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CONTENTS

Ourselves		
EDITORIAL:		PAGE
Buy the Immortal Body of Ethereal Light	...	1
NOTES:		
World Philosophers' Congress	...	2
Awake, Arise and Know Thyself	...	3
Ideal Spiritual Leader	...	3
A Biographical Resume	...	4
Advice to Girls	...	4
What is Prayer	...	4
Philosophy and Teachings	...	5
Message of Peace	...	5
Way to God	...	6
Friendly Advice to the Congress	...	6
HEALTH:		
Discovery of Homoeopathy	...	6
MISCELLANEOUS:		
The Epic of the Anklet	...	8

It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare Madras-Thyagarayanagar.—Editor, W. & W.

OURSELVES

We have been printing our Journal for the past thirtyfive years on white printing paper supplied mostly by the Titaghur Paper Mills. For the last three months the white printing paper in the open market has become scarce. Where it can be got the prices are prohibitive, and beyond the resources of the journal.

There were also changes in the personnel of the Printer and the Publisher due to their retirement after long faithful service and cooperation. The changes required fresh declaration before the Magistrate, and reregistration with the Postal Administration.

The scarcity of paper and a few other causes beyond our control necessitated the suspension of the publication of Journal though three pamphlets have been printed as reprints during this period and those who require the pamphlets may apply for the same with stamps.

For want of white printing paper we have to print the Journal in Newsprint of whichever quality that is available till white printing paper is found in the open market at reasonable rates.

After the fresh declaration which was completed on 3rd September 1958 the Journal will appear twice a month. Pamphlets will have to be printed as reprints from the journal as types of matters already appeared in the Journal are locked up. Pamphlets and books which are very popular and greatly in demand have to be printed during the other weeks.

We regret we had to suspend the issues for some time which was unavoidable and beyond our control.

—Ed., W & W.

EDITORIAL

Buy the Immortal Body of Ethereal Light

A reminder is needed.

Man's Duty is to obey God's Will, his own Inmost Self's Will.

That Will is that the soul should pass into Life Mortal, and then pass again through Death into Life Immortal.

Man can carry out this Will best, and attain to the *Summum Bonum*, Greatest Good, Immortal happiness and peace.

This can be done only by diligently and faithfully discharging the duties of the four successive natural stages of life, and by following some sub-variety of one of the four main classes of human professions, occupations, means of livelihood, during second stage of life.

Human beings pass through these stages by inner compulsion as well as outer force of circumstances.

The aim in all religions, is finding of, and merging into, the Supreme Self or God.

As particular is to universal, part to Whole, so is each duty to Virtue in general.

Each immediate end, purpose, aim of or in life, is more or less consciously subordinated to or connected with another beyond it; until, in the case of a consistent life, we finally trace them all upto the final aim, viz., finding of, and merging into the Supreme Self or God.

How to merge into God?

The answer to this is to reconcile various particular duties with each other and with Virtue in general; also those pertaining to reconciliation of the Pleasant in general and the Good in general.

Recognition of this need keeps cropping up at all thoughtful times.

Some working explanation of the universe is necessary, however absurd, to the happiness of every individual who seeks to do his duty in the world and face the problem of life.

The Upanishad says:—

"The Good comes Unto man; also the Pleasant.
Each asks to be accepted. The wise man,
Of steady and calm mind, compares the two,
Discerningly discriminates 'twixt them,
And chooses not the Pleasant but the Good.
The hapless child-mind chooses otherwise."
"The Good is one; the Pleasing is another.
But Self is both; It is the Greatest Good;
It is the Dearest and most Pleasing too;
And Ancient-most by far. It is more dear
Than riches, spouse, or child, or any thing.
Whatever is dear is dear for sake of Self."
Vedism or Vaidika Dharma has systematised thus:—
"The son of man, is being born, is born
With three great 'social debts' upon him; first,
The debt unto the deva-angels, who
By God's command have made this Nature-World
Of objects of the senses which he tastes;
The next to his Ancestors, who have given
His body to him where with he knows life;
The third is to the Sages who have stored
Knowledge, age after age, to light his mind.
By pious public works he pays the first;
By rearing virtuous progeny, the next;
By handing knowledge on, he pays the third.
He who, without repaying these great debts,
Strives to win Freedom
— stronger grow his bonds;
Instead of soaring high — deeper he falls.
If in the first part of thy life thou didst
Not gather precious knowledge virtuously;
Nor cherish spouse and child, nor earn fair means,
In the next quarter; nor perform good deeds
Of self denial, charity, sacrifice,
In the third portion of thy mundane life;
How in the fourth, the age of feeble old,
All unprepared, can'st find thy Self and God?"

