

The INDIAN NATUROPATH



FOR HEALTH - PHYSICAL, MENTAL & SPIRITUAL

Editor : Dr. P. VENKATRAMAYYA, N. D., D. M.

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The Indian Naturopath, Bezwada

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No 11

MEMORY AS AN AID TO VISION

BY

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

We see very largely by the mind, and partly with the eyes. The Phenomena of vision depend upon the mind's interpretation of the impression upon the retina. What we see is not that impression, but our own interpretation of it.

Illustrations

1 The whiteness of the centre of 'O' in the test card seems to be whiter than the margin of the card, though it is really of the same shade.

2 The moon looks smaller at the zenith than it does at the horizon.

3 When you see a large letter of the smaller test card, the part regarded appears blacker than it really is.

4 A portrait painted by one painter may look entirely different from a portrait of the same person by some other artist.

5 A drawing may be made of a plaster cast which may appear alright when first completed, but may show many faults when studied by the same artist at other times.

6 In a totally dark room one often imagines that he sees a white ghost. The imagination may be so vivid that no amount of argument will convince him that he did not see a ghost.

Thus our sight depends upon our imagination or the mind's interpretation of

the retinal image. Persons with normal vision use their memory and imagination as aids to sight; and when the sight is imperfect it can be demonstrated not only that the eye itself is at fault, but that the memory and imagination are impaired, so that the mind adds imperfections to the imperfect retinal image.

A familiar object is always more readily distinguished than an unfamiliar one, and this is simply because memory and imagination have come to our aid, the image of the object has been impressed on our mind through previous experience, and that helps us to pick it out more easily than the object seen for the first time. Any one can test the truth of this for himself. We can all distinguish friends among a group of people more easily than a stranger.

When the mind is able to remember anything perfectly, it is always perfectly relaxed and the sight also is normal; and when the eyes are closed and covered so as to exclude all the light one sees a perfectly black field. The smaller the area of black which the patient is able to remember, the greater is the degree of relaxation obtained; but some patients find it easier to remember a somewhat large area, such as one of the letters on the Snellen's test card, with one part blacker than the rest. They may begin with the big 'C', then proceed to the smaller letters and finally get to the dot. It is then found

this smaller area is remembered more easily than the larger ones and its blackness is more intense. Some patients find it easier to remember the punctuation mark, a colon, with one part blacker than other parts. As it is impossible for the mind to think of one thing continuously, some patients find it useful in the beginning to shift consciously from one of these black areas to another, and to realise the swing, or pulsation, produced by such shifting. When the memory becomes perfect, one object may be held continuously in the mind without conscious shifting, while the swing is realised only when attention is directed to the matter.

Although black, as a rule, is the best colour to remember, some patients are bored or depressed by it, and prefer to remember white, or some other colour. One may have the perfect memory of a yellow buttercup, and another the opal of the ring. Whatever the patient finds easiest to remember, is the best to remember, because memory can never be perfect unless it is easy.

When the memory of the black dot becomes habitual, it is not only not a burden, but is a great help to other mental processes. The mind when it remembers one thing better than all other things, possesses central fixation, and its efficiency is thereby increased, just as the efficiency of the eye is increased by central fixation.

When the memory and the imagination are perfect, the eye at once becomes normal with normal vision. Imperfect memory or imagination may even produce organic changes in the eyeball. One can, by imagination of a letter perfectly, increase the hardness of the eyeball, which is an important symptom of Glaucoma. Conversely the imagination of a letter seen perfectly softens the eyeball in Glaucoma with great benefit to the pain and the imperfect sight in this disease.

Imperfect imagination produces cloudiness of the lens or increases the opacity of the lens in Cataract. In Myopia the eyeball is shortened and becomes normal, and the patient obtains, temporarily at least, improved or perfect sight. One can produce Myopia by imperfect imagination. In

Hypermetropia the eyeball is shortened. The imagination of perfect sight is followed by the lengthening of the eyeball to normal, and the patient may have normal vision temporarily. The imagination of imperfect sight for near always lessens the length of the eyeball, produces or increases Hypermetropia. All forms of Astigmatism can be produced or increased by the imagination of imperfect sight. They are all cured temporarily or permanently by the imagination of perfect sight.

