

Complexities of health in man are
due to complexities of his mind



RESTORATION
of
LOST HEALTH

BASED ON THE LAWS
of
NATURE & SCIENCE



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Reprint



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We address the educated men and women, young and old, particularly parents, in order that they may be able to guide their children.

WHAT IS HEALTH?

In view of the particular circumstances of the times we are living in, it is easier to explain what is ill health than good health is. Health in modern times may be defined in some such terms as these:

“Capacity of a person to go through life with the aid of digestants, tonics, purgatives, laxatives, tablets for pain and tablets to give sleep.”

This is because we are living in the age of science and our life has been mechanized to a very large extent. Our mistake does not consist in respecting Science but in disrespecting Nature.

Nature’s laws cannot be violated without chastisement. The law of Nature for good health is summed up in that one unpleasant word “discipline” and indiscipline in any form whatsoever carries with it its own punishment which is seldom or never light. What is that meaning of this word discipline in the matter of Health? This will be self evident as we proceed.

The most elementary laws of health are that we must eat rightly, we must drink rightly, we must labour rightly and sleep rightly. When we do these things wrongly then we must suffer from different kinds of disturbances in the digestive and the nervous systems. Hence our health depends entirely upon how we eat, how we work and how we regulate our life.

SOME FALLACIES

It is generally believed that the more we eat the stronger we become. The truth is that more we eat the weaker we become.

To the great majority of us, the answer to the question “Why do you live?” would be “In order to eat.” If we do not say that in so many words we show that by our actions. We plan our eating and drinking more carefully than we do other things. The best of us may not be undeserving of the charge of being slaves to our “appetites” This humiliating weakness to say “No” to our stomach or to our mouth or to our mind, may be overcome more easily by realizing the fact that excessive Nutrition does not give VITALITY.

Nutrition is to the human body what fuel is to an engine. The fuel does not and cannot increase the horse power of an engine but over-fueling can destroy the machine. So also our nutrition serves as fuel to the human machine and it cannot increase the horse-power (vitality) of that machine but by over feeding it, it can lower the vitality and even destroy it. Hence it is that the more one eats the more one becomes weaker or less energetic.

Just as a machine needs coal, various kinds of oils and water, so also man needs different kinds of nutrition – carbohydrates, proteins, fats and also water not in order to make the machine stronger but merely to make it work properly. Vitality of the human body is like the horse – power of the machine which is definitely fixed and which cannot be increased but which can unfortunately be reduced by improper handling. Thus a person becomes weaker not only by improper nutrition and over – eating but also by misusing the various faculties of the body and mind. Just as the digestive organs lose their vitality by giving them too much work to do, so also the mind loses its power when it is made to work beyond its natural forces and so also with all other organs and faculties.

If you have now realized the truth that nutrition does not increase vitality and that improper nutrition does lower it, you can guess the ONLY Law of Nature according to which vitality can be preserved, or maintained or replenished. To preserve vitality we have to handle the human machinery very carefully; to

maintain it in good order we have to “fuel and water” it rightly, and in order to replenish vitality we have to give it rest, and thus REST and nothing but rest is the real secret of regaining lost forces. In the matter of “regaining” we have to take into consideration the extent of damage done and adjust the “fueling” (nutrition) not according to the craving of the mind or of the palate but according to the capacity of the digestive organs. If value of nutrition depends upon quality and quantity, it also depends upon the powers of the stomach to digest what it is given. Hence what matters is not what we eat but what we digest.

Every disease can be said to have its origin in the digestive system and therefore no disease can be cured radically unless and until the wrong there is put right. We have explained this point more fully in our Guide.

In order to restore lost health, therefore, the first thing to do is to regulate our nutrition. In order to understand better the importance of proper nutrition, let us explain how it is that improper feedings robs us of vitality or energy or powers of the mind and body.

Nature has so arranged that man should work in the day and take rest at night. It is during this rest that he recoups what he loses in the day. This important fact furnishes to us a double proof – one, that vitality is centered or depends entirely upon the nervous system and secondly, that only “rest” and proper rest can recoup it when spent. When we give the stomach greater work to do so even lighter work continuously and without rest, then not only the digestive system is deranged and enfeebled but the delicate nervous machinery which works automatically each time food (and even liquids) is introduced into the stomach, is debilitated by over-work and it is for this reason that digestive troubles and nervous disturbances always go together and this condition is aggravated by various other forms of excesses and abuses. Everything we do, including our thinking, directly or indirectly affects the nervous system and therefore the source of vitality being in the nervous system we have to live in absolute discipline not only in our eating and drinking, not only in our working or playing but also in our thinking. Let us consider some bitter facts.

OUR NUTRITION

Practical experience has demonstrated that two meals at proper intervals ensures health and enables man to perform his daily tasks with energy and in good spirits. Those taking 3 meals a day feel tired soon, lose their temper easily, go through their work sluggishly and always need to be propped up by stimulating medicines. There are also persons who need besides their 3 meals something in between, say sweets, tea, coffee, milk drinks, etc. There are people who drink a cup of milk in the day and another at bed-time in the belief that it will make them strong.

We need an interval of 6 to 8 hours between meals – half the time for the full process of digestion and the other half, rest for the machinery. You may, therefore just imagine how cruel it is to put down sweets, fruits, milk, strong teas, etc, into the stomach keeping it working almost continuously from morning till night. Why should we wonder then that we are ill, we have no appetite, we feel tired, etc?

Disease may be said to be a process of Nature to purify the system. The first signs invariably appear from neck upwards and when we disregard these signs the disease move downwards. At first it is a toothache, earache, something wrong in the throat, headaches and so on. That is Nature’s signal that there is something wrong in the digestive system and when a person does not heed these signs and goes on abusing his stomach, as a punishment various other serious ailments set in. When a person is told that he is suffering from irregularities of digestion, very often the reply is “Oh, I have fine appetite and I eat well”. Yes, he does eat a little too well, not because his stomach needs it, but simply because his palate desires it. What such people believe to be true hunger is actually deceptive.

There are four kinds of hunger. One is mental hunger; feeling hungry on thinking of food; hunger of the tongue -- eating for the taste of the thing at the times even after knowing that the thing is harmful. The third hunger which is genuine is of the stomach, and if it is rightly supplied, the stomach finds no difficulty in digesting the food that is given to it. But this genuine hunger is rarely known because we seldom give it a chance. The fourth kind of hunger is a disease – the feeling is the result of continuously putting down the

throat something or the other so that when we begin to reform our ways the stomach rebels and wants us to keep up the pampering and therefore clamours for something. The only remedy for this is to say to it “Please remain quiet. I have damaged you already and do not desire to injure you more”. You just keep on saying to it this for a few days and it will stop worrying you any more. Similarly those who eat only to become strong should regulate their food according to the forces of their digestive organs and not according to scientific theories about nutrition. A chicken for lunch or dinner may be more nutritious scientifically but may be detrimental according to the digestive power of the person’s stomach. A little rice cunjee may give more health to a person whose natural food is rice than mutton soup. Everything depends upon natural habits and upon the condition of the digestive system.

