opportunity in giving hints about the method of acquiring the same. During baths, you must feel sure, you will not be disturbed by a call. Everything must wait, and this is a very good time for concentration. There is the same advantage for concentration during hip-baths, about which, some useful particulars will be given in a subsequent chapter of this book.

CHAPTER IX

Summary.

You will now see, that the object of all the above exercises is, on the one hand to prevent the lodgment of disease-germs or poisonous accumulations in the system, and to remove, on the other hand, from any or all the organs, poisonous accumulations which have got into the system by our *carelessness, neglect or mistake*. The former is preventive and the latter, curative.

One grand astonishing contrivance of nature, in designing this wonderful human machinery, is that the chief organs which are liable to give lodgment to poisonous matters are, either, (1) controlled by muscles which can be strengthened by contraction and relaxation exercises, or (2) can be shaken by external pressure or percussion, or (3) can be cleansed by water or air. These two elements, water and air are the two great purifying agencies, not only for the human system but also for the animal as well as for the vegetable kingdoms.

The muscles of the eye, the throat, the neck, the lungs, the stomach and the lower abdomen, can be strengthened by exercise, and by exercise any poison that may lodge within them may be driven out or excreted. The lungs can be purified by a systematic and scientific breathing of pure sunlit air. The colon, the kidney, the liver and the bladder, are all beneficially affected by warm water flushing. The urinary organs can be cleaned by retaining pure water in the larger intestines after a thorough flushing of it with warm water. The condition of the stomach can be improved by simply drinking hot water or cold water, by fasting and by exercise. The skin and every organ where external or internal dirt may accumulate, can be washed and kept clean and healthy. And if anything more has to be achieved which cannot be done by the above, the great mind power or thought force can with advantage be used.

With a clear conception and grasp of all conditions of health and strength, with an imagination trained to bring these ideal states quickly before the eye, and with a steady practice of all these exercises, you can realize and

reap the fruits much sooner. On the other hand, without conception and imagination, you will never get any benefit from these exercises. The power of the mind and the value thereof and its purity are so great that you should be proud to strengthen all these. This will serve you well towards bread-winning also. The following extracts about concentration, persistent thought, trained will, perseverance, &c., will be of immense use in the case of many, and are worth reading every day.

(1.) "Concentration of mind is the fundamental and basic law that governs the growth of tissue. It is no theory but an acknowledged principle, so much so, that the more we succeed in concentrating our mind on it the better our results will surely be. By concentrating our thoughts on the muscles we wish to develop, the dead cells are renewed by new and healthy ones and in greater numbers."

(2.) "Everything gives way before the firm persistent thought and that certainly was the way how the great Washington won. That magnificent calm upon his face was the product of that faith in himself that never faltered."

(3.) "The universe is perfect in its utmost detail. Law reigns everywhere. Nothing is left to chance."

(4.) "Thousands of men have been failures in life because they did not go quite far enough. They did not quite learn a trade to the point of efficiency. They did not carry this conviction with sufficient determination and to the winning point. They lacked the gift of persistence."

(5.) "Initiative is doing the right thing without being told. The next best is to do it when you are told once."

(6.) "The Will must be trained to habits of decision. A great deal of talent is lost to the world for the want of a little courage."

(7.) "The purposeful accomplishment of any thing however trivial strengthens the Will Power."

(8.) "All states of fear are demoralizing."

(9.) Perseverance! Realize what this means. Determination, Deliberate resolution Firmness, Energy, Obstinacy of purpose and Self command, all combined and working in harmony with an enthusiasm that never fades nor fails, these must carry the possessor to victory."

The sounds of words may be grand; the sense conveyed by them will be hundred fold grander if it dives deep into your mind and heart.

SURIANAMSKARAM EXERCISES.

FIG. 1.



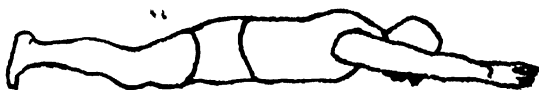
FIG. 2.



FIG. 3.



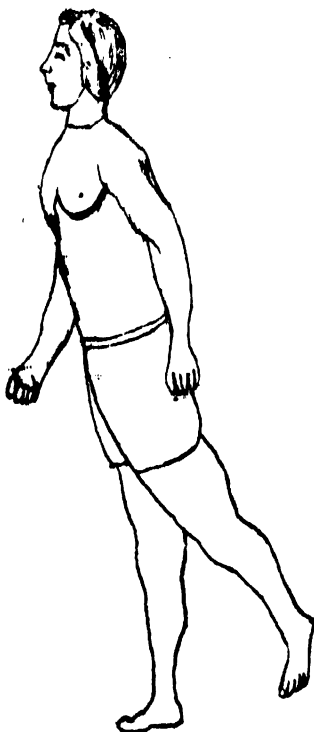
FIG. 4.



*CORRECT
STANDING ATTITUDE.*

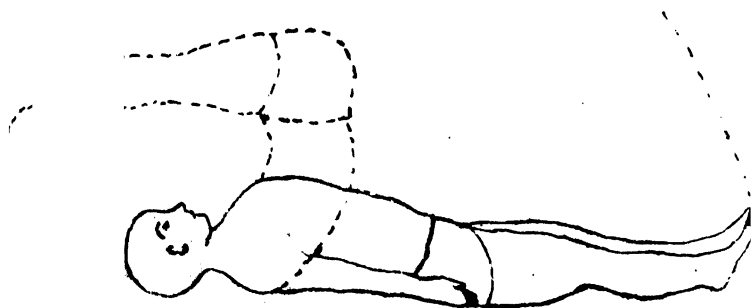
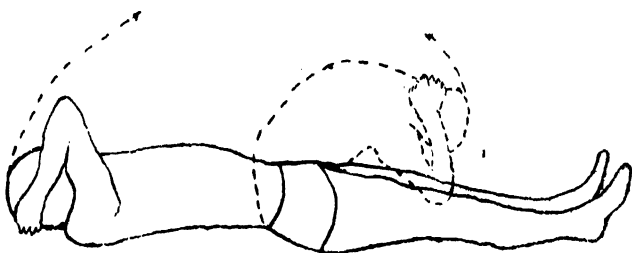
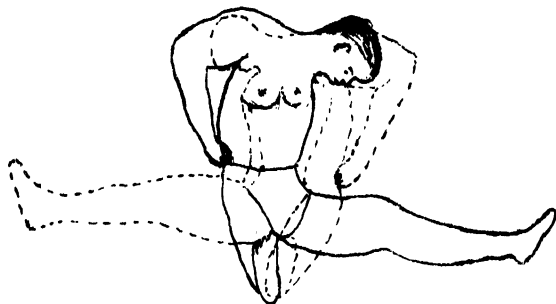


*CORRECT WALKING
ATTITUDE.*

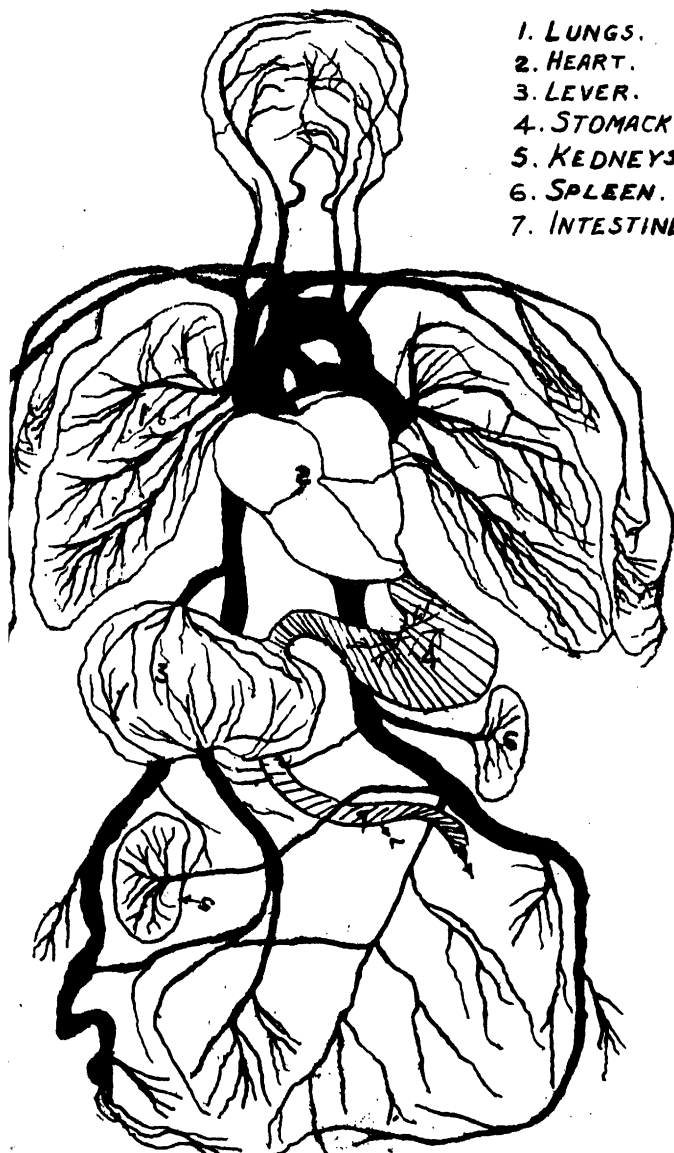


EXERCISES FOR THE DIGESTIVE ORGANS.

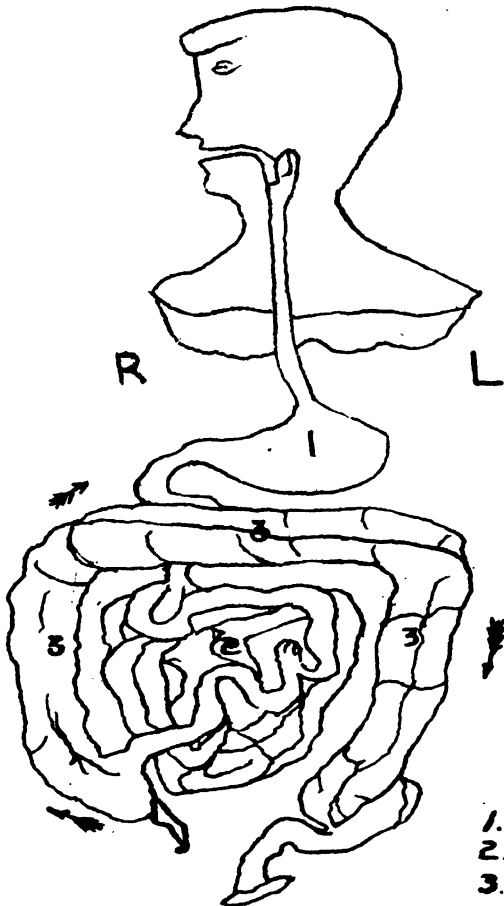
FIG. 1.



1. LUNGS.
2. HEART.
3. LIVER.
4. STOMACK.
5. KEDNEYS.
6. SPLEEN.
7. INTESTINES.



**THE POSITION OF ALIMENTARY
CANAL INCLUDING
GULLET.**



- 1. STOMACK.
- 2. INTESTINE
- 3. COLON.

EXERCISES FOR THE HEART.



FIG. 1.

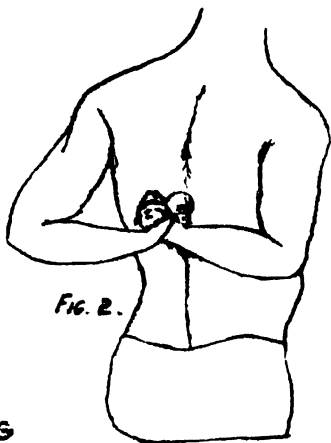


FIG. 2.

STRETCHING EXERCISES.

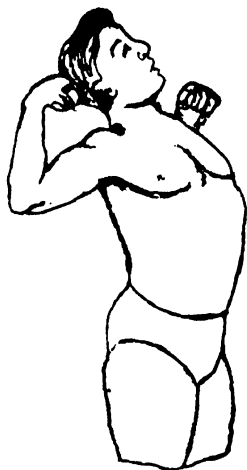


FIG. 1.

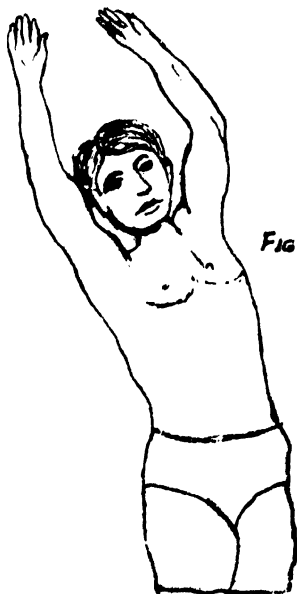


FIG. 2.