Wonderful cures of many age diseases have been achieved by the proper use of the imagination and the memory, even when other methods have failed. Imagination when used properly, is the most satisfactory, most accurate, most helpful method that we know to obtain perfect sight. If our imagination of something is as good at twenty feet or forty feet or sixty feet or further, as it is at near point where we see it perfectly, our vision is as good as our imagination.

Tests to measure Perfect memory

1. When the memory of the dot or any other thing is perfect it is instantaneous. If a few seconds or longer are necessary to remember it, the memory is never perfect.

2. A perfect memory is not only instantaneous but continuous.

3. When the memory is perfect, perfect sight comes instantaneously. If good vision is obtained only after a second or two, it can always be demonstrated that the memory is imperfect also.

4. The memory of the dot is a test of relaxation. It is the evidence by which the patient knows that his eyes and mind are at rest. It may be compared to the steam gauge of an engine, which has nothing to do with the machinery, but it is of great importance in giving information of the ability of the mechanism to do its work. When the dot is black one knows that the engine of the eye is in good working order. When the dot fades, or is lost, one knows that it is out of order, and requires treatment.

Demonstration:—

1 That the smaller the object regarded, the easier it is to remember. Regard a capital letter. Note that it is easier to see or remember the top of the letter best, and the bottom of it less clearly than to remember the top and bottom perfectly and simultaneously. Now look directly at the upper right corner and imagine one-fourth of the letter best. Then cover the remaining three-quarters of the letter with a piece of paper. It is possible to look directly at the exposed part of the letter and imagine half of it best. Cover the part that is not seen directly, and demonstrate that half of the exposed part of the letter can be seen or imagined best, while the rest of it is not seen so clearly. With the aid of the screen, an area as small as an ordinary dot may finally be imagined.

2 That, with the eyes closed, a small black dot can be imagined blacker than the one three inches in diameter, if this fact cannot be readily demonstrated with the eyes closed.

1 Stand close to a wall of a room, at a distance of three feet or less, and regard a small black spot on the wall six feet from the floor. Note that you can not see small black spot near the bottom of the wall at the same time.

2 Place your hand on the wall six feet from the floor, and note that you cannot see your hand clearly when you look at the bottom of the wall.

Why one fails to have perfect memory or imagination?

1 When one imagines objects to be stationary.

2 When the mind and the eyes are under strain on account of staring, partly closing the eyes, frowning etc.

3 When one tries to see all the letters of a line equally well at one time or tries to remember too much at once.

4 When the form of an object is imagined imperfectly. For example, if the letter 'O' is a perfect circle and is imagined

to be an oval with long axis vertical or horizontal the imagination of the 'O' will not be as perfect as when the 'O' is imagined to be a circle.

5 When the size of an object is regarded much larger or smaller than it really is, the imagination is imperfect.

6 When one imagines the white background or the spaces between the lines of print to be less white than the margin of the card.

7 Excitement of various kinds, unexpected noises and unusual occurrences, worries and anxieties, physical discomforts also effect the memory and the imagination.

8 Imagination of unknown letters or objects.

9 Speaking of or thinking about unpleasant things.

10 When one tries to stop the swing of the object or when the swing is too short, too long, too rapid or too slow, irregular and not continuous.

Methods of getting perfect imagination

1 Letter in the air: Take two similar Snellen test cards. Place one at a distance ten feet or less where it can not be rapidly distinguished, and appears blurred, and the other card at a distance one foot or less, from where you can see it best or less. Now regard a letter of the distant card, then look at the same letter on the card at the near point. Then close the eyes and with your finger draw the same letter in the air as well as you can remember it. Open your eyes and continue to draw the imaginary letter with your finger while looking for only a few seconds at the blurred letter on the card at ten feet or less. Then close your eyes again and remember the letter well enough to draw the letter perfectly in your imagination with your finger. Alternate drawing the letter at ten feet in your imagination with your eyes closed as well as you see it at one foot or nearer. When you can draw the letter as perfectly as you remember it, you see the letter on the distant card in flashes.

