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THE ART of SEEING

Dr. R. S. AGARWAL, Eye-Specialist, Delhi

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The mind plays an important part in the art of seeing. The eye receives the images of objects like a camera and the mind interprets these images. What we see is the interpretation of the retinal images by the mind. For example, look at the white centre of the 'O' and compare the whiteness of the centre of the 'O' with the whiteness of the margin of the paper, note that white centre of the letter 'O' appears whiter than the margin of the paper. In fact the white centre of the 'O' is of the same shade of white as the margin of the paper but the white centre of the 'O' is seen whiter. This is because the mind interprets the image from the eye in this way.

The natural function of both eye and mind is effortless like other sensory organs ear and nose. We do not make any effort to hear or to smell, similarly the eye performs its function. So when the function of the eye and mind is natural, without effort on the part of the person, the art of seeing is perfect; but if their function is carried out with an effort due to any reason, the art of seeing is disturbed. When the art of seeing is perfect, the eye adjusts its focus correctly at different distances, far and near, and the mind is able to interpret the correct image of the eye perfectly. If the eye is out of focus or if the mind is under strain due to any cause, seeing be-

comes defective. If focussing is incorrect for distance, as usually happens in short-sight or myopia, seeing is defective for distance. If focussing is imperfect for reading as is usually in old age seeing is imperfect for near. If focussing is bad both for distance and near as is usually found in hypermetropia, astigmatism and other eye diseases, seeing is bad both for distance and near.

The eye is a miniature camera, and it adjusts its focus at varying distances like a camera. We adjust the camera by moving its body forward and backward to get the correct focus. The eye also, like the camera, adjusts its focus by a change in the length of the eye-ball. In one respect, however, there is a great difference between the eye and the camera. The camera plate is equally sensitive in every part; while the retina of the eye has a point of maximum sensitiveness, and every part of the retina is less sensitive in proportion as it is removed from the point of maximum sensitiveness. This point of maximum sensitiveness is called the "macula lutea" in medical terms. This point is the seat of clearest vision. As we move away from this spot, the acuteness of visual perception rapidly decreases. The eye with normal sight, therefore, sees one part of everything it looks at best, and everything else worse, in proportion to the shifting of

the image from the point of maximum vision. For example, look at the right hand corner of the book and note that the right hand corner of the book appears more distinct than the other corners. Therefore, the normal eye sees only that part of the thing best on which it fixes itself and the other parts of the thing not so well. This quality of the eye is called central fixation.

In the art of seeing central fixation is very important. When the eye possesses central fixation, the art of seeing is perfect, the eye is at rest and can be used indefinitely without fatigue. Central fixation is perfect when the eye is able to regard a very small point better than another such a point placed by its side.

Loss of central fixation means imperfect seeing, and when it is habitual leads to all sorts of abnormal conditions and is, in fact, at the bottom of most eye troubles. By improving central fixation the art of seeing is improved, but the limits of improvement depend upon the degree of central fixation. The benefits of central fixation in the art of seeing are so great that I am unable to set any limits to its possibilities and that the subject merits further investigation.

Causes of loss of central fixation:—

Anything which strains the mind will affect the eyes; or anything which strains the eye will affect the mind. When there is strain of the mind and eyes, central fixation is always affected. The extent of loss of central fixation depends on the degree of strain. The strain may be without pain and discomfort and the patient may not be aware of it or the strain may be followed by pain and discomfort.

Strain of the mind means loss of mental control as one usually experiences under

worries, anxieties, noise, fear, unfamiliar sounds, physical discomforts, restless sleep, wrong imagination etc.

Strain of the eye means loss of central fixation as usually happens in regarding unfamiliar objects, maps, prints, and it is why one gets fatigue by seeing pictures or other objects in a museum. Trying to see an object equally distinct in all its parts, or trying to see two or more objects or letters equally distinct at one time lessens the sensitiveness of macula lutea. Habit of incorrect focussing at distance or near leads to strain. Fixing the sight at one point for more than a second depresses the acuteness of vision; one can easily experience this fact by fixing the sight on a small letter of the book

How to improve central fixation? You cannot see anything with perfect sight unless you have seen it before. When the eye looks at an unfamiliar object it always strains more or less to see that object, and central fixation is always lost, sight becomes defective temporarily. When the eye regards a familiar object, however, the effect is quite otherwise. Not only can it be regarded without strain, but the strain of looking later at unfamiliar objects is lessened.