Only that person who has honestly discharged these three congenital debts can be permitted to sell his body of earth, made thus into one of high worth, and buy therewith Immortal Body of Ethereal Light.

Let us not forget the goal.

Try your level best to keep cool and calm in difficulties, adversities and trying conditions of life.

• Develop universal sympathy and cosmic love of a pure nature.

Remember the goal and the purpose for which you have taken this physical body.

Do not give indulgence or leniency to the mind.

Watch your thoughts. Drive them taking the rod of discrimination when the mind rises its hood of thoughts and annihilate them.

Every day place a step further towards the goal, viz., God Realisation.

Form a strong habit of remembering at all times.

Control the senses. Be balanced in pleasure and pain, heat and cold, praise and censure.

Have unshakeable faith and unflinching devotion to God, by living in the present, by not thinking of the past nor planning for the future. Regard alike.

Help the Self in all, by believing in the glory of the Self.

NOTES

WORLD PHILOSOPHERS' CONGRESS

By SRI SWAMI SIVANANDA

If a major world-catastrophe is to be prevented in time, the foremost philosophers of the world must come forward. Theirs is this sacred duty; for the Light of Divine Knowledge, the radiance of the Universal Power that holds all beings together that supports the whole universe and sustains it, shines through them. They are the Vibhutis (manifestations) of the Lord Himself.

In ages past there have appeared on the scene great Prophets and incarnations of God, whenever there was need to prevent decline of righteousness. Lord Krishna, Lord Buddha, Lord Jesus, Lord Mahavira—so many of them appeared when and where Divine Intervention was needed in the affairs of mankind.

There is such a need now. But, times have changed. The world has shrunk considerably. The tempo of life has been greatly accelerated. Even benevolent autocracy has had to yield to democracy. Not a king nor any such individual, people themselves rule the nations, through an elected body. It is no wonder that Divine Intervention, too, might take a similar form. Not an individual Prophet, but a united body of world philosophers alone can solve the present-day problems of the world and give the proper lead to those that govern the nations, their business and their social life.

It is not enough today if His Message is delivered on a battlefield, or on a Mount, or in a Holy place, and allowed to take its own time to spread far and wide. Simultaneously all over the world, everybody should hear the World of God and take to the right path. This is possible only through the agency of a united body of world philosophers; and, therefore, Divine Intervention might well take that form.

Researches conducted in scientific theories, and conferences of scientists, have produced not only wonderful articles of great utility that add to man's comfort and pleasure, but weapons of destruction endowed with amazing power.

Researches conducted in the field of economics and conferences of businessmen and industrialists have no doubt enabled all the world to enjoy objects proved anywhere in the world;

but they have also generated the spirit of rivalry, lust for power and ultimately the incentive to war and destruction.

Why? There is nothing wrong in scientific advancement, nothing wrong with economics and business. There is nothing wrong in researches and conferences. But they have lacked proper guidance. Blind men have led the blind, and all of them are standing on the verge of destruction.

The philosophers of the world with their spiritual insight must come to the rescue now. Only they have the Eye of Discrimination. They know what is right and what is wrong. To them the Laws of God are Living Realities. They know that love is divine and hatred is undivine. They know that the world has been created by God in order that men might love one another and not kill one another. Their word, endowed with the authority of their inner communion with God, alone can save the world from the worst calamity.

The problem is a serious and urgent one. Philosophers must act at once.

The first thing is to set the house in order. The foremost philosophers belonging to the various major religions of the world must organise and conduct research into the fundamental tenets of their own religion. Interpolations and accretions that tilt the scale of values the wrong way, have to be removed. The spirit must be rescued from the form. The Reality must be re-discovered and the appearances negated.

Secondly, the philosophers of all the religions must confer and exchange their ideas. This conference might well prove to be the Collective Incarnation of God to save the world from ruin and destruction. They will not only discover the common thread that links all the religions of the world, but also the spiritual needs of the different nations and religions, and ways and means of supplying them. The conference will enable each individual philosopher to view his own religion in a new light. Without in any way altering the fundamentals of the religion, they will be able to bring about a synthesis of all the religions, each religion taking what is best from the others. Thus will a World Order emerge, through a World Religion.