Our food must be in proportion to the requirements of our body and it should also be according to the nature of our work. A mental worker needs less food but of better quality than a person who works with his hands. Here again we may take the example of different machines needing different kinds of fuel.

We may eat wrong things or eat right things in a wrong way or eat in excess. It is not possible for anyone to state authoritatively what things are not good and what things are good for any particular person. What is good for one may be positively harmful to another. Hence we must adhere to those articles of diet which experience has shown to be suitable to our own constitution. As regards eating in excess, it is a ticklish question. What is excess in one case may be insufficient in another. However, Nature’s law of instinct is perhaps almost infallible in this than in other matters. When we are at meals we take of a certain dish a quantity instinctively. If we call for the same dish again for a second helping that would be excess. If you cultivate this instinct you will soon see that when there are several dishes on the table you will instinctively take of each one just that quantity which will be good for you so that the total quantity taken will be the quantity acceptable to your stomach and from which you will never suffer.

Another point of importance is that of mastication. Food must be properly chewed. Proper chewing of food reduces the work of digestion in the stomach. The habit of mastication has to be acquired and it is not acquired easily. A person should so train himself for this that it should not be possible for anything to go down the throat unless it is reduced to soft pulp in the mouth. Labour and time spent on learning to masticate is richly rewarded.

Now comes the question of the number of meals that are required for us. We may safely assume that two meals a day are good, but they are good only up to the age of about 40 or 45 after which one meal a day is definitely better and ensures not only good health but also long life. A third light meal may be conceded in view of peculiar circumstances and the mode of present day living, but this meal should consist of simple food without taking solids. The worst thing is to begin the day with a heavy meal or a meal that will tax the energy of the digestive system. We must repeat here for the sake of emphasis that extra food does not increase vitality but positively lowers it, and that vitality is gained only by REST – rest to the stomach, rest to the mind, rest to the muscles, rest to all faculties that have been abused in any way. In dealing with diseases in general and of the digestive system in particular the law of “rest” becomes the first medicine of Nature and by itself does three-fourths of the cure leaving one fourth to medicine.

If you want good health take only two full meals a day – say at noon and evening with nothing but some milk and tea or coffee in the morning and a light cup of tea or coffee between noon and evening meal and nothing but water at all other times. You should not take anything solid between morning and noon and between noon and evening and then between the evening meal and the bed-time. Taking milk at bedtime is very often the most powerful cause of digestive disturbances. Take all the milk you desire the first thing in the morning and that in itself constitutes a fine meal and needs plenty of time for digestion. Milk is one of the foods which is most indigestible at the present time. If you want milk to be properly digested take the milk with some coffee or tea in it very leisurely and almost sipping. This will give you better nutrition and it will satisfy the stomach.

Just consider this. Put into a tumbler a little of everything you eat between morning and night and see how the mass looks the next day and then observe it again after another 24 hours and so forth. The putrefaction will be so offensive that you would have to throw the whole thing out. This is exactly what

happens in the stomach when a person goes on putting various things in the stomach before the previous matter has been fully digested and passed into the intestines, and this is the reason why people suffer from burning in the stomach, laziness, disinclination for work, desire to sleep and many other troubles. Is it not foolishness to seek to remove these troubles by medicines? And can medicines remove them? No, Medicines only make the condition of the person worse because the temporary relief that they give makes the patient think that he can go on eating and he does go on and thus makes his case much worse than before.

If, therefore, you desire to have good health please observe the following rules:

Let your first meal of the day be simply milk with some tea or coffee. Nothing solid should be taken. You may have some fruit juice or a cup of light tea or coffee say at 10 or 11 a.m.

At noon take whatever is natural to you and without any restriction whatsoever. You may transfer your morning eggs, fruit etc., to this meal. With most people it will not be a case of reducing the quantity of food but dividing all food into two parts – that is to say all solid food or sweets, fruits, porridge or its equivalent, cakes, butter, etc., should be divided between the noon and evening meal. Milk with some tea or coffee should form the morning meal with nothing solid with it. Is this a hard thing to do? Just try it for fifteen days and after that you will not return to your old habits, because within these days you will have made a wonderful change in your health. This step of transferring all extras to the two chief meals will also make those meals substantial and give you a variety. There is no such thing as night hunger. If little babies are trained not to ask for their feeds at night they never cry for it. Can we be said to be weaker than babies? Between 3 and 5 p.m. you may have a light cup of tea or coffee but nothing more. There is no objection to having an extra cup of tea or coffee.

Between 6 and say 7-30 p.m. have your second meal which may be like the noon meal. If your digestion is weak, then let this meal be lighter.

At all other things take simple water and plenty of it.

A person is said to begin to get old at the age of 25 and loses more than 85 percent of his vital forces by the time he reaches the age of 60, and therefore he should begin to reduce his food from the age of say 30 and at the age of say 40 or 45 he should come to only one meal a day and go on reducing the quantity of food year by year.

Elderly persons and those suffering from infirmities of digestion should take only one meal a day. In the morning 2 or 3 parts milk with one part tea or coffee and nothing more than some fruit juice or a cup of light tea or coffee between say 10 or 11. In the evening as a meal also 2 or 3 parts milk with tea or coffee and toast, rusks or biscuits or instead some stewed fruit and nothing else. It is said that at fifty a person does not need more than a few ounces of food. Old people should do this if they wish to live long and render some useful service in the world. If they eat much they become a burden to themselves and others. With this regimen and the scientific aid explained further they enjoy fine health, exhibit lot of energy and they feel and really look several years younger than they are. Why should we kill our-selves with food?

The above regimen ensures health, maintains vitality and prolongs life. Stout persons lose weight and look thinner, but they feel positively stronger and are able to work more energetically. They show better colour on the face, and the only index of good health is the colour on the face and skin and not the bulk of the body. What is the use of having much flesh if the body cannot be as active as it should be? Have you not known persons who appeared to be well die much sooner than those who are thin and lean?