This fact furnishes us with a means of overcoming the strain which may lower the central fixation under different conditions of life. Daily exercise in distant vision with the Snellen test card at about 10 feet or 15 feet distance has been proved to be a very effective method to improve central fixation and to prevent and cure errors of refraction.

First place the chart at a distance where you see the medium size letters clearly. Look at the bottom or the top of each

letter and note that the part of the letter regarded appears more distinct. If the part regarded does not appear more distinct close the eyes, remember the black or white colour without effort, and you will feel a sensation of relaxation. Then open the eyes for a moment and note that the part of the letter regarded appears more distinct than the rest of the letter. In this way you can then practise central fixation on the smaller letters also. Gradually increase the distance of the chart to 10 or 15 feet and practise central fixation on the smaller letters. Eyes may be frequently closed to remember the black or white colour.

A school boy had one third of the normal vision. He was told that perfect sight was only possible by improving central fixation at distant objects. This could be achieved by regarding one letter of the distinct card at a time or by regarding a small part of each letter in turn. It was important to regard one letter on a line in such a manner that the one following it appeared less distinct. In a few minutes this was accomplished. The next step required more concentration, namely, to acquire the ability to see the top of a small letter better than the bottom or to see the left side of a small letter better than the right side of the small letter. It was difficult for him because he had a strong tendency or inclination to attempt to see a number of letters simultaneously or to regard all parts of one letter at the

same moment. Frequently by closing the eyes and remembering the black colour he became able to regard the part of the letter best. At first he practised on the chart at three feet distance but gradually the distance of the chart was increased to 10 feet. In a week's time it was found that the vision had improved from 1/3 to normal vision.

Hence for the art of seeing a Snellen test card may be hung on the wall and every member of the family may exercise on it daily for a few minutes. In schools and colleges, the test card is to be placed on the wall of each class room and the students should read it daily from their seats with each eye separately.

Why was the Snellen test card preferred to improve the sight? Snellen eye test card had letters of different sizes according to certain measurements. It enables the person to know when an improper strain or effort to see was made. It was only when the eyes were properly adjusted for distant vision that central fixation could be done and the small letters read. With other distant objects children and others had great difficulty in knowing when the focus was adjusted accurately. One could practise on calendar letters if Snellen eye chart was not available.

For further details study of the book 'Mind and Vision' will be very helpful.

Mind & Vision	Rs. 6 0 0
Snellen Eye Testing Chart	" 1 0 0
Ordinary Edition	" 0 8 0

do. do. Pocket size	" 0 4 0
Available at Naturopathic Book Stall,	
Bezwada.	

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Andhra Pioneers: Andhra Leads in Naturopathy

By Dr. P. Venkata Ramayya, N. D. D. M.

Nature cure has been practised from a very long time in Andhra. Her many temples were situated on the tops of mountains far away from the busy cities. Physical, mental and spiritual health of the millions of pilgrims visiting the temples on the mountains and river mouths, is greatly improved. Numerous health practices are being observed by her people by the customary fasting on the eleventh and twenty-sixth of every lunar month, and on some other days such as Sivarathri, Karthika Purnima, and Mondays in the month of Kartikam, Sundays in the month of Magham. Fruit gardens and coconut grooves are great assets for the followers of Nature cure in this country. Almost all the medical texts, published by the Ayurvedic professors of ancient times have devoted a large portion of their texts for the prevention and cure of disease without medicine. The three old authorities on medicines, namely Charaka, Susruta and Vagbhata did not mention the use of minerals for the cure of disease in any form.

Beginnings of Naturopathy in Andhra

So the Andhras could have the nature cure movement as soon as they first came into contact in 1880 with the nature cure books of the west. Special mention must be made of Louis Kuhne's New science of healing which was translated by D. V. Sarma of Pulla, west Godavari, District. The translation opened the eyes of a number of ailing public and many followed the same and had their diseases cured. Diseases which were thought to be incurable and which were given up by the medical men as futile were successfully cured.

In the year 1919 it was thought necessary to publish a Telugu monthly on the subject, to collect information regarding nature cure and the successful help it has been giving to the ailing people. It was also thought necessary to unite the efforts of naturopaths working independently at various places. Accordingly in the month of August 1919 a journal was started by the late Dr. N. Hanumayya at Bezwada by name 'Prakriti.'

