

HOW TO FAST

How To Fast

a booklet by Kenneth S Jaffrey

Nature's Method For The Restoration Of Health

Introduction

I have pleasure in presenting to my readers this, the sixth edition, of my book. It has been greatly enlarged and now contains everything which I believe the reader needs to know about fasting. Little did I realise when I wrote the first edition in 1967 that seventeen years later it would have sold 10,000 copies and that it would be translated into eight foreign languages. As the title implies, the aim of this book is to tell the reader HOW to fast. Many books have been written on fasting but most of them appeared so long ago that they are now out of print and are virtually unobtainable. Some books extol the virtues of fasting but fail to give specific instructions on WHEN and How to fast. The author assumes that the reader is aware of the benefits to be derived from fasting and would simply like to be told exactly what to do in order to undertake a fast. This book is therefore a concise and practical guide and self-instructor. It contains only enough of the theory of fasting to enable the reader to understand the fasting process and to assist the tyro to fast scientifically, intelligently and safely. This booklet asks pertinent questions and then answers each question fully and accurately. If you are thinking of undertaking a fast my advice to you is to do it scientifically and safely. This booklet is written in the vernacular so those who have no knowledge of Natural Healing can avail themselves of this useful process. It has been intentionally made brief. It contains no padding, anecdotal material or case-histories. Over the past 50 years patients and students have asked many questions on fasting. In this book I have tried to answer all of these questions.

- K. S. J. (1984).
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- Editor's Note: Please read the Contraindications, Chapter Nine, *before* deciding to commence a therapeutic fast.

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Chapter One

What Is Fasting?

FAST: to abstain from.

Fasting has been indulged in for many reasons. Some people have fasted in order to bring themselves under the notice of the public for religious or political reasons. This practice should properly be called Starvation. Others have fasted for spiritual reasons. They believe that fasting enables them to develop spiritually. Some use the fast as a form of self-inflicted punishment. I strongly advise my reader NOT to fast for spiritual reasons. Fast only when the body indicates clearly that the fast is indicated.

This book deals with Therapeutic Fasting - fasting for the restoration of health. It is a procedure which is designed to provide the ideal conditions for healing and normalization of health by natural means. To FAST means to abstain from. To many people this means simply to abstain from solid food. Such a definition limits the scope of fasting and is incorrect. Fasting means to abstain also from all enervating or unnecessary living habits. Fruit juices, vitamins or drugs are not taken during the true fast.

Fasting can be called Nature's method of healing. It makes use of the principle that the body has within itself all of the powers necessary to maintain health and restore it when it has become impaired. Fasting itself does not "cure". The power to cure does not reside in anything outside of the body. There is within every cell of the body a certain "will to live" or Life Force. Every cell strives to reproduce itself and to continue its existence. This "will to live" is called the Vis Medicatrix Naturae or Healing Power of Nature.

Does fasting "cure" disease? It does not. "Then why use fasting when we are ill?" The thoughtful reader may well ask "If fasting does not cure disease, why should we undertake a fast?" It is true that fasting does not, in itself, "cure" disease, but on the other hand, it does provide one of the most important conditions necessary for cure. The most important condition for the eradication of any disease is REST. Nobody could deny that there is no disease condition in which rest is not beneficial. Fasting provides that rest. When we fast we automatically stop the ingestion of unsuitable foods and other substances. This in itself is of great value in the promotion of health. When we fast we allow the stomach and intestines to empty themselves of accumulations of unexcreted body wastes. Also very beneficial. When we fast we give all of the organs of elimination such as the skin, lungs and kidneys an opportunity to intensify their normal functions. When we fast we allow the whole organism an opportunity to normalize its chemical composition. When we fast, the body is encouraged to promote an increase in its normal metabolic activities such as the breaking-down and building-up of cellular material.

When we fast, we allow the body an opportunity to regenerate and rejuvenate its cells. Fasting allows the organism to conserve its vital nervous energy. Following regeneration of the digestive organs the powers of digestion and assimilation of nutrients are enhanced. When we fast, the brain tissues are cleansed of their accumulations of toxic material, thus incidentally fostering clarity of thought. Fasting improves the function of every organ, tissue and cell of the body. Fasting of itself does not "cure" but it does provide the essential conditions for cure. If the sick organism has not already passed "the point of no-return" there is the possibility that, if cared for intelligently, it may be able to restore itself to normal good health.

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The three essentials for healing are:-

- Removal of the causes of disease.
- Provision of the body's normal biological needs.
- Provision of physical, mental and physiological rest. Fasting enables us to provide these three kinds of rest.

What is commonly called "disease" is actually the healing process. When the body is struggling to defend itself and to restore normality there is a state of discomfort or "dis-ease". It is quite wrong to attempt in any way to relieve this discomfort by simply suppressing the pain or external symptoms. We must remove the CAUSE of the condition and provide all of the body's biological requirements. THEN, the fast is undertaken.

What is fasting if it is not a "cure" for disease? Fasting is a process of rest in which the sick body is enabled to marshal its resources and conserve its energy. By withholding food the tremendous amount of nervous energy normally devoted to the digestion and assimilation of food is made available for use wherever it is needed for the purpose of healing. It is not generally appreciated that digestion and assimilation of food are very complicated processes involving the expenditure of large amounts of energy in the form of nerve force. If this energy is conserved it can be diverted from the digestive and assimilative organs to other areas of the body where it is needed for the repair of injured tissues and the cleansing of poisoned tissues.

Florence Nightingale understood clearly the true cause of disease and its role. In her book *NOTES ON NURSING*, on pages 9 and 10 she said: "Shall we begin by taking it as a general principle that all disease at some period or other of its course, is more or less a REPARATIVE PROCESS, not necessarily accompanied with suffering; an effort of nature to remedy a process of poisoning or decay, which has taken place weeks, months, sometimes years beforehand, unnoticed, the termination of the disease being then, while the antecedent process is going on, determined. The same laws of health or of nursing, for they are in reality the same, obtain among the well as among the sick. The breaking of them produces only a less violent consequence among the former than among the latter - and this sometimes, not always".

When we fully realise the meaning of the word "disease" we can then realise that it is by means of disease that the poisons which cause illnesses are eliminated.

When you cut your flesh or break a bone the *Vis Medicatrix Naturae* makes every effort to restore normality. The broken bone unites perfectly, the wound is repaired so thoroughly that within a short time no trace of damage is apparent. This is Natural Healing. It takes place automatically when health is normal. When health is subnormal the power to heal is reduced. In some cases of severe illness the body is unable to heal itself and death occurs.

When the human organism is in good health it requires certain essentials. It needs correct nutrition, water, sunlight, fresh air, favourable temperature, exercise, rest and psychological climate which is cheerful, optimistic and positive.