Young men and young women will wonder whether the above rules apply to them also. They do. They will argue that they can digest everything they eat and they have no trouble of any kind with their stomach. Have you a toothache young friend? Or earache or headache? Look at your tongue in the morning. Look at your face in the mirror. Does your colour show that you are healthy? Are not all these warnings of Nature for you? Even granting that these young folks do not show any signs of ill health they are certainly on the road to it and will have to pay a price much sooner than they expect, and then they may suddenly lose their

digestion as well as their nerves. It has been observed that boys and girls who go on eating something or the other the whole day long do not get on with their studies later on as well as they did before – the result of loss of vitality. Add to their indiscriminate eating other forms of excitements and indulgences no wonder that we are getting a generation of weak men and women. Who will listen? Young friend please think, think and think. Elevate your mind. Think high. You are the men and women of the future. The world depends on you.

Remember that the first cause of most diseases is in the digestive system and therefore the treatment of every disease must begin with the stomach. A person feels out of sorts, has no inclination for food, feels weak and exhausted. He gets into bed, abstains from food for a day or more; takes no medicine. On the second day he feels better on the third day he feels very energetic. How is that? If food gives strength then he ought to have taken more food to get over his weakness – but instead, he starves and finds that this very starvation removes his weakness and makes him strong?

A rice eater should not eat wheat simply because wheat is said to be more nutritious. We should not seek for cabbages and other expensive vegetables because we read that those things are rich in vitamins. Vegetables that grow around us also contain the same vitamins and in many cases probably more in quantity. The cheapest vegetables are more health giving. Those who eat European vegetables and imported things do so more for show than for health. Providence has so arranged things that each country grows exactly those things that are suitable for the people of that country and therefore, we should always prefer those articles of food that grow in the country. Theories may be good but practice is very much better. We should not go to extremes. Those who are accustomed to eating meat should not swing to vegetarian diet. Neither should the vegetarian adopt flesh food because it is said to be more nutritious. Our pulses (dal) are not only as rich but even richer than meat, but it would be a folly to eat pulses only. We must have a variety and use a little of everything instead of too much of anything. It is good to know the scientific explanation about our nutrition, but it is certainly better to make a proper study about our individual power of digestion and adjust our food to that capacity. That food which suits your digestive powers is the very best food for you, and in this matter you should not listen to any one else – not even the biggest medical authority.

Science says lime juice is good. Your stomach may say “it is not good for me”. Theory may advocate a glassful of tomato juice a day, and you may realize that a few teaspoonfuls of that juice helps you better. When someone says take so many spoonfuls or so many ounces of this or that and you wish to give the suggestions a trial, begin with only one fourth of the quantities. Never make too many experiments with your digestion.

Just as strict discipline is needed in the matter of food, so also it is needed in the matter of using tea, coffee and smoking. If our legislators would introduce laws to regulate our eating, tea and coffee drinking and smoking in the same way they introduced prohibition, they would have conferred a greater blessing on us than that of Prohibition alone, because immoderate use of food, tea, coffee and smoking is ruining more people than drink. It has been acknowledged that health in those countries (especially in England) where rationing of food was strictest, was excellent and far better than in previous years. We advise parents to inculcate into the minds of their children the habit of discipline in the matter of eating. There is a saying in our country that a man who had gone in a ship to bring merchandise came back with it quite filled, but that a man who had gone to fill his stomach never returned.

We have explained the elementary laws of nutrition. Observance of these laws helps us to maintain health. But we are also concerned with those who have lost their health and who desire to be well again. This is the work of science and in her bounty she has provided us with means which we explain in the Chapter headed TREATMENT.

We have now seen that good health depends upon proper nutrition. But proper nutrition depends upon the requirements of our body and the requirements of the body depends upon the nature of work that the body has to perform.

OUR OCCUPATIONS

Man has to eat his bread at the sweat of his brow. This means that those who do not work have no right to eat. This is the general law and is adjustable according to individual circumstances, but no one can be exempted from work of whatever nature that may be. People who think they are too busy are at times the very people who are busy doing nothing and performing tasks that profit no one else but themselves. Our first duty is to work for our own bread, but if our bread is sufficient and to spare we have to labour for the benefit of our fellowmen. To work for our ourselves is quite natural but to work for others is something very grand. By working for others we do no favour to them but merely perform a sacred duty because what is wanting in one is supplied in another. Selfishness carries with it own punishment and we see it in the chaotic condition in which we are living at the present time.

The connection between work and health is not merely of a moral nature but it also a law of good health. Man's mind and body need exercise. Mental workers have also to see that their body receives exercise regularly otherwise one revolts against the other. Physical exercise of some kind or the other is essential for proper digestion and those who take no exercise and yet take their regular meals always suffer from digestive troubles.

Our work is either compulsory or voluntary. Compulsory work is that which we perform for obtaining our living. Voluntary work is what we do for others. Both types of work are necessary for health. Compulsory work being in the nature of a duty we have to perform our task to the satisfaction of our conscience. The voluntary work has to be done in the manner pleasing to our Creator and out of love for our fellowmen.

Our legitimate work if rightly done never brings on dissipation. What harms is the careless way in which we do our duty and the exciting way in which we spend the other time or the continuous strain we put on the mind and nerves in a work that has only selfish ends. For selfish ends we overwork our system but to perform any work for the benefit of others we find time very short.

We make time for pleasure but for duty we find plenty of excuses. In planning our work we first plan to safeguard ourselves, our interest, our convenience and our pleasures. In short, we are unable to see others but ourselves in anything and everything.

Charity begins at home, but it does not end there. Our first duty is to work for our dependents, persons entrusted to our care by Providence and for whose happiness we shall be held primarily responsible, but if after doing this we have time, convenience and means to serve others, we have to do it and it is this work however small or humble, that brings real joy to one's heart and saves us from dissipation as if it were a reward for our unselfishness.

Work kills no one, but excitement will kill even a cat, and it is the excitement that is wrong and not the work. The price or the penalty for excitement is nervous disturbances and in the case of those whose mode of eating is wrong the harm to the nervous system is also greater, because wrong eating in itself weakens the nerves and the further strain of exciting work increases the damage and in several cases brings on a break-down, because nature cannot bear this double strain. Hence those who desire to work well must first see that their digestion is good. Deranged digestion so disables a person that he feels that he has no forces to do anything. There is nothing wrong with the forces. The forces are there and at your service, but your stomach (digestive system) wants them to do its own work first and what remains is naturally too little to serve your purpose. This is the real condition of all dyspeptics. They whip the digestive system with mixtures and laxatives and they whip their nerves with tonics, sedatives and hypnotics with the result that they feel well for a few days and then they become worse than before.

Medical authorities have now realized that at the present time everything moves around the mind and nerves, and the same authorities have acknowledge that the first remedy for nervous imbalance is to strengthen the spiritual side of the patient ! In plain language this means that, what we need today is right thinking.