*EXERCISES FOR THE
HIPS.*

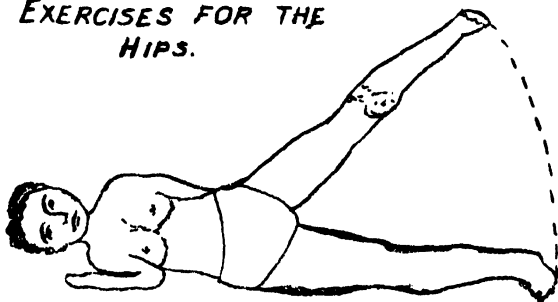


FIG. 1.

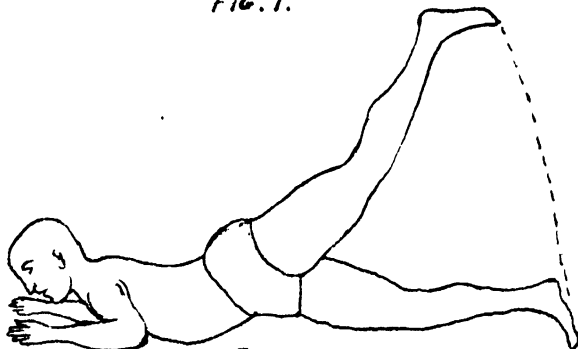


FIG. 2

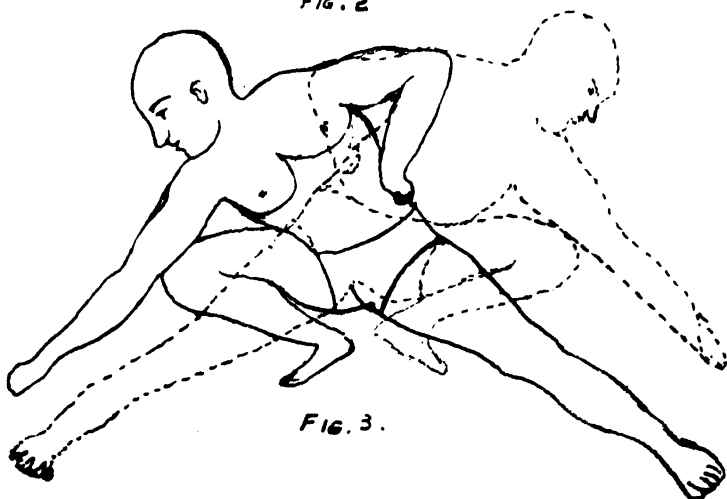


FIG. 3.

EXERCISES FOR STRENGTHENING
THE STOMACK, BACK, BOWEL, &C.

FIG. 1.



FIG. 2.



FIG. 3.

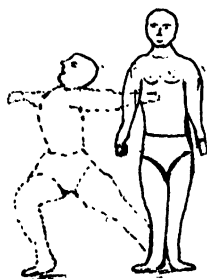
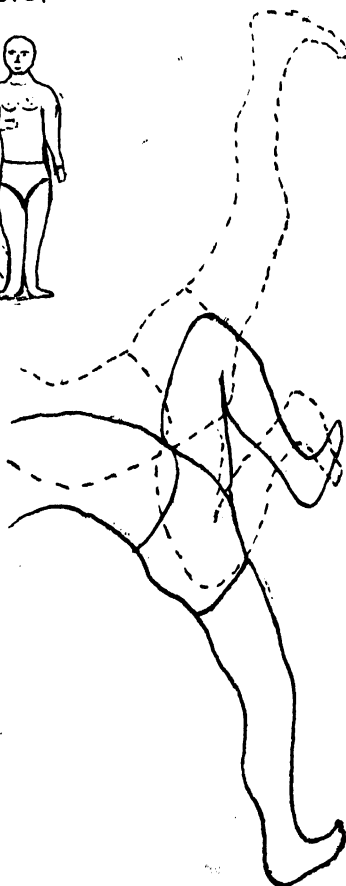


FIG. 4.



PART II.

NOTES ON HOUSE AND STREET SANITATION.

CHAPTER I.

Pure Air and Sunlight.

People know the value of pure Air and sunlight, but they cannot easily get it. The problem therefore for a Municipal Town is not how to educate people, so as to convince them of the value of these cheap and always available commodities, but how best to bring about improved conditions of sanitation in the living rooms and in the narrow lanes where sewage stagnates and poisons the atmosphere and where not a ray of sunlight has any chance to penetrate.

The Ideal Living Room.—The ideal living room should have a steady flow of fresh sweet air when it is shut for the night's occupation. A large amount of fresh air must be made to circulate into the rooms, replacing the contaminated one. No air in a confined room, however large it may be, can be made sweet enough or healthy enough for inhalation, if

there be no chance or provision for free circulation of air. It is on the frequent replacement of air in a room, that its fitness for human consumption largely depends. The floor, the matting, the doors and windows, the walls and roof, the clothing, the bedding and all such things inside a living room, continuously give out some gas or other, to render the air of a closed up room, unpleasant and unhealthy to breathe.

Therefore, it may be said, with great appropriateness, that the planning of all contrivances, by way of facilitating a free circulation of air, in the unit living room is the primary work of the Sanitarian; while the enforcement of rules respecting size of doors and windows as well as height of room is only a secondary and a perhaps slow work.

(2). *Ventilation and Light*.—Permanent openings in doors and windows must form an essential factor in house buildings. They should be provided with wire netting and glass each at least 6 inches high so that there may be provision for free passage of air as well as entry of light, inside all living rooms. Glasses in roofs is also a good idea for light in single storied houses.

CHAPTER II.

House Drainage.

The following principles of house-construction should be attended to in order to facilitate its Drainage.

(1). The kitchen refuse must be separated from the kitchen washings.

(2). Every house must have a spot allotted to take in the ordinary washing, and bathing, etc., There must be a platform in a corner and directly connected with the main house drain to serve the above purposes. The absence of a separate room for bathing in an ordinary Hindu house necessitates this alternative.

(3). The open court-yards of houses are indiscriminately used as urinals by children, by the sick, and by the aged, and only occasionally a potful of water is thrown out. This only dilutes the urine and spreads it over a larger area. Urinals should therefore be separately provided for in these court yards and the same frequently and thoroughly washed out.

(4) There should be a straight and short connection between each of (1) The Latrine, (2) The Urinals, (3) Kitchen washings, and (4) Court-yard and house washings and the main *house drain*.

(5). No water of any kind should soak into the floor or stagnate anywhere. Much stress placed on this point as this is completely neglected even in proportion to its need. Therefore it is very desirable that the attention of the inspecting authorities should be directed towards doing their best in the case.

I have mentioned several contrivances which effect a free circulation of air in dwelling rooms, and have given this point greater preference than even to the standardizing of the areas of living rooms and also the height and size of doors and windows. I have further indicated the Drainage problems connected with House construction and have suggested briefly the methods by which these ought to be designed.

With these hints it is hoped that Municipalities will secure the services of Competent Licensed Engineers who will usefully serve the public and materially help the Executive in submitting proper designs for sanction.

CHAPTER III.

Congested Areas.

Duties of Municipal Engineers.—While what is stated above in the foregoing chapter is the reform proposed to be effected inside all existing houses, the next and more urgent work for a Municipality or a Corporation would be to keep the roads, for which they are fully responsible, free from all bad smell and dust poison.

It is unfortunate that the dwellings of the poor, whose lot consigns them to live in slums for years, remains completely neglected, whereas localities where the middle and better classes live as well as all public thoroughfares, get very nearly the maximum benefit of a large portion of the sanctioned estimate for a Town Improvement or a Drainage Scheme.

Widening Roads.—Though experts may differ, yet it is the writer's painful duty to point out that reform should begin in slums, if the object is to prolong life and give to the unfortunate poor what they most urgently need, *i. e.*, Pure Air.

Infantile Mortality.—Cries through the medium of papers are raised, giving frightful statements of Infantile Mortality. Proposals that the people must be educated, that they should have better lying-in-rooms, midwives, etc., are also made. Preventive methods are better than curative ones. One of the chief causes of infantile mortality is the extremely low condition of vitality of child-bearing women in India, who continuously keep on breathing the sewer gas emanating from the street ditch sewer, stagnating at their bed room windows. Cases of working women, who spend, the whole day in sunlight and open air, and give birth to children, without the help of any midwife, are not uncommon. The existence of such women in large numbers is a very strong argument in favour of Sunlight and Pure air and Exercise Theories of the modern times. All over India working women, who are not slaves to the Zenana system, are always known to get on well without lying-in-hospitals or trained midwives.

From year's end to year's end, many poor Purdah women keep on breathing the same

confined air of the rooms, or the *unconfined* sewer gas of public lanes. While this is the deplorable condition of women, the wholesome want of healthy exercises and amusements simply adds to the cruelty.

Park Areas in Congested Localities.—As an immediate remedy for this state of affair I would strongly suggest the opening up say of two dozen small park areas of an acre each, and scattered over the whole of the congested areas, for purpose of amusement and exercise, and the admission to be strictly for women and children under 10 years of age. The moneys invested in this park would be a better investment, than elaborate crusades against diseases, and medical installations whose benefits are not so immediate as the open park proposal.

These Parks are to be simply enclosures for sunlight and for fresh air, giving privacy and a little protection for the weather in the first instance. They may be made very simple or elaborate according to the interest the local public take in it. Several rich citizens could be induced to make a gift of the moneys

required for such Parks and the Municipalities can contribute for their maintenance. Once such a thing is started in congested areas, the relief will be immense and the results very encouraging and educating. Intelligent Women Superintendents for the Parks and a couple of women coolies complete the establishment necessary for these Parks.

Minor Drainage Proposals for Congested Areas.—If the lives of the citizens of any locality constitute what those in authority should save, there cannot be the least doubt, that the street drains now stagnating and fermenting, and which are under the control and management of a Municipality or a Corporation, should be immediately altered and improved. There are several common sense remedial measures which, if adopted, can minimise the evil.

Sleeping in the street.—In almost all the streets of South Indian towns, males, young children and elderly women sleep on the road side, because nature revolts against sleeping in the kind of rooms, which the poor have to sleep in, and therefore cleanliness of the street Drains is imperative.

Drainage of Congested Areas.—There cannot be any immediate danger from congested areas if they are thoroughly and quickly drained by suitable contrivances.

(1). Special full-timed subordinates should be placed in charge of these congested areas.

(2). Superior Officers should inspect these spots once a week and insist that the prescribed rules for keeping these places clean are strictly carried out.

(3). No sullage water should be allowed to soak either within the house or at the road side.

(4). Small water tight drains should be laid out, leading out of the area if possible, or collected in different spots in air tight receptacles, and then removed by pumps into the night soil cart without spilling on the road.

(5). Special urinals should be fixed in the turns of lanes and all public nuisances should be prevented by very strict and close vigilance.

CHAPTER IV.

House Connections.

Principles of Design in a House Connection.

(1). Soluble and insoluble matter should have time to deposit. Therefore a shallow silt catcher serves better than a drop with complicated contrivances for separation. The former gives time for settlement but the latter causes disturbance to the already settled matter.

(2). An open contrivance easily accessible for inspection and for removal is safer and more satisfactory than a closed up contrivance.

(3). The durability of a design is the last and the most important principle in the arrangement.

PART III.

NATURE CURES.

CHAPTER I.

Introduction.

Take any modern book on Physical Culture Systems, and you will find that some system of Natural Cure is largely introduced into it. For instance, it appears impossible to any modern writer, to prescribe Physical Culture exercises, without combining with those exercises *Intelligent and Willing Thought Power Concentration*, or without supplementing those exercises by the wonderful and practical *Hindu Yoga System of Deep Breathing*. The questions of *Fasting* and *Diet* have also received considerable attention in Physical Culture and Health Systems. This part of the book is chiefly devoted to a full description of all the different systems of Nature Cures with necessary and appropriate remarks, from the

writer's personal experience and knowledge of the subject, for over a period of twenty-two years. The writer, being an Indian, who has thoroughly examined the whole question, is in a position to understand Indian requirements and conditions and in particular, their peculiar dispositions, much better than foreign writers on the subject.

A Painful Diversion.—The educated Indian public, it is presumed, will not find it difficult to discover, that year after year there is a slow decrease, in the average age limit of men and women and infants in India. There are two reasons for this. The one is the insanitary condition of our slums, which brings about early death, by slow sewer gas poisoning; the other is the school course of syllabuses prescribed for infant boys, which are so theoretical and one-sided, that when the boys grow to be men they fight shy of even common sense practical work. The practical work here referred to relates to the practical application of their knowledge, of the simple rules of health, to secure happiness and to prolong life. The school training which is the foundation for the formation of habits

and character to guide our career in life, will receive a few casual remarks here.