Thirdly, this World Philosophical Congress will provide the correct philosophical basis for the scientists, economists and politicians to build their mansions on. Thus guided by the philosophers, scientists will work for the happiness and welfare of humanity, economists will plan for the commonwealth, politicians will discover ways and means of living at peace and maintaining the peace of the world.

This is the need of the hour. I pray to all the people of the world to persuade the philosophers to start working on the above lines and serve the cause of world-peace and brotherhood.

May God bless the whole mankind with peace and prosperity!

Om Tat Sat.

AWAKE, ARISE AND KNOW THYSELF

72ND BIRTHDAY MESSAGES OF SRI SWAMI SIVANANDA

Within every heart there twinkles a spark of Divinity. Within every mind there shines a ray of hope for betterment. Within every soul there is a fervent aspiration to return back to one's original source, the supreme abode of eternal peace, perfection, cosmic consciousness and perennial bliss. That is your goal, the ultimate objective, to attain which you are born on this earth.

Man is the creator of his destiny. Your future is in your hands. The self is raised by the self. There are two paths before you, the Preya Marga and the Sreya Marga.

Those who wish to be bound to this earth and subject themselves to birth and death, to likes and dislikes, pleasure and pain, choose the path of Preya (that which is pleasant). But all objects are transitory, and one cannot expect a permanent

and a perfect result from an impermanent and imperfect source. Hence the objects of the world cannot give you real, lasting peace and happiness.

The man of right knowledge and discrimination knows for certain that the path of Sreya (that which is good) alone raises one from this world of misery and death and brings true happiness and joy, here and hereafter, and real good to the people ground.

The Good Path, by walking which one attains immortality, stretches across right through the world and beyond its limits, too. The pilgrims trudging along its course are those who live for the good of the people and profit by educating themselves from the various characteristics and examples of the empirical life. Their ideal is Self-realization, and to them the world is a means and not an end in itself.

The ideal of Self-realization is like a burning flame which consumes all that is base and worldly. Renunciation of worldliness, overcoming the strong currents of likes and dislikes, attachment and craving, victory over egoism and selfishness—are the necessary requisites on this great journey towards perfection.

Be truthful. Be non-violent. Be pure. Be good. Do good. Untruth does not help in the long run and pursuit of truth alone conduces real peace of mind. Injury promotes retaliation, and impurity a morbid, restless mental state. Absence of self-control causes pain and misery, while every evil sprouts from inordinate selfishness. Hence, the path of truth, non-injury and purity is the best path.

Know thyself. Analyze thyself. Scrutinize the mind, the emotions, the latent desires and cravings. May sincerity be the ringing note in your life. May you follow the path of righteousness.

Aspire to realize your essential divine nature. Intensify your Sadhana. Endeavour to grow into purity and goodness every moment of your life. Sanctify the heart and mind. Purify the lower nature. Strengthen the will. Cultivate all that is good and desirable in the spiritual path. Detach the mind from hatred, anger, lust and jealousy, and attach it to love, peace, purity and desirelessness.

A good life is the best spiritual life. Remember this always. To be good and to do good is the highest Sadhana. The light is within you. Awake, arise, tear out the veil, and know thyself.

May God bless you all.

IDEAL SPIRITUAL LEADER

MAJOR-GENERAL SRI A. N. SHARMA, (RETD.), DELHI

Swami Sivananda is the most perfect manifestation of the Divine in our times. His one great aim has been to lead every human being towards the Lord, his life has been really the tallest Light-House which has been shedding its rays for all to see and follow the right path.

There is hardly any quality, any virtue which he has not perfected by constant practice for over half a century. "Siva" is not just an ordinary Saint but a perfect Divine personality who has attained this perfection in front of us also as to encourage us to follow him and attain the highest state of human achievement. It is luck for us to be born in this age when we can all visit him and see him in flesh and blood and talk to him just as people talked to Lord Krishna, Rama, Christ, or Mohammad.

Swami Sivananda's unique contribution to our knowledge is the synthesis of all paths which various religions proclaim from the house tops considering their way of approach to be perfect. Having had the honour of sitting at his lotus feet for over 20 years, I have no hesitation whatsoever in saying that no one has ever seen him disturbed, angry or upset. He is always, calm, cool and collected at all times, open hearted and full of bubbling joy. It is always a pleasure to see him full of cheer, treating everyone alike, entertaining, feeding, advising

and leading one and all towards his cherished goal although physically not fit.

