CHAPTER – 3

THE NATURE CURE SYSTEM IN INDIA

3.1 Introduction

Nature Cure is a liberating science. This helps to conscientise the common people to feel the independence and the blessings of a drugless society, which they lost due to the ignorance about the essence of Nature Cure.

For a healthy and peaceful living, the following principles may be practised in our life. Eat a little, drink a little (not alcoholic drinks), talk a little, sleep a little, do japa a little, do pranayama a little, do asana a little and repeat manthra a little. What is needed for health is controlled eating, self restraint, self discipline and ethics. The body must be kept free from agitation, internally and externally. It can be achieved through practising Nature Cure. It was Acharya K. Lakshmana Sarma who discovered its Indian origin and gave the science a new dimension. And he is called the “Father of Nature Cure in India.”

3.2 Nature Cure as a Part of Indian Culture and Tradition

Nature Cure is a way of life based on the laws of Nature. Nature Cure as an organized scientific system of health care can claim only a history of about two hundred years. But the path of a healthy life in accordance with the laws of Nature is as old as our great culture itself. Though it has not been known in the label of Nature Cure as is known
today, the healthcare system of our ancient people was truly the same as that of the present day Nature Cure. The traditional Indian life was based on a subtle and silent relationship with Nature. The ancient rishis and yogis identified man as the integral part of Nature and they gave importance for maintaining complete harmony with all living and non-living components of earth. Many of the great traditional values are either lost or fast disappearing in the present age of modern technological civilization.

Nature Cure is an interesting subject by itself. It is a liberal education, which gives a normal and intellectual satisfaction that cannot be had from anywhere except in the ethico-religious philosophy of our ancient sacred realms called the Upanishads and Vedas. In fact it can be found by the readers that this hygienic philosophy pervades the whole of Upanishads and Vedas.4

In ancient times, India was far advanced in health knowledge than other countries of the world. The Rig Veda consists largely of incarnations of Rishis, and Herbal, Water, Mantra therapies etc. used and applied by them.5 With the development of modern civilization, changes in the treatment became inevitable. India is the first country in the world to make drugs of herbal origin. The use of Ayurvedic medicines along with religious preaching was first propagated in India in ancient times. Later on Allopathic system came to dominate in the health care scenario and the indigenous systems of medicine were stifled.
There is a mysterious power inside the living body, which is ever actively safeguarding life and health. It can even cure disease in a radical way by restoring lost health, provided that there is no foolish meddling. In the west, health care activity call this indwelling power as 'Nature'. But from our sacred lore we learn that Nature is just the divine power that creates, sustains, destroys and recreates the universe. She is immanent in all creatures and maintains them in good health so long as they don't seriously transgress. Her laws are divine because she is not separate from God. And hence it must be understood that this blessed science is a part of Nature and that God Himself is the indwelling healer in all creations and also the promoter of this true science.

One of the exemplary aspects of our ancient culture was the Gurukula system of education, which was unique. Under this system the guru primarily taught his disciples, the golden rules of health. They were pure natural laws. On completion of the prescribed course of study the disciples were allowed to leave the guru and live in the society. The guru advised them how to follow the rules of health in all walks of life. This was the practice followed in ancient centers of learning like Nalanda and Thakshasila. In Manusmrti and Kaudilyas' Arthasasthra we can see these do's and don'ts of a good healthy life to be strictly followed by the disciples.

The Bhagavad Gita gives the description of three types of food and their effects on body and personality; i.e., Satvic, Rajasic and
Tamasic. Satvic diet provides calmness and inner purity of mind which improve vitality, energy, strength and cheerfulness. Fruits, vegetables, rice, wheat etc. are examples of satvic food. Rajasic food are those which produce pain, disease, depression and anxiety. They are hard to digest and excite passion after digestion. Almost all non-vegetarian items come under this group. Tamasic foods are those which are over cooked, preserved and tasteless. They produce anger, violence and inertia. Wine and re-cooked foods are tamasic.

