

How to Achieve True Health?

Your Health is in Your Hands - I

**Dr. Manthena
Satyanarayana Raju**

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Rajarshi....!

Among the precious sons bestowed by Nature, he is the most blessed. A Rajarshi (A king elevated to the stature of a sage) who offers a daily oblation to the philosophy of Nature itself. Like a sage walking beside us, he is the fragrant jewel that spreads the perfume of human evolution, blossoming under Nature's grace. He is the gardener who tends to the way of natural living, sowing its seeds and nurturing it with care.

Under his guidance, the “Natural Way of Life” is growing as Nature’s beloved child on the banks of the Krishna River. He is the chief architect of the Ashram, envisioned so that all people may follow Nature’s laws and live in good health under the watchful gaze of Goddess Kanaka Durga of Vijayawada.

With affection and reverence, I dedicate this garland of books, *Your Health is in Your Hands*, to

the virtuous couple — our spiritual companions, pure-hearted and gracious — Sri Gokaraju Gangaraju and Smt. Laila Gangaraju.

Your loving well-wisher

Manthena Satyanarayana Raju

What You Will Learn in This Book

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2. Who is a Doctor?
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1. What is Health?

We generally assume that being free from illness is what constitutes health. But this is not the truth. A person may appear to have no disease today, and even medical tests may show nothing abnormal. Yet, after four or five months, if tests are repeated, some disorder may be detected. This simply means that the disease had already begun within the body and has only now advanced enough to be identified through medical examination. In a matter of time, it may fully manifest as a recognizable illness.

Even if a disease has not yet appeared outwardly, if the tendency or potential for it already exists within the body, can that truly be called health? If the foundations of disease are present, we should not mistake that for health.

True health is when not only does one have no illness at present, but the body is also in a condition where no illness is likely to develop. When every

cell and every organ functions with full strength—performing to its natural capacity and cooperating harmoniously with all other organs to keep the body comfortable—that state may be called health.

There are several outward signs through which we can assess physical health:

- Clean, radiant skin
- Bright and lustrous eyes
- Firm muscles covering the bones
- Fresh breath
- Good appetite
- Peaceful sleep
- Daily and effortless elimination of wastes
- Absence of unpleasant odors from the mouth, sweat, saliva, stool, urine, etc.
- Easy movement of limbs without discomfort

When these qualities are present, we may understand that the body is in good health.

But is physical health alone sufficient? For all other living beings, except human beings, it is. Animals lead pleasant lives as long as their bodies remain

healthy. But humans possess a mind, and therefore mental health becomes as essential as physical health. Only one who has both a healthy body and a healthy mind can be considered truly healthy.

To this day, no scientific instrument has been devised that can directly measure mental health. Yet, medical science accepts certain traits as indicators of mental well-being:

- Absence of inner conflicts
- Ability to adapt to circumstances
- Self-control
- Not collapsing emotionally over trivial matters
- Thinking independently and making sound decisions
- Having the strength to face difficulties

Generally, when we speak of health, we focus primarily on the body, because it is the body that is most prone to disease. Yet the mind and body are inseparably intertwined. If the mind is unhealthy, its effects inevitably appear in the body. Similarly, only

when the body is healthy does the mind remain calm.

Therefore, we must first strive to restore and maintain the body's health, and only then attend to the rest. How much can doctors contribute to physical health? What is the role of various medical systems? What truly brings health?

Let us first attempt to understand these questions.

The influence of the mind upon the body is explained in detail in Chapter 8.

2. Who is a Doctor?

Vaidyo Nārāyaṇo Hariḥ — “the healer is like Lord Nārāyaṇa Himself”. Our elders declared that a physician is no less than the Divine.

If we look at the meaning of the word vaidya, it simply means “one who practices medicine.” Vaidyam means treatment, and one who treats disease is a vaidya. The word doctor, however, also carries another meaning: one who teaches. Thus, a doctor has two essential duties — to treat the patient, and to teach the patient.