The School Course.--The *inhuman system* of school syllabus of studies has carried away many a young man to an early grave. The writer is very much constrained to tell this truth again and again, but he cannot help it. This is no mere statement. How is the truth verified? Let us go to the root of the disease. In spite of cart-loads of valuable advice given by writers on the subject of health, it has been the disheartening experience of the writer of this book, to find so few people make even a feeble attempt, to give a trial to what they really know on the subject. They think that the time spent in taking exercises, is valuable time wasted. The Hindus as a nation are not very keen at Body-Building. If the Indian syllabus of studies only cultivated in the infant minds, a habit of observing natural processes, such as absorption, assimilation, and elimination, if boys are only made to study Botany and Natural History instead of Algebra and Geometry you will see better men. The object of education is to cultivate an observing and an

experimental habit, in the youthful minds, which will gradually minimize the distance between knowing and doing,—qualities which are completely absent in the training given by the educational systems in India. We cannot therefore as a rule, find people who can unhesitatingly take advantage of the rules of health, very generally known, for prolonging life, and securing happiness. It is only this lazy habit of mind that is so often the cause of an early old age. To these people the alarming notice board, “No more extension” is put up, between the ages of 40 and 50, after giving several timely warnings.

Political Rights versus Physiological Rights.

—The writer is averse to talk on politics, but he hopes his friends will pardon him, if he says, that political rights have received too much attention! Unfortunate school boys know more about politics than many grown up men. Politics can wait until we get perfect mastery over our physiological rights; for, not even one per cent of the educated Indians can be sure of living up to the age of sixty. One that cannot obey, cannot command. One that

cannot control himself, cannot guide others.

The following is the order in which this part will receive treatment as chapters :—

- 2nd Fasting.
- 3rd Sunlight and Fresh air.
- 4th Breathing Rules.
- 5th Yawning, Stretching, and Sneezing.
- 6th Diet. When to eat? How to eat? What to eat?
- 7th Flushing the colon.
- 8th The Science of Navel cooling *versus* Louis Kuhne's Hip-bath methods.
- 9th { Can you gain lost youth or
How to put off Old Age.
- 10th Bathing and clothing.
- 11th How to live to 108 years.
- 12th Culture of Mind and Body, of Will and Soul.

CHAPTER II.

Fasting Cure Treatment.

There are few things which we do not know, but the fact is we are either too lazy to give immediate practical application to our knowledge, or are wanting in the courage to act up to our convictions. We are generally very slow to give a fair trial to harmless experiments. We must cultivate strong convictions. The writer hopes that his readers will excuse him for this and other observations which he is constrained to make, on account of the great neglect as well as aversion, which educated Indians uniformly have, for Physical Culture exercises now-a-days.

Starving.—There is an old saying which goes as follows:—"Starve, Starve, Starve, drink all the water you can, but do not take food of any description till you get alright." It is the writer's experience that all sorts of bowel disorders, not demanding immediate attention, can be got over by fasting and plain water drinking. You must have sufficient

courage and determination to observe a complete fast if you want to conquer disease. Starving for a day or two will not kill any one, much less will it weaken him for want of nourishment. There will be a sort of unpleasant harmless sensation which is easily got over, as soon as dinner time is passed. You will do well not to think about your new doctrine. The uneasiness you may feel, is all a matter of "Thought" and nothing else. No real craving for food exists. The only precaution to be taken is to avoid the chances of getting infection. The system is liable to catch disease when its vitality is lowered to a great extent by long fasts. Water is the most natural and harmless food. Drink it any number of times and in any quantity. It will do you good, provided you always pay particular attention, as to the quality and to the purity of the water you drink.

Fasting Cures.—There is much new literature on fasting cures due to recent research, but the useful facts are only as below. We all eat to a full stomach, this added to hurried eating, and insufficient mastication, is the

cause of ninety per cent of the diseases. Truth to catch has to be told over and over again. Never lose your stomach for the whole world in exchange. Fever, Bad cold, Cholera, Dysentery, even early stages of Pneumonia, and Appendicitis can be completely cured by regular fasting, by scientific eating, by thorough flushing of the larger intestine and by proper diet.

Instinct and self-adjustment.—You must closely study the animal kingdom, because their instinct is pure, because there is not that social etiquette or fear or vanity or slavery to custom,—the modern curses on society. Get lessons and courage from them. You know some dogs have a day's fasting in the week and some have it every other day. In the case of man, he has his relatives, his friends, his doctors to pervert his instinct and to advise him not to fast, as well as his own unaccountable habit of thought. Our instinct is vanquished by our acquired habits. Give a chance to the system for *self-adjustment*. Give rest, perfect rest to the stomach, everything will be healed and cured by the wonderful machinery in the human sys-

tem whose design and construction were well thought out, to meet all the vagaries of man. This is known as Natural Cure. To a healthy man every morsel brings a distinct sensation of delight, the last being as delicious as the first, whereas the reverse is the case with a sickly man. No food, however well cooked, will give him enjoyment of any kind, the general propensity during illness being to take food which is sure to do harm. His peevish nature is very assertive.

Please watch, study, take notes and follow the methods and ways of children, of animals, of birds, of insects and of all created objects which take pride in obeying natural laws and instincts.

Mind-rest and Spine.—Starve, drink water, avoid whisky completely, breathe pure sunlit air as much as you can, having the mouth shut, take mind rest and stimulate the spine, the chief trunk road—and on which the Yogis have been harping for hundreds of centuries. You have no fear then of the most acute disease.

Fasting Days.—All people have some fasting days in the year. The Hindus practise

fasting for long periods. The Mahomedans and Christians also have a lot of fasting days. There is no danger in fasting for short periods. During the past ten years or more, careful and extensive experiments have been recorded of fasting from 30 to 60 days. Such fasting is more for scientific curiosity. But to be of real good, fasting for a few days and a low diet and fasting, alternately, is all that is recommended. The experience of the patient on the benefits of short fasts will give him sufficient courage to resort to frequent and prolonged fasts.

A Sacred Advice.—An infant refuses milk when it has no appetite, a child refuses food when it has no appetite, but milk is forced on it and food is forced on it. Fifty per cent of infantile mortality in India is due to over-feeding and the remaining fifty per cent of the infant mortality is due to private and public sins, in withholding Pure Sunlit Fresh Air from getting into the Infant Lungs, and giving instead, road dust and sewer gas. Starve a child sufficiently when its bowels are out of order, and give plenty of pure water to drink,

just as the writer always does. The child gets alright in twelve hours. This is worth remembering. Give the child pure air and this is very essential. For adults give 24 to 36 hours rest, give pure water, and pure water alone to drink. This will work like magic!

Summary.—(1). In the case of high fever, acute diseases, if there is no appetite don't eat.

(2). Forcing food when there is no appetite over-taxes the organs that sadly require complete rest.

(3). The system is trying its level best to eliminate all poison by intelligent self-adjustment.

Thus a boil is an attempt of the organism to get rid of a particular poison at a particular point when it has no chance to get it eliminated through the special organs provided by nature. This is a good example of the working of the subconscious intelligence of the human system. The animal and vegetable kingdom can give you several illustrations.

CHAPTER III.

Sunlight and Fresh Air.

Breathing.—Stay as long as you can afford, in sunlight and in fresh air and practise deep breathing in a measured and balanced way, like a clock beating; give the same interval of time both for inhaling and exhaling, sitting or standing, keeping your back bone erect. This is the simple and straight prescription spun into a long chapter or even a whole book by writers on this subject. There must be in man a sense of the benefits to be derived, a strong will to achieve success, and a perfect calmness of the mind, during this breathing exercise. If you can manage all this with straining the muscles during inhalation of pure sunlit air and gradual relaxation during exhalation, you would get all that you desire to get in this life—that is *a vigorous health*. Ninety-nine per cent of the Hindus have forgotten the “SOORIA NAMASCARAM” exercises. It is well that some at least return to it.

Sunny Air Treatment.—It is useless to mention the benefits of breathing fresh air vitalized by sunshine. This is a very cheap and simple treatment for Consumptives, for Diabetic patients, for all those that suffer from wasting diseases. It is also invaluable on the other hand for healthy children and boys and men in warding off diseases. Too much stress cannot be laid on this great secret which is the Grandest blessing of "GOD'S" creations. The whole secret is given in a nutshell and it is for you to make this cheap experiment and reap the results of a vigorous life. The air vitalized by sunlight is an inexhaustible Storehouse from which we extract the vital force or the *Prana*. The animal, the vegetable and the mineral world are materially benefitted by sunlight. This is a leaf from the Yoga Philosophy. Do not slight it. Food is for muscular development and Sunlit Pure Air for nervous strength and life-stay.

Private and Public Slums.—The Sanitary conditions of Private and Public Slums must receive the attention of a Royal Commission, if honest work is intended. The mistakes made

on Drainage Schemes and on Sanitary Schemes in India have no fit language for description and there is a special chapter on this subject and particular mention is made about “ Infantile Mortality ” in Indian Towns in Part II.

CHAPTER IV.

Breathing Rules.

(1). *Laziness*.—Shake off all laziness from top to toe. Let there be no idle muscle inattentive anywhere in the whole system. Wake it up by some sound : say “A U M” or “M M M.” Then stop the sounding, and begin the breathing exercises.

(2). *Exhaustion*.—The breathing exercise should not tire you in the least.

(3) *Method*.—You must commence to breathe by expanding the lower part of the abdomen. This creates an empty space in the air cells of the lungs—when the air easily flows through the nose without tiring you.

(4). *Correct Inhalation*.—The expansion which begins in the abdomen, extends to the waist and lower chest, raising the chest bone and ribs and presses upwards and onwards so that the entire region of the trunk from the lowest point of the abdomen to the

highest point of the chest is expanded. This is the correct healthy and natural way of breathing.

(5). *Complete Exhalation*.—Contract the abdominal muscles as far as possible, forcing out the carbonic acid-gas—all fatigue—all failure—all weakness.

(6). *Breathing by Children*.—Note also how children breathe when sleeping.

(7). *Practice*—Practise this breathing exercise for five to ten minutes at a time three or four times a day.

(8). *Mouth Breathing*.—Before going to sleep think of the evils arising from mouth breathing which I explain below, close your mouth, and blow your nose well so that nothing blocks its passages for free breathing with the nose. The cavities behind the nose tend to destroy the germs of diphtheria and of certain other diseases. By breathing through the mouth you are liable to attacks of sore-throat, on account of the germs in the air. On the contrary, the nostrils and their mucous lining purify the air and remove it of the germs.

(9). *Right and Left Nostril.*—Some say, Breathing through the right nostril is invigorating and a tonic, whereas the Breathing through the left nostril is quieting and sedative. There can be no harm in giving this a trial.

(10). *Psychic Effect.*—In sea sickness and constipation, in diabetes and consumption and in diseases of the abdominal organs deep inhalation followed by deep exhalation has a marked psychic effect on the patient.

Mantram.

I breathe in oxygen,

I breathe out carbon.

I breathe in energy,

I breathe out fatigue.

I breathe in strength,

I breathe out weakness,

I breathe in success,

I breathe out failure.

I breathe in virtue,

I breathe out vice.

I breathe in peace,

I breathe out worry.

I breathe in purity of mind,

I breathe out bad thoughts.

CHAPTER V.

Yawning, Stretching and Sneezing.

Every educated man has some amount of Clerical sitting and writing work to do and the strain brought on during the period can be easily rectified by these natural exercises.

(1). *Yawning*.—The fear of Society is no doubt a great hindrance to fully avail oneself of this most beneficial exercise. If you just give your thought to this exercise and move every organ which comes into play, you will find how far reaching its effects are. Please also give full vent to the sounding 'A A A' which naturally follows the yawning when you are not in society. Every part of the body and several small muscles in the face are given an agreeable and peculiar movement. There cannot be a better exercise than this, and if you just think of yawning, you will get it, and further, this is so contagious that your friends if they happen to be near, will also catch it.

You must of course take care that no flies or motor car road dust rushes into the throat.

(2). *Stretching*.—You will understand this much better by observing animals and children, whose instincts are not subordinated by society, than from any description of it in words. You notice dogs and cats when they wake-up, how they stretch and keep up the stretching. The muscles which had rest during the whole period of sleep should be strained completely to waken up activity. You had better study the yawning of dogs, cats, horses, etc., and then extend the observation to birds and reptiles, and then appreciate and adopt intelligently the secret of this safety valve provided by nature. Cultivate a habit of studying the natural exercises instinctively done by children; for example, the burst of laughter, the jump of joy, the smile of contentment, in fact all their ways, and then adopt them for yourself, and in exactly the same manner. Be sincere.

Desk-work.—Lean back on the chair, stretch and strain your legs with hands up and to the back and strain them also, then completely relax in the most convenient posture.

If this is perfectly done, it will give you immediately energy enough, to continue with your desk work.

(3). *Standing Erect and Stretching and Breathing.*—(1). Take in a full breath; reach out both arms with fingers spread out in one exercise and firmly clasped in the other; hold on for ten seconds. Relax for four seconds. Exhale for seven seconds.

(2). Take a full breath with one leg to the back, keeping the hand to the side of that leg, and reach up the other hand forward. Hold on for ten seconds. Relax for four seconds. Exhale for seven seconds.