The archaeological evidence found at Mohanjo-daro and Harappa revealed that there were all necessary amenities and arrangements for a healthy and civilized life in the Indus Valley during the period of 4000 BC and 3500 BC. They not only had a very high civic sense, but kept high values of health. There was a good drainage system. There were nice bathrooms and different types of bathtubs. There was sufficient evidence to show that people of this ancient civilization preferred good food and had made elaborate arrangements for getting good food. They gave sufficient place for exercise and relaxation in their daily lives. They used utensils made of clay, which are the best when compared to utensils made of other materials.

The ancient scriptures like the Vedas, Smritis, Upanishads, Puranas, Epics, Samhitas etc. composed during the vedic period are the oldest records of human wisdom. The people of this period knew that Nature and Man form an inseparable part of life. They had a clear insight and intuition in the hidden knowledge of Nature.
formulated many ethical precepts so that man could lead a healthy and happy life in harmony with Nature. The Rig-Veda comprises of many mantras which praise the healthy values and natural elements like, Earth, water, sunlight, Air and Ether which are the bases of Nature Cure.¹⁰

The stories in the epics like the Raamayana, the Mahabharatha and even the Bible give evidence of the curative effect of the elements of Nature. Vedantas are in true harmony with Nature. All religions alike recognize two distinct stages of human life. In the first stage, man relies on himself or on the skill of professionals ignoring God, the indwelling spirit, to whom he owes all he is and has, his mind, his life and everything else. This is known as the path of Pravritti.¹¹ Knowledge and skill come from God alone and when he ignores God, he becomes more and more ignorant and as a result of the ignorance he commits sins. A life of sin makes him unhappy and this unhappiness leads him to utter despair. When he finds no way out, he thinks of committing suicide as a means of escape from unhappiness and despair.

The second stage is called Nirvitti.¹² In this stage by the grace of God, he reaches the true goal of life, which is reintegration with God in his supreme state, wherein man is free from illusion and misery and becomes a co-sharer in His Supreme Bliss. What is commonly called repentance is just this change from the wrong path to the right one. We may say that the mode of living followed by the average civilized
man is like the path of pravritti, going away from God while the path of hygiene followed by the fortunate few mentioned above is like that of Nirvritti, whereby the goal of life is reached.

In worldliness a series of problems are apparently solved, but they give rise to new problems. But in this goal all problems are simultaneously solved and hence there is an end to all problems. In the same way, under medical care, a series of diseases are gone through, each being apparently cured but only by giving rise to new ones, so that there is no end to the problem of health, except by death or renunciation of the faith in medicos. But in Nature Cure there is a rather better solution for the main problem of health which may not give harmful side effects.

According to Dr. Sir. William Osler, "the patient has to recover twice, one from the disease and the other form the remedy". The reason is obvious, the remedy employed is always a poison which generates a new disease – a worse one.13

Real cure can come only by the removal of the cause. This cause is the sum total of past unhygienic conduct and the persistence in it. Therefore, to escape from the cumulative effects of proceeding on the wrong path, the patient must cease living unhygienically and begin to live in the right way, thereby amending his past wrong life style. These ill effects cannot be evaded otherwise. That is why the cause is never removed.
According to Indian tradition, the four goals of human life (Purushardhas) are (1) Dharma (right living), (2) Artha (wealth), (3) Kama (universal love) and (4) Moksha (salvation). Good health was considered to be a condition “sine qua non” for the achievement of these objectives. Traditional systems of medicines were developed in various parts of the world during different ages. Systematic shapes to these were given in different ancient centers of civilization and culture.

A man who follows the Dharmasutra rules, gets up early in the morning, does evacuation, cleans the mouth, teeth, practises physical exercises, takes bath and sits for meditation, prayer and fast before he enters into the daily routine. This helps him for a healthy, comfortable and composed, life leading to a wholistic physical, mental and spiritual well being automatically. Through this cultural heritage and traditional way of living the people of India lived happily for ages, in spite of the financial constraints. So we can rightly conclude that Nature Cure is our cultural heritage and not an idea we borrowed from the west.

