SOME OBSERVATIONS ON
NATUROPATHIC PHILOSOPHY

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In evaluating disease from the natural point of view much has been written as to its cause and cure. Most authors seem content to approach the subject strictly from a heretic viewpoint, speaking mostly in generalities and offering no concrete or tangible pivot around which to base a factual scientific premise. For instance, when we read the writings of so-called great men who pioneered our profession we become surrunded with confusion as to any accepted basis for the practice of naturopathy, or any other system of practice for that matter.

As to the cause of disease, Dr. Trall, who was a great exponent of natural methods, wrote as follows: The causes of disease are innumerable; but for all practical purposes they may all be resolved into the misuse or abuse of hygienic agencies, the introduction of poisons into the system, and the retention of waste effete matters which constitute the impurities of the system.

Dr. Trall’s definition concerning health summarizes the opinion of a number of writers which is as follows: What is health? Health is normal vital action—the normal play of all the functions,” and this means that state or condition in which each organ and part performs its own proper duty.

As a summary in the description of disease we find a similar answer of ambiguity: viz., “Disease is the opposite of health—abnormal vital action, and this means a state or condition of unbalanced circulation, in which some organs and parts do more and others less than their own appropriate work.

It is reasonable to assume that there certainly must be a more accurate answer than the foregoing.

Further it is also reasonable to assume that the germ theory is not the finality as to disease causation. For it is a well known fact that germs will not attack the so-called healthy body. It is accepted in the naturalists view of thought that there must be an underlying causation in order to bring about a manifestation and phenomenon known as disease, and a phenomenon we know as health. The question has been paramount in the minds of thinkers in all ages concerning the description of the Vis Medicatrix Naturae.

I believe we are closer to the answer in the ages long search for the riddle of life and death than ever before.

The context of the Philosophy of
Naturopathy can be summarized in one sentence, "Study of man as a constitution, and his constitutional rapport with the cosmic and solar universe."

When we differentiate man in a lesser category we are embarking on semantic values in which personal objectifications and personal views give rise to different opinions.

When we consider man as a constitution, what do we mean? A constitution is composed of many segments or factors all manifesting in cooperation, one with the other, creating a harmonious state. In healing we term this state — health.

In a thesis of this length I can only suggest the foundation, which we will label principles, for more important considerations, methods of study and basic laws facts etc. We therefore will limit our present thesis to the following:

1. Reality — as a light-energy system in which man represents an individualizing process thereof and therein;
2. The necessity for consideration of the various wave-frequency levels through which and by means of which consciousness operates in a given person;
3. The physical body as a configuration of units of light, energy, living-matter representing the state of consciousness, in the individualizing process of a given person;
4. The basic point of development of a given person at specified time;
5. The colloidal structure, behavior, function, etc., as obtaining in the representation of configuration.

When we arrive at the realization that in truth and in reality this world is described as a light-energy system, that it is a dynamic process of energies and forces, and that each living being represents a conscious individualizing center of energy-force, functioning and integrated in this energy-force system, our entire concept of values undergoes a complete change. We then begin to observe the universe about us in a different light and understanding.

Up to the point of in which we found a synthesis in our thought pattern, all things appeared to our senses and sense receptivity as solid objects moving through empty space, and one of these objects was our physical body. We are prone to observe our body as cut there exterior to all other exterior objects.

The reason for this manner of observation is our state of consciousness and the point of identity with which our consciousness is in harmony. This form of evaluation is now outdated but it still persists in the mind's of many and still constitutes the basic attitude of many in the healing arts.

From this short dissertation we can easily apprehend a faint glimmer of the great amount of educational work lies ahead. For those in the healing arts who wish to keep abreast of these changing values and to understand that only energy of a higher and opposite quality can affect energy of a lower quality, there will be required a great effort.

The results of such effort will in turn transform the present concept of healing into a healing science. It would also evolve into understanding the body as a dynamic process rather than the concept of a 'solid'
physiological organism out of which disease may be extracted or into which correction may be introduced. This simply means that we will no longer look upon the body as something into which substances can be poured and administered or parts extracted in the hope that something will happen to bring on a state of health and well being.

When we in the healing arts change our concepts of the physiological organism as a 'solid thing' to the understanding of it as being a dynamic process, we will need to change the basis of therapeutics from the level of opinions concerning needs of an organism to a consideration of the necessary adjustments in a highly dynamic psycho-somatic energy-field.

When we speak of psycho-somatics I do not mean mental or merely psychological procedures, but man as a basic constitution. This requires a major change in attitude and opinions, for the old methods of study based upon objective identifications cannot be patched up, reconsidered, extended or otherwise changed and made sufficient to meet the requirements of a dynamic psycho-somatic energy system.

(To be continued in the next issue.)

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