Does Fasting Cure Disease?

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by Herbert M. Shelton
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3 “Disease” does not exist – rather, our bodies express the result of “systemic derangement.
3 To alleviate symptoms of derangement, remove their cause.
3 Once the causes are removed, our systems can return to normal.
3 What we consider “diseases” may actually be cures!
3 Fasting is part of the rational care of the sick body.
3 Fasting has a logical place in good health, along with exercise, rest, diet, sunshine, and other means of care.
3 Fasting offers a way of caring for the body so that it can heal itself.
3 Fasting allows our bodies to rest, which gives our organs the chance to repair their damaged structures.

If "disease" is remedial effort, does fasting cure "disease"? If there are no cures for "disease," if "disease" does not need to be cured, is fasting a cure? To us, there are not twenty thousand "diseases," but many local states growing out of a common systemic derangement. We do not seek to cure "disease," but to remove the causes of impairment and to afford the sick organism every natural or hygienic advantage that will facilitate its own spontaneous return to biological and physiological normality.

Does nature cure vomiting, or does she use vomiting as a means of ejecting unwanted materials from the stomach? Does the body cure coughing, or is coughing a vital act by which irritants and obstructions are expelled from the respiratory tract? Does diarrhea need to be cured, or is diarrhea a process by which obnoxious materials are rushed out of the digestive tract? Does nature cure inflammation, or is inflammation a reparative and defensive process by which broken bones are knit, lacerated flesh is healed, and foreign bodies are removed from the flesh? Is there a need to cure fever, or is fever part of the body's own healing activities? Does not coughing automatically and spontaneously cease when there is no longer any need for it? Does not
Diarrhea cease when it has freed the digestive tract of all offensive materials? Does not inflammation subside when the bone has knit or the wound healed? What is there to cure about the various processes of the body that are collectively labeled disease?

Is it not obvious that if fasting suppressed vomiting, diarrhea, coughing, inflammation, fever, and the other symptoms that make up disease, it would be as evil as drugging? To call fasting "the fasting cure," the "hunger cure" or the "abstinence cure," as many have done, is to place it in a false light, unless, of course, we understand by "cure" what it originally meant -- "care." Fasting is part of the rational care of the sick body; it does not cure disease, as the word "cure" is now commonly used....

If we use fasting in nearly all cases, we employ food in exactly all of them. If we employ fasting in nearly all cases, we employ exercise in as many. We use sunbathing in nearly all cases, but we never regard it as a cure, much less do we regard it as a cure-all. Physical and mental rest are employed in every case, but not as a cure, as this word is commonly misused. Before we employ rest, fasting, exercise, diet, sunshine, or any other means of care, we seek for the causes of the patient's impaired health and seek to eradicate these. Removal of the cause is primary....

The Hygienic System is not a system of treating and curing "disease" and "disorder." It does not recognize the existence of hundreds, or thousands, of "diseases" but regards all of these many so-called "diseases" as varying expressions of the same thing. Hygienic methods are methods of caring for the body. By these we seek to place the body under the most favorable conditions for the prosecution of its own healing activities. Rest and sleep, exercise and cleanliness, water and sunshine -- we also employ these in all forms of impaired health. But we do not regard them as cure-alls or cures at all. There are no "diseased" conditions in which fresh air is not helpful, but it is no cure-all; in fact, it is no cure at all. There are no "diseased" conditions in which rest is not helpful, but rest is no panacea. Why, then, accuse us of regarding fasting as a cure-all because it (with rest, sunshine, fresh air, exercise, sleep, quiet, etc.) is found useful in all so-called "diseases"?

Fasting is primarily a rest of the organism. There is no condition of "disease" in which rest of the vital organs is not of benefit to the whole organism. Rest gives all of the organs an opportunity to repair their damaged structures. Rest affords to organs that have been lashed into impotency by overstimulation an opportunity to recuperate their substances and forces.
Fasting is not a process of elimination, but it does permit a marked increase in the elimination of toxins and waste from the body, not alone from the fluids but also from the tissues of the body. It does permit the organs of elimination to bring their work up to date -- to balance their books, as it were.

Fasting does not remove the toxins. This is done by the excretory functions of the body. Fasting only affords them the opportunity to perfect their work.

Fasting does not do anything. It really stops the doing. In thus stopping certain activities, it permits, even enforces, certain tissue changes and chemical readjustments in the body which result in increased vigor and improved health. There are no conditions of functional and structural impairment in which these changes are not desirable.

To sum up, fasting, by affording the organs of the body a rest, by withholding raw materials and by stopping the inflow of decomposition poisons from the alvine canal, permits the repair and recuperation of the organs of the body; the consumption of a burdensome nutritive excess; the removal of circulating and deposited toxins; the normalization of blood chemistry, cellular and tissue rejuvenation; the absorption of deposits, exudates, effusions and growths; and improves the body’s powers of digestion and assimilation. If there are any "diseased" conditions in which some or all of these results are not desirable, I have not seen them, nor even any description of them. Then, although fasting cures nothing and is no panacea, it is useful in all "diseased" conditions.

The real remedy consists of correcting the errors of life that have brought on and perpetuated the toxemia. These errors are not all errors in eating. Personal habits other than dietetic -- worry, excesses, dissipations -- have as much to do with producing sickness as wrong eating.