Ayurveda, the science of life and health was evolved in ancient India. “The Ayurveda of the ancient times was truly the Nature Cure of the present day.” When time passed ‘Ayurveda’ became more and more chemicalised and unnatural due to the influence of modern commercial competition. According to Ayurvedic concept, the organism can be taught to adjust and prepare against the forces. Unless the body is kept scrupulously clean and free from toxic or
morbids materials the procedures for revitalizing and strengthening of the body will not be efficacious.

*Ayurveda, Unani, Siddha, Emchi (Tibetan), Prakriti Chikitsa or Nature Cure etc., are the various traditional systems of medicine still prevalent in India. Yoga and *Tantra* which are primarily meant for spiritual attainments have also certain prescriptions for the prevention and cure of psychosomatic ailments. Besides several types of folk medicines are also prevalent in different tribal areas of India. They have a rich tradition in the use of plants, minerals, and animal products having therapeutic utility. Both in their and practice there are many things are common among these traditional systems of medicine prevalent in India. Of these treatment systems, the practice of Nature Cure is prevalent in almost all parts of the country and also the neighbouring countries.

"The deities like *Rudra, Agni, Varuna, Indra* and *Maruti* were designated as the celestial physicians." An analysis of the materials in the Vedas reveals that all the four Vedas viz. *Rig Veda, Yajur Veda, Sama Veda* and *Atharva Veda* are replete with references of various aspects of medicine. The most famous physicians at that time among the elites were the Lord *Asvins.* In the Vedas many miraculous achievements in the field of medicine and surgery were attributed to them.
In Ayurveda the fundamental principles of the science of medicine including the tridosha concept, sapta dhatu concept, the concept of digestion and metabolism, anatomical descriptions and descriptions of several diseases are available. Different types of bacteria that are responsible for causing diseases are also described in detail. The process of childbirth correction the seizures of evil spirits, rejuvenation therapies and elimination of toxin described in many places. Medicinal plants, their different parts and therapeutic effects are also described. In the Rig-Veda, there is a description of over 1000 medicinal plants. In Yajur Veda, Atharva Veda and in Brahma Sutra there are descriptions about a large number of medicinal plants.

3.3 Growth and Development of Nature Cure in India

We had a hoary past of health and happiness. From time immemorial, Indians were well educated and experienced in health science. Our scriptures are the sources of moral strength and physical health. The ways and means for leading a noble and healthy life have been made available in the Vedas, which are reflected in the various Upanishads and Puranas. Scriptures explains how a proper observance of the directives given therein will secure man proper health and happiness. They show us the path of right living.

Indians have been making use of natural resources for the treatment and for keeping themselves fit since the dawn of civilization. Fasting, river bathing, sun bathing, etc., have always been part of their life. Natural methods of health promotion were used even before the
Vedic periods. Our ancestors knew their value. They embodied its use in our religious code of life. They emphasized in particular the immense benefits of *panchabirutas*.

At the time of Aryans, people used to pray for good rain, good crops, good sunshine, pure air, healthy bodies and for all round prosperity. The sun was considered as a great physician. They believed that their health was under its control. During the Vedic period, Nature Cure was widely practiced. The *Rig-Veda* explains the importance of water. According to *Rig-Veda*, water contains *Amruth*.

Agni was one of the supreme gods of the vedic people. During the *puranic* period, Nature Cure was used to cure ill health and promote physical health. Gauthama Buddha used mud on his own disciples for relieving their pain caused by snake bites. He also used water and mud bath for curing various types of diseases. In all ages, India has been a true follower of the natural way of life had natural health care methods. During the British rule, Nature Cure suffered a great set back and it was confined to the ashrams only. During this period allopathy took its supremacy over all other health care systems.

Nature Cure system is as old as Nature itself. This philosophy has been developed by the *Ayurveda Acharyas* like Brihaspthi, Dhanvanthari, Charaka and Susrutha and has been successfully practiced in modern India by the renowned people like Morarji Desai and others. Very valuable contributions have been made by Shri. Ramana Maharshi, Acharya K. Lakshmana Sarma,
Shri S. Swaminathan, Shri. C.R.R. Varma etc. to this pragmatic philosophy. Mahatma Gandhi, Father of our Nation found it as a cheap and easy way of life for the common man in India to maintain good health. In 1992, Dr. Dinesh K. Mehta started a Nature Cure Clinic at Bapur Bhavan. It was in 1946, that the famous Nature Cure ashram at Uruli Kanchan, Pune was started at the instance of Mahatma Gandhi.  