After treating an illness, the physician must ensure that the same illness does not return. For that, the doctor must teach the patient:

- What mistakes led to the disease?
- What habits prevent it from recurring?
- What should one eat, and what should one avoid?

- How should one live to preserve health?

A true physician should devote half of their effort to treatment, and the other half to imparting understanding to the patient. According to the very principles of medical science, this is the rightful duty of a doctor.

Our elders even advised that the doctor's word should be regarded as the word of the Divine — to be heard with respect and practiced without hesitation.

Yet today, most physicians focus solely on treatment, neglecting the duty of teaching. Doctors should not only remove the illness that has arisen but should also guide the patient on how to avoid future illness. Because this guidance is missing, diseases continue to increase day by day.

If doctors take up the role of teachers, and if the people practice what they are taught, society will become healthy. Let us therefore hope that this positive transformation arises on both sides — among physicians and among the people.

3. What Does a Doctor Actually Give?

Medicine is one thing; health is another. That is why the government speaks of the Ministry of Health and Ministry of Medical Services as two distinct branches.

Those who practice medicine first study medical science. In that science, the focus is on diseases, their symptoms, and the treatments required for them. What doctors learn, therefore, is disease, symptoms, and methods of treatment — and so their understanding naturally revolves around these.

When a disease arises within us and its symptoms begin to trouble us, we consult a doctor for relief from that discomfort. Doctors treat the symptoms and the illness, and we experience relief. This relief may come either because the treatment has fully

removed the symptoms while the disease still lingers inside, or because the treatment has truly eliminated the disease. In either case, the patient feels relieved.

But is the disappearance of a disease, or a reduction in symptoms, the same as health? Or is it merely relief?

To think of relief as health is a mistake. Health is the state in which disease does not arise at all. Doctors do not give health; they give relief. And relief is not health.

One illness disappears, and after some time, another illness appears. We again go to the doctor, obtain relief, and continue the cycle. In this manner, diseases keep coming, and we keep undergoing treatment. Year after year, we circle around doctors, affectionately calling them “our doctor” or “our family doctor.”

But if we keep reducing diseases yet continue to get new ones, can that be called health?

Are there medicines that prevent new diseases from arising?

Are there medical systems that can ensure no illness ever appears in one's lifetime?

Are there such doctors?

If such things truly existed, would society's health be in the condition it is today?

Doctors are able to remove diseases that have already begun, but they are unable to prevent new diseases from arising. For disease to stay away, health must remain strong. As long as health exists within us, disease cannot approach. Disease enters only when health departs.

Consider this example:

As long as there is light, darkness cannot exist.

As light diminishes, darkness increases.

When light disappears completely, darkness covers everything.

Here, light represents health, and darkness represents illness. Darkness can only be driven out

by light — there is no other way. Likewise, disease can only be driven out by health.

When the full light of health shines within us, the darkness of disease simply cannot remain.

Medical sciences and physicians do their best to help us live with fewer difficulties within the darkness — and in doing so, they are performing the duty their training has prepared them for. But removing darkness is not the same as creating light.

So now, let us attempt to understand: In whose hands does true health actually lie?

4. The Relationship Between Health and the Doctor

People say, “Prevention is better than cure”. This means that it is far better to prevent a disease beforehand than to treat it after it has appeared. Once a disease attaches itself to us, it clings — sooner or later, we have to deal with its grip.

To ensure disease does not arise, the only true way is to live healthfully. And to live healthfully, one does not need a doctor or a hospital.

All animals live in good health. To obtain that health, do they seek the help of doctors? Do they depend on hospitals?

Because people do not understand this truth, many live carelessly — eating and drinking whatever they wish. When disease appears, they reassure

themselves by saying, “Doctors are there to treat me,” or “There are big hospitals to restore my health,” and in doing so, they knowingly destroy their own health.

If we truly examine it, is there any real relationship between health and doctors? Between health and hospitals? The truth is this: there is no connection between doctors and health.

Therefore, healthy people do not go to doctors, nor do they go to hospitals. A doctor’s relationship is only with disease. And who suffers from disease? Those who are unhealthy. Thus, only the unhealthy seek doctors.