By repetition you will become able not only to imagine always the known letter correctly, but to see it actually for a few seconds at a time, you cannot see a letter perfectly unless you see one part best, that is, by central fixation. Note that you obtain central fixation while practising this method, i. e., you see one part best. Drawing the letter with your finger in your imagination enables you to follow the finger in forming the letter, and with the help of your memory, you can imagine each side of the letter best, in turn, as it is formed. When the letters on the distant card become distinct and clear, then increase the distance of the distant card by two to six inches only. By and by increase the distance to fifteen or twenty feet.

By this method the memory and the imagination are improved, and when the imagination becomes perfect the sight is perfect. This method should be practised at least for one hour, twice or thrice daily. You can cure highest degree of Myopia, hypermetropia, astigmatish, optic atrophy, progressive cataract, glaucoma, detachment of the retina and other diseases by this method.

2 Letter imagination

If the patient is unable to see the letters on a certain line of the test card, he is told what the first letter is and is directed to close his eyes and imagine that letter for about ten seconds, then to open the eyes and regard the letter. When the letter is imagined perfectly enough, other letters on that line are seen. Then imagine the first letter of the next line, and so on. If no letter is seen on a certain line, the patient may come to the test card, see, go back and imagine. By alternately regarding the letter with the eyes open and closed, the imagination of the letter improves in flashes.

By continuing to alternate, the flashes improve and last longer and the vision becomes gradually improved.

3 If you do not get any improvement by practising at fifteen feet distance, bring the card closer, to six feet or nearer. Hold another card in your hand and look at the letter 'F' of the ten feet line. See it with

a slow, short, easy swing, and at the same time imagine your body swinging with 'F' for a few minutes. Then glance at the first letter of each line of the Snellen's card at a distance of six feet without modifying or stopping the swing of your body. When the vision is improved at six feet, increase the distance by and by till you reach fifteen feet, practising in the same way.

4 The black dot

Place the Snellen's test card on a white wall at ten feet distance or nearer. Now imagine a black dot while looking a little to one side of the test card, say a foot or more; then imagine it nearer to the card, and finally imagine it to be between the lines of letters on the card. In this way you will be able to see the letters without losing the imagination of the black dot; and when you can do this, you may look directly at a letter without losing control of the imagination of the dot. The next step is to note whether the bottom of any letter is straight, curved, or open, without losing the dot in the bottom. When you can do this, do the same with the sides and the top of the letter, still holding the dot in your imagination. Usually when the parts can be observed separately in this way the whole letter can be seen without losing the imagination of the black dot.

5 Imagination test

Place the back of one Snellen test card towards the patient ten feet away from him and the face of the second card towards him at twelve feet. Both cards can be so arranged that the patient can observe an open space between the two of about four or five inches in width.

When the patient moves the head and eyes to the left, the space between the two cards becomes less and one can imagine the nearer card moving to the right, while the more distant card with its letters, appears to move to the left.

When the head and eyes move to the right, the nearer card appears to move to the left, the space becomes larger between the two cards and the patient can imagine the face of more distant card moving to the right.

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Then close the eyes, swing, and imagine the near card to be moving in the opposite direction, while the distant card in the same direction. Repeat; In some cases of defective sight the nearer card moves in the opposite direction while the more distant card may also move in that opposite direction, or it may stop or move in an irregular, jerky manner.

When the imagination of some object is correct with the eye closed, the swing of the more distant card becomes normal, the card moves from side to side in

the same direction as the head and eyes and moves slowly, easily and continuously. The converse, is also true, that when the distant card does not move with the head and eyes, the imagination of the object is imperfect.

By the continued practice of this method the flashes of improved vision become frequent and last longer. Some patients are benefited by practising this method with the eyes closed for a longer time than with the eyes open.



The Age of Three Score Years

BY

Dr. BENEDICT LUST, M. D., N. D.