The real object of writing this little book in the strain in which it is written, is to get the educated persons to realize that the health of the body is connected most intimately with the mode of life and that the mode of living itself depends upon our mode of thinking. Our Guide to Herbo-Mineral Medicines has done a lot of good through the intellectuals. We appeal to them to continue their good work and help their humbler brethren by propounding to them the principles explained in this book.

Over-eating, over working and not keeping the mind cool brings on nervous diseases.

NERVOUS DISTURBANCES

Improper nutrition besides damaging the digestive system also affects the nervous system. Hence those who suffer from irregularities of digestion also suffer from nervous agitation. Mental workers who work unsystematically and subject themselves to a chain of excitements from morning till night put undue strain on the nervous system, and if their nutrition is also unsystematic then the nerves suffer double damage. If the mental faculties are not strong then their case becomes really pitiful, because such persons exaggerate their illness and their over-anxiety drives them from medicine to medicine which makes their condition worse than the disease itself.

Take the case of those who burn the candle at both ends by self-abuse and excesses of various kinds. When they realize that they are wasting their forces and becoming weaker daily, they at once get alarmed and agitated. This over-anxiety is the real cause of all mischief. Self-abuse and over-indulgence does harm the nerves but this subsequent over-anxiety and agitation does even more. Whereas if such people were to take things coolly they would be able to regain their lost forces more quickly. But their unreasonable fear and anxiety make them resort to means that often send them from the frying pan into the fire. The first remedy in these cases is the calmness of spirit. The second is to make adjustments in the mode of life. Third one is to take the aid of science as explained further. The fourth remedy is patience, patience and patience, because Nature cannot be rushed. If a person has abused his faculties for two years then he must exercise patience for the first two months, within which time the patient will receive sufficient benefit from the treatment to give him encouragement, then he must have patience for the next 10 months which will make him feel that Nature has been good to him, and then he must exercise patience for another year to feel that all damage has been sufficiently repaired to enable him to go through life in perfect peace of mind and in the spirit of thankfulness.

A dyspeptic is the one person in the world who deserves pity, but in most cases this pity is given to him in a wrong way, because dyspepsia is a very deceptive disease. A medical authority has said "Bring me the person who will diagnose dyspepsia and I will call him a doctor". Hence when a person complains of feeling out of sorts, disinclination for work, a feeling of exhaustion etc., he is advised to take tonics and also better and more food. What he needs is not only less food but even complete starvation for a day or two and this alone restores him to health.

What we desire to impress upon the mind of our readers is that when a person feels weak and even exhausted in spite of taking his usual meals, the root of the trouble is to be sought for in the stomach and that the remedy is to adjust the diet first and give the stomach rest, and thus release the defensive forces, which alone does more than half the work of cure. We base this statement on the practical experience of over ninety years on the matter of digestive troubles.

Improper digestion is the first reason why persons cannot do their work as they should. This inability to work is increased by goading the forces beyond their capacity by strong medicines; and the medicines instead of improving matters only drive the patient from one complaint into several more and thus there is an accumulation of diseases. Whereas, by regulating diet the false weakness disappears, the patient feels energetic and finds no difficulty in doing his usual work and more. However, such cases do need medical help and this is explained further, but the scientific assistance has to be also in line with the laws of Nature because it is not medicines that cure but Nature.

Proper nutrition and proper work are essential for health but in order to understand what is proper and what is improper we need to exercise our mind and use not so much our learning as our commonsense.

OUR MENTAL ATTITUDE

The faculty of thinking is the one mark that distinguishes man from an animal. The capacity to think rightly is the one mark that enables us to distinguish one man from another. As we can dissipate our forces by doing too much work unnecessarily and uselessly, so also we can waste our mental faculties by thinking of things that do not matter or of things that serve only to distract our mind from our legitimate work. Our mental attitude towards life has not only much to do with our health but our health may be said to depend entirely upon it. To think is to reason and to reason means to distinguish between what is right and what is wrong; but in order to know what is right and wrong we have to realize the source of good and evil. This source is within us, the evil prompting coming from the senses of the body and noble sentiments arising from the powers of the soul which come from Him who is the source of good and goodness. Hence this great faculty of thinking has to be turned primarily towards our own selves. We learn much about many things, we know so much about our friends, neighbours and enemies – but how much do we know about our own self? This want of knowledge about self is responsible for most of our personal troubles, misunderstandings, quarrels and enmities.

The first requisite for good health is cool-headedness. Hasty temperament never conduces to health and each flare-up damages the nervous system. Anger can rob a person of his appetite, can produce fever, and most cases of high blood pressure can be traced to mental agitations. Medical thinkers and philosophers locate the source of human VITALITY in the mind and the nerves. All human faculties become weaker with age but the faculty of thinking (intelligence) grows with age and never becomes old, and its incapacity is due to obstructions (such as say dyspepsia) and not degeneration in the faculty itself.

Mental agitations in illness of any kind do more harm than the disease itself and calmness of spirit expedites recovery. The best remedy for nervousness is to forget the nerves. Diabetes and high blood-pressure are the two diseases that grow worse with worries and anxiety and three fourths of the cure lies in not thinking of the disease. The secret of joyous life consists in removing our mind from our own self and thinking more about others. Peace does not come to us from outside but it goes out from within. Unless we have peace in our own mind and heart we cannot impart peace to others.

We have not drawn a picture of holiness but have merely shown the fundamental principles upon which we have to build our life. These principles have to be acquired and they cannot be acquired without great efforts in which there will be plenty of failures but also plenty of successes, which at first sight may not be quite perceptible, which nevertheless are there. Failures should not discourage us but on the contrary they should stimulate us to persevere. Failures are real blessings because they keep us humble and enable us to understand our weaker brethren still better and to help them with greater sympathy.

VITALITY

Although much has been said about Vitality in the preceding chapters and much will be said in those that follow, yet a few words as a special subject may help better, because the word vitality is not only not understood rightly but it is misunderstood. The popular meaning of Vitality is strength and in this sense it may refer to mental vitality, physical vitality, nervous vitality and also spiritual vitality. To the lay persons vitality has only one meaning, and that is capacity to enjoy life and from this wrong idea comes the general impression that in order to be strong one has to eat well, and therefore his mind is naturally occupied with thoughts of eating and drinking.

The rich man eats well, the poor man eats poorly and yet in most cases the rich man may not be stronger than the poor man. If the poor would get a little of the rich people's food they would work better and if the rich folks were forced to eat the food of the poor, they would enjoy better health.