On carefully following the various numbers of the journal naturopaths not only from the Andhra, but from other places of India were attracted by the Society which was publishing the journal and which was registered as a public institution. The institution is named Prakriti Karyalaya Trust (registered) Bezwada. After the passing away of Dr. N. Hanumayya in 1934 the trust is now being managed by a board of trustees with the following office bearers.

1. Dr. P. Venkatramayya, N. D. President.
2. Dr. I. V. Ramanaiah N. D. Secretary.
3. Dr. Seetharamavadhuta N. D.
4. Dr. C. Bhanumurthy B.A., L.T., N. D.
5. Rajah P. Sriramakrishnayya as trustees.

The trust has published more than eighty books on nature cure in Telugu and some pamphlets in English. In the year 1920 an association was formed to manage, organise, and systematise naturopathy in the Andhra and to conduct researches in the art of healing without drugs. It is the Andhra Prakriti Dharma Parishat. It is very usefully serving the country, by its many Naturopathic conferences held at different places

or the country and by its educative training camps held in the month of May every year. About thirteen such sessions have been conducted and about 100 persons have been systematically trained in the art of healing without drugs or operations.

Some of the persons that are responsible for the successfully carrying out of the educative and research classes are :

1. The late Dr. N. Subbaraju of E. Godavari District.
2. The late Ch. Ramajogayya of Doddipatla.
3. The late Dr. N. Hanumayya N. D.
4. The late Dr. B. S. Gopala Rao N. D. the Dietician of Rajahmundry.
5. The late Dr. Jnanamamba N. D.
6. Dr. P. Venkatramayya N. D.
7. Dr. I. V. Ramanayya N. D.
8. Dr. V. Murahari Rao N. D.
9. Dr. K. A. N. Sarma N. D.
10. Dr. M. Anjaneyulu and others.

In the year 1921 another association on an All India Basis was started with its head quarters at Prakriti Karyalaya Trust, Bezwada. It has also collected information from various parts of India and is publishing a monthly by the name 'The Indian Naturopath.'

The two journals are being edited by the writer and published at Bezwada every month. The Indian Naturopathic Association is also a public registered body, working as a member of the various Associations, in India.

Special mention may be made of the Chromopathic Institution situated in Andhra Grandhalaya Press Buildings, Bezwada. The aims of the association are :

(i) to publish books, tracts, pamphlets to propagate the idea that the sun-light and its various colour forces and allied fine

forces in nature such as magnetism, suggestion, hypnotism are more efficacious and enduring in results than crude elements, such as medicines and minerals in the cure of disease.

(2) to find hospitals to cure patients suffering from all kinds of diseases with fine forces with special applications of chromopathy and water cure.

(3) to carry on researches in the efficacy of finer forces in the cure of disease and their application for the same.

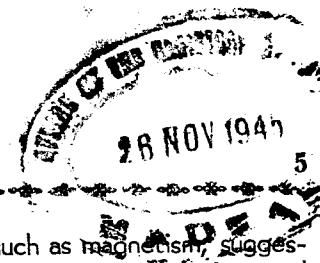
A monumental work by Dr. E. D. Babbitt, "Human Culture and Cure" which has been out of print and which is not available for the public from a very long time was re-printed and published by the Association.

The association's president is Dr. P. Venkatramayya.

A number of Naturopathic hospitals are conducted at various places in the Andhra. Special mention may be made of the following institutions.

1. Ramakrishna Nature Cure Home at Bheemavaram, West Godavari Dt. conducted by Dr. Vegiraju Krishnamraju, N. D. It has got a land of 30 acres of its own and is now sheltering its patients in thatched sheds. Generous donations are coming forth for the construction of strong masonic buildings by Philonthropic land holders of the place. One old woman has promised the whole amount necessary for a maternity hall. A good figure is expected for this hospital.

2. Arogya Sadhanam at Patamata Lanka near Bezwada conducted by Dr. Seeta-ramavadhuta, N. D., the famous Ayurvedic physician of the Ramamohana Ayurvedic Dispensary, Bezwada. It has got a double storied spacious building of its own for in-patients to stay.



3. Ramakrishna Prakriti Chikitsalayam, Mortota, near Repalle, Guntur District is conducted by Yogi Raghavendra.

4. Deergha Roga Chikitsalayam, Vetapalem, conducted by Dr. P. Narasimha Rao N. D. A choultry is set apart for sheltering its patients.