When the organism is injured it requires exactly the same conditions, but in different proportions. Slight injury or disturbance will be corrected simply and automatically. Serious injury or an advanced disease state requires some conservation of energy to enable the organism to restore normality. We can conserve energy by resting. There are three kinds of rest - physical, mental and physiological. Physical rest is achieved by restricting the activity of muscular tissues. Mental rest is achieved by adopting mental poise, restricting mental activity and entering a peaceful, quiet and harmonious environment. Physiological rest is achieved by a suspension of the digestive processes.

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We take into our body only water, air and sun during this period.

The digestive process is a very intense one which requires the expenditure of a great deal of nervous energy. If we cease eating food the digestive process gradually subsides and eventually is completely suspended. The sick organism now has at its disposal a tremendous amount of nervous energy which can be devoted to the process of healing.

Dr. John Hilton, an eminent Fellow of the Royal College of Surgeons said in 1863: "Pain is the monitor and rest the cure". Dr. Hilton understood that pain was the outward expression of an organism reacting to an unfavourable situation. Pain is therefore not something to be "cured" but rather to be regarded as a diagnostic aid. It is the body telling us that something is amiss. Dr. Hilton also realised that Rest was nature's method of cure.

If we are ill there must be a cause. If we remove the cause, provide a suitable environment and rest the body, it will proceed to heal itself. Fasting simply enables the *Vis Medicatrix Naturae* or healing power of nature to assert itself. Fasting is not a medical treatment and has nothing in common with such treatment. Fasting is an integral part and central point of the system of healing known as Nature Cure or Naturopathy.

The custom of drinking fruit juices is often called a Fruit Juice fast. This term is a misnomer. Such a practice undoubtedly has some merits but it is in reality a Liquid Diet and has no place in a book on fasting.

We often hear people say that they have had a "fruit juice fast" or a "fruit fast". These statements are contradictions. If one drinks fruit juices or eats fruit exclusively, these are liquid diets or fruit diets. A fruit juice fast means to abstain from drinking fruit juice. A fruit fast means to abstain from eating fruit. A water fast means to abstain from drinking water.

There seems to be a great deal of confusion in the minds of some Johnny-come-lately book writers who have got on to the Natural Health bandwagon without first learning the fundamentals of Natural Healing. Many books have appeared recently in which the authors have warned their readers against what they call the dangers of the "water fast".

Apart from displaying their illiteracy, these self-appointed authorities have terrified their readers with stories of the (non-existent) dangers of ketone bodies in the urine, self-poisoning, and so on. I can assure my readers that these figments of the imagination have never been noted by competent authorities who have successfully conducted many thousands of fasts.

However, there is an explanation why these authors have fallen into error. The fast is, among other things, as process of cleansing. It is therefore to be expected that during a fast a great deal of unwanted waste material will be excreted through the lungs, skin and kidneys. When this happens the perspiration and urine will be darker in colour and will also contain heavier material than that found normally. Those unacquainted with this phenomena tend to become apprehensive at the sight of so much material being excreted during the fast, and erroneously regard it as something harmful. Nothing could be further from the truth. The increased excretion of this material is a salutary process which can only benefit the patient. The competent Naturopath and intelligent patient will welcome the fact that the body is throwing off unwanted and harmful material, knowing that this can only result in a vastly improved standard of health.

Fasting is not only for those in their prime. It can be used quite safely by the old and young alike. Young babies and children respond much more quickly than aged people and consequently usually require fasts of shorter duration.

Some people have complained that they have paid large sums of money "just to drink water in an

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institution." These people have completely misunderstood the true nature of fasting. Fasting is not just "drinking water." Fasting embraces a positive programme of mind and body care which conserves the vital energies of the organism. What a patient does before, during and after a fast is crucial to success. A fast should be undertaken at an appropriate time.

A fast will not function satisfactorily if combined with drugs or other unnatural treatments. Medical treatments are based upon the suppression of symptoms while natural treatments are based upon removal of causes. Their actions are incompatible.

Let me issue a word of warning. Fasting must NOT be combined with drugs or hormone treatments. A patient who is having hormone injections or drugs of any kind should not attempt a fast. Similarly, if the patient is taking the Oral Contraceptive Pill a fast must not be undertaken.

It is not possible to fast correctly and with safety under these conditions. If a patient has been taking drugs for an extended period it is necessary to withdraw the drugs slowly and progressively by decreasing the dosage and frequency over a period of several weeks. I repeat this warning. If you are taking drugs of any kind do NOT undertake a fast.

Chapter Two

Who Should Fast?

As fasting is nature's method of healing it should be used for that purpose only. Those people who are in perfect health, those who have no aches or pains or symptoms or ill-health obviously do not need to fast.

Since there are very few people who are in perfect health it follows that most people would benefit by a fast. Those people who have allowed themselves to develop into a very advanced state of disease or who are very weak should seek the advice of a competent Naturopath before undertaking a fast.

Some alarmists have stated that pregnant women and lactating mothers should not fast. They predict all kinds of dire consequences. There is no scientific reason why a pregnant woman or lactating mother should not fast, if there is a valid need for it. If the temperature is above normal, a woman may fast. If the fast extends beyond a few days a lactating mother may have to cease breast-feeding her baby and should give it goats milk, nut milk or soya milk until the fast has been completed. Lactation will re-commence as soon as the baby returns to the breast. Fears that the mother will lose her milk supply and "dry up" are groundless. Pregnancy is no excuse to deny a woman the right and privilege of fasting. No harm will come to the foetus as long as the fast is conducted correctly and if the patient observes the rules I have laid down in this book.

The ideal time to undertake a fast is when the environment is congenial, the body vitality high and the mind is ready to accept the discipline of deprivation of food.

Those who have accumulated a large amount of poisonous waste matter in their tissues or who have taken large quantities of drugs and medicines over a long period should not suddenly commence a fast. A body which is heavily encumbered with toxic material should be prepared before embarking on a fast. If the diet has for some time consisted of meats, fish, poultry, cooked and highly-seasoned foods, foods composed largely of refined sugar and refined flour, alcohol or soft drinks, the prospective faster is advised to adopt a cleansing diet of natural foods for some weeks before attempting a fast. This diet would consist mainly of raw fruits and raw vegetables. After about seven

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weeks on this cleansing diet the body should be in a much better condition to take advantage of a fast. If in doubt, do not hesitate to seek the advice of a competent Naturopath.

Those people with a very low body temperature should seek the advice of a Naturopath before undertaking a fast.