Doctors dedicate their thought and effort to the disease troubling the patient, and they rescue us from that suffering. Once the discomfort completely disappears, we do not see the doctor again until another problem arises.

After a painful episode subsides, what do we pray for at home? “Oh God! Please see that I never again have to become a patient, never again end

up in a hospital, never again wander around doctors. If You keep me healthy and peaceful, I will walk to Your temple, shave my head in devotion, and offer a lakh of rupees to Your hundi — money I would otherwise have given to doctors.”

If doctors and hospitals were truly givers of health, then your prayer should have been: “Lord, please make sure I must go to hospitals. Please see that I always need my doctor. And I shall offer lakhs to them instead.”

Every doctor knows that full health does not come from doctors or hospitals. The only people who do not know this are the public. Many live under the illusion that health lies in the hands of doctors.

Some even believe that depositing four lakhs in the bank for medical emergencies is sufficient “health protection”. But health cannot be given by someone else, nor can it be received from someone else. It cannot be bought with money.

If doctors could truly give health, then consider this:

- Can a doctor give perfect health to his own spouse, whom he married believing he could help her?
- Can he give full health to his own children?
- Can he grant it to the parents who raised him to become a doctor?

He cannot.

If medicine, hospitals, and medical science could truly guarantee health, then surely doctors themselves should be the healthiest people of all. Yet even they suffer from blood pressure, diabetes, joint pains, and heart diseases.

Take, for example, a diabetes specialist who has helped thousands of patients manage their condition. Ask whether he himself is free from diabetes — in most cases, the answer is obvious.

If they cannot guarantee health for themselves or their own families, will they be able to give it to you?

Therefore, understand clearly: health is not something doctors provide. What they give is relief

from disease — freedom from symptoms.

Health is never given by another. Now that this is clear, let us discover: In whose hands does our health truly lie?

5. The Benefits of Medical Systems

Gandhiji once said, “*The proliferation of hospitals is a sign of an uncivilized society*”. Yet hospitals continue to multiply. And who is responsible for their growth? We ourselves.

Lacking proper understanding of our bodies and failing to follow the right disciplines, we ruin our own health and suffer from numerous diseases. To rescue humanity from these sufferings, various medical systems came into existence. The more we damage our health, the more medical systems and doctors continue to increase.

Health has deteriorated to such an extent that, despite the invention of the most advanced instruments and medicines, and despite the efforts of the most brilliant doctors, stubborn diseases continue to appear day after day. No matter what

doctors do, one ailment may subside only for another to arise.

Because it was impossible for a single doctor to master every disease, specialists emerged—experts in diabetes, in heart conditions, in neurology, and so on. A few decades ago, when a general doctor was unable to cure a condition, a specialist could often resolve it. But today, even with so many specialists, the number of patients is not decreasing.

Whom can we blame for this? Doctors are not creating patients. We carry diseases to the doctors; therefore, the responsibility of preventing disease lies primarily with us. If we develop robust health, the need for medical systems naturally declines.

Medical sciences are performing immense service by protecting humankind from illness. Ayurveda, Allopathy, Homeopathy, Naturopathy, Unani—each system supports people from its own perspective. Just as the development of medical systems is necessary, the development of our own health is equally necessary.

If an unexpected disease troubles us, seeking medical treatment is not wrong. What is wrong is living in such a way that the body needs treatment.

Doctors tell us clearly which mistakes gave rise to our illness. If we stop committing those mistakes and live in a way that prevents the illness from returning, the work of doctors and medical systems naturally decreases.

Safeguarding our health and avoiding dependence on medicines is more important than anything else.

But because we have mistreated our bodies for years, diseases inevitably arise, and we require doctors. Given the present condition of humankind, it is because of medical science that people are at least surviving. Otherwise, countless lives would have been lost daily.

Refusing treatment when trouble strikes or saying, “I will not go to a doctor or use medicine,” is a grave mistake. One must know when to go to a doctor.