5. The Nature Cure Home, Allagadda, Kurnool District is conducted by Dr. Chelasani Krishna Rao N. D. It has got land of its own and is conducted under the kind patronage of sympathisers of Nature Cure of the locality. Recently the foundation stone is laid for the construction of the main building which is generously donated by a rich merchant of Madras.

6. Gosala Nature Cure Home, Kurnool is conducted by Sree Gudipalli Seshayya Garu, Kurnool. Special rooms are set apart in the Gosala building within the premises of Gosala Estate.

7. Special mention may be made of the Nature Cure Home conducted on behalf of Prakrit Dharma Parishat, Bezwada which is conducted by Dr. K. A. Narayanasarma under the direct supervision of Dr. P. Venkataramayya.

8 Swasthic Ashram :—Banaganapalli Kurnool Dt. Sri Hamsananda Saraswathi Swami who is an Aryasamajist, Satyagrahi, and a Staunch Naturopath is running an inpatients and out patients hospital successfully in his ashram. He has invited the 13th Naturopathic Training camp in May 1945 to his ashram and rendered his valuable services and made it successful.

9 Kodi Rama Murthi Naidu Memorial Nature cure hospital Kollipara Guntur Dt.

This ashram is being run successfully under the direct supervision of Sri Kolli Rangadoss Chowdary Physical culturist and Naturopath. There are arrangements for in patients. Here Physical culture and

Fasting cure are being given prominence in treating patients.

10 Gandhi Ashram Komaravole, Kistna District.

In this Ashram there are various branches and one of them is Nature cure hospital and there are arrangements for in-patients and out patients. Director is Sri Yerneni Subhramanyam.

Among pioneers of Naturopathy in Andhra who are still alive mention may be made of the following gentlemen :—

1. D. Pardhasaradhi Sarma of Anakapalli.
2. R. Gopala Krishnayya Garu of Vemuru, Guntur District.
3. Boddupalli Narasimham Garu, Vedullapalli, Guntur District.
4. Dr. G. V. Krishna Rao, N. D., Satyanarayanapuram, Bezwada.

Dr. Krishna Rao founded a Nature Cure Institute in Bombay and another at Madras. He was the only person who propagated Naturopathy through tracts and the press in the earlier part of the Nature Cure Movement in the Andhra Desa. He visited all most all the Nature Cure Homes in Germany, England, and America in the earlier part of 1914 just before the first world war.

6. Madhva Sree Krishna Charya of Guntur the famous Satavadhani and Pandit may be mentioned among the Pioneers of Nature Cure movement in Andhra.

7. Puvvada Perraju of Kanur, West Godavari District, wrote a book in Telugu on the hygiene according Nature cure methods.

Among the pioneers who are now no more the following names must be reverently remembered 1. A. Balamukundadas of Bezwada who was very proficient in the

science of facial expression. 2. Dr. N. Hanumayya, the founder of the Prakrit Karyalaya Trust and the Prakriti Patrika. 3. Sreemati Gnanamba the co-worker of the late Dr. N. Hanumayya. In the earlier part of the life of Prakriti Patrika she composed the matter for the press. She was responsible for the translation of a number of books on Nature Cure into Telugu. Of the many books special mention may be made of care-free future of

Dr. Engulhardt. 4. Dr. Palaparti Anjaneyulu of Masulipatam went to Lonavla near Bombay and practised the Yogic methods there and wrote a book in Telugu on Yogasanas. 5 Dr. Veerabhadrayya garu of Rajahmundry.

He was one of the foremost Naturopaths who corresponded with Louis Khune in the early days of 1880 and cured himself of his diseases by strictly following Khunes' baths and diet, and treated many patients.

[to be continued in next issue]

ART PLATES IN THE KRISHNA PUSHKARAM SOUVENIR

- 1 Mr. IYYANKI VENKATA RAMANAYYA (a photo block)
- 2 'COMMAND OF RIGDENTYEP' — (Tri-coloured Art Plate)
A reproduction after the painting of Prof. Nicholas De Roerich.
- 3 SANCTA PROTECTRIX — A painting by Prof. Nicholas De Roerich.
- 4 LORD KRISHNA — (Tri-coloured Art Plate)
- 5 KUMARASWAMI in the guise of a PRINCE to meet LAVALI
(Tri-coloured Art Plate)
- 6 Prof. NICHOLAS DE ROERICH — A painting by Prof. Roerich's son
- 7 LORD SREE KRISHNA preaching ARJUNA on the Battle Field
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24	Better sight without glass	" Harry Benjamin	3 12 0	0 2 6
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