Whatever your walk of life, Swami Sivananda gives you hope so that you not only might become perfect in your meditation and spiritual ideas but also become a good citizen of your country. Swami Sivananda says that "a time like this demands strong minds, great habits, true faith and ready hands; men whom the lust of office does not kill; men whom the spoils of office cannot buy; men who possess opinions and a will; men who have honour, men who will not lie; tall men, Sun-crowned, who live above the fog, in public duty, and in private thinking."

Swami Sivananda has done more than any one else in the present world full of troubles, wars, atom bombs and hatred to lead man towards his birthright, his heritage and his nearness to the highest goal of life. He had a true and correct answer to every question which might arise in your mind and a true solution for every doubt, every desire and every thought, good, bad or indifferent. We are lucky to have our true and secret path laid open for all to see and benefit from—whether we be Christians, Mohammedans, Jews, Hindus, Buddhists or free thinkers. Out of hundreds of books he has written on every possible subject—are the most educative, the most simple and the most perfect.

The sands of time are running fast. Let us not waste any more of these precious moments. Let us read this most precious book and take a journey to see him, meet him, take council from him before we are ruined by the influences of Maya.

Swami Sivananda proclaims that the secret of interior peace is detachment. This spiritual path is impossible for the man who is dominated by all the confused and changing desires of his own will. If you give up all desires and seek only one thing God's will, He will give you Peace and quiet in the middle of labour and conflict and trial. Are you going to join "Siva's Army of honest, noble, truthful and selfless workers—if so, follow his advice—never desire, but deserve only. Follow the glorious life led by the great swami. I do not have the attainments to say a word more on the most perfect human being—our Beloved Gurudev. My prayer is that our Master may live for a long time and his nearest Swamis may forget their own selves in the presence of the Master and serve the world with love and affection. Gurudevki Jay.

A BIOGRAPHICAL RESUME

OF SRI SWAMI SIVANANDA

(Born on the 8th September, 1887, in the illustrious family of Sage Appayya Deekshita and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and innate feeling of unity with all mankind. Though born in an orthodox family, Swamiji was broadminded and catholic, pious and devout.

His passion for service drew him to the medical career; and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health Journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessings of God upon mankind that the doctor of body and mind, renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jeevanmukta.

In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1948 the Yoga Vedanta Forest University was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 he undertook a lightning tour of India. In 1953

he convened the World Parliament of Religions. He is the author of over 200 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme and grow spiritually to be immortal and eternally peaceful and blissful).

ADVICE TO GIRLS

By SRI SWAMI SIVANANDA

Full many a gem of the purest ray serene,
The dark unfathomed caves of ocean bear,
Even so, there are Miras, Madalasas,
Maitreyis, Chaudalias, Anasuyas, among you all.
Here is one Savitri, there is one Sita, Awaken your dormant
Virtues,
Faculties, Potentialities and powers, Cultivate Purity, Modesty,
Chastity,
Care not for ornaments, Fight not for jewels,
Let chastity be your diamond, necklace, generosity your
earring,
Self-restraint your nose-screw, Patience your bangles,
Kindness your finger-ring, Mercy your silk saree.
Atma is beauty of beauties, There is no need for external
beautification,
How can you beautify Beauty itself! Let all divine virtues be
ornaments.
The destiny of the world is in your hands,
The key of the iron safe is also in your hands.
You can mould the destiny of your children
Ladies you can all have God-realisation easily.
Because Love or Sneha Vritti, is ingrained in you all,
This is part and parcel of your nature.
The only obstacle is Moha, for Your children and Ornaments,
May you all shine like Mira, Maitreyi, Savitri and Madalasa.

WHAT IS PRAYER

By SRI SWAMI SIVANANDA

Prayer is depending on God for help in distress.
Prayer is asking God for enlightenment.
Prayer is communion with God, through singleminded devotion.
Prayer is asking for peace from God when the soul is restless.
Prayer is surrendering oneself to God completely.
Prayer is giving an opportunity to God to comfort the devotee.
Prayer is making friendship with God.
Prayer is melting the mind and ego in silence in God.
Prayer is thanks-giving to God for all His blessings.
Prayer is expecting God to decide what is best for you when you are in a dilemma.
Prayer is requesting God to give strength, peace and pure intellect.
Prayer is asking God to purify the heart and make you abide in Him for ever.