The source of vitality is in the nervous system and vitality is lowered in the proportion in which the nervous system receives damage. Poor people have much better nerves than persons belonging to better classes and yet the nutrition of the former is poorer than that of the latter. The poor never complain of weakness or loss of vitality, they work hard, they eat less, they worry less and they sleep soundly. The better class of people eat more, work less, their mind lives in continuous excitements, their sleep is disturbed and their one complaint is "Oh, I feel tired, I am not inclined to do anything etc.," and yet how many would miss their food or drink?

If food gives strength then why complain of weakness in spite of eating well? Food merely helps to maintain strength by maintaining the human machine. Food cannot increase strength. Food certainly helps in increasing flesh, enriching blood and other requirements of the body, but none of these in themselves have any power to give that strength which we call energy. This energy comes from the nerves in association with mind. If the mind and the nerves do not help the muscles they can do nothing. Hence, dear reader, do not worry about your food but about your nerve power and the health of your mind. Vitality is the gift of Nature and has to be preserved because no one can give it. A domestic cow, goat or buffalo while not refusing to give milk to its master always keeps some in reserve for its young ones. So also bountiful nature always keeps vitality in reserve as a provision against our imprudence or ignorance or even stupidity and, therefore, it is always available to those who realizing their folly desire to reform their way of life.

VITALITY is that power, force or energy which enables man to use any and every faculty of his, and the centre of this power is in the nervous system. The process of eating needs energy supplied by the nerves, and the process of digestion spends even more of this energy because the digestive organs operate only on the power supplied by this central reservoir of vitality. Hence when the stomach is given work to do almost continuously the expenditure of energy is great and consequently if the vitality thus spent is not recouped, there must naturally result weakness or debility. In the matter of digestion it is not only the question of spending the nervous power but also of overtaxing the powers of the digestive organs themselves, and thus improper nutrition damages the digestive system as well as wastes the nervous forces, and if this double damage continues for long there result a complete disorganization of the whole human machinery as explained elsewhere. What is the remedy then for restoring lost forces? Only one, REST, because that is the law of Nature as is clearly shown in the fact that what we lose in the day is made up at night by SLEEP, and what is Sleep? It is nothing but REST, the only method adopted by Nature for recuperation of lost forces. In the matter of enfeebled digestion the first remedy is nothing but rest and the second one is to establish equilibrium in the digestive fluids which equilibrium is upset because improper feeding has deranged cellular activity.

We spend nervous energy in talking, in working and also in thinking. There is loss of energy each time we get angry, each time we excite our lower senses and much greater loss when we abuse our faculties in any form whatsoever. The first remedy for all this is not medicine but absolute rest. Nature cannot tolerate wastage of anything. We always get a double punishment. First one is a sense of frustration the inability to live a normal life. This frustration is more painful because of the feeling of shame and humiliation. We increase our troubles by resorting to stimulating drugs and by running from remedy to remedy in order to get what we have lost. This mental agitation is disastrous. The second punishment is that we find our digestion completely deranged. We cannot remember things, our memory plays us tricks, we are gradually losing interest in life and we may even find living a kind of misery. And what is the remedy? Certainly not despair. Nature is bountiful and you are able to get back everything you lose and even more, provided you take things coolly. This coolness itself does a great part of the work restoration, and if you do this you will have no difficulty in adjusting your new mode of life based on the realization that lost vitality is obtainable by giving rest to the faculties and organs that have been made to go beyond their powers. This done science helps you to repair the damage. Nature and Science will do their part and you must do yours. You will find in less time than you expect that life is worth living and that it is in our own hands whether to make it happy or miserable.

Vitality is always there. It is merely a question of knowing how to utilize it. Do not, therefore, seek to increase vitality but endeavour to repair the damage done to the various organs of the body deranging the functions of the numerous cells (tiny machines) in the body. This, however, is not the work of days or weeks

and in many cases not even of months. You can demolish a building in no time but you can certainly not rebuild it in the same time. Therefore do not make haste. Go on steadily with a heart within and God overhead and you will be simply astonished at the results. If you profit by all that we have said here, try to save others and this act of goodness on your part will carry with it its own rich reward. The world is not as bad as we think it to be.

Nature always protects us. It is we who are our own enemies. Nature in her goodness always gives us numerous warnings but we do not heed them. When we eat in excess or indulge in pleasures that damage the nervous system we excuse ourselves by saying that such things are natural to us. This is not correct. They are unnatural to us as animals because the lower animals never make these mistakes. Our weakness proceeds from the fact that we have the option of choosing between right and wrong and our lower senses incline towards wrong while our superior nature gives us a pull upwards and thus it is a continuous battle for man between what is good and what is evil. If this is a disadvantage for man, his dignity requires that he should be absolutely free to make his choice.

Value of health is appreciated only when we lose it. If, therefore, you have suffered in your health you will be able to live a better life in future if you really start in all seriousness, and you will find that you gain more than what you may have lost.

HOW WE GET ILL

Good health means good digestion. Ill health begins with improper digestion. Irregular digestion is the result of improper nutrition and therefore improper nutrition becomes the primary cause of illness. Nutrition has to be regulated according to the digestive powers of the body and meals have to be so regulated as to allow the stomach to finish completely the work of digesting the given food and also give time to it to recharge itself for work on the next meal. This needs 6 to 8 hours interval between each meal and therefore no one can have more than two meals a day. The cause of trouble therefore comes from our eating too often and not so much from eating too much, except in persons who do not understand the limits of their stomach and who are known as gluttons. Hence, meals have to be properly timed and the stomach should not be abused in the interval.

Improper digestion not only injures digestive system but it also weakens the nervous system, and it is this that causes the feeling of debility and exhaustion. Hence nutrition does not give vitality but improper nutrition robs us of vitality, because vitality comes from the nervous system or at any rate it is intimately connected with the machinery that furnishes to the body its 'horse-power'. Hence indigestion, nervous disturbances and loss of energy go together, and consumption of tonics for this kind of weakness does not help. The very simple remedy for this condition is to adjust nutrition, and the whole trouble disappears without a drop of medicine.

The trouble becomes complicated only when the nervous system is further damaged by emotional disturbances and mental agitations which then joining hands with deranged digestion and enfeebled nerves form a vicious circle dragging into it the blood, which becomes vitiated in diverse ways according to poisons generated through over fermentation and putrefaction of food in the alimentary canal. Thus the combat now becomes three sided – digestion, nerves and the mind. Why not blood, it may be asked. Blood changes are the result of defects in digestion and disturbances in the nervous system and therefore when these are set right the blood automatically changes, unless in urgent cases (septic conditions) the blood itself becomes the real point of danger. Hence, when a person not heeding the first warnings of nature goes on abusing the stomach and further damages the nerves through excesses and abuses of various kinds, he goes on accumulating diseases of different kinds until the last one (forming so to say the top layer) comes clamouring for urgent medical aid and throws the patient off his feet and into his bed. Then come drugging and drugging, only to remove the top layer which is called treating the disease, and the patient feels relieved but is certainly not cured and will soon suffer either from the same disease which for the most part is the creation of strong medicines taken during the illness. Hence, the danger of strong drugs lies in the fact that they dominate one disease and cause two or more new ones.