In the past, when someone suffered stomach pain or fever, elders used natural remedies and simple home treatments. Only if these failed did they approach a doctor. Therefore, when someone said they had visited a town for treatment, others assumed it must have been a serious illness.

Today, if someone sneezes, coughs, or feels slightly warm, they rush to the doctor. No one pauses to ask, “Why did this happen? What can I do first to reduce it myself?”

Most cases that reach doctors daily would improve simply with dietary regulation and rest. Ironically, if a doctor advises these simple measures, people feel dissatisfied: “We came expecting medicine, and he is sending us away with mere advice!”

We want every ailment to vanish instantly. So doctors prescribe four or five medicines for pain or fever, knowing that’s what patients expect. Thus, for every minor issue, we turn to medicines and run to doctors, forming habits that make us dependent.

Doctors and hospitals exist to help us when necessary.

It should be like this: If a fire breaks out at home, we first try to put it out with water. Only when we cannot manage it do we call the fire department. Similarly, when illness arises, we should first take appropriate precautions. When our efforts are insufficient, we must seek treatment.

Do not misunderstand: Just because we say “Health is in our hands” and “Health is not in the hands of doctors,” it does not mean that from tomorrow you must stop all medicines or stubbornly avoid hospitals. Medical systems and doctors are necessary — there is great value in them.

What is in our hands, we must do. What is in the hands of doctors, they will do. When each performs their rightful role, health blossoms.

Many people neglect what lies in their own control and rely entirely on medicines and doctors—that is why these words must be spoken.

Even doctors, for their own well-being, do not depend solely on medicines or hospitals. They maintain strict personal discipline—daily exercise, light eating, wholesome food, and regular health practices.

Whatever medical system you currently follow, continue your treatments as advised; do not abruptly stop them. At the same time, begin cultivating health at home through good habits. As your health gradually improves, reduce medicines slowly and carefully under medical guidance.

If ever an emergency arises, choose whichever medical system best suits the situation—it is wise to use what is beneficial at that moment. Every medical system has its own strengths.

Therefore, even while using your preferred system of medicine, never abandon the daily effort of caring for your health with your own hands.

Even though there is water in the clouds, we must still fill our own pots at home. Similarly, preventing

illness is our responsibility, not the responsibility of medical systems.

Let us therefore begin, with sincerity and dedication, the noble practice of preserving our health.

6. In Whose Hands Does Health Truly Lie?

Does health deteriorate first, causing disease? Or do diseases arise first, causing health to deteriorate? Think carefully.

Most people say, “Only after I fell ill did my health go bad.” But this is not correct.

They say, “Before this illness, I was perfectly fine. From the moment the disease began, my life changed. Since then, all my health has vanished”. But in truth, as long as the light of health remains within us, disease cannot enter. As that light slowly fades, disease begins to find its way in.

Even when a disease first sows its seed within us—when it quietly sprouts and grows—we still think we are healthy, because no symptoms trouble us yet. As the symptoms gradually increase, problems reveal themselves little by little. At that stage, if

tests are done, sometimes the disease shows up, sometimes it has not yet ripened enough to be detected. When the reports say “nothing is wrong,” we continue believing we are healthy.

A few days later, however, the disease matures fully. Its symptoms become visible and overpower us. Only then do tests confirm that a certain illness has taken root. While we lie in the hospital, we say, “I am unwell.”

Now tell me — did disease come first and destroy health?

Or did health decline first, creating room for disease?

If insects infest a grain, is it because its immunity was lost before, or after? The grain’s inner vitality keeps it safe for a long time; only when that vitality diminishes do pests find an opportunity to invade.

Similarly, only when our inner health weakens does any disease enter us.

What causes our health to decline? Are environment, water, air, or external uncleanliness responsible? Most people say yes.

But if these are 10% of the cause, the remaining 90% is the decline of our own immunity and vitality.

When the body is strong, it protects itself even from harmful influences. If germs manage to survive inside, it means our inner strength has already weakened.