PHILOSOPHY AND TEACHINGS

By SRI SWAMI SIVANANDA

There is innate urge in everyone to attain Immortality, highest knowledge and Eternal Bliss. This gives the clue that Brahman exists.

In dream, you are distinct from the physical body. In deep sleep you are distinct from the body and the mind. And yet you enjoy peace independent of objects. This gives the clue that you are in essence Atma of the Imperishable Immortal Self.

The Supreme Reality is self-luminous, self-contained. It is complete. It is one. It is perfect. It is Brahman or Absolute. It is Bhuma or the Infinite. By realizing this Brahman alone can you attain liberation.

The impure mind is the cause of bondage and the pure mind is the cause of liberation. It is the mind that creates the world. There is no world in deep sleep, when there is no mind.

Sorrow has the body as its cause. The body has Karma for its cause. Karma proceeds from the notion of "I." The idea of "I" has ignorance for its cause. The erroneous notion that "I am the body" is called Avidya or ignorance. It binds the man. "I am not this body, but blissful, all-pervading Atman"—this is Knowledge. This will liberate you.

A life of right conduct is a necessary factor in the enquiry into and discovery of Atman or Brahman, the source and basis for this world, body and mind.

Righteousness forms the bed-rock of all religions. Righteousness is the divine path. Dharma is the perfect pattern of life.

Serve, love, give, purify, meditate, realise. Be good. Do good. Be compassionate. Be honest. Be sincere. Be truthful. Be bold. Be pure. Be virtuous. Develop the four means. Enquire "Who am I?" Know the Self and be free. This is the essence of Sadhana.

Serve the sick. Serve the poor. Serve the downtrodden. Feel that you are serving your own Self or the Lord. This will purify your heart in a moment.

Love all. Share what you have with all. Give, give, give. Become rich at heart by giving all that you have. Expand your heart. This is the key to Cosmic Consciousness.

Moksha or liberation is not a thing to be attained. It is already there. You will have to know that you are identical with the Supreme Reality, through intuition. Samadhi is intense awareness of the Reality. It is the highest intuition. It is an experience of fullness. It is all-bliss, all peace. It transcends duality of all kinds. He who has experienced Samadhi becomes wise and illumined; he radiates peace and becomes immortal and shines as a beaconlight to the whole world.

May you be established in Samadhi through discrimination, dispassion, serenity, intense yearning for Liberation and the Grace of the Lord.

MESSAGE OF PEACE

By Sri Swami Sivananda

All the problems facing mankind today hinge round Peace. Given the secret of securing peace, Man will be able to build up a sane civilisation, prosperous society, happy home and intelligent individual.

Groping blindfolded in the dark, man lays hold only a series of destructive media — the Atomic Bomb, the Hydrogen Bomb, the most "effective" ways of using them, and the hateful ideologies of political self-aggrandisement, economic monopoly, national glory and individual power.

The "peace" that prevails today is the peace of fear and the peace of preparation. Ignoring the sincere advice of men of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace.

People belonging to different religions, different nations and different classes or castes, stir up jealousy, ill-will and hatred towards others, in the fair name of religion, patriotism and various other 'isms, forgetting for the moment that what divisions exist in the structure of society today are there for the convenience of Man and for the promotion of commonweal.

This disharmony arises in the heart of man, infects the household first and gradually spreads to the society and then

the nation and the world at large. No amount of re-adjustment of the social structure and revolutionisation of political set-up will bring permanent peace. Even where these are necessary they should spring from the heart of man, for the sake of humanity.

Peace is the nature of the innermost Self of man. *Shanto Ayam Atma*. He who even strives to realise this Self, who has begun to direct his attention towards this Self, enjoys this peace that prevails in the Self. Even as the nuclear explosion spreads destruction for miles around, this super-phenomenal experience of the Peace of the Self generates the powerful current of Peace that dispels the darkness of ignorance and disharmony from the heart of everyone who attunes oneself to the Yogi of such experience. Even a few Yogi of inner spiritual experience of Self-realisation can transform the whole world and bring peace, plenty and prosperity. For millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that One Self dwells in all, One Life lives in all, and One Cosmic will expresses itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise the universal religion of cosmic love. This is the road to peace.