Any medicine that affects adversely the digestive system or disturbs the nervous system, does more harm and less good – but any medicine which while going directly to a disease at the same time protects the digestive and the nervous system, not only does not harm but always does some good, even if it fails to do entire good owing to faulty selection. This is the real secret of the “atomized” Herbo-Mineral medicines – vide Guide.

Apart from heredity, accidents and epidemics, illness begins in the stomach. Even in the case of inherited diseases and epidemics the force of disease is broken – by our scrupulous care of nutrition and digestion. It is acknowledged that even in epidemics good many people suffer ill health as a result of fear and anxiety than of the disease itself.

CONCLUSION

As long as we do not give up the notion that nutrition gives vitality, people will continue to abuse their stomach and court disease and go on pilling ailments one on top of another.

RESTORATION OF HEALTH

If you have realized the way you get ill, you will yourself have conjured the measures you have to adopt in order to restore lost health. We are not concerned with diseases as such, but the general ill-health which forces us to nurse our stomach and make us mourn over our weak nerves and agitated mind. This condition of health may be named as constitutional illness which keeps us continuously ill and slave to medicines of one kind or the other which, instead of improving matters worsen our condition daily and makes life miserable; we become miserable not because we have any definite sickness, but, because our nutrition which we believed was to have given us more strength and vigour does just the opposite, we cannot work as we would wish to and our mind feels always tried and not inclined towards any-thing. Diversions, recreations and medicines give us some relief, but as soon as their influence is worn out we see ourselves again where we were, if not worse. It is to help these cases that we are publishing this treatise and please God that our little service may be benefit to them.

The first step for us is to tell our mind to simply throw overboard our former ideas of nutrition and vitality. This done, make the necessary adjustments in your diet and warn your stomach that it has to behave itself and not clamour for things as before. Then stick to the regime faithfully and do not yield to temptations and disregard completely the psychological weakness that you may feel (not all feel it) for the first few days. This is false weakness and a rebellion of the senses against the disciplinary action taken against them. If you stumble at times through weakness of mind enfeebled by habits of the past, do not get discouraged, but begin again. To fall and rise is not always a bad sign, but it is an excellent indication of “good-will” and good-will conquers in the end. There is a peculiar pleasure in fighting against what we know to be evil; honour is due not only to those who conquer but also to those who continue the battle without discouragement. We have to understand the full meaning of that very distasteful word discipline—discipline in eating, discipline in working and discipline in thinking. The whole worth of man consists in this and this only.

Having planned our nutrition, we must revise our methods of working or our general occupation. Trim off every kind of excitement from your occupation. After you have laboured for your legitimate needs, devote some time to the welfare of your neighbours, friends or those who may benefit from your service to them, but even here avoid excitement of any kind. Excitements damage the nerves, at times spoil digestion and always waste our vitality, to recoup which it may be necessary later to give up working altogether. Is it not therefore, more prudent to do less and that well and keep up doing that without interruption through ill-health?

As our mental attitude plays an important-nay the most important-part in our health, we must retune it if necessary and give ourselves a good training as to how to keep our mind COOL. Cool headedness is nothing but the art of knowing how to be patient not only with others but chiefly with your own self. If you learn how to bear with yourself you will find little or no difficulty in bearing with others, Hence, turn your

mind more upon yourself and less upon others. This is not an easy thing to learn and it may take a lifetime for us to do it, but it is certainly worth the trouble. Our very falls now and then teach us that important and also essential lesson in humility which we all need so badly. Nothing can teach us humility better than humiliations. Coolness of mind preserves vitality. Mental agitations rob us of vitality.

Centre of vitality is in the nervous system and our attention must be concentrated upon studying the means of saving all wastage. If we have wasted it before we must resolve not to waste it again. We can regain vitality. We can be as we wish to be. You can be as young as you wish to make yourself, because youthfulness is centered in the mind. It is recognized that in a certain sense the mental attitude furnishes the key to health.

Young men and others who have damaged their digestion and their nerves through self-abuse and sexual excesses should not fall into the error of magnifying their misfortune and seeking to infuse vitality into themselves through stimulating drugs which may make a lion of them one day but which will convert them into lambs the next day, robbing them of the vitality they have saved. The vitality kept in reserve by Nature even after thoughtlessly wasting it is quite sufficient and can be husbanded. Their fear and over-anxiety does more mischief than their thoughtless acts, and tonics and richer nutrition they arrange to take actually sends them from the frying pan into the fire. The only remedy is to remain cool. Begin a new life all over again and live in discipline.

As the first reaction after adjusting nutrition in the manner explained under Nutrition, you may look thinner than before but you will certainly feel stronger and more energetic. Gradually you will find that you are able to work better, your powers of endurance will increase considerably, your sleep will be sounder, your appetite will be healthier and sharper, your digestion strong, your nervousness will disappear and in short your new mode of living will make of you a new person altogether. Friends who do not know your secret will wonder at the change they observe in you, but many of those who are close to you will call you a fool for not eating as before and will keep on telling you that you are digging your grave, but be assured that you will live to dig the grave of many of them who discourage you with their thoughtless criticism.

Among men the present day complaint is that of sexual insufficiency. This vitality is also connected with the nervous system and what damages the nerves also damages the sexual powers, and in this matter as in others, nutrition and digestion need primary attention and these put right, in very many cases sexual vitality is restored without any other treatment. In this matter we should refer you to our Guide. The treatment for restoration of lost health explained in the next Chapter helps you to maintain and replenish vitality, and provided you do your part, the medicines will do theirs steadily and surely, and makes you lift up your heart to God in thankfulness for the bounties of Nature and for the blessings of science.

HUMAN COMPLEXITIES

The expressions, such as injuring the digestive system or damaging the nerves, require some further explanation. This human machinery is so complex that man's mind cannot comprehend it and perhaps may never be able to do so. The known powers are very great but the unknown forces are greater still. Our defensive forces are of such a nature that it is at times wonderful how man resists diseases which according to Science ought to break the human machine. We get in to so many diseases without our knowing it and also get out of them without any kind of treatment. This indicates that Nature if left to itself very often saves us in a better way than does medicine. Hence it is interesting to know something about the manner in which the human machine works and how this most intricate engine and its installation has to be managed.