Acharya K. Lakshmana Sarma who founded the Indian Institute of Natural Therapeutics, Pudukkotta, has also, made valuable contributions for the spread of Nature Cure on an all India basis. In early stages it was water cure. This method was followed by the Doctors like Louis Kunhe and Adolf Just. This was also practiced in Kerala and other parts of India.

The other major contributors are Dr. Krishna Raju who established a big Naturopathic hospital in Bhimakaram near Vijayawada. Dr. Laxmi Narayan Choudhary, Dr. Janki Sharan Verma, Dr. Khushi Ram Dilkush, Dr. Mahavir, Dr. V.D. Modi, Dr. Hira Lal, Dr. S.J. Singh, Dr. Kulranjan Mukherji, Dr. V. Venkat Rao, Shri. Karan Bhai, Dr. Naresh Kumar, Dr. S.N. Pandery, Dr. Goury Shankar, Dr. Madhu Gupta, Dr. Y.N. Misra, Dr. S. Swaminathan, Acharya C.R.R. Varma, Dr. Ulpalakshan, Dr. S.K. Madhavan, Fr. Thomas Maliekal, Dr. E. Narayanan and so on.
Though Nature Cure was practised in India from time immemorial, no sufficient efforts were made to open educational institutions for teaching it as a proper organized scientific system. Even today only half-hearted efforts are being made even by Naturopaths themselves. India, with a population over 100 crores, has neither a University nor a standard College of Naturopathy or Nature Cure. The research works are very slow, not progressive due to the lack of proper faculties.

3.4 Gandhiji and Nature Cure

Mahatma Gandhi gave a new life to Nature Cure in India. The book entitled 'Return to Nature' written by Adolf Just, influenced Gandhiji, so deeply that he not only adopted Nature Cure as his philosophy of life, but also established a Nature Cure Sanatorium for the relief of the poor in Uruli Kanchan near Pune. For his invaluable contribution, he is known as the Father of Nature Cure in modern India.

In the modern world, development and technical changes have stunned the whole mode of activities. Human beings, a part of Nature, turned away from the Nature. For their pleasure and happiness, they exploited Nature and adopted a certain way of life, detached from Nature. But the result was quite disappointing and produced only dissatisfaction to human beings. This made their body a fit place for disease. And to cure these diseases many new forms of medicines were used. Doctors used these medicines to cure diseases but the
major drawback of this treatment is the side effects, it produced. Immunity power of human beings gradually decreased. Doctors often did not think side effects of their approach but of the immediate relief. The patients never knew why he gets diseased. Whenever he is ill, he takes medicines to cure it. After that they followed the same old lifestyle which produced the disease again and again. In this condition Nature Cure method came as an alternative way of life. It has made remarkable progress and a fairly large number of Naturopaths are available in the country to provide medical aid to the needy people. In this condition Nature Cure method came as an alternative way of life. It has made remarkable progress and a fairly large number of Naturopaths are available in the country to provide medical aid to the needy people.

Gandhiji became convinced that orthodox medicine was basically unsound, and that the methods of Nature Cure provided a more satisfactory alternative. He believed that disease was the result of man's estrangement from Nature and that the only lasting way to restore health was to bring about a realignment of our life with Nature. Thus the principles of Nature Cure fit rather neatly into his general philosophy of life that man should live simply without artifice or ostentation in creative harmony with Nature. After all, his distaste for the techniques and machines of modern industrialization arose not only from his realization that they were redundant and incongruous in a society endowed with a super surplus of labour power but also from
his love of simplicity and distaste for the artificiality and alienation from Nature that modern industrialization brings about.