Therefore, turn the gaze within. Shut the doors of the senses. Restrain the turbulent mind. Slay the doubting intellect. Fill your heart with the nectar of faith and devotion. Serve humanity selflessly. Do Japa. Concentrate. Meditate. Pray and wait. Seek the Peace within. Realise the Self. Shine as a Yogi, the greatest benefactor of humanity. May God bless you all with health, long life, peace, prosperity and Self-realisation.

WAY TO GOD

By Sri Swami Sivananda

Feel the living presence of God within and without you. Be joyful. Be blissful. Be peaceful. Be ecstatic.

Give up Ahankara, worldliness, desire for objects and delusion. You will attain emancipation.

When the mother delusion is dead, the son wisdom is born.

God is Truth. Truth is attained by speaking the truth, and acting on the path of truth.

The ground will have to be prepared first by the practice of Yama and Niyama, or ethical discipline and religious observances.

Then the mind and the senses should be purified through Japa and Pranayama.

God is in your heart. Whatever religious teaching you adopt and whatever be the path you choose, you will have to turn the gaze within, away from the din and bustle of this noisy world and behold the resplendent God within you.

Open your heart to the Eternal Light. Be thoughtful and wise.

Think less and less of body and food, and think more and more of God.

The pure and the straightforward will taste the immortal sweet essence of God.

Discipline the senses and the mind. Do benevolent acts. Practise devotion and meditation. You will attain spiritual illumination.

Mind your business. Do not poke your nose into the affairs of others. Be concerned with yourself. Refrain from criticizing others. Be good. Do good.

Be noble not only in aspiration but also in achievement.

Have trust in God. Be brave. Be fearless. Bear insults, injuries and trials. You will get inner strength.

FRIENDLY ADVICE TO THE CONGRESS

By SRI R. S. SANKARIE, B.A., B.L.

(Retd. District, Civil and Sessions Judge)

When Mahatmaji was asked about the future of the congress after independence, he is reported to have said that it will cease to exist as its purpose was realised.

What did he mean? Before liberation the congress was an organisation representing the resolve of the people to be freed from foreign domination. At that time, it was not an organisation which had any program of administrative responsibility. Such a program had to be evolved only after self-government becomes a reality. When that situation arises new forces will come into operation. For instance Jinnah and the Moslem League joined hands with Gandhiji for putting out the British. But when the British agreed to retire, Jinnah separated and India was split into Pakistan and India. Similarly inside Pakistan and inside India, there are many parties, each having its own program for the administration of the country for its progress and prosperity.

Thus what Mahatmaji meant was that after liberation, there will not be a single-minded, united party representing the aims and view-points of all the people. In other words he envisaged the coming into operation of many parties with their programs as is seen in the democracies of the West.

The leaders of the congress hoped perhaps to profit by the prestige the name had earned by the attainment of freedom. But life itself has blown away that covering and the party stands revealed in all its nakedness, as a mere political party, bent on sticking to power, and devising various baits to make the people continue to repose trust in their efficiency and vaunted disinterestedness.

One of their staunchest spokesman Dr. B. R. Ambedkar who was chairman of the drafting committee to frame the constitution, was the earliest to rebel with violence. On October 4 of 1953 at Meerut he called on the Harijans "to beware of other political parties who cajole you only for their own selfish ends, without ever sincerely wishing to remove caste and untouchability". He said that "the Schedule Caste's Federation was prepared to join hands with the communists in the forthcoming Municipal Elections, provided the Indian Communists Party was shaped on the Russian Ideal".

Thus various parochial, social and linguistic interests and rivalries have served to split the unity of the people and made the name Congress a mere shell.

With a show of patriotism, some members of the congress party accuse the more cohesive Communist Party with lack of self-respect in so far as they look — as these critics assume — to inspiration from outside India. The Biblical saying of a mote in another's eye and a beam in one's own is applicable here. A cheap jibe.

Frankly, Sree "Congresswallah", why do you not invent a Hindi name for your party? You call the President Rashtrapathi and the Houses of Parliament Lok Sabha and Rajyasabha. Why do you retain the name Speaker? You recently passed a Delhi Municipal Bill. Why do you call the Chairman MAYOR? Do you know that a Mayor is an English creation and is a Magistrate? You have ALDERMEN. Do you know that these are magistrates in English and Irish cities next only to the Mayor? Why do you slavishly use British terms in utter ignorance of their import?, or their fitness? You think that it is patriotic to force all the people to speak and think in Hindi. Yet you take pride in sticking to English names, and designations and make a mockery of yourself!