Between his sixtieth and sixty-fifth year, the average man feels compelled to step into the shadow land of resignation. Now, he says, it is too late to start anything new, and there is nothing to do but wait quietly for the end. The condition of many men indeed justifies this melancholy view. Around sixty-five years, many of them are forced with retirement and this is also the time when old age pensions become effective. It is a time to take inventory of what has been accomplished, the time when assets and liabilities are being weighed against each other, the time to take a look back on the past and to say good bye to the most vigorous phase of one's stay on the earth. On your last day in the shop or office friends are crowding around you to shake your hands and with a friendly smile wish you a peaceful and golden evening of life. Nevertheless it is a fact which can only be

ill conceived that most of those who are 'retiring' feel as if they are being sent to the dump where the old iron is rusting and the weeds are growing. In addition it is the time when children do not need their parents any more and can stand on their own feet, and the grand children, out of their teens, regard grand mother's and grandfather's care and attachment as something of a burden. And finally, it cannot be denied that on account of ill-conducted and one-sided living habits, all kinds of physical defects make their unwelcome appearance.

The heart does not go along so well any more, blood pressure is high, the eyes are weakening, the hearing becomes impaired, breathing power is nil, walking often becomes difficult. It is an altogether disheartening reflection the man of sixty sees in the mirror; and when he looks into the

future there is nothing but a gray haze and at the far end of the path ahead the black grave from which some are shrinking back and which others, too tired, disheartened, and disillusioned, regard as something almost desirable.

The average picture is true for most persons and the general opinion seems to bear out the view that not one iota of it can be changed. Let us, however, diligently search our souls and let us answer whether such a general black-out at the age around sixty is necessary. Our reply is a firm and categorical 'No.' We are convinced that the time after sixty does not mean a darkening of all sources of light, but that other lights will shine and other stars than the ordinary ones will guide us through the home stretch. We all must pass the mile posts between sixty and seventy, either quickly or slowly, but the true meaning of this period is not by any means senility as commonly supposed, and is neither outward shrinkage nor inner stagnation. Of course, a man who enters these years must do it willingly, joyously and with affirmative vigour. Instead of passively entrusting himself to the stream of fate which now flows more slowly and evenly, he must actively participate on the journey, build and adopt his boat to the changed condition of the stream, make it more roomy and comfortable. Instead of accepting with resigned lassitude the wrong theory of letting the flame slowly burn itself out, he should look at history which shows that man can live straight, unbent, vigorous with enthusiasm and pride to a hundred years without resignation. Leonardo, Michelangelo, Titian, Humboldt, Goethe, Bernard Shaw, Justices Holmes and Brandies are only a few

examples picked at random to show how one can fulfil one's mission in extreme old age. All these men excelled in a high degree of self-knowledge and self-discipline. They have led their lives in the 'true' sense of the word, filled with activity which is true elixir of life, 'the stone of the wise men,' which does not produce gold and riches, but which makes one truly wide and wide awake. The essential condition for this is activity, everreadiness to renew and to broaden oneself. The danger that the evening of life becomes beclouded too soon mainly lies in the fact that the man too easily gives way, becomes passive and lax with himself. It is our firm belief that most men do not die because they have reached the natural end of their lives, but because they themselves have set an end to growth and activity and do not expect any more. Senility is a disease, but a curable one. Let us make sure of it that to cure this disease there must stand in the beginning a process of soul searching and deep reflection. A man of three score years and more should sharpen his eyes for the many possibilities of old age. If he 'retired', he should not step into a vacuum, but go through an apprenticeship. Now at last he has something which he had never had before, Time, now he is free from the cares for his children, free from the worries of his profession or trade, now he can devote his time to his hobbies and do what he never had a real chance to do before.

So few of us really have the time to live according to our wishes, to study the many things worth knowing. Most of us were occupied day by day earning our daily bread, following the thousand small duties of making a living, keeping a home, raising a family. But now there is eternal Sunday, and

elderly people can concentrate on their specialities, their secret long nursed ambitions. How many of the younger generations would not like to raise a garden, tend some flowers, build some new gadgets, read and study worth while books if they only had the time? Now the time has come for many to do all these things.