Several such exercises can be arranged by yourself if you have a clear idea of the principles of stretching, holding on, and exhaling intelligently and relaxing completely.

(4) *Sneezing.*—This is considered as a good sign of recovery during illness, and several people know that if a patient sneezes he is out of danger. Villagers, when they want to drive away pain, or head-ache or other encum-

berances of the system, put a few drops of the juice of Morringey leaf (Drumstick) into the ear and sit in the sun for a few minutes. The result is that they begin to sneeze and the vibrations caused by this sneezing bring a sort of self-adjustment, because every possible small muscle in the system is given a peculiar vibration or strong shaking. This is artificial. The natural sneezing during illness, indicating recovery, is difficult to be explained, and the cause of this sneezing may be attributed to a normal self-adjustment of the breath, which has been struggling all the time to get the better of the disease.

CHAPTER VI.

Diet Cure Treatment.

In a small book like this a few hints for thought, and a few facts for verification only can be given. The relation between food and national staying power, food and morals are important and large subjects. You know how nations get on without meat-eating and strong drinks. Compare them with those that get demoralized by dietetic extravagances and consequent drinking and bad living. Temperance preachers can give you statistics and truths in more detail. Dr. Johnson defines oats as "In England the food for horses, in Scotland the food for men," and several modern European writers are for a vegetarian repast, consisting of cereals, fruits, nuts and vegetables and pure drinking water. Try for a few days in moderation and draw your own conclusion. Kill old thoughts and ways. Take a bold step.

When to Eat and How to Eat.—(1). *Correct appetite.*—When there is no appetite, don't eat. You may be uneasy. You may displease your

friends but that won't give you health. You are supposed to have an appetite for food when you are able to eat the plainest food, say bread without sugar, and plain water. Prove the strength of your impartiality here. Treat your body as a separate entity from yourself.

(2.) *Quantity*.—Never eat to a full stomach. Keep a little vacancy always and feel a little appetite when you finish this eating business. Err always on the safe side. Every mouthful should go down into the throat completely and the mouth must be made to salivate and *call* for the next morsel of food. The whole quantity of food sent into your stomach will then be sufficiently liquid, so as to have no craving to drink water. You know several good writers advise drinking water between meals, *i. e.*, two hours before or after a chief meal.

(3.) *Enjoyment*.—Enjoy your eating. In eating give time so that the saliva may be coaxed to fill the mouth and mix itself completely with the food. Let a half mouthful of food at a time be thoroughly masticated, and make it practically tasteless, before you send it down into stomach, where as you all know,

there are no grinding tools. Next keep away all thoughts about your work, all worry, all anxiety. Keep the mind from wandering.

(4). *Prayer*.—Some people pray before taking meals. Why is this? During prayer there is mind rest, there is silence of the heart. More than three-fourths of the population of the world offer some grateful words before they sit to dine. Dogs, cats and horses show this thanksgiving, when they see something to eat in its master's hands, in ways peculiar to each.

(5). *Method of Eating*.—A New Discovery ! Before eating or drinking clean your teeth well and wash your mouth with pure water, adding a few drops of lime-juice, and see that no foreign matter of any kind is on the teeth or in the mouth. Take a morsel of food, masticate it properly and forcefully and don't take a second morsel, till you are perfectly satisfied that not the smallest particle of the first morsel, either sticks to the teeth or any where in the mouth or tongue as a fine paste. Take the second morsel of food when the mouth clearly salivates. This method thoroughly and sufficiently salivates the food, so that a proper quantity of dilution of the food

with saliva takes place, and there is no thirst or uneasy feeling to drink water during meals or even some time after finishing the eating of your food. You can now easily understand how to avoid drinking water after a meal, which every writer has advised, without giving in detail the method by which this natural and habitual craving is caused and how it can be avoided.

(6). *The Morning Meals*.—There are benefits in putting off the morning meal. It is a universal practice, but give this a change, put this off to 10 o'clock. Just take an orange or drink lime-juice or pure honey in hot water in the morning. Make this test experiment when you travel—and stick to this. It is not easy to break old habits.

What to Eat.—This is a very natural and at the same time an important question :—

(1). *Nuts and Fruits*.—The cereals, nuts or grains or the fruits which contain the phosphates, nitrates and carbonates are recommended by doctors as the best food for man. The phosphates serve as food for the brain and bones, the nitrates for the muscles and the

carbonates supply the heat for the boiler. Thus the diet should contain whole wheat, nuts, fruits and honey. This is a good combination. Have a less quantity of cooked food to please your habit and a large quantity of uncooked food to keep up your health and youth and beauty. Make your selection from ripe or dried fruits, nuts, cereals, peas, beans, lentils, milk, cream, ripe olives, honey and all the green leaves which are generally known in the kitchen garden and which are not grown in the shade.

(2). *Candies and Sugar*.—Avoid this as much as possible, after you are forty years of age. These tax the system, particularly the nerves, lungs and kidneys and considerably lower the vitality. This is a harmless suggestion which a three day's trial will convince you of the benefits thereof. Avoid tea and coffee. Go back to our old system of cold-rice water.

(3). *Dates, figs, raisins, sweet oranges, plantains* (good ones.) These will give you all the sugar the system, as well as your tastes and love for sugar craves for. Almonds, cocoanuts

and other oil nuts are very valuable as food. Avoid taking sugar-candy or sugar. Take dry grapes instead or dry currants to supply the taste,

(4). *Sweet Fruits and Honey*.—The system readily co-operates with the sugar in fruits and honey, for they are found in the natural states ; —they having undergone one transformation are in a nascent condition for assimilation.

(5). *Olive Oil and Ripe Olive*.—For purposes of nourishments and rejuvenation these have no equal ; and several writers on the subject have recorded their agreement as to the efficacy of this as diet. This is a perfect lubricant in addition to being an excellent nutriment. It dissolves calcarious deposits and retard signs of old age. In India pure ghee and pure gingelly oil may be largely used.

(6). *Animal versus Vegetable Food*.—One pound of nuts equals three pounds of meat in nourishing qualities, and further it is cheap and easy of digestion. The danger of animal poison is another point. The economy of the system is strained by meat-eaters. Meat-

eaters generally drink, the system not being able to digest the meat, whereas vegetarians cannot relish drinks for a long time till they make a virtue of the vice, till they gladly embrace what was revolting at first. Study the staying power and long life of animals that are dependent only on vegetable food.

(7.) *Raw Vegetables*.—There are a few which are eaten uncooked. Select and eat. Tomatoes, Radishes, Onions are a few. Soak them in vinegar or butter milk or honey.

(8.) *Comparison of Cost and Nourishment*.—“The amount of nourishment gained from 35 cents’ worth of sirloin steak can be had from three and a half cents’ worth of entire wheat flour or five cents’ worth of oatmeal or three cents’ worth of beans or two cents’ worth of ripe olives or seven cents’ worth of nuts.”

CHAPTER VII.

Flushing of the Colon.

This means artificial cleaning of the large intestine by introducing warm water through the rectum. There is no real necessity for this, under normal conditions of living. But there are more mistakes made in eating, than in politics or economics or banking or commerce or in diagnosing or drugging. A large majority of the ills, to which flesh is enslaved, may be traced to the troubles in the digestive organs and, from a personal experience of 22 years, the writer can safely recommend this, as a good remedy in a large number of ailments, and considers this irrigation used once in a week, as a helpful tonic, even during the enjoyment of normal health.

Retention of water.—There cannot be any doubt that the system absorbs a large quantity of the water, if clean water is retained in the large intestine after the flushing is over, which is evidenced by the fact that a large quantity

of water passes out as urine, after a few hours of retention.

The main Sewer.—This large intestine is the receptacle for the waste matter of the system—the main sewer. It is in fact the incubating ground of disease-breeding germs and of all sorts of diseases and complications.

Quantity of water required for flushing.—The colon to be properly washed so as to give good results requires at least 4 quarts of water. The large intestine is 5 feet in length and 3 inches in diameter when distended, so you need not be afraid of any danger to result from this method of cleaning the colon with the above quantity of water.

Thoroughness.—Please don't go half way and stop. Nature will not pay for half done work. You know man won't. To win, you must go mad after it, be determined to thoroughly do the flushing. The writer tells this from 22 years' experience of the unsatisfactory results of indifferent flushing. Go and do it well now. Don't waste time in long discussions. This has been tried on babies 7 days old with

a glass syringe, and on old men 70 years of age.

Curable diseases.—You can conquer the most obstinate fever with temperature 105 degrees, cure cholera, small-pox, consumption, diabetes, all nervous debility and a host of other wasting diseases, by this single remedy. It is a sure preventive of appendicitis.

Advice.—Thorough flushing and retention of pure warm water after flushing, cleanses the bladder and the kidneys. *The system absorbs water retained in the intestine with great avidity. The digestive organs represent the great Central Power Station. Keep them well, watch them carefully, study them closely, you will have no reason to be sorry.*

Practical hints.—Some hints on flushing may be of use to you. When you are constipated you must try to remove the hard lumps, by the use of soap water, or by inserting half an ounce of castor oil, or in severe cases by injecting an ounce of pure glycerine into the rectum. Once the hard lumps are removed the work is very easy. You are able to take

nearly 3 to 4 quarts after the bowels are moved naturally or by the above artificial preliminary minor flushing. The irrigator is suspended on a nail say 4 to 5 feet above the ground. You lie on your left and bring up your right leg near the abdomen and perfectly get relaxed. Set aside your ideas, fears and such things for a few minutes and count up to 100. If you can hold more, count 50 more. Lie flat and roll on your sides for a few minutes and keep calm if you can.

Another good position for admitting a large quantity of water into the intestine is the ordinary worshipping position face down, and on the knees.

CHAPTER VIII.

Water Cure Treatment.

The most systematic and at the same time intelligent method of curing a large number of ailments by Water Cure Methods is that elaborated by Louis Kuhne in his book known as "The New Science of Healing".

You will notice in this as in other things, the discovery of a remedy is not as important as the persistent preaching of it; and as in the establishment of Institutions for popularizing and in setting living object lessons of the achievements of that discovery, it is not in the first glimpse of a thing that we reap the utility of it, but in the bull dog perseverance in conquering difficulties that we make success of a flash of truth, and set foot on solid rock.

Louis Kuhne's remedial methods are (1) Steam-baths (local and general), (2) Sunbaths, (3) Hip-baths, (4) Friction Sitz-baths.

What these baths mean is very generally known. But, the intelligent and useful appli-

cations of these baths, is what one should find out for himself, as these cannot be taught satisfactorily by any amount of literature on the subject. A few remarks on these baths may be of use to you.

(1) *Steam-Baths Local and General.*—These baths are well-known to the Hindus and it is a very common thing with them to get rid of the overencumbered state of the body by resorting to local steam-baths, and immediately to bathe in *cold water*.

A steam-bath is only a mechanical method of inducing perspiration in parts of the system or in the whole system according to circumstances.

(2) *Sun-Bath.*—This is largely advocated by several schools of men. The main thing is to take a large quantity of sunlit air into the lungs. The method of taking these baths are simple dress, protection for head and abdomen and lying on the back in a place not much exposed to breeze or dust. Gentle *rythmic breathing* may be advantageously added not only in this but in all the several baths. The

idea has a twofold object. This breathing puts into the lungs a large quantity of "Prana" and gives rest and peace to the mind during the baths, which is very essential to all schools of treatment physical or psychical.

(3) *Hip-Bath*.—This method of bath is simple, and several doctors advise this, but the systematic perseverance for months in this bath and the after re-warming to bring activity to the cooled portions, with occasional steam-baths, is not recommended by doctors or by any of the other schools of Hip-Bath Treatment. The bath is to sit in cold water in a bath tub, keeping the feet out side and to rub round the navel, with a rough towel during the bath.

Navel Cooling.—The Hindus attach great importance to the navel cooling, and the Yogis consider the navel as the point for concentration and mind centering. It is the Solar Plexus of the new psychology, wrongly located in the pit of the stomach, and the kundaline or four petal lotus of the Hindus. It is the root of the flame of life, of spiritual consciousness. It was the only channel for

nourishment of the unborn baby for nine long months in the mother's womb. There is a good deal more of deep mystic philosophy on the Solar Plexus which will be too much for our purpose. In order to impress on you the importance of the navel, as being the centre, controlling the whole nervous system, the above hints are given. Louis Kuhne does not explain the secret of navel cooling. This is an excellent substitute for the hip baths, because when the patient is unable to take a hip bath, he can take navel cooling packs, with great advantage. A *pack* is only a small towel folded and dipped in cold water of size sufficient to cover the navel liberally, say 4 inches by 6 inches in size. The wet cloth round the waist, during Sooria Namaskaram exercise, has very deep seated principles, which a little thought would appeal to every Hindu, and convince him of its value.

CHAPTER IX.

Can you gain Lost Youth or How to put off Old Age.