There are people who may fast and there are people who should NOT fast. There is a time to fast and a time NOT to fast. All people, including babies and old people, may fast safely if the body temperature is above the normal 37 degrees Celsius, PROVIDING there are no contraindications. These are listed in chapter nine. Those suffering from an acute disease may fast safely as long as there are no contra-indications. Those with a temperature above 37 degrees Celsius are said to have an acute disease, which is synonymous with a fever or healing Crisis. Sick people with a temperature of 37 degrees or lower are said to have a chronic disease. These people would not fast longer than three days under any circumstances.

Chapter Three

When Should I Commence A Fast?

The best time to commence a fast is when all conditions are favourable. It can be laid down as a rule that it is safe to fast for three days at any time. No preparation is needed for a fast of this length. Anyone may fast for three days as long as the conditions and environment are favourable and providing that there are no contra-indications. It can also be laid down as a rule that it is safe to fast whenever the body temperature rises above the normal 37 degrees Celsius. This occurs in every acute disease or fever. In the language of Nature Cure or Naturopathy this is the period called the Healing Crisis. But, even if you have an acute disease you should not fast for more than three days if there are contra-indications.

When the temperature rises above normal the "voice of the organism" is telling us that it needs rest - physical, mental and physiological. If we fast at this stage we provide the body with the opportunity to repair damage, to heal, and to renew diseased tissues.

Another good rule of thumb is to always fast when we feel ill or are in pain. But of course, if your temperature is below normal then you would not fast for more than three days. Here we have the concrete answer to our question "When should I commence a fast?" We should commence fasting when the temperature rises above the normal of 37 degrees Celsius or whenever we are in pain or feel ill, but always providing there are no contraindications as listed in Chapter nine.

"What must I do if I am seriously ill and my temperature is low?" The answer to this question is that when the temperature is below normal and disease symptoms are present the state is said to be a chronic one. This is a state of low vitality in which the power to heal has been depleted. We must do everything in our power to raise the vitality in order to produce the acute condition of Healing Crisis in which the temperature is above normal.

In a chronic state it is safe to fast for not more than three days. Then you should remove the cause of your illness. It may be wrong food, too much food, too many meals, insufficient mastication, eating while mentally disturbed, lack of exercise, lack of rest, uncleanliness, impure air, worry, tension, fear, or some other mental or physical disability. Bones or muscles could be displaced thus causing an impingement of nerves or blood vessels. Whatever the causes, we must do our best to remove or at least to modify them. If you are unable to determine the cause of your ill-health you should enlist the services of a competent Naturopath. He or she is trained to detect the incorrect

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living habits and structural faults which produce disease. If you fail to change the living habits which produced your disease then fasting can bring only temporary relief. You must remove the causes before any dramatic change in your health can occur.

Some well-known authorities say that a patient may be fasted at any time, no matter what their condition may be. I disagree. Many people have failed to gain the desired results from fasting because the vitality of the organism was too low at the time the fast was commenced. Many patients have been fasted when their body temperature was very low. I found that these patients did not respond as well as they should have done.

On the other hand, patients who commenced the fast with a high temperature responded satisfactorily. The most beneficial results are gained if the fast is commenced when the organism clearly indicates that a fast is needed. The most favourable time to commence a fast is when the vitality is high, that is, when the vital forces are roused and the organism has developed a Healing Crisis. As we have already discovered, at this time, the temperature will be above normal. It is advisable to commence a fast at any time if the patient is in great pain or discomfort. But if the organism also happens to be in a chronic state with a normal temperature or below normal, then the fast should not exceed three days in duration. This does not infringe the basic rule of fasting, that a fast should always commence when the organism has developed a Healing Crisis. How does this come about? It is evident that the first three days of a fast does not constitute a fast at all. A true fast commences only on the fourth day after the patient has commenced abstinence from food. This apparent anomaly is explained by the fact that during the first three days of a fast the digestive processes in the mouth, stomach and duodenum, etc. are still going on. Three days must elapse before the digestive processes slow down and eventually become suspended. The fast proper commences on the fourth day. This explains why it is safe for anyone to abstain from food for three days at any time.

In the past some accidents occurred and some surprising and unpleasant effects were experienced due to practitioners attempting to fast patients who were not ready for a fast. In the case of neurotic patients who were very low in vitality their symptoms became very much accentuated and unpleasant to the patient, and distressing and perplexing to the nurses and practitioners handling the case. If the principles I have set out are observed these unpleasant and distressing experiences can be avoided.

I have noticed in the writings of other authors that sometimes a chronic patient will develop a Healing Crisis during the course of a fast. This is always difficult and unpleasant for the patient and invariably causes alarm and misapprehension to the relatives and friends of the patient. It is far better to assist the organism to develop a Healing Crisis BEFORE the fast is commenced.

If the patient is taking drugs when a Healing Crisis occurs it is necessary to defer the fast and to withdraw the drug slowly over a period of days or even weeks before commencing the fast. NEVER abstain from food while taking drugs. Fasting is a process of abstinence, and this means abstinence from drugs as well as normal foods.

It is my firm conviction based upon a lifetime of experience coupled with a firm belief in the scientific principles of Natural Healing that only those people who are suffering from an acute disease should undertake a prolonged fast. Those suffering from a chronic disease may also fast, but in this case the fast should not exceed three days in duration.

How is the patient to know whether the disease is an acute one or a chronic one? The answer is simple. If the temperature is above the normal of 37 degrees Celsius you have an acute disease. If your temperature is 37 degrees or below that figure you have a chronic disease.

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How much above normal must the temperature be in order to commence a fast? The answer again is simple. If your temperature is one point above normal you may commence a fast.

The thermometer has lines marked on it. The long lines indicate degrees. The short lines indicate points. If the mercury in the thermometer has reached the first short line above the long line which indicates 37 degrees then you may commence a fast.

I believe that this principle is a most important one and I also realize that many modern writers on fasting do not understand this facet of fasting and they therefore err when they advise their readers to disregard their temperature and to fast at any time. I have on many occasions seen seriously ill patients who failed to derive any benefit from their fast precisely because they fasted while they were in the chronic state when their vitality was low. When these same patients prepared themselves for the fast and then developed an acute state, the fast which they then undertook was completed satisfactorily and proved to be most beneficial.

Now, here is how to take the temperature accurately. Never take the temperature before 10 a.m. Always wait until after 10 a.m. Be sure to shake the mercury down below 36 degrees Celsius. Place the thermometer under the tongue with the mouth closed, or under the armpit or in the rectum. Leave it there for at least three minutes. After three minutes you observe where the mercury comes on the scale in order to ascertain the body temperature.

Chapter Four

What Must I Do During A Fast?