As a freedom fighter and above all a social reformer, Gandhiji played a great role in propagating Nature Cure and its importance especially in the rural areas. He found that rural people are the victims of various diseases. They have no proper knowledge and economic development. As a result they hide to their diseases. This situation occurs due to their unstable food habits and uncomfortable living conditions. As a social worker, Gandhiji propagated Nature Cure as a rather better system of health care. He himself followed Nature Cure for curing various diseases, which affected him and his family. According to him the Naturopathy only teaches the patient the right way of living in his home which would not only cure him of his particular ailment, but also save him from falling ill in future.\(^{20}\) The Naturopath is interested more in the study of health. His real interest begins where he ordinary doctors stop their interest. The eradication of the patients' ailments under Nature Cure marks only the beginning of a way of life in which there is no room for illness or disease.

According to ancient philosophers the human body is composed of five natural elements, which are Earth, Water, Sunlight, Air and Ether. Gandhiji theorized that these five elements in the body had to be in harmony or good health.\(^{21}\) He saw man's disharmony with Nature is the root cause of his physical and mental illness and so the *Panchabhutas* were considered to be the means of restoring the health
of the body and mind. He was thus able to present the accepted Nature Cure methods of treatment within a rather novel theoretical frame-work.

Gandhiji laid great stress on spiritual purity as a requirement for good health, maintaining that the body which contains a diseased mind can never be anything but diseased. On another occasion, he wrote; "the present science of medicine is divorced from religion". A man who attends his daily namaz or his Gayatri in the proper spirit never gets ill. A clean spirit must build a clean body. He says "I am convinced that the main rules of religious conduct conserve both the spirit and the body."  

The indispensability of air to human life is an obvious fact. Gandhiji laid great stress on the need to breath deeply to cleanse the nasal passage and to ensure that the air we breath is fresh. He also advocated sleeping in the open. He often recommended that clothes need not be worn at night. If one needs, he is to be covered with a sheet. He was free from the prudish attitude to nakedness "so common in contemporary India". If our eyes were not blinded by foolish habits, he once wrote, "we should see that the body looks most handsome only in nakedness as it enjoys its best health only in that condition."  

Water is ultimately essential to life, and Gandhiji emphasized the need to drink uncontaminated water. As a curative agent, water was frequently employed in the enema he used during fasts. He also
used the hipbath and the sit bath, both as curative measures. Sunlight is not only a powerful germicide but also a source of light and heat. Gandhiji advocated the exposure of the uncovered body to the morning sun as an all-round general tonic.25

“For dust you are, and to dust you shall return” (Genesis, 3:19). As a curative agent, the mud treatment is recommended by Nature Cure Practitioners for a wide variety of diseases like constipation, boils, head ache and fever. Gandhiji used this method very successfully on himself and his ‘patients’ for a number of years and therefore he was its enthusiastic advocate.

By advising the use of the panchabhutas, which provide sufficient health to human being, he describes various ways in which they can be used to prevent diseases. For the propagation of Nature Cure all over the country, he started Nature Cure clinics in various parts of the country. Gandhiji has a living faith in God. He insisted that Almighty and Nature are closely related. His conception of Nature Cure like everything else has undergone a progressive evolution. Gandhiji wanted to mix both Nature Cure and Ramanama through which he wants human soul to become a part of Nature.26

Not only Nature and Almighty make the human beings perfect, but his food habits must also be according to his body. Food is considered to be an essential for human growth. Food may be divided into three categories, vegetarian food, mixed food and non-vegetarian
food. Nature built human organism which needs vegetarian diet.27 But avoiding Nature's laws man used his diet which he liked. As a searcher for truth, Gandhiji found the vegetarian food as the perfect food for man to keep his body, mind and soul in a sound condition. He viewed that one should eat not to please the palate but just to keep the body alive. He also tries to discuss and bring certain moral values of vegetarianism in his book entitled 'Vegetarianism'. To obtain good health there must be good control of diet. The diet is essential for the body to work.

Above all, he emphasized the importance of fresh air. Hence he advised morning walk, yogic pranayama and exercises. He wrote many books on Nature Cure, such as 'Key to Health' 'Nature Cure' 'Vegetarianism' and articles in newspapers to make Nature Cure popular in India.

3.5 Organizational Set Up and Problems of Nature Cure in India

In the present Nature Cure scenario we find divergent views and concepts followed by different practitioners. There are hundreds of practitioners of Nature Cure spread all over India and most of them run health care institutions also.