What are the signs of old age? What are the causes of old age? What are the laws of repair and renewal of this machinery which, in a majority of cases, becomes prematurely aged? These are some of the questions for which you may like to have answers.

Like so many other things, such as money, property, and even reputation, lost youth also can be got back, provided you go about it with the same amount of determination and perseverance and with a keen search for the causes of prematurity and the remedies thereof, as you would do in the case of money, property and reputation once lost.

The usual Signs of Old Age are stiffness of the cords, joints, and muscles, the hardened lines of the skin of the face and the hand, and loss of colour of the hair. The negative signs are cheerlessness, hopelessness, spiritlessness

and such like dispositions added to a great peevishness.

The Causes of Old Age.—The chief cause is the deposit of calcarious matter in the arterial passages. To this you may add the neglect of out-door exercises, the avoidance of the company of young men and children, unwholesome diet, as well as carelessness in diet.

The Remedial Measures.—The removal of the lime deposit in the arterial walls, is effected by drinking plenty of pure water, or if necessary “distilled water” every day in the morning and just before going to bed in the night. Note of course, that water taken during or immediately after a meal dilutes the digestive juices of the stomach, and retards its work, whereas water taken between meals, *i. e.*, an hour or two before or after a meal, helps digestion. The drinking water must be very pure.

Boiled Water.—It is a mistake, to think that impure water, if boiled, will become pure. This fact the writer learnt at the Second All India Sanitary Conference held in 1912,

and till then the grave mistake was not clearly appreciated. The germs of disease in the impure water, are only partially killed by boiling, and their decaying carcasses are finely suspended in the water. By drinking this water, which is full of calcarious carcasses, lime is deposited in the blood. This causes the blood vessels, nerves, tissues, fibres, etc., to ossify and harden, and consequently the organs refuse to perform their functions properly, and naturally therefore an age limit is fixed. The gradual accumulation of lime, taken along with the water, hardens the several organs in general and brings on ossification in some particular organs and tissues. This gives rise to all kinds of diseases. Therefore as a remedy satisfactorily to dissolve the calcarious matter in the system, at least two quarts of distilled water should be drunk daily, as remarked in the previous paragraph. The distilled water, when taken, should be sipped slowly.

Juicy Fruits.—In this distillery installed by nature the old age matter is carefully avoided. In the distilled liquids of juicy fruits, there is no lime; and further these fruit juices dissolve

and draw off all the calcarious matter deposited by the solid food which is taken. Distilled water is free from calcarious matter just like the juice of fruits, and will serve as a good substitute for those that cannot afford to buy fruits.

Properties of Olive oil.—Next to distilled water and juicy fruits comes olive oil in the property of dissolving and removing the deposit of calcarious matter in the walls of the arteries. The ancient Greeks made extensive use of olive oil, and this combined with an ample supply of fresh air, sunshine and exercise, gave them the finest physique of any race of people. The olive oil is not only a good lubricant and a solvent, but it is also a very valuable food.

Internal and External Use of Olive Oil.—If it is taken internally and applied externally it will remove the stiffness common to old age and will strengthen the muscles and sinews and thus prolong life. This is just like oiling the parts of a machinery.

Olive oil may be taken in several ways. It may be taken in salads or added to curries,

at one or both meals daily. If this is not available, get some olive oil, and take a tea spoonful of it with a little lemon juice, at each meal. It may be used for cooking purposes instead of ghee. It is also good to use olive oil externally with the fingers over the joints, immediately after rubbing the body with a rough towel, after a warm bath. Any oil that may be left on the skin must be wiped off with a soft towel.

Almond Oil.—This is very generally applied to the head and rubbed well into the crown. When systematically applied this oil is able to dissolve even cataract in the eye. It is also taken internally, when it acts as a lubricant.

CHAPTER X.

Bathing.

Bathing and Clothing.—You may be surprised to find below what amount of intelligent, and profitable scientific knowledge there is, in such a common-place thing, as bathing.

Why should we Bathe?—First to cleanse the skin and secondly to increase the circulation of the blood. That the skin breathes is proved by the fact that when you sit in a bath tub you will notice air bubbles coming out. The millions of pores in the skin serve as outlets for the ejection of waste products from the body. When the skin does not perform its function of elimination properly you get an attack of cold.

Why are there Pores in the Surface of the Body?—Just make an experiment by painting or varnishing the body of a small animal, say a rat. You will notice that the animal dies in a short time on account of the blood poisoning. This paint has blocked up the pores and there

is no outlet, and, the waste matter finding no outlet is absorbed by the system and the result is the stoppage of life.

A Mistaken Idea.—There is a general mistaken idea that bathing is only to remove the external dirt. The object of bathing is to have the pores of the skin free for the passage of the internal poison that is being continuously eliminated from the system, in the form of perspiration. This fact should be vivid before every bather during the bath.

A Cool Bath Method.—Take a cool bath quickly after the morning exercise, (if you take any) which latter must be done bit by bit. Wet a bath towel and with it give *a good brisk rubbing* to the head, face, and neck. Then with a dry towel completely dry the portion just bathed. Then rub your hands and chest briskly with a wet towel and then with a dry towel wipe off all moisture, and thus go on bit by bit cleansing the whole body, and completely dry with a dry towel. Keep two towels, one wet and another dry. You may add a little salt to the water or, better still, the juice of one lime, which will give you better

circulation and prove invigorating and pleasant. What an excellent method of bathing in cold water!

Exercises in the Bath.—There should be an ample supply of fresh air in the bath room, avoiding a direct draught on the body. Take from five to ten minutes for a cool bath. Immediately after the bath dress quickly, and you will enjoy a warm glow all over the body. You can intelligently have the benefit of almost all the exercises of *relaxing* and *stretching* all the muscles of the body during the bath, if you help yourself without a servant, which is generally the practice with many people who are well-to-do. Ten to fifteen minutes' brisk work in the bath room without anybody to help you will be highly beneficial.

A Warm Bath.—This is not advisable, for hot water relaxes the pores and drives the blood, from the surface of the body inwards. Therefore take a cool bath immediately after the warm bath and before drying the skin with a dry towel. The reason why, is not generally known, but several people do it. The most important point either in a cool or a warm

bath is the rubbing of the skin. Use a flesh brush, and add the juice of a lemon to the bath water. Do all this when your system is in the normal condition and note the benefits and stick on. Don't fear.

Care of the Feet.—It will pay you well to keep your feet extremely clean. The poisonous matter ejected through the holes at the sole of the feet has greater chances of being blocked up by external dirt than any other part of the system, and hence greater care must be taken of the soles of your feet.

Danger in Steam Baths or Hot Baths.—These baths naturally suggest that they are artificial methods designed to get rid of ailments brought about by unnatural habits of living—such as indulgence in eating highly rich food and strong drinks. Besides alcohol, there are injurious drinks quickly and cheaply made which must be avoided. I mean coffee and tea, which can be made stronger and stronger gradually, so as to bring dyspepsia in the end making the system grow from bad to worse. The object of this book is to teach you to live a life

as dictated by nature. Eating indigestible food and drinking strong drinks are over-taxing the system. This makes the system unautomatic and loaded. These baths strain the system and hence the danger.

Teeth.—Cleanliness of the teeth is another most important thing, which many neglect. They must be cleaned after each meal with pure distilled water and a few drops of lemon juice added to it. No dirt or tartar should be allowed to accumulate between the teeth as these will only destroy them. Drugging to preserve teeth means destroying them.

Hair.—The hair must be cleaned carefully with cold water well rubbed with a wet towel. Then it must be thoroughly dried. If the hair is naturally oily a little salt may be added to the water. This will make the hair grow well, it being the crown of glory.

Now we come to the second part of this chapter which will give some hints on *clothing*.

CLOTHING.—The subject of clothing, it can be definitely said, has two objects to serve

in civilized life. The objects are opposed to one another. The object of one is to beautify ourselves and look neat and tidy and self-respecting; the other is to put on such dress in such season as will protect ourselves agreeably to the change of the season, and at the same time agreeably also to the physiological rules of health. It is unfortunately becoming a more and more serious problem with the fair sex on account of the great changes of fashion and also on account of the great sacrifice of health which their dress naturally necessitates.

Physiological Disproportion.—Dress is the cause of much suffering, deformity, sickness and early death, and those must suffer who attempt to suppress natural deformity or say natural ugliness.

The moral aspect of dress.—In dress there is in a large number of cases a cowardice, a fear, and a false disposition, unconsciously grown in the wearer. To follow fashion is considered a duty. It is a sin to deviate from the current fashion. But the only advantage is, that one gets admission into

any society, provided he or she is properly dressed, and this is considered more than a compensation for the torture of mind and of body in this slavish imitation of fashion.

The Lungs and the Heart.—Many dress in such a way that the normal action of breathing is interfered with. It is an unquestionable truism to say that the length of life may be gauged by the quantity of pure air one is able to freely send into the lungs. The system gets congested with carbon or waste tissue which cannot be eliminated by free and proper exhalation on account of a fashionable and tight fit of the dress.

Tight dress, shoes, garters, belts, collars and corsets are the chief obstacles to proper breathing, free circulation of blood, easy movements of the limbs, &c. It is impossible to advise people for they do all this knowingly and with the object of pleasing society. With a tight fitting corset, it is clear the lungs can't have free action, and what function the lungs have to perform is written in almost every page of this book. Then comes the very great interference of dress with the digestive organs,

and you know the sacred function this unfortunate organ has to do. If you can stand on your legs for 20 minutes without a desire to take a comfortable seat, the dress can be said to be passable.

CHAPTER XI.

How to live to 108 years.

The desire to live long and leave behind a mark on the age in which one has lived, is a very common desire to mankind. We find traces of this desire in man from the earliest period of recorded history.

But in the grand history of modern India, it is painful to note how the best brilliants are carried away at a very early age. We need not mention names.

An impartial investigation into the causes of early deaths, will convince any one, that the responsibility for this shortage in life, is within oneself and is controllable.

9. *Statistics.*—"In Germany a pork eating country, out of 55 millions of inhabitants only 78 were living to the age of 100 years *i. e.*, one man for every 1.4 million men. While in Bulgaria, a country only of 4 millions people, who eat little or no meat, there were

3,883 persons who had passed the century mark." Of course you must add worry and the keen struggle for maintenance to the Germans for that shortage in life.

Take Servia again, where people use little or no flesh. There are 290 persons living between the ages of 106 and 115 years, 125 persons living between the ages of 115 and 125 years, 18 persons living between the ages of 125 and 135 years, and 3 persons more than 135 years old.

And if these persons had taken more pains to study this or any other similar book and follow the instructions given, in breathing, diet and other natural exercises, there can be little doubt that they could prolong their life, and "How to live to 108 years" which is the title of this book will not appear a "quack advertisement."

Perfect relaxation before sleep.—Some people get into the habit of doing things with a studied ease, which is worth imitation and adoption. Fearlessness, sincerity, truthfulness, system, firmness, patience, calmness, con-

tentment, cheerfulness and enjoyment are some of the most important gifts which prolong life. These qualities are worth cultivating unwaveringly, painfully and prayerfully, from *boyhood* upwards and no more education or training is wanted for a young man if he can acquire a few of these virtues. The habit of complete relaxation of your muscles cannot be acquired without complete relaxation of the mind. You have several chances in the course of a whole day to try these relaxation exercises. Try to do this now and then, for three or four seconds at a time, beginning with individual muscles and then ending in the relaxation of the whole body. You will find that you cannot enjoy life in any better way. And if you can enjoy life you can prolong life.

Adjustment of muscular effort.—This means expenditure of energy which will just suffice for the work you have in hand, not more, not less. Then by practice you will acquire that masterly self-control which will regulate expenditure of energy according to requirements. You will then have plenty of time at your disposal, if you learn to do things *as they come*.

Your mind will then learn to take care of the present day, and get the maximum benefit out of it. These night pills will gradually kill worry, and what then, you live up to 108 years or more.

Physical Culture.—The exercises given in Part I under “In-door exercises,” lying in the bed, is very well liked by people who gave up exercises when they had left school. When you reap the benefits of those “*exercises in the bed*,” you will, of your own accord, try the other more manly exercises, and this gradually will lead you on to the acquirement of that valuable habit of going to exercise with a pleasure, and enjoying it thoroughly, and persisting in it with a regularity never known to you in all your life. You excrete old age matter, and rebuild your system, to stand the kicks of old age.

Though throughout this book very valuable hints will be found as to how to conquer old age, this chapter is written only, with the object of attracting your special attention to the subject.

It is all in your *thought power*. Nothing comes from outside. You can make a heaven of hell or a hell of heaven as you please. If you can trace all your follies, as far back to boyhood, and review them, you can always mend. It is never too late. Old men, 65 years of age, have taken to the above system of exercises, and other advises given in this book, and have considerably improved in their general appearance and health, in a very short period.

CHAPTER XII.

Culture of Mind and Body, of Will and Soul.