Having decided that our organism needs a fast and that there are no contra-indications we now turn our attention to the fast itself. The first essential is to provide a suitable environment. Fasting is carried out most efficiently where the environment is free from noise, vibration and disturbances. Vibration and noise make fasting difficult. Vehicles and machinery rumble and cause vibrations which unduly stimulate the nervous system. As well as the noises of machinery we also have noises from radio sets, gramophones, television and the telephone. Any noise places a strain on the faster, especially a sudden loud noise. Soft melodious music is often appreciated and can be soothing, but loud raucous sounds are highly irritant.

The air should be clean and fresh. The poison-laden air and smog of a city are most unsuitable for consumption by anyone fasting. Fasting should not be attempted where gases from motor cars, scents, insecticides or cooking odours are present.

The faster should keep as warm as possible. This conserves the energy. Clothing which allows the body to become too cold or too hot should be avoided. If the faster feels chilly he or she should have hot water bottles placed at the feet or on the thighs. It is not advisable to walk about lightly-clad. If he must get out of bed, he should not risk chilling himself by walking barefoot on a cold floor or by exposing himself to a sudden change of temperature.

If the faster wishes to rise from the bed to go to the toilet or for any other reason he or she should rise slowly. Do not rise suddenly. A sudden rise could cause dizziness or loss of balance, resulting in a fall and possible injury.

Do not lie in a draught. Do not have a ceiling fan in your room. If you must use a fan be sure to see that it faces an open window or door and that it is pointing away from the patient.

The skin should be washed daily with luke-warm water and exposed to the air and sun from time to

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time. Sunlight is essential but exposures should be short. It is better to have a series of short exposures to sunlight rather than one long session. Do not sunbathe between 11 a.m. and 2 p.m. when the red heat rays predominate.

A faster should not enter into any controversy and should not read books or newspapers or listen to radio or television programmes of a controversial nature. The mental attitude of the faster, and those around, is important. The faster should try to achieve mental poise. There should not be any arguments on contentious subjects like religion or politics. Only light reading of books and newspapers should be permitted. Avoid reading that demands close concentration or anything of a sensational or stimulating nature. The outlook should be one of confidence, optimism and good cheer. There must be no doubt as to the outcome of the fast. Above all, try to achieve a state of equanimity, a state of calmness. Control your temper no matter how provoked you may be. A tranquil state of mind comes from a complete resignation to the fast and confidence in the fasting procedure. Know that the forces of Nature which created you in the first place are all that you need to restore you to health. Just lie peacefully without trying to sleep, but just dozing as you feel inclined. Under these conditions your fast will produce optimum results. Be cheerfully confident. Never doubt for a moment that the forces of Nature, if given the right conditions, will work in and through your organism in the most beneficial way possible. Do not encourage visitors to talk for long periods or to worry you with business matters. Generally speaking it is wise to discourage visitors altogether.

If you can achieve this ideal environment and if you abide faithfully by the rules you will be truly fasting.

The faster should have pure water only, whenever thirst indicates that it is needed. The faster should not be forced to drink at set intervals. Follow the voice of your organism and drink only when you feel thirsty. The water should not be too hot or too cold. It should preferably be at the same temperature as the human body - 37 degrees Celsius.

The water should not be swallowed too quickly. Sip it slowly. The best water is sun-exposed rainwater or distilled water. If these are not available it is advisable to boil your water in an enamel or glass vessel for ten minutes and then allow it to stand for one hour in a tall jug. After one hour the top two-thirds of the jugful is poured off carefully. This is then exposed to the direct rays of the sun for at least half an hour. Drink this sun-exposed water during the fast. Fluoridated water must never be used for fasting. No amount of boiling will remove the harmful fluoride.

If you are not able to obtain rain-water or if the water from your public supply has been chlorinated or fluoridated you may use distilled water. This may be bought from a garage or some grocery stores. Be sure to see that the bottle is sealed when you buy it.

Do not use water which may have been passed through a filter which may not remove all impurities and chemicals.

There are odd cases where patients develop a dislike for water. In these cases it is advisable to oxygenate the water. Fill a large jug with water and hold another jug below the full jug. Pour water from one jug to another several times. Put this water on the tongue of the patient a teaspoonful at a time. In cases of very high fever or if the patient vomits the water you should use this technique. It is called ACHAMANA. Water is administered one drop every two or three minutes, using an eyedropper in severe cases.

After the fast has been in progress for 24 hours you will notice that the tongue has become coated. The coating may be white, yellow or brown. This coating indicates that the fast is progressing

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satisfactorily and represents the condition of the stomach mucosa at the time. You will also notice that the breath has a foul odour. The mouth will feel dry due to the reduction in the amount of saliva being secreted by the salivary glands in the mouth. You will also lose your desire for food. If all of the signs are present the fast is well under way. During the fast you may experience various minor aches or pains or symptoms of illnesses you have suffered in the past. These symptoms often return during the fast. Those who have taken drugs will often experience unpleasant reactions when these drugs are being eliminated. The patient virtually relives his medical history in reverse. The poisons accumulated recently will be eliminated first while those accumulated further back in time will be eliminated later.

The most difficult period is usually from the third to the fourth day. If you are undertaking a fast under the supervision of a Naturopath he or she will be able to help you through this period. Naturopathy does not make use of drugs or medicines, so other means must be employed to relieve pain when necessary. This principle is an important one because on no account must any foreign substance be taken into the body or applied externally during a fast. During a fast, the metabolism of the body is increased tenfold. This means that any poison taken into the body at this time has ten times the potency. If in pain the advice of the Naturopath should be sought. If this is not possible the best course is to apply hot water bottles to the site of the pain.

It is important not to smoke tobacco or to drink alcoholic liquor during a fast. The results could be fatal.

Hydrotherapy (water treatments), osteopathic manipulations, massage, chiropractic adjustments, infra-red radiation, short-wave or diathermy treatments should be rigidly avoided during a fast. No drugs, medicines, herbal mixtures, vitamins, salt-purges or so-called "natural" remedies, mineral water or even fruit juices should never be taken during a fast. They can do no good and could do harm by enervating the organism.

Remember that the Oral Contraceptive pill, aspirins, Epsom salts, castor oil etc. are all drugs and must not be taken during a fast. Some authorities advise the use of an enema routinely during a fast. Others recommend Colonic Irrigation. There is no unanimity here. Some practitioners and authors advise that the enema be used daily. Others advise its use every three days. Equally eminent authorities eschew the enema or colonic irrigation altogether. They claim that they are unnecessary and that they may do more harm than good. A good rule to follow is that the enema should never be used unless it is absolutely necessary. The Colonic Irrigation should never be used under any circumstances whether you are fasting or not.

*(See Editor's Note). If the enema is not to be routinely used during a fast when is its use permissible?

If you are constipated and have not had regular bowel movements for two or three days preceding the commencement of the fast it is advisable to take an Internal Bath (Do not use a bulb enema).