Your un-understandable delusion that unity can be had only if all people adopt Hindi as their state language, has let loose all sorts of fissiparous movements. There is Maharashtra-Gujarathi antagonism. There is the demand for TAMILNAD! All these were united before liberation in their aspirations to secure self-government. Mahatmaji seems to have feared that

the lust for power would create disunity. So he suggested that the congress as such will be a memory leaving to the people the choice of their future political set up. The congress party must choose another name.

The present exhibition of 'name calling' by the Congress as to the rival parties is amusing. The common man tells them "We are sick of the sordid revelations in Orissa, West Bengal and the Punjab". We want deeds and are sick of words. "Pray set the administration going along the path of service to the people and close the loopholes for corruption and speculation". Are you not suffering from an inferiority complex in being afraid of giving up the English name CONGRESS and adopting an Indian language name? How do you reconcile this with your propaganda against even the teaching of English in Schools? Why not try to be consistent?

HEALTH DISCOVERY OF HOMOEOPATHY

By R. K. DALAL, F.C.A.

The art of healing can be traced far back into the dark ages. Among the most ancient peoples the impulse to help their fellow creatures in cases of sickness or accident was so powerful that in course of time a few individuals dedicated their lives to the finding of ways and means for the relief of pain and the curing of disease. Thus, long before other arts and sciences had been thought of, the art of healing in its first primitive stages was practised and taught.

As is evident from the pages of the Papyrus Ebers, the oldest Egyptian document, an art of healing was known and practised as far back as the year 1600 B.C. At that time it was connected with the religious worship of the people and practised by the priests, who were said to be divinely inspired and predestined for the office.

It was not till the year 400 B.C. that the art of healing or medicine, as it was called, was scientifically practised. Then Hippocrates — rightly called 'the father of medicine' — after careful observation of the human body in a healthy and a diseased condition, laid the foundations of medical science which, defying the storms and tribulations of the ages, can to the present day be considered irrefutably true. He discovered the *Vis medicatrix naturae*, or the natural healing power of the organic system, by which the body is able to overcome disease in its own strength. He considered it the supreme duty of the physician to familiarise himself with this impulse of nature and to assist her in her struggle: 'The physician must be Nature's exponent and assistant'. He should study disease in all its separate forms, seek for its causes, watch its course, and so in conjunction with nature be able to find the remedy. Hippocrates knew by experience that certain diseases could be cured by remedies akin to the disease: "Coughing is cured by a drug that causes coughing," he says. He was, however, not familiar with the full force of the motto of Homoeopathy, *Similia similibus curentur* — "Let likes be treated by likes" — as he had never tested the effect of drugs on healthy human organs. The knowledge of this principle as well as of nature's healing power was gradually lost or neglected by the succeeding generations, and even entirely denied by Galenus.

Galenus, after Hippocrates, one of the best known representatives of the ancient school of medicine, was, if we consider the age in which he lived, most exceptionally learned in anatomy and physiology. He was a wonderful organiser, but quarrelsome and domineering. He became the leader of a school of medicine which had great influence not only during the middle ages but nearly to the end of the eighteenth century. While approving of Hippocrates' principles in theory and discussing them in his works, he used his drugs almost exclusively in the sense of *Contraria contrariis curentur* — "Let contraries be treated by contraries" — and so became the founder of the so-called allopathic school.

The part of medical science known as therapeutics, the art of curing diseases, not recognising them, gives such a sorry picture of the confused precepts and fantastic methods prevailing; that the famous Boerhaave (1668-1738) once exclaimed that it would have been far better for mankind if physicians had never existed!

At that time, when the wretched state of medical science was becoming evident to a few far-sighted men, Homoeopathy was discovered by the German physician, Dr. Christian Frederic Samuel Hahnemann, who was born at Meissen in Saxony on April 10th, 1755, and who died in Paris on July 2nd, 1843, aged eighty-eight.