Unable to keep the “house” of our own body clean, unable to nourish its vitality, humans instead wish the entire world around them would change. But that can never happen.

If we cannot manage what is in our hands, how can we change what is not?

Take America, for example — a country that maintains external cleanliness far more strictly than us. Yet, do they enjoy better health? No. They suffer from more diseases than we do. If external cleanliness alone were the answer, why is health

declining despite increasing hygiene worldwide? Clearly, these are not the core causes.

Is hereditary weakness the cause?

Not at all. Our parents often had more strength, more vitality, and fewer ailments than we do.

Are doctors and hospitals to blame?

Certainly not. We go to them after ruining our health.

Recovery or non-recovery depends far more on the state of our body than on doctors. Mental stress contributes a little, but it is not the full cause either.

Then where is the real cause? Who is the true “thief” stealing our health?

Just as even God cannot catch the thief inside the house, we ourselves are responsible for the diseases we get, the hospitals we must visit, and the suffering we endure.

Every day, we damage our health little by little until we arrive at this state. That is why elders say:

“He ruined his own health with his own hands. Now see how he must endure the consequences. Can anyone escape what they themselves have created?”

Our ancestors understood that health lies in one's own hands, and thus they lived healthy lives. But today, especially among the educated and the wealthy, people have completely forgotten that their health lies in their own hands. And so, health has deteriorated severely.

From the moment we rise until we go to bed, do we spend even a little time caring for our health? People make time for everything — studies, work, eating luxuriously, traveling leisurely, and enjoying life. But for healthy living, no one has time. Some do not even have the desire.

If so, how will health come?

Do we ever set aside time to chew food properly?

To eliminate wastes regularly?

To exercise?

To meditate?

To eat on time?

To sleep on time?

To honor the body that serves us every moment?

If we neglect all these, how can the health inherited from our parents remain intact for life?

Health is a matter of give and take. If we support the body, it supports us. But we only take — we give nothing back. So health drains away, day after day, like groundwater being pumped out until nothing remains.

Because we keep making mistakes in numerous ways, disease and suffering come. Since we commit the mistakes, we must awaken and correct them.

If the itch is on one part of the body and we scratch another, will the problem be solved?

The only path is this: To repair the health that is in our own hands.

That is why these ten books bear the title: “Your Health Is in Your Hands.”

Making good use of what is already in our hands is the mark of a healthy person. So begin. Try. The results will follow.

7. How Does Health Arise?

A well-maintained car needs certain essentials every day: some water, some oil, some engine oil, some air, and so forth. When all these needs are met, the car runs smoothly. These are its daily minimum requirements. Without fulfilling them, the car will not move forward.

Similarly, the vehicle of our body also has certain daily needs. If we supply them, the body accepts them and faithfully performs its duties. It is the body's nature to ask for what it needs, and it is our responsibility to fulfill those needs.

The very first requirement of the body is oxygen. Through the effortless process of breathing, we constantly supply life-air to the body, so there is no issue there.

Beyond breath, the remaining essential needs of the body — the duties in our hands — are:

1. The duty of water
2. The duty of food
3. The duty of exercise
4. The duty of rest
5. The duty of elimination

If we practice these five duties each day, the needs of the body are met.

But do we truly fulfill these needs daily?

We avoid drinking sufficient water because we fear frequent urination. And even when we drink something, we replace water with cool drinks, beer, or buttermilk and assume, “There is water in this—this is enough.”

We eat food, but not the food that nourishes the body—only what pleases the tongue. We give our stomachs three heavy meals a day, but instead of making our wings work, we make only our fingers work. We keep eating and moving constantly

without giving the body proper rest; we load it with work around the clock.

We do not allow the body to cleanse itself daily. Even when disease appears, we suppress the impurities instead of letting them out through fasting or natural cleansing.

By violating these five duties every day, we create countless problems for the body. Through such unrighteous habits (adharma), the light of health within us steadily diminishes, and the darkness of disease slowly grows.