If you have had regular daily bowel movements before you commenced your fast then you do not need an internal bath.

If you have a bowel impaction in which old hardened faeces obstruct the bowel, causing fullness and pain, it is advisable to take the internal bath.

In cases of doubt it would be wise to seek the advice of a Naturopath. The unnecessary use of the enema causes serious enervation, flaccidity of the bowels and usually there is great difficulty in re-establishing normal bowel action after the fast has broken. Fears of auto-intoxication if the enema is not used are largely illusionary. Only those who do not understand fasting would subscribe to this belief. The amount of toxic material in the lower bowel is very small. Most of the toxic material in a

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diseased organism is saturated in the tissues of the whole body. Do not worry if the bowels do not work during the fast. No harm will come to you.

When an Internal Bath is necessary it follows that it must be correctly administered.

As I said before, bulb enemas and colonic irrigations should not be used. The only safe and satisfactory way to administer an internal bath is by means of a gravity douche. This is an enamel can which holds two quarts of water. It is suspended on a nail driven into the wall, six feet from the floor. It has a rubber tube seven feet in length which is attached to the can on one end and has a vulcanite tap and nozzle on the other end. The can is filled with warm water at a temperature of 37 degrees Celsius. Do not add salt, soap or any other substance to the water. Before taking the Internal Bath it is necessary to remove any air from the rubber tube. To do this, hold a cup under the rectal nozzle and turn the tap on. Allow a cupful of water to run out. Turn the tap off and return the cupful of water to the can. You are now ready to take an Internal Bath.

Lie on your left side. Insert the nozzle into the rectum and then turn the tap on. If the entry of the water causes pain, turn the tap off and massage the abdomen in an anti-clockwise direction until the pain eases. Turn the tap on again, Repeat until all water has drained from the can into the intestines. Now, slowly turn face downwards and stay in this position for one minute, then turn on to the right side and stay in this position for one minute.

By this time you are ready for an evacuation. In order to assist the expulsion of all the water it is advisable to massage the abdomen in a clockwise direction. If necessary the Internal Bath may be repeated in order to remove all faecal matter.

The faster may not sleep very deeply during a fast but it is customary to doze lightly at intervals. Bright lights, vibration and noise will interfere with sleep and should be avoided if possible.

Sometimes during a fast light and sound may seem excessive and the patient will be unable to rest properly. In these cases it is advisable to exclude sound by using rubber ear plugs. These can be bought at any chemist's shop. Light may be excluded by making a pad to cover the eyes. The pad consists of three or four layers of black sateen six inches in length by three inches in width. Attach a piece of thin hat elastic to each end of the pad. Pass the elastic around the head and adjust the pad over the eyes so all light is excluded.

Many people feel weak and tired during a fast but this is not invariably the case. Every case is different. Some people have experienced an upsurge of vitality during a fast. Cripples have been able to walk again. Those in severe pain have been surprised to find that their pain leaves them after a few days. Fasting is rest. Get as much physical rest as you can and thus conserve your vital force.

A word of warning. Strict celibacy should be observed for at least one week before commencing a fast, during a fast, and for at least two weeks after the fast has been completed. Any sexual stimulation during the fast will seriously enervate the organism and impair the effectiveness of the fast. In fact, anything which stimulates or inhibits any bodily function should be avoided during the fast.

Why is it so important to secure the most favourable environmental conditions for fasting? The whole question involves a phenomenon known as enervation. During a fast we are trying to conserve vital energy or nerve force. When the nerve force is reduced or depleted in any way we say that we are enervated. Since enervation is one of the prime causes of disease it should be our aim to avoid it as much as possible.

Since all the factors discussed have an important bearing on the maintenance of high-level nerve function we can see that the provision of the most favourable conditions during a fast is desirable. It

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will thus be seen that fasting rationally involves more than "just drinking water". This brings us to the question of whether a fast should be carried out under supervision. If the faster has studied the subject and has had previous experience of fasting he or she would be quite capable of handling any contingencies satisfactorily. However, if a person has not had previous experience it is advisable to fast under expert supervision. A Naturopath can guide the faster through the various stages of the fast and by explaining the action of the organism during these stages can assist the faster greatly and save him or her much worry.

Towards the end of a long fast the faster may experience periods of greatly heightened sensitivity to noise, vibration, odours and influences such as aggravating behaviour of those in the immediate environment. If the faster shows symptoms of irritability it may be advisable to segregate the patient until the fast has been completed.

Do not take the temperature of blood pressure and do not take urine or blood samples for analysis during a fast. These practices do not provide any information of value, but may upset and weaken the faster.

Chapter Five

When Do I Break The Fast?

Assuming that you have complied with all requirements and that your fast is proceeding satisfactorily, you must be on the lookout for signs that the fast has been completed. How long can one fast? When must the fast be broken? There is no set rule. Nobody can set in advance the length of any given fast. We must follow the "voice of the organism". We must fast when the body tells us to fast and we must break the fast when the body indicates that it has fasted long enough.

When we commenced fasting the mouth became dry, the breath was foul and the tongue was coated. And incidentally, we lost our hunger. The body is busy cleansing the tissues of poisonous matter which has accumulated over the years. It is replacing weak sickly cells with strong healthy cells. Damaged organs are being repaired. When the body has used up its available resources of stored food and nervous energy it will call for more nourishment. It does so in several ways. Usually at this time the coating slowly disappears from the tongue. The outer edges turn pink first and the rest of the tongue clears gradually. The central section and rear of the tongue clears last. At this time the breath loses its foul odour, becomes fresh and clean. The mouth becomes moist again. Hunger then returns and there is an urgent demand for food. If we are listening to "the voice of the organism" surely this will be sufficient evidence that the body wants the fast to be terminated.

Return of hunger is the most definite criterion. When a fast has been carried through successfully there is an unmistakable demand for food. It is most unwise to attempt to break a fast when the body has no relish for food. If we attempt to break the fast prematurely the food will lack all flavour and will be most unpalatable. This is a sure indication that the body is not ready to accept food at this time. It must be stressed that physical weakness alone does not constitute a sign that the fast should be broken. No matter how weak the faster may feel he or she should continue with the fast until the signs given above are present.

There is a widespread misconception that because a fast should be commenced as soon as the body temperature falls to normal, it should be concluded when the temperature falls to normal. This is incorrect. It is true that a fast should be commenced when the temperature rises above normal but a fall in temperature alone is not an indication that the fast should be broken.

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These are the classical signs that the fast has been successfully completed and that it should be broken - The tongue is clean, the breath has no odour, the mouth is moistened by the saliva in it and there is a return of normal hunger. When these signs are present simultaneously you are ready to terminate the fast.