Instead of nursing along and spoiling one's illness, let them do something, let them build, sing, make music, do anything at all but let them devote their whole attention to it. Howsoever elderly people pass their days is of no account as long as their whole heart is at their job. There are, of course, certain occupations that are better suited for this age than others. If some elderly folks can still hold their own in tennis, horseback riding, long distance running, swimming and jumping, this does not imply that others should do likewise. For most of them, such violent exercises require too much exertion. There are countless other

activities open for them and outdoor work should be preferred over inside work.

Proper care of the body should never be neglected. Regular breathing, regular ablutions with skin culture, setting up exercises, a regular daily shaking up of the whole body from the feet to the head, yes! a shaking of the head not only about these bad times but also about oneself, and finally a moderate diet are absolutely essential for the well-being of elderly people. Regarding food, it should be emphasized that meals should only be taken when one is hungry, should be light and easily digestible. Once in a while, it is well to fast for a few days.

Every man and woman over sixty can do his or her share to contribute something worthwhile to humanity, and old age is not a painful fate, but the setting of the last coping stone to the building called life.



Is Meat Essential for Building Muscle & Strength?

BY

Prof. S. S. GOSWAMI

Meat is the muscular tissue of animals together with connective tissue. It is rich in protein. On the average, lean meat contains about 20% protein, 5% fat, 1% minerals, 2% extractives and 72% water; 2500 calories of meat supplies about 41 milligrams of iron, 16 centigrams of calcium and 312 centigrams of Phosphorus. It is very poor in vitamins

A and B, though fresh meat has enough vitamin C. The extractives of meat give its flavour and produce the stimulating effect.

The function of protein is to build and repair the tissues of the body. But this does not mean that the supply of excess protein will cause rapid development of the tissues

including muscles. The fallacy of high protein diet has been demonstrated by Chittenden of Yale University in 1904. The old standard for taking from 100 to 125 grams of protein per day has been considered to be highly injurious. There is no provision in man for storing excess protein; a little quantity of excess protein may be stored up in the liver and muscle cells. The body tries to eliminate the excess protein for its own good. The fuel portion of protein is immediately oxidized into carbon-dioxide and water and eliminated from the body easily. But the nitrogenous portion cannot be disposed of by the body so easily. It is first transformed into urea by the liver and is eliminated by the kidneys. The power of eliminating excess protein of the body is limited, and when a high protein diet is habitually taken, an accumulation of excess protein occurs in the body, which simply stays in the body fluids, as floating protein and in the long run causes various discompositions and the body is poisoned and diseased. According to the best authorities of to-day, from 60 to 75 grams of protein per day will meet all the protein needs of the body, even if the individual takes vigorous form of exercise. For this amount of protein, it is not necessary to add meat to the diet.

Another important fact should be considered in connection with protein. Non-acid and non-putrefying proteins have much greater advantage over acid, putrefying proteins. Proteins from meat, fish, egg and cereals are acid. Meat, fish, and egg proteins are putrefying. According to biological feeding tests, milk and egg proteins stand first. Among the two, milk protein is a non-acid and non-putrefying protein, whereas the egg protein is an acid and putrefying

protein. Meat protein stands next to milk and egg proteins. The cereal protein stands next to the meat protein. The legume protein stands last. From every point of view milk protein is the best and most suited to man.

2500 calories of human milk gives 60 grs. of protein, of goat milk 140 grams and skim milk 225 grams. About 8 pints of whole milk supply 2500 calories and about 119 grams of protein. An exclusive milk diet is the best form of diet when it is necessary to increase protein. Milk and fruit diet as a moderate protein diet is all the more preferable. For protein requirement cereals and legumes alone should not be depended upon as these proteins are inferior in value. They must be combined with other superior proteins, such as milk, egg or meat to meet the demand for protein in the body. However acid proteins can be easily avoided and replaced by non-acid proteins.