MIND AND BODY.—Scientific men have definitely placed, the reciprocal action of the mind on the body and of the body on the mind, beyond any doubt, and even if they had not done so, it is no dangerous postulate to assume, in order to understand the secret on which this feeble human frame is made to centre—to understand as far as the sense organs can be made to understand—the intelligence of creation.

The advantage of good early training to character building, and the school training for careful observation and study of Nature and Natural History, are very essential for a practical and intelligent understanding of the Theory and practice of Health. It is no use knowing things, however valuable that knowledge may be. The secret fruits of knowledge are realized, only in the keen and persistent and careful application to that knowledge, with a view to getting the maximum practical benefit thereof.

A few words about Habit, Observation, Classification and Reasoning will finish all that the writer wishes to say about the first part of this chapter.

Habit.—Habit in man is a great and strong fortress, which early training, and environment have brought into existence. It is the same with bad habits as well as with good habits. If a young man is carefully trained by continuous and close attention by his parents and guardians up to the age of 20, you need not give that man any money to start life. Wherever he goes he will be in demand, whatever he takes up he can steer fearlessly and successfully and without a guide. In short, a strong character will be his capital for worldly and Spiritual attainment for health and for happiness.

Observation and Classification.—Use your eyes as well as sense organs every day. (1) Note how birds and animals walk. Note how the former flies and how the latter runs and jumps. (2) Note the ways of children, how they enjoy, how they keep engaged; how they burst out into joy; why they cry,

why they fall sick. Find out the why and the wherefore of all that you see about you. (3) Note the activity and intelligence of the bee, of the spider and, several small insects which naturalists have studied and described. (4) Note the growth of plants, the beauty and symmetry of flowers, of the fruits, the design and arrangements of leaves, the growth and death of the vegetable kingdom. (5) Note the songs of birds and sounds of animals. Ask yourself why they sing. Note the resemblances and the peculiarities. (6) Make classifications of resemblances and differences. Observe the common properties and the special properties, and arrange and separate. (7) Go to a shop and see how the shop-keeper arranges his goods. (8) Go to a Museum and see how the minerals, the birds, the animals are arranged. (9) Go to a Horticultural Garden and see how the trees and plants and the nursery are named and arranged and watered and protected and taken care of. (10) From the general arrangement, get into special and close observation and a study of agreements and differences. Don't waste your eyes on vacant sight-seeing. Always put to yourself

some questions, and never be ashamed of asking questions. You can get something from even the lowest and meanest person. You can learn a lot from beggars, if you only know what questions to ask. Don't fear social restrictions self-assumed and self-constructed. Be bold and always bold.

Seek living examples.—Seek the company of living men, great in Literature, or Science, or in Oratory, or in Politics, or Philosophy. Read the works of Shakespeare, or of Burke, or of Gladstone, or of Herbert Spencer, as pleases you best and go in search of a model man and you will find him. Seek the company of those rare souls who are born to raise humanity above the level of beastly immorality—those souls who are enjoying perpetual bliss, those who have developed enormous Will Power, peace and happiness through the extreme purity of their thoughts, words and actions. Read the Bible, the Koran, the Gita, the life of Jesus, of Mahomet, and of Lord Krishna or of the life of the living great. Then learn to love them, serve them, obey them, and please them. You will then imitate them,

and be like them. This is asking you to go back to your old system of seeking a Guru. Be constantly in search of Gurus, for you want several, to suit your age, your education, your profession, your training and lastly for your salvation, and you will always get them. "Go then and do likewise."

Reasoning.—You have seen so many things, and you have classified them. Now ask why it is so, and for what purpose such a thing is created. Go on, extend this question to any degree and to every thing, from the meanest to the highest. This will lead you on to contemplation, concentration and to silence of heart, peace and mind rest. Now you come to the Divine unity of plans and proposals, and to the creation of soul and to God. I must leave you here. "The world exists in reason, by reason, and for reason." Good bye.

Will Culture.—Now we come to the most difficult portion of this chapter and this is the cultivation of a strong will. If you are quite sure that you cannot improve please at least pay attention to your children, or to any young children, you may have opportunity to

influence. Please don't forget this. It is a great National Weakness which needs cultivation very sadly.

The Art of Will Culture.—(1) The first step is to conquer negations by affirmations. Every weak man thinks that he cannot conquer his weak habits. Therefore the first step is to *Believe in the possibility of strengthening the Will.* You are more or less controlled by your Thoughts, Feelings, Emotions, and Passions, and in order to strengthen your will, you must never say "I can't help it," "It is my nature," "I was born so," "I cannot change that," "It is a family weakness" and such words very commonly said; but always say "I can suffer," "I can change my Nature step by step," "I was not born so," "No man can injure me," "I am born to conquer fate," "I will show my strength, by a bold and continuous resistance," "My pride is in overcoming difficulties," "Nothing can excite me," "Nothing can make me lose my temper."

(2) The second step is to go about the work to conquer your temptations and prayerfully say over your determinations in the silence

of your heart. Men of action talk less about their plans and proposals. They may talk about general subjects. They conserve force in the secrecy of their plans. "Real action is in silent movements." "In silent Self-criticism you will find a Great teacher" to make your thoughts, feelings and emotions completely subordinate to your Will. Then you will have the courage to say "No" to your temptations. Revise in your silent morning hours what passions swayed you and what bad thoughts you suppressed and what bad actions you conquered. Keep your determinations and your difficulties to yourself. It is your private, most private, property and no one has any manner of right to know of, or to benefit by, or to sympathise with them.

(3) The third method in cultivating a strong will is to kill old habits. Now Habit is a great power, grown unconsciously by innumerable repetition in your weak unguarded moments. Don't attempt too much at first. Step by step you will see the great good. Let there be method in what you do. It is by incessant practice that you can perfect "Will Power."

The Physics of the Will.—The Will is generally represented by a straight line and indecision by a wavering line. The Will sets in motion vibratory-energy in proportion to its intensity.

The Object of the Will, is to attach itself strongly to The Good, The Beautiful and The True. In the struggle to strengthen your Will you develop a force within yourself.

Practical Demonstration of the Will.—The Will is practically demonstrated by the present day advanced physical scientists, by the discovery of a needle which can be made to deflect by a concentrated gaze. The Röntgen Ray and the New Photography, have paved the way for this discovery.

All Intelligence.—Writers on this subject generally assume that every cell in the human body has got an elementary mind guiding it and also that every organ has got a collection of little minds forming groups and controlled by a higher mind. It is further assumed that all these organs can be ordered to perform their respective functions satisfactorily, by a *Trained*

Will. A clear visualization of healthy conditions of the affected organ is so suggestive that the Will begins to control or order the correct working of the organs. This will pave your way to mental healing.

Fear.—If one confides in the Will, which is superior to Nature, he has no reason to fear. When the individual Will becomes freed from the bondage of the animal nature, and is in harmony with the Universal Will which realises the Good, the Beautiful and the True in the world, then the Will attains the summit of its power, and becomes the absolute monarch, able to manipulate the varied forces of Nature. This paves the way to spiritual healing.

You may be inclined to think that this Chapter is as irrelevant as it is uninteresting. But how can you believe or understand that there is something true lying deep and mystic about Mental Healing and Spiritual healing if your mind and Will power is not prepared or strengthened. You believe in wireless Telegraphy without seeing it. What harm is there in assuming that mental healing and spiritual

healing are accomplished by the powerful trained Will sending in *etherial prana* waves in rapid vibration, invisible and yet operating!

PART IV.

APPENDIX OF DISEASES AND TREATMENT.

For easy reference an appendix of diseases with the treatments, on the lines already suggested, will complete it is hoped, this small sketch-book. The attempt to deal, in such a small book, with all the diseases to which this human flesh is subjected to, is, to use a mild word, a bold attempt.

But if the principle of the Unity of all diseases is clearly grasped and practically understood, it may appear to the thoughtful reader that much of what has been said, taking away the repetitions, is superfluous. This appendix will be of use to every one, to the Nature Cure School as well as the Drug Cure School, because the hints given are based on Sanitary Principles of Pure Air, Sunlight, and extreme cleanliness in Bathing and Clothing. The object of Physical Culture, Nature Cure

treatments, Mind Power and Will Culture, is to help the system to do its functions naturally and unaided.

The writer cannot find any apology to make, to the Medical Profession for adding this appendix; because this human body is entrusted to the owner for his care, and he has a right to see what best he can do for it, before he can give up Self-treatment as hopeless. This book is not in the least a reflection either on the long-standing Medical Profession or on the recent wonderful researches in this branch of Science, of the body, but on the contrary, it is a very valuable help not only to laymen, but to those honest medical practitioners whose chief aim should be to relieve suffering humanity. There cannot be the least doubt in the minds of all fair-minded and reasonable men that the day is not far off when the universal popularity of these most Natural Systems of Cures, must be acknowledged.

(1). *Abdominal Pains*.—Pains may be in the stomach, the small or large intestine, in the vermiform appendix, in the liver, spleen, kid-

neys or bladder. They may be slight or severe, the latter as in the case of a gall stone in the gall bladder.

Treatment.—(1) Try drinking as much hot water as possible.

(2). Flush the larger intestine with a hot enema, as hot as you can bear, retaining the water for a few minutes before discharging it. After thorough flushing, try to retain as much pure hot water as you can comfortably retain.

(3). An abdominal pack is simply a small towel rinsed out of hot water, folded to size and placed over the abdomen.

In high fever have cold abdominal packs. At other times a hot pack should be used. Be careful to cover the abdomen when you change the hot packs. Cover yourself with a blanket and don't expose the abdomen to chills. These packs will accelerate circulation and bring about a feeling of comfort. You can adopt this treatment for babies as well as for grown up men. The principle is the same. This treatment may

last from ten to twenty minutes and the packs redipped in water and replaced say five to ten times during this period.

In chronic abdominal pains, complete fasting for a day, breaking fast the next day on low diet, will answer well. Regulate the fast, prolong it and repeat it till you are set right. You must give complete rest to the digestive organs, and this is best done by drinking pure water.

(2). *Abscess*.—You all know what this is. Nature tries to concentrate poison in a certain locality. The indications are pains, inflammation, redness, heat, and swelling. When pus begins to form there is law, there is reason, and there is intelligence. The pus tries to come to a head at the surface, and tries to find an outlet from the surface. This “foreign matter” is trying to get out of the system, because it has no reason to be there; there is caste prejudice, the healthy portions try to get rid of the unhealthy.

Treatment.—Some advocate fasting, by which the blood absorbs the pus and reduces

the inflammation; and others advocate eating plenty of easily digestible food. But there is no harm in trying either. There are good boils and bad ones, the former are only local accumulations, brought about by chance neglect, the latter are brought about by systematic neglect and disobedience of natural laws of living. Therefore you must use your discretion in diet.

A hot compress. This means linen folded in several layers to the proper size, to cover the abscess completely, and dipped in hot water.

This compress is retained over the abscess and renewed every half hour or so, till the abscess breaks and heals of its own accord; of course, taking care that clean linen is always used. An antiseptic gauze and clean linen bandage will serve very well. These compresses bring the abscess to a point, when it is opened, and the pus then collects to a cone on the lint, in the case of small boils; or freely begins to flow, in the case of larger ones. A complete cure of a severe case of scrofula was effected by the writer, after 21 days of hot compress application, weekly full-steam-baths and

ten to fifteen minutes local steam-baths frequently, with daily cold navel pack for half an hour, and followed by hot navel pack for only two minutes. The above treatment can be very successfully applied to Plague Buboes. From experience and careful observation of cases the writer recommends cold packs over the navel as an excellent substitute for Louis Kuhne's hip-baths.

[*N. B.*—In obstinate cases of plague buboes a specific may be mentioned here. Take 6 marking nuts (*N. O. Anacardaceae*) 4 ounces of mustard, an ounce of *Erukum* milk, make a cake and apply over boil. The bube is shot out of the system in 24 hours. Great care must be taken to heal the wound. Apply antiseptic gauze and dress the wound taking care to be perfectly clean.]

There are several conditions of the patient which prevent his taking advantage of the hip-baths and hence the merit of navel cooling packs, which can be done when the patient cannot even turn on his bed. Now and then wet the navel pack.

(3). *Arterio Sclerosis*.—This is a slow thickening of the walls of the arteries, in some cases with a deposit of lime. This disease is peculiar to old age, when everything gets slow.

Treatment.—Fasting is valuable and so also individual muscle tensing and relaxing. Live largely on fruits. Drink plenty water and lime juice or, if you can afford drink “distilled water.” It is best to have a still in the house.

A cheap still.—Take a drum say 10" diameter and 1'--6" high. Half fill it with water, cover the drum with an inverted cone. When the water in the drum is heated the steam collects on the side of the cone and is drained to a point. You collect the water thus condensed by a half pipe with a spoon shape at one end, the straight portion goes through the body of the drum and at this point water is drawn. The spoon is just below the point of the cone. Cool water can be made to flow in the hollow of the cone by outside simple arrangement. See sketch at the end.