There are very odd occasions when the faster may be uncertain as to whether the fast should be terminated or not. Some people erroneously believe that the normal human tongue is bright red in colour and may unduly prolong the fast believing that it is necessary to wait until the tongue is red. The human tongue is not normally red but a salmon pink in colour.

If you are in doubt and do not wish to terminate your fast prematurely here is a little closely-guarded professional secret which I am disclosing for the first time. Cut a Granny Smith apple and lick the cut surface with your tongue. If it tastes sour to you this is a clear indication that you are not ready to terminate your fast. If it tastes sweet that is an indication that your fast may be terminated. When your saliva contains the digestive enzyme called Amylase it will convert the starch in the apple into sugar and it will taste sweet. If the Amylase is absent the apple will taste sour. There would be no point in terminating the fast if the enzyme is not present because your body would not be in a position to digest your food. On the other hand you should not continue fasting when the enzyme is present.

What should be done if the patient wishes to break the fast prematurely? The answer is simple. The precise moment to terminate the fast must always be the prerogative of the faster. Nobody, no matter how well-intended or well-qualified, should dictate to the faster what should be done. We may counsel the patient and offer moral support and encouragement but we are not justified in taking the risk of enervating the patient by using force. The faster should be patiently and quietly given good advice but then it must be left to the individual to make the final decision. No harm can possibly occur if the fast is terminated prematurely. It is possible that the faster may not derive the full benefit expected, but there is always another time. Even if a perfect result is not achieved this time the fast will have served its purpose and some benefit will have been attained.

Chapter Six

How Do I Break The Fast?

Breaking the fast is just as important as the conduct of the fast. It would be foolhardy to conduct the fast correctly and then nullify the good effects by unwise breaking of the fast. If the fast has been a short one of three days then the first meal should be a glassful of fruit or vegetable juice diluted with an equal quantity of water. The next meal should consist of juicy fruit only. (Not avocado or banana). The ideal is to eat one kind of fruit at this meal.

If the fast has been longer than three days then there should be a slower transition back to solid food. If the fast has exceeded seven days it is advisable to have fruit or vegetable juices for one or two days followed by fruit only for one or two days. If the fast exceeds fourteen days, it may be advisable to have fruit for three days followed by fruit only for three or four days. From this point on the faster should make a slow transition back to a full diet of natural foods. The next meal should be a raw vegetable salad. On the next day starchy foods such as potato, wholemeal bread, banana or unpolished rice may be added. On the following day proteins such as nuts may be added. From this time onwards the ex-faster should adhere to a diet of natural foods properly balanced.

Many fasters have placed their health in jeopardy by ignoring the simple rules for breaking a fast.

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Some people have even broken a fast with a meal of potato, bread, milk or even alcohol. Such practices should be condemned because they can have serious consequences. I wish to emphasise that a fast must be broken gradually and the first few meals should consist of fruit juices and fruit only.

Starchy or high-protein foods should be strictly avoided for at least two days.

Chapter Seven

What Must I Do After The Fast?

It would be logical to assume that any person who intelligently undertook a fast would do so to improve his or her health. As the consumption of unsuitable food is a prime cause of much ill-health it follows that to return to the eating of these foods which largely caused the sickness in the first place would be unwise. The benefits of the fast would be temporary only. The consumption of unsuitable foods would surely lead to a recurrence of the illness in time.

My book NATURAL FOODS sets out exactly and simply what a fully-balanced diet of natural foods looks like.

As there are many other factors which make for good health we should also adopt hygienic living habits. We should expose our bodies to the direct action of the sun and air as frequently as possible. We should exercise regularly in the open air and breathe deeply and rhythmically with the diaphragm as we do so. We should adopt the habits of good posture and periodic relaxation. We should bathe regularly to keep our skin in good condition. The water used should be cool. We should never bathe in excessively hot or excessively cold water. We should cultivate the art of positive thinking. When we study the subject of health from the natural viewpoint we will develop a positive, constructive and optimistic outlook on life. We will lose that fear of impending ill-health which is a contributory cause of so much real ill-health and unhappiness today.

A few people have undone all the good accomplished during a fast by grossly over-eating during the few weeks after the fast. After you have broken your fast you may be tempted to over-eat. Keep your appetite well-disciplined at this time. Avoid over-eating. Over-eating is not advisable at any time but just after a fast it is more important than ever to eat abstemiously.

Chapter Eight

Regenerative Fasting

The technique which we have been considering so far is that known as the Radical Fast or Marathon Fast. There is another type of fast which is popular with those people who for some reason cannot undertake the radical fast. It is called the Regenerative Fast. In using this alternative technique the patient fasts for one day at intervals such as one day a week, one day a fortnight, or one day a month. There is no doubt that such a programme, if extended over twelve months would produce beneficial if limited results, but it is not nearly as effective as the Radical Fast. The Regenerative Fast may also be used on alternate days, with an all-fruit diet or fruit juices. In this case the faster eats fruit or juices one day and fasts the next. This may be repeated ad libitum.

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Chapter Nine - In Conclusion

Fasting may be indulged in with complete confidence. It is the oldest method of healing known to man. It must have been used by our ancestors for thousands of years before drugs, medicines and surgical instruments were available to them. All animals fast when they are sick or have sustained injuries. It is a rational and scientific method which is sound in theory and works in practice. Fasting has been wrongly called Starvation. This is unfortunate because many people have been deterred by the thought of slowly wasting to death because they miss a few meals.

It is a fact that a few people have actually "starved" to death in a few days, while others have "fasted" scientifically for over 100 days with most beneficial results.

The only similarity between fasting and starvation is that in both cases food is withheld.

In the case of fasting the body does not WANT food and does not NEED it.

In the case of starvation the body NEEDS food and WANTS it but does not get it.

If a fast is correctly conducted starvation never sets in. It is perfectly safe.

Certainly most people do lose weight during the fast but this is incidental. The tissues eliminated during a fast are unhealthy and unwanted ones. The body always gives ample indication so the fast can be terminated before useful tissues are used up.

In some cases one fast is sufficient to restore a person to good health, but in many cases in which serious illness over a long period has caused damage to vital organs, it may be necessary to have a series of fasts. If you "listen to the voice of your organism" and fast every time the body indicates that a fast is needed you will progressively raise the level of your health and, with perseverance, restore your body to normal good health. Fasting will then no longer be necessary.

"Fear is born of ignorance". If you lack knowledge of fasting you may be afraid of the outcome. This is not a favourable attitude and could lead to inferior results. Become acquainted with the simple facts of fasting before you consider undertaking a fast. If you do this you will enter the fast fortified by confidence. The outcome is then assured.