Some of these individual formed associations for propagating their vested interests. Though there seems to have unity and uniformity among different organizations and groups, it is only superficial. Almost every one connected with Nature Cure movement
who worked under the banner of the All India Nature Cure Federation [AINCF] is not completely free from differences of opinions. As the followers of a scientific system of health care, it is not at all a healthy or desirable sign. Detailed discussions were made in the All India Nature Cure Conference, on these matters and suggestions from all sections put forward for solving the problems faced at the organizational level and necessary steps taken to strengthen the organization accordingly. This may help to sort out prejudicial views if any against any section, or group of individuals and maintain unity and uniformity among all the practitioners and followers.

The difference may be either theoretical or practical. Theoretically, the differences are based on the basic principles philosophy, terminology, subject matter, scope of the subject, theories like vital energy, panchabhutas, therapeutic techniques, methods of diagnosis etc. Practically the differences are based on professional qualifications of the practitioners, organizational set up of the institutions, staff pattern infra structural facilities etc.

The practitioners may be grouped into three types: (1) Persons working in Government Institutions, (2) Persons working in private organizations, and (3) Persons working at their residences. Among the above types of practitioners there are persons working entirely independent and unattached to any organizations or groups or attached and /or affiliated to some organizations or registered bodies.
Nature Cure institutions are run by private individuals, practitioners, industrialists, businessmen, philanthropists, missionaries, social workers, practitioners of other health care systems and public trusts. Many organizations, institutions and individuals hold periodic meetings, camps, study classes, seminars, symposia, workshops, run consultation-cum service centres, advice bureau, research centres, publishing houses etc.

3.6 The Nature Cure System in Kerala

It was Mahatma Gandhi who propagated Nature Cure system in India. Later, several learned people like Acharya K. Lakshmana Sarma and Sri. S. Swaminathan popularised this system in South India. In the early stages, it was water cure and mud therapy propagated by the German doctors Louis Kunhe and Adolf Just, that was followed in ancient Kerala.

'Kakku Vaidyan' of Pathanamthitta and 'Raghavan Master' of Cherp had made valuable contributions in their localities by healing diseases through natural means, when other systems of medicine failed to give relief. But it was in the second half of the last century that Nature Cure could get some recognition at an all Kerala level. The All Kerala Nature Cure Association, Thiruvananthapuram, and its founder Shri. K. Janard have made valuable contributions for the spread of Nature Cure in Kerala. The All Kerala Nature Cure Federation and the Kerala Nature Cure Federation are two other organisations in the field for propagating Nature Cure on an All Kerala
basis. In 1990, the 22nd All India Nature Cure Conference under the auspices of the All India Nature Cure Federation was held at Thiruvananthapuram. Nature Cure has taken roots in Kerala and if this favourable climate is properly made use of, Nature Cure can be made very popular the system of health care in this millennium. Many chronic diseases not amenable by the other systems of medicine are cured by Nature Cure methods.

Acharya C.R.R. Varma (1925-1999) who graduated in Engineering in 1948, was employed in Delhi. He took voluntary retirement and became a disciple of Sri. S. Swaminathan, the famous Nature Cure Philosopher and Practitioner. In 1977 he returned to Kerala and became a fully committed apostle of Nature Cure all over Kerala. He started more than 50 centres and visited all these centres once or twice a month. He conducted Nature Cure talks, seminars, certificate courses, study classes and also treatment camps all over Kerala for popularising Nature Cure. He wrote a number of books also on this subject. He was a one man army in this regard. Sri. C.R.R. Varma is considered not only as a philosopher but also a practitioner in this subject.²⁹