(4). *Asthma.*—Asthma means great difficulty in breathing. A strained condition of the nervous system precedes the attack and expiration becomes difficult.

Treatment.—Fresh sun burnt air breathing systematically or scientifically for nerve strengthening is a well tested remedy. Navel packs, cold for half an hour and hot for five minutes and silent concentration about the navel, which is the root of the whole nervous system, and calm firm health affirmation, will work like magic. The strength of the mind is in calm moments. Please try this cheap but difficult remedy. Please don't drink or drug or resort to poisonous smokes. Local steam bath and gentle steam inhalation will give you quick relief. Any good Yogi will put you in the proper method of breathing.

In Asthma a hot enema, cleansing the large intestine is invaluable. Three or four times a week will give visible improvement. No half and half way will pay. Take internal vibration exercise and physical exercises for the chest, the chief being deep inhalation and exhalation, slowly and steadily. Take as much exercise in the bed as you like on the principles explained in Part I, Chapter II of this book.

(5). *Appendicitis*.—This is but an inflammation of the vermiform appendix, which is a small sac or pouch situated at the exit of the small intestine and the entrance of the large, and of which medical men find no use. It may be classed as acute and chronic.

Acute appendicitis is but a severe sharp stabbing pain in the region of the right groin, where great tenderness is observed, when any pressure is applied to the seat of the inflammations, high fever attends the pain.

In chronic appendicitis the pain is more frequent and is followed by nausea and constipation. Fever is not usually present.

Treatment.—In treating appendicitis it is most essential to cleanse out the colon throughout its entire length. Then insert through the rectum half a quart of warm water beaten up with one ounce of pure cotton seed oil and try to retain the water for an hour or so. This will heal the inflammation rapidly and cleanse the kidneys, the bladder and the urinary organs.

Hot abdominal packs should be used to allay the pain when there is no high fever.

In the case of high fever use ice bags over the abdomen.

The patient should drink as much water as he can, hot in case of high fever, cold when there is no fever, a little salt may be added.

No substantial food should be taken by the patient, but he should live on fruits and pure water for at least a week, and complete fasting now and then for a day or two is recommended.

Early exercise in the bed, for general improvement, paying attention in particular to such exercises as will strengthen the stomach and lower abdomen, should not be forgotten.

The teeth must be examined and thoroughly cleaned and all accumulating dirt or other foreign matters, should be removed by using a good tooth powder three times a day, the last when going to bed. Clean your mouth well, say a dozen times a day with water and a few drops lime juice.

(6) *Barber's itch*—Eczema or ring worm. This is a skin disease. A number of red spots appear, which is sometimes very uncomfortable.

Treatment.—Whenever it is possible, use cold or hot packs and allow it to remain in position for 10 or 15 minutes, and then remove the packs and apply lightly any ordinary ointment you can get from hospitals. Absolute cleanliness is all that is necessary, and if you pay *continuous attention* to this, you will get alright very soon. Occasional full steam-baths and hot enema and fasting for two days are recommended.

(7) *Beriberi*.—The indications are, great weakness, pain, and numbness, gradually developing into dropsy. There will be heart palpitation, hard breathing and heart murmurs.

Treatment.—Fasting for two or three days followed by a milk diet, will do immense good. The patient must take tensing and relaxing exercises, as well as deep breathing. Keep always in view the visualized condition of strength and health, removing all thoughts of weakness and sickness from your mind.

A steam-bath followed by navel cooling or by hip-bath once a week, and good flushing of the colon thrice a week, and retaining plenty water after the flushing, are recommended. Try navel cooling packs twice a day for a week and warm navel pack as prescribed.

(8) *Back-Ache*.—This is due to chill, to kidney trouble or to a weak spine.

Treatment.—An application of hot and cold sponging to the back which is the main nerve stay of the system, will give relief. The navel cooling with packs should not be forgotten. This is the root of nerve strength. Take exercises to strengthen the back, in the bed. Support your weight on the heels and the hand, face upwards.

(9) *Black Water Fever*.—This is indicated by fever and chill. It is a type of malarial fever. The symptoms are vomiting, jaundice, and discoloration of urine.

Treatment.—Take full steam-bath for half an hour followed by hip-bath for 15 minutes. Take enema every other day. Navel cooling, twice daily, with cold packs is recommended.

Pure sun burnt air breathing is absolutely necessary. Use hot or cold pack according to circumstances. This is to be insisted upon. A full enema every day, or every other day, is essential. The patient should drink plenty of water.

(10) *Bladder Diseases*.—Inflammation of the bladder, stone in the bladder.

Treatment.—Freely drink hot water, apply hot abdominal packs. These should be changed and applied hot, till relief is obtained. Thoroughly flush the larger intestine with hot water and try to retain as much hot water as you can. All the water will be absorbed by the system and pass out as urine in one hour. After this you will feel relief in the bladder, which shows the definite courses taken by the water thus retained. This secret is not generally known. Distilled water is always good if you can get it, otherwise pure water is the best.

(11) *Brain Diseases*.—(1). Weak circulation. The brain may be affected by loss of blood, by weakness of the heart, or by digestive

disturbances, the patient thus becoming pale, cold in the extremities or dizzy, and faints now and then. The above is the result of slow circulation of blood, by which the required quantity is not supplied to the brain, or it is the result of impure blood supply to the brain, which brings about the above conditions.

(2) *Congestion*.—This condition is brought about by a surplus supply of the blood to the brain, caused by excesses in eating and drinking.

Treatment.—(1) When fainting is caused by some sudden stoppage of blood to the head, give plenty of pure air, wash the face by dashing cold water, apply hot packs to the spine and nape of the neck and the navel.

(2) When there is a rush of blood to the head which is technically known as congestion, bathe the head with cold water now and then, apply cold packs to the navel and the spine. Give a hot foot-bath.

(12) *Bronchitis*.—Bronchitis may be either acute or chronic.

In acute Bronchitis there is a sudden rise of temperature of the body, brought about by exposure to chills or mouth-breathing in the morning, in damp and marshy places. The usual symptoms are cough and expectoration. The patient is tormented with an annoying sensation to cough; he has, you may call it a dry cough. Head-ache, nausea, and sometimes vomiting, may also result in the attempt to cough. The system under normal strength is strong enough to kill all disease germs, but cannot easily resist catching disease when it falls below normal condition, say after a fever, when you are liable to catch any disease.

Chronic Bronchitis is a development of repeated acute attacks. The usual cause is inhalation of moist as well as dirty atmosphere through the mouth. In this case the cough is obstinate, especially in the early morning and when you go to bed at night time. Little or no sputum is found and if found it will have traces of blood.

Treatment.—Cold chest and neck packs is the special treatment for acute Bronchitis if

fever is present. When there is no fever hot packs should be used, a local steam-bath to the throat will give much relief. Free drinking of hot water, flavoured with honey, lemon-juice or salt is recommended, along with strict starving for 24 to 36 hours or longer according to the strength and vitality of the patient. Live on milk and fruit diet for a few days. If you find improvement stick to it till you get alright. A good flushing of the colon and retaining water are very advantageous. You can do this every other day. Half and half flushing won't do.

(13) *Catalepsy*.—There are two varieties, in one of which there is complete loss of sensation and the body gets stiff and is in the same position as the patient was at the time of the attack; in the other case the limbs have no automatic movement. This is purely a nervous disorder.

Treatment.—The patient should have loose clothing, he should be allowed to breathe fresh air freely. If there be fever, cold water can be dashed on the chest, face, neck and head; if no fever, hot spinal packs must be applied. In cases of repeated attacks, regulated fasting followed by milk and fruit diet is good.

Colon flushing every other day and deep breathing frequently and cold navel packs half an hour every day and steam-bath once a week followed by hip-bath or navel cooling are all recommended.

(14) *Colic*.—This may be otherwise called Cholera Morbus. Severe abdominal pains especially in the intestinal tract are the usual symptoms. This is due to some obstruction in the bile duct or the renal passages.

Treatment.—Take a full enema so as to cleanse the colon thoroughly and drink hot water in large quantities. If no relief in ordinary enema is obtained, retain in the colon a quantity of hot water after the flushing. If bowels are constipated, first use one or two ounces of pure glycerine or gingelly oil to remove the hard lumps. Very hot abdominal packs are to be used changing the packs frequently. Take light food if you are quite sure that you have an appetite.

(15) *Cholera*.—Cholera begins with colic pains in abdomen, looseness of bowels and headache. There is more or less of a continuous

discharge of a thin watery fluid from the bowels just like conjee water. There is a strong desire to vomit. A violent thirst, feeble pulse, hard breath and low temperature of the body are the usual symptoms.

Treatment.—A full enema with some hot water say 115 degrees F. should be given at the very first or second motion so as to clean the colon thoroughly. Two good flushings one after the other and subsequent retention of water will get over more than half the disease.

No food of any kind should be given but mere hot water should be drunk as much as possible, flavoured with salt or lemon-juice, the juice remaining at least half an hour in the water, so that there may be complete sterilisation of the water. Give plenty of pure fresh air. Keep the room clean. Remove everything from the room. The excreta of the patient should at once be dipped in a basin containing phenyle so that the cholera germs may be killed then and there. The same must be done when there is vomiting.

(16) *Diabetes.*—This is indicated by sugar in the urine, the quantity of urine sometimes

exceeding two or even three gallons daily, there will be a great thirst and weakness and much appetite. It is due more to the sluggish working of the liver than to the bad condition of the kidneys. The skin gets dry and sensation uneasy. The real causes of this disease are neglect of physical exercise, high living, loose morals, excessive mental work.

Treatment.—Milk diet is the best, along, with meat-juice at intervals. Gentle exercise including walking, deep breathing, gentle awakening up of the activity of the liver by pressure or by gentle blows. Starve for a whole day or two; then low diet. Navel cold packs half an hour twice a day and re-warming with hot packs two or three minutes. Courage and boldness. Silence for ten minutes.

(17) *Diarrhœa.*—Abdominal pain with inclination to defecate, resulting only in scanty stool mixed with slime and blood.

Treatment.—Good flushing of the colon, fasting and plain water drinking will suffice to cure.

(18) *Dandruff.*—This is not a disease. It is produced by a dry condition of the scalp

of the head. In some cases it is constitutional and in others is caused by want of cleanliness.

Treatment — Wash the head with hot water and soap and preferably a soap made of vegetable oil, such as cocoanut oil or castor oil. Brushing, massage, sunlight on the scalp, vegetable diet, exercise for the head, alternate washing with cold water, and hot water, and steam-baths twice a week, are the usual remedies from which the patient himself should select the best.

In South India people bathe in gingelly oil and soap nuts twice a week, in Malabar they use cocoanut oil daily for the head, in Bengal in Berar and Central Provinces mustard oil is used, in Bombay sunflower oil, in the Punjab they apply curds, and in some places as a cooling for eye-sight, cow's milk and white pepper well-ground and mixed is applied to the head which is then bathed in warm water.

(19) *Dengue*.—This is indicated by pains in the joints of the body, the limbs and head. Though the disease may last only a few days, the after effects are not pleasant, and one cannot even do his usual work for over a week.

Treatment.—Give plenty pure of water or water with lemon-juice. Give a good flushing to the colon. Keep low diet or no diet if possible during the first two days of the fever. Milk and fruits may be given.

(20) *Dropsy.*—This is caused by the diseased condition of the heart, the lungs, the liver or the kidneys and by the lodgment of impure watery blood under the skin. The symptoms generally are swelling, local and general.

Treatment.—Completely avoid salt in any form. Fasting is universally recommended, partial fasting, milk diet, gentle exercise, walking, breathing sunlit pure air systematically, and paying attention to the several treatments with enthusiasm, and willing the disease out of the system, are the special hints to cure, according to the Nature cure methods, this common disease.

If the patient is strong he can take steam-baths once a week and daily hip-baths for half an hour. If the patient is weak he must have navel cooling as prescribed in this book.

Satisfactory flushing and retaining water after flushing can also be alternated in the above methods of treatment.

(21) *Dumbness*.—The cause of this is generally traceable to constitutional disturbances. It is assumed that there are two chief centres in the brain for speech. The centres are reversed according a person is left-handed or right-handed. The method of effecting improvement is, by bringing the left-hand into greater use in all movements, say trace out the alphabets of any language by moving the left hand tracing the curves or lines by pointed finger. Train children to use both hands freely. By using the left hand you develop the rightside brain centre, in the case of speech disturbances—as in stammering or in paralysis. The nervous system must be so developed by deep breathing exercises that gradually, the normal state is attained. Hot spinal packs and cold ones alternately will no doubt awaken the consciousness of that great nerve centre—the spinal cord. The usual general exercises described in the first part should not be neglected.

(22) *Eructation*.—The emission of wind from the stomach soon after eating. This is very pronounced when you eat and go to bed at night, without giving a sufficient interval between the two. The causes of these are many. Brain work soon after a chief meal, hasty eating, swallowing food unmasticated and drinking water during meal or immediately afterwards.