A final word of warning. Not everyone may fast with safety. There are contra-indications to fasting. Here they are:-

Those who are currently taking permanent medication such as Insulin, Thyroxin, Digitalis, Cortisone, Adrenalin, etc., or an anti-tissue rejection drug, should NOT fast.

Those who have had an organ transplant such as a heart or a kidney, should NOT fast.

Those who have had an artificial tissue implant such as plastic tubing, skin, etc., should NOT fast.

Those who have serious reservations about fasting or have a pathological fear of fasting should NOT fast. They should defer the fast until such fears and reservations have been resolved.

Those people who cannot secure a suitable environment should NOT fast. It is not advisable to fast if the environment is saturated with excessively loud noises or vibrations or if the atmosphere is polluted with impure air or noxious gases or if the temperature of the air is excessively hot or excessively cold.

Those patients who cannot achieve a state of mental poise or equanimity should NOT fast. The fast cannot proceed efficiently if people around you are negative, pessimistic or destructive in their mental attitudes.

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Let me reiterate what I have said on many occasions. **Never fast a patient in the chronic stage of any disease.** Fasting is for acutely ill patients only. If we observe this rule we will avoid the accidents which have occurred in the past through indiscriminate fasting. Just because a fever is Nature's own healing process this must not be construed to mean that we may deliberately and artificially induce a fever in order that we may then undertake a fast. It is possible to artificially induce a fever in order that we may then undertake a fast. It is possible to artificially induce a fever and this has been done in the past. The results have always been erratic and potentially hazardous. Medical people have injected toxic material of various kinds for this purpose. One of the best-known is Coley's toxins. Another well-known subterfuge is that used by soldiers who were able to obtain sick leave by swallowing a small piece of soap and thus inducing a fever. Other ways of artificially inducing a fever are by sunstroke and heatstroke or by excessively chilling the skin. Some practitioners have employed diathermy, short-wave and micro-wave machines. All of these attempts at artificial fever induction are fundamentally wrong and should be strictly avoided.

Some opponents of Fasting have been issuing emotional and unscientific warnings of the so-called "dangers" of Fasting. Readers are warned that Ketosis can occur, and this news can cause panic among the unwary. This disease called Ketosis is characterized by the presence in the blood or urine of Keytone bodies which, in excess, can cause death. These Ketone bodies are in fact Acetone, Hydroxy-butyric acid and Aceto-acetic acid which are normal by-products of liver function. These substances are always found in the urine of healthy people and are regularly excreted by way of the kidneys. During the fast, the excretion of these ketones is accelerated and that is just what we should expect.

Diabetics are known to produce excessive amounts of ketone which in these cases can pose a threat to survival.

Also, during starvation ketones can be produced to such an extent as to cause death. But, this cannot happen during a properly-conducted fast. Here we see again how those who are ignorant of the rationale of fasting can see fasting as being synonymous with starvation.

Ketosis cannot occur in those who adopt a natural healing regimen.

Ketosis will not occur during a fast because the fasting patient is not starving. The fasting patient is living on the normal reserves of nutrients within the body, and thus is quite safe.

What causes apprehension is the lack of understanding of the fasting process. When large amounts of acetone appear in the urine of a fasting patient this occurrence is a salutary one. Those potentially dangerous toxins are being eliminated and this cannot pose a threat to the health of the patient. It is only when the toxins are retained within the body that they can be harmful. The presence in the urine of fasting patients of sediments consisting of fine particles of uric acid, phosphate, sulphates and oxalates, etc., is not something to be feared. On the contrary, the excretion of these potentially harmful materials should be welcomed because their excretion can only benefit the patient.

The raising of the non-existent threat of Ketosis is simply a red-herring which is designed to destroy the confidence of the prospective patient in the fasting process.

Ketosis is not caused by any natural health procedures. It is caused by a breakdown in the metabolic process in which fat metabolism stops prematurely and aceto-acetic acid, acetone, and Hydroxy-butyric acid are produced greatly in excess of that normally produced. However, only in extreme cases of acidosis, diabetes mellitus, etc., does this occur.

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Chapter Ten

In 1967, I wrote a small booklet entitled HOW TO FAST. It was enlarged several times, until in 1984, when the sixth edition appeared. On page one I asked the question: "Does fasting "cure" disease?" I then replied: "It does not. Then why use fasting when we are ill? The thoughtful reader may well ask: "If fasting does not cure disease why should we undertake a fast?" It is true that fasting does not, in itself "cure" disease, but on the other hand, it does provide one of the most important conditions necessary for cure. The most important condition for the eradication of any disease is REST. Nobody could deny that there is no disease condition in which rest is not beneficial. Fasting provides that rest".

And, there I left my readers. It has been suggested to me on several occasions that I should have explained HOW rest assisted the body in its self-reparative efforts. It appears that those who may be considering whether they should undertake a fast or not, might appreciate a little more information so they can make a reasoned, rational assessment of the virtues of and necessity for rest.

The idea that rest is nature's own method for the restoration of health is not new. In 1863 an eminent Fellow of the Royal College of Surgeons, Dr John Hilton, said: "PAIN IS THE MONITOR - REST IS THE CURE".

In order to facilitate healing three kinds of rest are desirable - Physical rest, Mental rest and Physiological rest. Let us define rest. Rest means a pause in our activities or labours, repose, relaxation, inactivity. We suspend our conscious muscular activities. Mental rest is a cessation of nervous and mental activity. We adopt a state of mental poise. Physiological rest entails a suspension of the digestive processes, mainly those in the mouth, stomach and duodenum.

By resting in these three ways we conserve energy and the energy normally expended by physical, mental and physiological activity is conserved. This tremendous energy thus conserved is available during periods of crisis for the purposes of cleansing, repair and regeneration.

Rest cleanses or deterges the mind and body. Rest restores the secretion of body fluids such as the blood, lymph, enzymes and hormones to normal.

Rest restores the excretion of metabolic wastes to normal. The heart which has been overtaxed will be calmed down. Muscles which have become over-strained or over-tensed will become relaxed. Elimination of body wastes through the skin will be increased.

By resting, we economize on our expenditure of nervous energy (electricity). The beneficial changes occasioned by rest are evident in the condition of the skin, its texture and colour. Dull eyes will become clearer and brighter. The dry mouth will become moist. More efficient digestion and assimilation will be reflected in enhanced bowel activity. Because brain irritation will be removed sleep will be deeper and more peaceful. Following this period there will be a feeling of strength and general well-being. Added to all of these obvious benefits will be the disappearance of many previously persistent symptoms of disease.