If the light of health is to shine again, the body needs only one thing—its rightful requirements. If we supply what it needs, the body will perform its natural duty and preserve our health.

A car runs when its daily needs are met, but when repair is required, it must be taken to a workshop where humans fix it. Our body, however, has no such inconvenience. It is a magnificent, self-repairing mechanism. If we fulfill its daily needs, not only does it run smoothly, but when trouble arises, it

repairs itself from within and resumes its work without external help.

For these wonderful capacities to function, we must practice the body's basic duties. When we fulfill its duties, the body fulfills its duty — to grant us health.

Dharma protects the one who follows it. If we practice the body's dharma, that dharma will protect us.

Health arises only through the practice of dharma. If you desire health — follow dharma. If you desire illness — follow adharma. Whatever you choose is what will come.

There is only one natural path to health — this path is simple and accessible to all. These ten books have been created so that everyone may follow the dharmas of the body.

Since health is attained through the practice of these duties, begin your daily routine from tomorrow with commitment and discipline. The

body will gradually kindle the light of health on its own.

I sincerely hope that this light helps everyone dispel the darkness of disease.

8. The Mind's Influence on Health

In almost every home today, husbands get angry with wives, mothers scold their children, and quarrels have become routine. It is hard to find a house without anger and irritation. Step outside and you will see neighbors quarrelling; go to the office and you find bosses shouting at subordinates, and workers shouting at each other. Anger has become a defining characteristic of human life.

Many people even use anger as a tool to get things done. Seeing an angry person, others become fearful and obey out of that fear. Though anger may bring temporary results, it produces countless harmful consequences. It not only hurts and frightens others, it deeply damages the one who expresses it.

People with an angry temperament cannot receive genuine affection from anyone. They cannot sit with others and laugh freely. They only enjoy the hollow pride of saying, “Everyone fears me. Everyone obeys me instantly.” Beyond that, there is nothing they truly gain.

Let us observe what happens in the body and mind when a person becomes angry, agitated, anxious, or cries.

Whenever such emotional disturbances occur, the cells of the brain come under stress. At that very moment, the oxygen supply to those brain cells decreases. To compensate, the body immediately releases a hormone called adrenaline into the bloodstream.

These hormones make the heart beat harder and faster. To support the increased workload of the heart, the lungs also work rapidly, pumping more air.

It is like striking a horse with a whip when the journey is urgent — the horse leaps forward.

Adrenaline acts like that whip: it forces the heart and lungs to work at high speed so that more blood reaches the oxygen-starved brain cells.

Whether it is fear, anger, tension, or crying, adrenaline is released instantly — just as tears come quickly when one begins to cry.

Let us now see the physical changes that follow this release:

- The heart pounds rapidly, causing blood pressure to rise. That is why people say, “His BP must have shot up — look how he’s shouting!”
- The lungs draw in air quickly, leading to breathlessness and heavy exhalation.
- The face and eyes turn red due to increased blood flow to the head.
- The head and upper body feel hot, as though the blood is boiling. This often triggers headaches.
- Adrenaline causes the muscles to tighten, leading to neck pain and stiffness.

- For several hours after an angry episode, appetite disappears completely.
- Excess hydrochloric acid is released in the stomach, and protective mucus reduces — leading to acidity and ulcers.
- Adrenaline forces the liver to release stored glucose into the blood, which is why diabetics experience sudden spikes after anger or tension.
- Anger destroys self-control, clouding judgment and discernment.

All these changes exhaust the body immensely. That is why, after such episodes fade, people feel drained and weak.

These damages occur in minutes, but the body may take hours to restore balance. Afterwards we regret it—“Why did I behave like that? I shouldn’t have.” But the harm done to body and mind remains, and we must suffer its consequences.

We often say, “If I lose my temper, I am no longer human”. Indeed—anger brings out the animal in us.

People shout, “When I’m angry, I don’t know what I’ll do!” That is because anger suppresses natural goodness and overpowers the mind’s restraint. One may throw objects, break things, or even harm others — all due to the biochemical storm raging inside.