Treatment.—Fast for a whole day. Take exercises for the stomach. Rest your mind after eating. Thoroughly masticate your food. Fruit diet and good flushing of the colon. Note all instructions in Chapter VI of this book under Diet.

(23) *Epilepsy*.—Is a nervous disease. The patient falls senseless, when there is foaming at the mouth and hard breathing.

Treatment.—Apply spinal packs hot and cold alternately. Give a light enema. When the patient is alright, general building up exercises, deep breathing, navel cooling and concentration to strengthen the nervous system are important.

(24) *Fever*.—The ordinary fever generally has its origin in the disorder of the digestive organs. Free flushing of the colon, complete fast, and drinking pure water, will get rid of the fever in two days. The one great secret in all disorders is not to be afraid of the disease. A belief that this treatment will make you right, acts more forcefully than any drug.

Of course systematic deep breathing is essential for vigor in all sorts of indisposition. Wash your mouth well with lemon juice and water and clean your teeth well with a good tooth powder thrice a day. Drink plenty of warm or hot water and vomit. Have no doubt about this treatment.

(25) *Gall Stones*.—These are stones of varying sizes, the largest being of the size of a betel nut formed in the liver and gall bladder. The usual symptoms are keen pricking pains in the abdomen. Sometimes the patient even swoons.

Treatment.—Take two to four table-spoons of olive oil before going to bed. Flush the colon well with a hot enema and retain as much hot

water as you can after the flushing. This is a secret, which will work like magic. Drink distilled water freely. Starve for a day, after a few days, try starving for two days. No material food is to be taken. Milk will be the best diet.

(26) *Gout*.—By eating against appetite, the system gets sluggish by over-work. Bad blood is retained in the organs in varying quantities. The stomach, the heart, and the kidneys are affected and there is extreme pain. The urine is sedimentary and all the joints are affected and become swollen.

Treatment.—The patient must first fast 3 to 10 days, drinking as much water as he can. Afterwards milk is the proper diet for him.

Open and fresh sun-dried air breathing adds much to improve the condition of the patient. Cold wet packs should be applied to the swollen joints. If extremely painful, hot packs can be used.

(27) *Head-Ache* —It is not a disease but only a symptom showing bad digestion. It is often accompanied by constipation.

Treatment.—Drink a large quantity of hot water till you feel a sensation to vomit. Then go on vomiting as much as you can throw out. Take a few minutes, rest and drink a glass of hot water. If the head is hot and paining, use cold wet packs for a few minutes.

If the bowels are costive, cleanse the colon by a hot enema.

Fresh sun-dried air breathing is most essential.

If it is one-sided head-ache, fasting for 2 to 5 days and drinking water will give relief. After fast, milk and fruits must be the proper diet.

(28) *Inflammation.*—This is but a swelling in any part of the body due to congestion of blood and thus a development of lymph. It is in some cases attended with heat and pain, if the swelling is heavy; sometimes fever also follows.

Treatment.—Hot packs on the part affected have great effect. If fever prevails apply wet sheet packs. The patient must be allowed to drink water freely.

The colon must be cleaned by a hot enema.

(29) *Influenza*.—The usual symptoms of this disease are several: head-ache, pain in the joints, dizziness and sometimes fever also. Sometimes respiration is difficult.

Treatment.—To begin with, first cleanse the colon with a strong enema and a light one daily for two or three days. Let the patient have a free drink of hot water, flavoured with a little salt.

No material food to be taken but milk and fruits, such as oranges, apples and grapes.

(30) *Jaundice*.—This is a sort of liver disease. The usual symptoms of the same being a yellowish tint of the skin and of the eyes. This is due to bile being mixed with blood and passing through the intestines. Billiousness, vomiting, and great weakness are further symptoms.

Treatment.—Drink a large quantity of hot water as to induce vomiting, and vomit and afterwards drink a few glasses at intervals.

Clean the colon by a hot enema even though there be fever. This must be done daily. Retention of water after flushing is very important.

Hot packs over the abdomen and spine are very effective. If there be fever, hot packs should be used.

Long walks and deep breathing exercises are helpful, if the patient is sufficiently strong.

(31) *Obesity*.—Obesity is nothing but fat accumulated in the abdomen and if neglected will increase gradually and do great harm. Fasting for long periods is an excellent remedy to start with.

Walking is highly recommended and is very beneficial. Lie flat on your back, with hips raised by a pillow, strain the muscles of abdomen and rub the same firmly with your hand. Then after a while relax the muscles and strike the abdomen with closed fists. Repeat the process alternately. Next raise one leg to make a right-angle, trace a small circle with your heel, and after sufficiently exercising all the muscles of the hip, and after

you are quite tired, let that leg fall and repeat as before with the other leg. If the leg-circling exercise is not possible, help yourself with a rope and a pulley in a convenient place in the roof just over your feet, and when your leg is pulled up just at an angle of 45 degrees, gently make circular movement guiding the supporting rope holding one end with your hand, the other being hooked on to your foot. You can do this only if you are determined to get rid of the accumulations about your hip which it is not easy to conquer.

General exercises of sitting and standing can be added to the above according to the condition of the patient. Meat should be entirely avoided. Distilled water and fruits should form the only diet for a long time after each fast. Try at first three days complete fast, then water and fruits. Again try five days fast at a time, then water and fruits as before and so on increasing the fast till you get rid of all the accumulated fat.

(32) *Kidney Diseases*.—Owing to the important and various functions performed by the kidneys, the diseases to which this special

organ is exposed may be enumerated as below:—

(1). *Bright's Disease or Nepherties*.—This is a swelling of the internal tubes, &c., which thus interferes with the working of the kidney.

(2). *Stones and Gravel in the Urinary Organs*.—Sand-like deposit and mucus are formed in the bladder and irritates the urinary passage.

(3). *Floating Kidney*.—The position of the kidney is a little displaced and there is pain in the abdomen and back. In serious cases there is vomiting and head-ache. This is more often observed in women than in men.

(4). *Cancer*.—A swelling in the abdomen is observed caused by an extraordinary form of cancer on the kidneys. The usual symptom is the discharge of blood in urine.

(5). *Hydronephrosis*.—Is the complete or partial stoppage of urine on account of disorders in kidneys.

Treatment.—The first thing to be done, in treating these diseases, is to take a full

enema with warm water and after cleansing the colon to retain a little hot water in the colon. This latter is not generally insisted upon by many writers, but try this and verify the benefits. There is no danger in retaining pure water for one or two hours.

The patient should fast from 3 to 15 days according to the nature of the disease and strength of the patient, taking nothing but hot water. When breaking fast the patient must take no material food, but milk and fruits.

If the pain in the abdomen is excessive hot packs may be used.

Free open air breathing exercises and abdominal exercises are highly recommended.

(33) *Diseases of Lungs*.—Numerous are the diseases to which the lungs are liable. In addition to Consumption, Coughs, Cold, Pneumonia, Pleurisy, Tuberculosis and Phthisis, the following other diseases may be named:—

(1). *Pulmonary Edema*.—Otherwise called lungs dropsy, a disease in which the patient finds breathing very hard, nay almost suffocat-

ing and there is rather very circulation of blood.

(2). *Gangrene*.—In this the tissues of the lungs die and decompose. The usual symptoms are the foul odour of the breath, difficult breathing, black colour of the sputum.

Treatment.—These diseases require fresh air and the patient must be made to breathe sun-dried mountain air, for you cannot avoid dust getting into the lungs in towns.

Try fasting at least for a week, drinking all the water you can. After fasting you must live on milk diet.

The colon must be flushed every day, and cleaned properly, and when you are a little strong, you must take suitable exercises for the chest. Take all these precautions at the first warning. What is meant by first warning? Suppose you get an attack of fever and you get very weak after the attack. Now is the time to look to pure air in your bed room. Neglect is inseparable from the human mind, and this is the result of ignorance about the

necessity of sunlit dust-less fresh sweet air for the safe voyage of this human frame in this world of private and public sins.

(34) *Malaria*.—This disease is mostly common in swamps. The usual symptoms being high fever with shivering, cold, chattering of the teeth, head-ache, &c. It continues only a few hours in the day, daily, or on alternate days, or once in three days, or so forth.

Treatment.—The colon must be well flushed, and the patient must be encouraged to drink water in enormous quantities. He must also retain water after thorough flushing.

Fasting for three or four days is absolutely necessary, and during the fast the patient must drink all the water he can. After the fast only milk should be taken for some days.

If the fever is high wet packs should be applied to the fore-head, chest, and abdomen (over the navel).

Steam-bath is also effective and must be followed by a cool hip-bath and re-warming, or by navel cooling.

Navel cooling for fifteen to thirty minutes (the cool pack over the navel is kept wet by adding water in small quantities) must be followed by hot packs for two to three minutes. The navel should never be exposed, but must be under cover of a blanket. Mind-rest, courage, perfect peace, deep breathing and internal vibration tracing from navel to spine and up to medulla oblongata or brain, should be practised for strengthening the nervous system.

Several serious cases of dyspepsia have been the result of neglect to eliminate completely the malarial poison from the system. The usual method of administering large doses of quinine in all kinds of good and bad fevers, so paralyses the nervous system, that people generally resort to strong coffee or other stimulants as an easy and agreeably quick stimulant, but forgetting at the same time that their method only makes the case worse.

(35) *Neuralgia*.—Is the name commonly given to the acute spasmodic pain in the sensory nerves, but no swelling will be found. This is mostly found in the fore-head.

Treatment.—This is rather a disease of the blood, hence purification of the blood is absolutely necessary. The patient must fast for three days, drinking distilled water alone. After the fast he must take only milk and fruits. The colon must be thoroughly cleaned by a hot enema and clean hot water retained in it for an hour or more when practically all the retained water passes off as urine.

Free sun-dried air breathing is most essential and exercises of all kinds are very necessary for improving the patient.

(36) *Neurasthenia.*—This is the technical term given to nervous debility caused by excesses of all or any kind. The usual symptoms are weakness of the body, mind and heart, head-ache, indigestion, constipation and terrible dreams at night.

Treatment.—Most doctors state that this is incurable, and most patients also think the same. The action of the mind on the body and of the body on the mind is plainly made visible in this particular disease more than in any other.

Fasting for one day or more, as the strength of the patient permits, drinking water and nothing else, is recommended.

The patient must then be given only milk diet for some days till he gains weight. Free open air breathing exercises must be encouraged.

Walking and other exercises for the improvement of the muscles are very effective.

Navel cooling and re-warming and mind-centering, courage and hopefulness and the breathing Mantram should be practised.

37. *Sciatica*.—This is an inflammation of the main nerve of the leg. The pain sometimes is very acute. This is caused by constipation or an accumulation of hard fecal matter in the lower bowel.

Treatment.—Apply hot hip packs followed by navel cooling packs once a day and increase this to twice or even thrice according to the benefits you notice from this treatment. Take a full enema. Regulate diet. Keep a close watch on your bowels, just as you do in almost all diseases.

Fasting, drinking hot water, cold milk, plenty of fruits will regulate and control the bowels and the disease as well. Pure air, deep breathing are common treatments for each and every disease.

38. *Small-pox*.—This is a most infectious disease. Extreme cleanliness during the season is a valuable remedy.

Treatment.—On the first symptom take a full enema. Regulate your bowels by proper diet. Drink large quantities of hot water, as well as cold milk, the latter acts on the bowels as a laxative.

(39) *Typhoid Fever*.—The first symptom of this disease is head-ache, billiousness and cold and constipation. Gradually constipation changes to diarrhœa and fever rises. The temperature being very high during day and falling during night.

Treatment.—Apply hot and cold packs alternately to the chest. Fast for one or two days, during which time you must drink as much water as possible, flavoured with a little

lemon-juice. The colon should be daily cleansed by a hot enema.

After the fast you must not for some days take any material food, but milk and acid fruits such as grapes, &c., should be your only food. Extreme cleanliness in clothing is very essential. They had better be changed four or five times a day. The Breathing Mantram should be repeated for 10 to 15 minutes three times a day. These cover a large field of suggestion-cure; these mantrams may be repeated in almost all ailments for these are of universal application for strengthening the mind and giving you courage.

(40) *Whooping Cough*.—This is the follower of bronchitis and is an infectious disease. The cough is severe and is attended by hard respiration. Children get this generally with rare exceptions. Damp, dirty air and neglect are the chief causes for the attack of this disease.

Treatment.—The hands and feet must always be kept warm, say with hot water bottles applied now and then. Hot packs should be applied to the chest.

The colon must be thoroughly flushed with a hot enema and then a quantity of warm water should be retained in it. If the bowels are costive a slight enema should be given daily.

No material food should be given. Milk and fruits should form the only food. The patient must be encouraged to drink large quantities of water, flavoured with lemon-juice if necessary.

Open air breathing is recommended as it is very essential. Chest exercises should be taken.

FINIS.