Another great disadvantage of meat is that it goes putrefaction in the Colon. Fish and egg also putrefy, though the latter is not to the same extent. From the standpoint of putrefaction vegetable proteins are less objectionable than meat proteins. Nuts are less objectionable than legume in this respect. Meat contains a high percentage of putrefactive bacterial and in most instances, it is already in a state of putrefaction at least to some degree when it is eaten.

Fish is also a high protein food. It contains less extractives than meat and therefore less stimulating. It is erroneously considered by many to be more wholesome than meat. Egg is an excellent food containing all the necessary elements necessary for

nutrition. If it is fresh, it can be added to a diet with great advantage. It is only weaker in calcium but stronger in iron. Milk and egg are both highly conducive to growth, more than meat. However, if one finds difficult to maintain bacterial healthfulness of the colon, egg also should be discarded.

It is interesting to study briefly the dietic habits of various races and classes who were famous for muscular efficiency as well as of the strongmen.

The study of the first table demonstrates that meat is not essential for maintaining health and strength. Ancient Persian soldiers, ancient Greeks, ancient Gauls, ancient Britons, Bavarian wood-cutters, Russian labourers and some other races and classes did not use meat. Some of them used meat occasionally and in less quantity, namely ancient Chinese, ancient Romans, ancient Scotch, Tyrolese wood-cutters, Italian Peasants, Spanish labourers etc. Of course, there are some races and classes who chiefly use meat, yet they are strong, such as Tartars of the

China Hills etc. The second table shows that most of the strong men have used meat in their diet. But this does not prove that flesh food is essential for developing great strength. The following factors are mainly responsible for the use of meat by the strong men. Ignorance in the matter of food, erroneous ideas about the supposed strength-giving value of meat, want of courage to make experiments upon non-flesh food diet and meat eating habit.

We can no longer hold that meat has a special strength-giving value. We can no longer tolerate the idea that without meat we cannot build muscle and strength. We can discard it from our dishes with great advantage. Meat-eating is a mere habit. The taste for meat has compelled us to seek a scientific supporting in order that the habit may be continued. The lacto-vegetarian diet can meet all the proteins of the body. It is more cleanly and wholesome and at the same time adequately nourishing, growth-promoting, strength-giving, disease-preventing and life-prolonging.

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DIET OF RACES AND CLASSES

TABLE I

Peoples	Foods	Physical Condition
Ancient Hindus	There were two classes. One did not use meat most probably occasionally, and most foods used by both were bread, rice, ghee, milk, vegetables, and fruits.	Extraordinarily strong and having uncommon mental ability
Ancient Egyptians	Bread, Raw and Flesh of birds etc.	Healthy and strong
Egyptian Pyramid Builders	Most probably they did not use meat, at least not much	Very robust and healthy
Ancient Chinese	Mostly vegetarians, occasional use of little fish	Very strong and healthy
Ancient Persian Soldiers	Bread, vegetables, fruits etc. No Meat used	Very Strong
Peoples of ancient Arabia, Turkey, Syria	Mostly non-flesh foods, Probably occasional use of Meat	Robust and healthy
The Saracens	Rice, Milk, Vegetables, Fruits	Strong and healthy
Ancient Greeks	Non-flesh food	Very strong
Athletes of Ancient Greece	Do	Extraordinarily strong
Ancient Spartans	Do	Very strong
Spanish miners	Bread, Vegetables, Fruits, Meat	Strong
Portugese water-carriers	Bread, Vegetables, Fruits, Etc.	Very strong and hardy
Swiss woodmen of mountains	Bread, Butter Etc. Very rarely a little bacon	Do
Greek Boatmen	Wheat, Fruits, Vegetables	Very strong and Robust
Turkish Soldiers	Bread, Butter, Mutton etc.	Strong and Hardy
Boatmen and Water Carriers of Constantinople	Bread, Vegetables, Fruits, occasionally a little Fish	Strong and Robust
Ottoman army	Cereals, Vegetables etc. rarely meat	Very strong
Kolashin (Montenegro)	Maize, Milk, Vegetables, Meat	Do
Monks of Cyprus	Cereals, vegetables, etc. rarely meat	Do
Chinese Labourers	Rice, Vegetables etc. a little Fish or Meat occasionally	Strong and Very Robust
Korean Lower class men	Rice, Vegetables, Eggs, Fish, Meat etc.	Very Strong
Japaness Soldiers	Rice, Vegetables, Fish chiefly	Strong and very Robust
Samurai	Rice, Vegetables, Fruits, Eggs, Fish	Very Strong
Bombay, Madras messengers	Boiled Rice, Ghee Etc.	Strong and very hardy
Gurkhas	Rice, Ghee, Vegetables, Fruits, Meat etc.	Very hardy
Sikhs	Wheat, Vegetables, Milk, Dhal, Nuts, Fruits, etc Meat	Very strong
Pathans	Wheat, Dhal, Vegetables, Fruits, Nuts, Milk, Meat etc.	"
Rajputs	Wheat, Dhal, Vegetables, Fruits, Nuts, Milk, Meat etc.	"
Hindus of North-Western India.	Wheat, Vegetables, Dhal, etc.	Very strong and hardy