When we cry, warm tears flow; when we laugh heartily, cool tears flow. Why this difference?

When we laugh, beneficial chemicals are released, cooling the brain. When we cry, harmful chemicals heat the body, making the tears warm.

Our reactions create our internal chemistry. That is why elders said: “One’s own anger is one’s greatest enemy.”

We may defeat external enemies, intimidate them, or take revenge. But the enemy within — anger — we nurture and protect.

External enemies may destroy our property or possessions. But they cannot destroy our health. We are the ones who damage our own bodies.

A small mistake by a child makes us shout loudly. Instantly, adrenaline floods our blood and numerous harmful changes occur — none of which we can stop once the reaction begins. This is why adults should avoid such behavior. Children imitate what they see. If we shout, they will learn to shout.

Let anyone make any mistake — you must not lose control.

Two people riding scooters might accidentally scrape each other. They stop and shout angrily, harming themselves internally. If even one person responds calmly — “Let’s move on, it’s nothing” — neither suffers any harm.

That is why elders said: “Your peace is your protection.”

People who live constantly with irritation, agitation, and unrest gradually lose their immunity. Their organs weaken and become prone to disease.

Whether we rise or fall depends on our own hands. Whatever problem comes, it must be handled with

patience and wisdom — not anger.

Even if we are faultless and someone insults us, if we remain calm like the Buddha, we become truly fortunate.

Once, some elders came and began insulting the Buddha, accusing him of misleading people into renunciation. They said many harsh words, trying to provoke him. But the Buddha remained perfectly still — unmoved.

Eventually, exhausted, they asked, “We have been shouting at you for so long — are you human or animal? You don’t react at all!”

Smiling gently, the Buddha replied:

“When a guest arrives at your home, he stays if you welcome him. If you ignore him, he leaves. Similarly, I did not accept your words. Therefore, they cannot affect me. They return to you.”

When someone insults us, we respond with ten insults. But if we remain silent, the harm falls only on the speaker — not on us.

There is a saying:
What is heard belongs to the listener;
what is seen belongs to the observer;
what is eaten belongs to the one who eats.
If this is true, then whatever is spoken belongs to
the speaker alone.

A good mind ignores such things. When the mind is pure, everyone appears good. Dualities vanish. Mind is the essence of being human.

Vemana said:

“With a steady mind, all becomes clear.
Those with a crooked mind understand nothing.
Walk the path of clarity,
O seeker of the nature of the universe.”

When the mind is calm, the face naturally radiates joy. That is why the smile of a child brings joy to everyone. One person’s happiness uplifts many; one person’s anger disturbs many.

Physical illness affects only the person who suffers. But mental illness — anger, rage, verbal violence —

hurts not only oneself but many others. Mental health is far more important than physical health.

Let us strive to preserve that mental health.

Let us not shout at others.

Let us not react when others shout at us.

If we do this, every moment becomes peaceful. And finally, life itself becomes peaceful.

9. How Should You Begin the Practice?

For beginners, the practice of the body's natural laws should start with the duty of water. Begin by drinking sufficient water and ensuring comfortable bowel movement. Only when these two are established does the process of cleansing the body truly begin. Once the body is cleansed to some extent, you may then begin supplying it with good food.

Before starting, completely stop drinking tea and coffee. From that point onward, try to make 50–60% of your daily food disease-preventing food.

Continue eating normal meals for lunch and dinner along with this good food. Within 10–15 days, stop eating polished white rice and gradually shift to unpolished raw rice.

Slowly begin finishing your evening meal before sunset, keeping to the early-dinner principle. By following this rule while eating wholesome food, your immunity increases.

If you wish to attain full health — or if you are determined to overcome illness without relying on medicines — then begin preparing the healing recipes described in this system. Use these for both lunch and dinner.

Continue this practice while gradually reducing medicines under your doctor's guidance until you reach a state where medicines are no longer needed.