It will be seen that by fasting we conserve a great deal of vital (electrical) energy which would normally be expended in the digestion and assimilation of food. It must be clearly understood that when the human organism is ill the consumption of "good nourishing food in order to keep up the strength of the patient" is not only wrong and unnecessary but contra-indicated. Food is not necessary during an acute illness. On the contrary, it can do great harm. "Stuffing" a sick person with food is a fallacy and should be avoided.

Some members of the medical profession are well aware of the benefits to be derived from bed-rest

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and often employ it by hospitalizing patients who do not respond to home treatment. It is unfortunate that this enforced bed-rest is usually co-existent with such harmful activities as frequent cups of tea, coffee or cocoa, too frequent meals of foodless and innutritious foods and the administration of potentially harmful medicaments and medical procedures. The digestive system is not allowed to rest and this enforced rest loses much of its potential value. When the human organism is ill it needs complete rest, not only from food, but all deleterious substances, activities and influences.

Nature Cure has sometimes been referred to as THE REST CURE. And, so it is. Rest, rationally and scientifically employed, holds out the best prospect for restoration to health of a sick organism.

Rest, like all good and essential things can also be perverted. Total inactivity can only end in disaster. Man is a dynamic organism on some activity is essential. Rest must be employed judiciously, as and when required. In the case of serious illness, intelligent rest is essential for efficient healing.

Nothing that I have said should be construed to imply that fasting or rest actually "cures" disease. Cure is not a function of fasting or rest. The human organism itself carries within its tissues all of the restorative powers needed for cure. This power is called Metabolism. In a nutshell, the body heals itself when conditions are favourable. The body is a self-repairing, self-regulating organism. The only way we can help the body to heal itself is to cease hindering it. We can best do this by providing physical, mental and physiological rest.

As Dr John Hilton so wisely said "PAIN IS THE MONITOR - REST THE CURE".

I trust that these few observations on the nature of rest and its rational utilization during periods of illness and trauma, will be of interest and value to my readers.

Chapter Eleven

Inevitably, the question of whether or not to exercise during a fast will be raised. Many reports of early fasting demonstrations show that these fasters did not fast for legitimate reasons, did not fast correctly or even starved themselves. Instead of fasting for the restoration of health, most of these fasters were showmen or zealots who sought to earn money or to exert political pressure.

They fasted in public or in shop-windows. During the fast they made speeches, parachuted out of aeroplanes, drove motor cars, rode horses and motor cycles or walked thousands of miles. The objective of these demonstrations was, ostensibly, to show how a fasting person could perform feats of strength and endurance. This practice brought true fasting into disrepute for a time and the public regarded all fasters as charlatans.

Let us calmly analyze the question of exercise during the fast. Is it permissible to perform vigorous exercises during a fast? Should we exercise at all during a fast? Those who recommended exercise during a fast disregard certain important principles of healing. Therapeutic fasting is undertaken at the instigation of the organism itself. It is not undertaken lightly or electively. It cannot be denied that true fasting is for the purpose of providing physical, mental and physiological rest. That is its true function. This is a fundamental principle which should not be abrogated.

If, as I believe, fasting is a process of rest it would seem to run counter to our main objective if we exercised at this time. Our objective is to conserve vital energy. By exercising, we consume the very energy we are trying to conserve and this is a contradiction. Exercise should therefore be avoided during a therapeutic fast, if we are to derive the maximum benefits from our efforts at health-restoration.

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It is true that some people who claimed to have fasted have also exercised vigorously and appeared not to have suffered any visible ill-effects. It is my belief that these people have not truly fasted. They were not properly prepared for a fast. They were not suffering from any known complaint for which a fast might be indicated, so we can conclude that these people really starved themselves.

Starvation cannot, and should not, be equated with fasting. During a fast, the body does not need food and its ingestion brings no benefit. During starvation, the body needs food and it is deprived of the food it needs. This practice is inimical to health.

Fasting brings repair, cleansing, regeneration and health. Starvation brings deprivation, enervation, and, if persisted in, can only result in illness or death.

Fasting is a deliberate, temporary and scientifically-arranged abstention from food for the purpose of conservation of energy. This being so we are justified in abstaining from all activities which entail unnecessary expenditure of energy.

Exercise is a necessary, desirable and beneficial activity for the achievement and maintenance of normal health. When ill-health is present, and the total organism is making a "special" effort to repair damage, to deterge toxins or to regenerate tissues, exercise would be avoided. However, if the faster is robust, is only mildly ill and has the desire and ability, then mild exercise such as walking is permissible.

Just as fasting should not be employed as a hunger-strike, or an arbitrary form of punishment, so exercise, which under normal conditions is necessary and desirable, should be avoided during a genuine therapeutic fast.

Chapter Twelve

I would now like to discuss a few problems which may occur. You may hear stories from time to time of fasters who have experienced difficulties after terminating a fast. One common problem is oedema. In some cases the ankles or wrists may become swollen with fluid. If the patient is correctly prepared, if the fast is commenced at the acute stage, and if the fast is not terminated prematurely, oedema will not occur. However, anyone who commences a fast unprepared or in the chronic state, or if the fast has been prematurely terminated may develop oedema. Prevention is better than cure, but if mistakes have been made, the patient should adhere to a light diet of fruit and vegetables only and should spend as much time as possible lying on a slant-board. When the oedema has been resolved the standard natural diet may then be adopted. The oedema is caused by the digestive processes in the mouth, stomach and duodenum not functioning normally. The excess fluid generated finds its way by gravity to the lower extremities of the ankles and wrists.

Nature Cure, reduced to its barest essentials may be described as good nursing. Patients should be made comfortable. It is not necessary to fuss unduly, but the good practitioner or nurse will try to anticipate the needs of the patient thus avoiding the necessity for the patient to ask for assistance.

It is also advisable to wash the skin at least once daily with lukewarm water. In very hot climates it is advisable to sponge the skin three or four times daily. The material being excreted by way of the skin is highly toxic and irritant and should be removed regularly.

Unless the patient specifically requests visits from friends or relatives it is best not to have visitors at all. The advantages of visits are far outweighed by the disadvantages.

Nature Cure is not understood by the average person and fasting is still less understood. The latter is usually equated with starvation. For this reason it is advisable to ask the patient not to discuss their

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treatment with strangers. The exact treatments being used would most likely be misinterpreted.

(End of How To Fast).

Editor's Note about the use of the Enema during a Fast: Herbert M Shelton, in "The Science and Fine Art of Fasting", Chapter 13, "Bowel Action During Fasting", page 155, states, "The use of the enema during the fast, so much advocated in many quarters, is both unnecessary and pernicious"; and on page 156, "The enervating effect of the enema is indisputable and no one of experience will deny that it leaves an immediate weakness which lasts, often, for hours".

Editor: Bill Westerman N.D., Dip App. Sc. (Counselling), 2010.