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Maoris (New Zealand)	Vegetables, Fruits, Meat etc.	Very strong
People of Tenna (Central Africa)	Maize, Vegetables, Meat, Rice	"
Arabs (North Africa)	Dates, Milk Etc.	Very strong
Kaffirs	Vegetables, Soup, Milk Etc.	Strong and Robust

TABLE II

Name	Diet	Remarks
(1) Golum Rastumbind (Champion wrestler of the world)	Wheat, dhal, ghee, vegetables, fruits milk, nuts, sugar, meat etc	Died at about 42 or so
(2) Kikkarsing (World's champion wrestler)	Wheat, Dhal, Ghee, Vegetables, Fruits, Milk, Nuts, Sugar, Meat Etc.	The most powerful of all wrestlers that the world has ever produced and possessing greatest measurements, viz. — chest 80" (nor) Biceps 24½" Died at about 80
(3) Kallu (Champion Wrestler)	Wheat, Dhal, Ghee, Vegetables, Fruits, Milk, Nuts, Sugar, Meat Etc.	In strength, he stood next to the great Kikkar
(4) Karim Bux (wrestler)	Do	Who defeated all the European wrestlers that came in contact with him He gains World's Championship by defeating Hasan Bux, the Great Indian Wrestler and Zbyszko, the Great Austrian wrestler Recently he defeated Gunga, the Great Indian wrestler, and won the title at Patiala, India
(5) Ahmed Bux (wrestler)	Do	
(6) Gama (The present world champion wrestler)	Do	
(7) Imam Bux (The present Indian champion wrestler)	Do	
10) Bhagaban Singh the gigantic Indian wrestler.	Wheat, dhal, ghee, vegetables, fruits, milk, nuts, sugar, meat etc.	
(11) Gutta Singha (A great Indian wrestler)	Do	Died at about 50 or so.
(12) Shamakanta (Strong Man)	Rice, ghee, Vegetables, etc. meat in greater amount.	Died at about 62 or 65 years.
(13) Bhim Bhawani (in weight-lifting, weight-supporting, and feats of strength)	Rice, Ata, ghee, dhal, vegetables, fruits, nuts, milk, sugar, meat, fish etc.	He was enormously built and very strong; without much training, he could lift about 400 lbs. in two hands — continental test. His upper arm measured about 21" and chest 55" or so. He died at 35 or so.
(14) Rama Murti	Rice, ghee, dhal, curd, milk, fruits, Vegetables, nuts, meat etc,	The great Indian strong man
(15) Devi Chowdary (World' champion, weight-lifter)	Ata, ghee, milk, vegetables, fruits, nuts, meat etc,	He lifted in weight lifters bridge position 945 lbs. at the age of 45.

THE FESTIVAL OF LIGHTS

Dr. A. V. K. MURTY, M. A., N. D.