Though Nature Cure has already taken roots in the state of Kerala there is practically no facility for formal education in Nature Cure in any of the Universities in the State. Some classes with a few weeks’ duration and some postal training courses are being conducted. Voluntary organizations should be encouraged to conduct Nature Cure
camps, giving financial assistance by the State. But that by itself will not be sufficient. Till recently there was only one college in India at Dharmasthala with University affiliation, for teaching Nature Cure and Yoga. Now there is another college at Ujire in Karnataka. But the Gandhi college of Nature Cure and Yoga at Hyderabad, does not give admission to students from outside that State. For the last ten years, the college which was taken over by the State of Andhra Pradesh, no students from Kerala was given admission. The college in Karnataka demands heavy capitation fee. In the above circumstances, the only way out is to insist that one of the Universities in Kerala should establish a faculty in Nature Cure so that a Degree Course in Nature Cure be started. It is also essential that the Kerala State may start a Degree Course in Nature Cure in Colleges. The only one Course conducted in Kerala is the Diploma Course of Akhil Bharatiya Prakritic Chikitsa Parishad, New Delhi, at Ottappalam Centre. (The N.D. course of Nila Nature Cure and Yoga Education Centre, Ottapalam.) Other certificate courses are conducted by the followers of Acharya C.R.R. Varma and other learned persons in this field.

There are only two Government Nature Cure Centres in the State now. One centre is at Varkala. A ten bed hospital was started in 1981. The number of beds was increased to 20 in 1991. The other one started recently, attached to the Government Ayurveda Hospital at Ottappalam. Many other hospitals are working in Kerala State following different streams of thoughts. C.R.R. Varma started a Nature
Cure Centre at Peramangalam near Thrissur, and he also started "Prakriti Jeevana Samithy", in all Districts and they function very well. Varmaji dedicated his life for the propagation of Nature Cure General and Kerala in particular.

Dr. Ulpalakshan, Dr. S.K. Madhavan et. al have done a lot of work, started Nature Cure Centres and wrote many books for propagating Nature Cure. Rev. Dr. Thomas Malickal started Nature Cure Centre at Kakkanad (Eranakulam) and Moozhikkulam (near Ankamaly) and wrote many books on Nature Cure. Dr. K. Janard, Rev Dr. Philip Neri, Dr. Jayadevan (Thiruvananthapuram), Dr. T. A. Sekhar, Dr. C.V. Jayamani (Finance Office, Kerala University), Sri N. Nanukuttan Nair, Sri P.G. Panicker, Sri. V.S.Somanathan, Sri. P.A. Abdul Rasak et. al. contributed valuable services in the field of Nature Cure. Dr. E. Narayanan of Nila Nature Cure Unit dedicated his life for the propagation of Nature Cure in Kerala. He conducted a 4 year diploma course in association with Akhil Bharatiya Prakriti Chikitsa Parishad, New Delhi. Many other learned persons all over Kerala also contributed in this field.

The All Kerala Nature Cure Federation, affiliated to Akhila Bharatiya Prakriti Chikitsa Parishad and other Non Governmental Organisations [NGO] active in this field are doing yeoman service for the promotion of Nature Cure in Kerala. They visualize at least one well-equipped Centre in each District. In addition to the two Government Nature Cure Centres, there are also above 30 private
Centres working at present in Kerala. Some do research work without running any Centres of treatment. Some others do research work with a missionary spirit. Christian priests also run Nature Cure hospitals. Pure financial factors alone cannot help the practitioners. More than the qualifications, practical experience of the practitioner found favour with the patients. The normal diseases treated are diabetics, asthma, blood pressure, rheumatism psoriasis etc. Some practitioners claim to cure cancer too (in the primary stage). Practitioners vary from qualified B.N.Y.S. or N.D. holders to practically trained disciples of eminent naturopaths like Acharya C.R. R. Varma, Dr. Ulpalakshan, Dr. Janard etc. Regular camps are also held District wise. Thus the general awareness of people is increasing regarding Nature Cure in Kerala.

3.7 Conclusion

This chapter describes the origin and development of Nature Cure System in India. This system was greatly influenced by the traditional and cultural background of India. But owing to influence of the West, the Nature Cure system, which was followed as a way of life in India was turned to an institutionalized system of treatment. Through this influence, different streams of thoughts got emerged. Thus the uniformity of Nature Cure System was lost. The same thing also happened in the state of Kerala regarding Nature Cure.
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8. Ibid. p. 4.
10. Adolf Kaegi, op. cit. p. 38.
12. Ibid. p. 10.
13. Ibid. p. 9.
17. Ibid. p. 39.
18. Ibid. p. 36.
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