First point. If nutrition cannot give vitality, how can medicine do it either? It cannot; and yet aid of medicine becomes necessary, not to give vitality but to restore it by removing the impediments. We must therefore, explain in a different way how we lose vitality.

If you have not realized it from the explanation given before, you will have no difficulty in realizing it now how ill health begins with wrong eating and drinking and that it is impossible to restore lost health without regulating our nutrition. But what is the actual damage done by eating and drinking wrongly?

As the innumerable cells in the human body are actually, so to say the life of the human machine, improper nutrition first damages these little machines. These cells are spread over the whole body and do different work in different parts. Those in the digestive system select from our food exactly those substances which they need, not only to promote digestion and assimilation but that which they require in order to pass on to other groups of cells their own requirements of different kinds. These requirements are known as cell salts, vitamins, hormones, enzymes, etc. All these are manufactured by the cells themselves from the food we take. But when the cells are damaged by over-eating or by wrong eating or by under-eating, the system fails to get the required cell salts, vitamins and hormones and this improper supply puts the whole machinery out, and if the first warnings are not heeded then there is the accumulation of diseases in the system ; and when such a point is reached Nature needs the aid of Science and this aid consists of medicines which should also be in line with the laws of Nature.

Hence the process of restoring lost health is in reality the process of restoring activity to the cells rendered inactive by wrong management of our daily food. If this cellular activity is restored the cells themselves correct all defects in the working of the human machine. The real work of medicines, therefore, is to restore cellular activity by administering the required substance in an atomized form, in which form alone they are acceptable to the cells and when they are given in that form the cells do their work perfectly and with astonishing rapidity.

PITIFULLY GRAND

Human complexities are due not only to the complex nature of the human machinery. This machinery is almost the same in the human beings as in other animals. Whereas animals manage this machine without any aid from others, man mismanages it and then has to call in outside aid to repair it. Animals never go wrong except when handled by man. What is our advantage is our real disadvantage. Our very greatness is our real humiliation. All this arises from the fact that the human mind of ours can create diseases as well as cure them under certain circumstances. This mind, therefore, can and very often does upset the whole machinery and causes ever greater harm than improper nutrition. How sad indeed!

The medical science is now concentrating on the study of emotional disturbances and Doctors are advised to take mental agitations and emotional disturbances into account when treating every disease.

The question that arises is this: Are the mental agitations the creation of man himself or are they the result of illness and thus form part of the disease? They are both. A sweet tempered infant becomes irritable and peevish when its little stomach is deranged, and so also does the dyspeptic. It is therefore, absolutely true that our mind is affected by ill-health. Our mind is also affected by drugs such as bromides, datura, etc., which when taken in excess make us behave like idiots or lunatics. Our food also has influence upon our mind and so also our association with our fellow men can shape our mind either for good or for evil. To this extent we are to be pitied that so many factors can affect our mind – the richest and the most noble gift of God to man. But, whereas in various circumstances our mind can be influenced without being held absolutely responsible for it, there are many things which we ourselves get our mind to do and for which we must accept individual responsibility. Also, we have to consider the fact that our sub-conscious mind as a rule does that which is in accordance with our true nature and temperament. It is said that a person shows his true nature only when he is under the influence of intoxicating drinks, which conversely means that we always try to hide our true nature and go about in false colours. Such is man-an enigma to others and also to himself.

It is, therefore, that sages have said that the greatest study of man is man himself and also that our first task—our only task—is to study our own self first, because it is then that we are able to understand others. This self study is a life time job because the more we begin to know ourselves the more interested we become to learn the why and wherefore of things about which we were either ignorant or careless before. We venture, in all humility, to explain the problem of life.

Man has a mind, body, soul, heart and a will. Body drags us downwards, the soul draws us upwards, the mind has to make the choice and the will has to execute the decision. Whatever act that may result from this process, its merits or demerits will still depend upon the dispositions of the heart and it is for his reason that it is not safe for us to judge others, because we do not know the dispositions of his heart, and it is also for this reason that only God can judge man because only God can know his heart. This fact is a consolation as well as a terrible responsibility and therefore we have to tune our mind rightly, because without clear thinking we cannot understand anything, and it is only with proper understanding that we can manage our body and soul. If we have a right mind, we at once realize the necessity of absolute discipline in everything, and this discipline begins with our eating and drinking, and if we cannot exercise even the ordinary control in this matter than it is certain that we shall not be able to have control over anything whatsoever, and we shall be slaves to our senses instead of its master.

A father, if he is satisfied that his children love him sincerely, does not very much mind their faults, but he will always rush up to help them when they get into serious difficulties of any kind. God does the same, provided we are sincere in everything – even in our faults. What we need to cultivate is sincerity – sincerity with everyone, sincerity with ourselves which means absence of malice and sincerity with God. Our very frailty, our repeated falls and our inability to make decisions in small and big matters without taking counsel, prove our absolute dependence in the light given by God to man. Of all creatures man is the only animal that needs a boss, as a great thinker has said, and as the boss also needs another boss the ultimate boss becomes God.

With this attitude of mind we learn many things and God teaches many more. It is true that we may make several mistakes but all mistakes instead of doing harm to us always bring about own good. Everything depends upon the motive with which we act. If one should even make the mistake, of eating wrongly simply with the idea that it will help him to labour more for the good of others, the worst that may happen to him is that he may fall sick and learnt a lesson, will manage his nutrition in a better way. But suppose a person goes on eating richer food only in order to enjoy life, he will go from pleasure to pleasure and will destroy his body, and may be his soul. What calamity! It is incumbent, therefore, upon us that we train our mind so that we may understand not only the working of our body but also of our soul whose welfare is interconnected.

Do you understand, good friend, why we have had to go so deeply into the matter of health even at the risk of being criticized for it? It is light-headedness that sends us into wrong paths. Life is a serious matter and we realize its seriousness only when we begin to think. Perhaps God has blessed you with a superior mind, why? Only in order that you may guide those who have not received that blessing. This book is expressly written for these superior minds. Let us, therefore join hands and do our best to help those who may need our help.

WHAT IS REST?

Since the only remedy for the restoration of lost forces or vitality is REST, some special explanation about this becomes necessary.

Let us begin with an infant just born. For the first few days it sleeps for 22 to 23 hours a day and its nutrition is either simply water or a little sugar water or some sips of its mother's milk. Does this baby lose vitality or gains it daily? But suppose the little one were to cry the whole time and not sleep, it would be ill and would gain no strength. The first lesson in vitality is given to us by the infant. Now take a child of say 3 or 4 years. This child's health would also depend upon the quality and quantity of its sleep. A child that cannot sleep is nervous is its inability to sleep as it ought to. A healthy child will always sleep if it has nothing to do and the more a child sleeps the more healthily it grows.