Lights! Lights! Lights! Lights everywhere

The Karteeka month is a month when temples and houses are decorated with lights impressive in sight, inspiring in effect and ennobling in nature. These lights are but the outward signs of the inward Atma Jyoti that is to be lighted as a result of the penance of the month of Karteeka.

The month of Karteeka is a month of religious duties as laid down in the Skanda Purana, one of the Astadasa Puranas. The Karteek Vrata is hailed as the best of all Vratas (व्रतानां मुत्तमं व्रतम्) in the same Purana, where the efficacy of the same is emphasized in the form of a story as told by the sage Suta to the sages assembled around him. Suta begins the story by informing them that originally the story was told by Lord Shiva to his betterhalf, Parvati.

The Vrata consists of bathing in the early hours of every morning either in great rivers like Ganga, Yamuna, Krishna, Godavari etc. (in water hip deep), or even in ponds, pools or tanks or even with water in a well. Having bathed one should bow to Brahmins, chant mantrams praising Hari; should perform Achamanam (आचमनम्) after which he should remove the wet clothes, wear a clean dry white cloth and apply all over his body sacred ashes (विमूति) and sandal paste (चन्दनम्) chanting the special mantrams specified for the purpose. Then offer the usual daily prayers (सन्ध्यावन्दनम्) after which epics read by Brahmins should be heard. Then at home perform Vaisva Devam (वैश्वदेवम्); take meal and then again hear epics read by Brahmins. In the evening one must light lights of cotton pressed into wicks wettened by ghee.

Particular stress is given to Karteek Somavar Vrata (rites to be observed on Mondays of the month) when one should fast the whole day and light lamps, go to the temple, offer religious prayers to the Almighty God and having returned home should mess with Brahmins. This Vrata could be performed by all the members of the four castes-Brahma, Kshatriya, Vysya, and Sudra-whether men or women.

Efficacy of Deepa dana (Offering of lights) Vastra dana (offering of cloths),

Phala dana (offering of fruits), is emphasized and highly spoken of. When Deepa dana is made to a worthy Brahmin, the offerer should utter to himself "I am offering the light that gives knowledge, wealth and prosperity; may peace be with me!" (सर्वज्ञान प्रदम् दीपम्, सर्व संपत्सुखावहम्, दीप दानम् प्रदास्यामि शन्तिरस्तु सदा मम)

Among the various items in the rites mentioned to be performed in the month of Karteek, picnic parties in the gardens under the shady trees are also specified as one of the most important ones. This is of utmost social importance and has a good recreative value.

Thus the whole month is to be observed by which it is said that one is washed of all his sins.

Our Hindu religious practices are full of hygienic principles which are of utmost importance for every man or woman who seeks after health. Health and Achar are intertwined in our religious rites ascribed to Grihastha. (गृहस्थ)

Daily bath in the early hours of every morning of Karteek when biting cold prevails is of utmost importance from the health point of view. Ozone which abounds in the early morning breeze is vitalising and life giving. Hence the practice of early rising and early morning bath invigorates the human system and keeps one fit to face the oddities of life.

Again fasting in this season is of high value; to the system. It gives "vacation" to the system as Benedict Lust of America would have it put. The human system requires some rest for some days in the year to ensure a better working of the same. At this part of the year in Kartik when the weather is dull and insipid, the human system works better, and works efficiently if lesser amount of stuff is forced on it to be digested. Hence the propriety of the advice of fasting in these days.

Thus the month of Kartik is a month of fastings and social functions when people meet at temples and gardens, pray and part and prepare themselves with renewed vigour and vitality enhanced by observation of hygienic principles of early morning river baths, fastings, prayers, recreations and social functions etc., to work the work-a-day world.

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- 1 To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.
2. To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.
3. To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise) for the purpose of ascertaining their Naturopathic value, if any.
4. To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.
5. To propagate the philosophy of Naturism, and to work for the re-organisation of human life, effort and culture on a natural basis.
6. To provide moral and if necessary, legal support to those that live or advocate a life according to Nature ; particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.
7. To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

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