After following these principles consistently for 2 to 3 months, begin introducing additional practices:

1. One full day of fasting each week
2. Fasting whenever you feel any disturbance in the body

If you encounter minor difficulties while practicing, or feel unsure how to eat for specific conditions, refer to the tips and guidelines provided.

With steady practice, most people feel a complete restoration of health within 2 to 3 months. Some may take longer, depending on their condition. Those with minor problems often find relief within 20–30 days.

Even after your illness disappears and full health returns, make these principles a part of your life, as a daily discipline—your dharma. When you live this way, health will remain with you always.

10. What am I doing?

To restore my own health, I first conducted experiments on myself and formulated certain principles. These principles brought me immense physical and mental benefits. By making them a part of my daily life, I began to experience complete health.

I felt that this goodness should reach everyone. So, I studied natural healing and shaped it into a way of life, resolving to share it with the public.

For the past ten years, I have been traveling continuously throughout Andhra Pradesh, delivering 30 to 40 health talks every month. So far, I have given more than 2,500 health lectures. My only desire is that people should know the health I gained and the principles I practice, so they too may become healthy quickly.

People, in search of health, wander from doctor to doctor, hospital to hospital, spending large amounts of money, often without relief, and suffer emotional distress and disappointment.

For such people, Nature has given us a way to regain health without spending money, without leaving the home, using only what is available at home. I felt it was my duty to provide this knowledge to everyone free of cost.

This is why I chose not to set up a clinic or practice in one place. Instead, at my own expense, I continue to travel and make myself available to people, carrying forward this movement with the support of the public.

All I wish is that everyone practices these natural principles and enjoys the benefits without ever giving them up.

When one listens to a lecture, only a portion of the information remains in memory. But for complete and practical guidance, I felt the need to present everything in detail in the form of books. When the

book is in your hands, it is as though I am sitting right before you. You can practice everything without doubt or confusion.

Through relatives and friends, many people have read these books, adopted this lifestyle, and freed themselves from their ailments. Hundreds of people have written to me describing their experiences. Their letters continue to inspire me to write more.

Some people with chronic diseases who have been on medicine for many years may need close monitoring and perhaps fasting under medical supervision to remove their problems fully. For such individuals, I felt the need to create a place of support. So, in my name, I established a trust, through which we are building a Nature Cure Ashram.

I am deeply moved by Swami Vivekananda's words:

“Those who live for others truly live; the rest, though alive, are as good as dead.”

Some say that by practicing this natural lifestyle and sharing it with people, I am doing service. But I do not see it as service. I see it as my duty — my responsibility.

Every person has an obligation to contribute something to society. This, I feel, is my share, the responsibility placed upon my shoulders. Therefore, my aim is to offer this knowledge to all, selflessly.

I consider myself fortunate to have the opportunity to convey to people the secrets of health that they seek—and I feel blessed that you have accepted these teachings with an open heart and have begun practicing them.

Your practice is my fee. Your health is my joy.

Purpose of the Ten-Book Series

These books were written with one central intention — to help every person understand that their health lies in their own hands.

Earlier, I had written ten detailed books on health. Many people have read them and practiced the principles in their lives. Yet, keeping the common person in mind — and with the wish that every household should have a complete set — I created this ten-book series.

Many people have been gifting my books during weddings and auspicious occasions. A small booklet I wrote three years ago, “Nature’s Lifestyle for Perfect Health” (priced at only two rupees), reached more than two million copies within three years, as people bought it and shared it widely.

Seeing this, I felt that if the essential principles of health were presented in short, simple volumes, they would be much easier for everyone to read and purchase. Thus, this ten-book series has been prepared.

It is my heartfelt wish that women in every household read these books and gain complete understanding about health. When women learn healthy habits, they can protect both their husbands and children from illness.

So, I urge every family to adopt better habits and follow this beautiful path of healing — a path that allows you to become healthy right from your home, without unnecessary hardship.

After you practice these principles and regain your health, do not let this benefit stop with you. Share it with those around you. Your sharing becomes a blessing for them as well.

It is my hope that this ten-book series spreads the fragrance of health in every home.