Now let us come to grownups. As the child grows bigger the sleeping time becomes smaller until we come to say 8 hours a day, and as we grow old the sleep becomes less. Hence sleep helps the children to grow and it is again the sleep that helps the adults to maintain an equilibrium in the process of wastage and accumulation of energy, and if we could only manage to sleep in proportion to the work (mental or physical)

that we do, we would be able to maintain the human machine for much longer time than it actually lasts. But sleep is about the first thing that we begin to lose as the result of improper nutrition and this condition is aggravated by nervous disturbances brought on by improper digestion, and we become further disabled by various forms of excitements, abuses and over-indulgences. The ruin is completed by strong tonics, digestive mixtures, laxatives and sleeping tablets.

It is through sleep that Nature recoups vitality. When a person is tired he sleeps soundly. When a tired person cannot sleep it is a sign that his nervous system is disturbed. A dyspeptic cannot sleep not only because of discomforts in the stomach and intestines, but also because the nervous system is agitated. Disturbed sleep then becomes the aggravating cause of nervous agitations. When a person reaches this condition he either becomes wiser and realizes his mistakes and endeavours sincerely to change his mode of life or dives deeper into excitements and sensual pleasures depending upon medicines to support him. Nature recoups loss of energy through sleep. Sleep is nothing but relaxation and therefore relaxation becomes the remedy for those persons who are obliged to adjust their life according to the requirements of modern civilization. Relaxation is another form of sleep. It means that we should give absolute rest to the body as well as the mind. Five minutes relaxation can recoup even an hours' loss of energy. Relaxation is the art of forgetting ourselves. When your limbs are tired go and lie down in bed and relax your muscles and more than this relax your mind. Within just 15 minutes you will feel absolutely fit for work as if you had got up from the refreshing sleep. When you feel mentally tired, either do the same or go out into the open and enjoy the beauties of Nature. Sleep is the gift of Nature and relaxation may be called the gift of science. Both means REST – rest to tired limbs, rest to tired minds, rest to abused stomach, rest to faculties that have been abused. When we obey this absolute law of Nature, then will Science exhibit its powers of restoration and do its work grandly and to your astonishment.

We have to go over the same road by which we have come. We must adjust nutrition, strengthen digestion, regulate our work and cruelly cut off all forms of excitements. About nutrition we have said enough. How to impart tone to the digestive system is explained under Treatment. In both cases the most important point to be considered is to avoid putting greater amount of work on the digestive system than it can bear, and to give it adequate rest and this REST will restore lost vitality. But unless we manage to make the necessary adjustments also in our occupation and mode of living in general, we shall only be gaining on one side and losing on the other, with the result that we shall be where we were if not in a worse condition.

Work, we must, and legitimate work will never kill us. What really kills us is the work we perform in order to satisfy our personal ambitions, our personal pride or to gain purely some personal ends. “The get-rich-quick” spirit of the day makes people rush here and rush there. What we desire to say is that one should not waste his energies but must save them not by remaining idle but by confining ourselves to our legitimate duties and in spare time doing work for the benefit of our fellowmen, but all this without excitement and in coolness of spirit. It is not the work that injures but the manner of working. Learn to do plenty of work without the least excitement because it is the excitement that saps vitality.

The other forms of excitement are pleasure for pleasure's sake. This is the result of loose thinking. We certainly need recreation which afford REST to the mind, but this should never be of such a nature as to furnish further excitement to the already excited mind. This is what is known as burning the candle at both ends. We must cultivate serious thinking and serious thinking is possible only when we consider how we have lived in the past, how we live at present and what we live for in the future. The present age is said to be one of 'Liberty'. In reality it is the age of slavery, because we are slaves to our stomach, to our tongue, to our passions. We do not know the meaning of liberty and the only ONE who knows it is God who is also the only One who respects it because, He never interferes with it. Man never knows how to respect this liberty in another man and therefore man fears man and is not afraid of God. But, as is usually said, “When man does not fear God he is afraid even of a mouse” Fear of God strengthens our nerves. Fear of the mouse unnerves us.

TREATMENT

The first medicine of Nature is our own natural food, and therefore your food – what you eat, how you eat, when you eat – will accomplish three fourths of the cure in any disease, the remaining one fourth only will be done by appropriate medicine. The fundamental medicinal compounds needed for the restoration of lost health are **Albo-Sang** and **Sal Phos** and in some cases, **Vitesson**.

IMPORTANT NOTE: Just as there is a false impression that the more we eat the stronger we become, so also the popular belief is that stronger doses of medicine do quicker work. This is wrong in a general way, but it is particularly wrong as regards “atomized” combinations. The average adult dose of Albo-Sang is one teaspoonful powder or two tablets twice a day. The teaspoonful dose has to be reduced to half teaspoonful as the patient improves.

There now remains the questions of constipation or the improper movement of bowels which is a common complaint at the present time. Constipation which is caused in the first instance by improper nutrition and also improper digestion is made worse by nervous agitations and then its cure depends almost entirely upon nervous vitality. In ordinary cases **SalPhos** will remove constipation and **Herbitars** will help in many more cases. But there may yet remain several stubborn cases for whom we recommend the use of **Spolax** which may be used as and when required, gradually reducing their dose and using them once in say 3 to 7 days as the bowels begin to respond.

“Will I not be accustomed to these compounds and should I have to take them always?” is the question generally asked. Strictly speaking these medicines are scientific aids to Nature and if you cannot live absolutely according to the Laws of Nature, it is necessary for us to take the aid of Science. How many bad habits have you got? The taking of these compounds which have nutritive value may not be half as bad a habit as any of them. Remove all improper habits and the habit of using medicine must disappear automatically.

WARNING. The case of those who abuse their stomach either by over-eating or by eating too often, is like that of a drunkard. Just as a drunkard goes on drinking simply to satisfy the craving so also the stomach of those persons who have abused it goes on asking for something to be given to it constantly. The stomach in these cases becomes so over-stimulated that if the craving is not satisfied there is a sensation of gnawing which is mistaken for hunger. Just as drink weakens the will-power, so also immoderate eating enfeebles the will, and this naturally renders the task of reformation all the more difficulty. It is this weakness of the will that will give you trouble and will be the cause of your fall so frequently. But you must keep up your courage and never give up. If you fail once, try again. If you fail again try once more and so on and in the end you will conquer.

The key to health is discipline.

The key to good health is good discipline.

The key to still better health is still better discipline.

In conclusion we wish you and your dear ones “Good health” and all joy and happiness resulting from good health.

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Hyderabad-India

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