This man of genius, who can rightly be called a Reformer of Medical Science, was the son of a poor porcelain painter; as a boy he was remarkable for his industry and intellectual grasp, and despite his many difficulties and obstacles at home he was able to carry out his plan of studying medicine. While pursuing his studies at Leipzig, Vienna and Erlangen, he had to undergo many privations and was obliged to support himself by giving lessons in his spare time. Here his thorough knowledge of English, French, Italian, Greek, Latin and Arabic stood him in good stead.

He acquired the title of Doctor in 1799 at the Erlangen University, and after his marriage with the step-daughter of the Apothecary Haseler, of Dessau, set up in practice, but was soon dissatisfied with the results obtained by the medical school of the time. He recognised the danger of exaggerated bleeding and purgative methods, and not knowing with what to replace them and being a conscientious man, he threw up his practice and applied himself to chemical experiments, supporting his family meanwhile by the translations of books on chemistry. This step, which cannot be but too highly esteemed, as it shows us his noble and unselfish character, landed him in great straits, as can be seen from a letter to his daughter describing the dire need to which he and his family were reduced. His small fortune, amassed by his own efforts, was spent to the last farthing, and he was obliged to sell his jewellery, plate, linen and clothes to save his family from starvation.

It was during this period of ill-luck that he hit upon the discovery of Homoeopathy. As so often happens in very important discoveries and inventions, the proverb: "Small causes, great effects" was verified in his case.

Hahnemann's observation that specific relationship existed between disease and drug, expressed in the words "*Similia similibus*", after being refuted and ridiculed by men of science for a long time, has of late been declared to be correct by several well-known scientists. Thus Prof. Lewin in his epoch-making book "*The Secondary Effects of Drugs*," writes: "It is a well-known fact that many but not all of the workmen employed in Peruvian bark or quinine factories in the pulverisation of the bark are liable to strange feverish attacks, which in many cases resemble intermittent fever. The attacks begin with a shivering fit, followed by a high temperature and a headache, and end up with the decline of the fever and perspiration. This much discussed and contested, and occasionally even ignorantly discredited guinine-fever often occurs alone, or in conjunction with other secondary effects of the drug. Hahnemann's observation which has so frequently been doubted may therefore be considered correct." Quinine can thus cause symptoms similar to those it can cure.

This in itself apparently insignificant experiment was for Hahnemann the beginning of extensive experimenting on himself and others with various healing substances; whereby it became more and more evident to him that every true drug is specifically related to the disease it can cure. Encouraged by his successful cures by this method, he re-started his practice, and in the year 1796 his treatise, "*Attempts aiming at the discovery of healing or curative power in medicinal substances*" appeared in Hufeland's "*Journal of a Practical School of Medicine*." In this famous article he describes his method of testing medicines on the healthy body and lays down the rule: *Similia*

similibus curentur — Let likes be treated by likes. This year is the actual birth year of Homoeopathy. The word is derived from the Greek: *homoios* 'similar' and *pathos* 'state' or 'condition'. In his famous work, "*Organon der Heilkunst*", published in 1810 he shows us the principles, the practice and the result of homoeopathic treatment.

We need not be surprised that Hahnemann's new doctrine met with much opposition, and that suspicion was cast upon him, and that he even suffered persecution, this being the fate of all pioneers in their struggle against prevailing prejudices. Besides this, there was the case of the apothecaries, whose trade in drugs in large quantities was endangered, as Hahnemann in adherence to his new principle advocated the use of one drug only, to be dispensed in minute doses. Being, however, completely convinced of the truth of his discovery, he allowed of no discouragement, and in the year 1812 we see him at Leipzig trying for a professorship in order to make his ideas accessible to the doctors of the younger generation. Before being granted the necessary permission for this step he had to write a thesis and to support it publicly before the faculty of medicine. He did this and so astonished his learned audience by his great knowledge and complete control of the matter in hand that he was publicly congratulated and granted a professorship. His lectures were well attended, although the students came to be amused and to mock rather than to learn.

When Hahnemann entered the lecture hall, he went to the desk with the slow gait peculiar to him, sat down, laid his watch on the desk, opened his book, read out the chapter he was about to explain, and then commenced his lecture. When in his peculiar manner he touched upon the abuses and the red-tapism of the contemporary school of medicine, he always became very excited, his face flushed and his eyes sparkled with indignation. The laughter and hissing of his audience did not disturb him in the least — he quietly waited till it had calmed down, and then continued his speech. For eleven years he lectured twice a week. By his indefatigable zeal, his thorough knowledge and his keen discernment, he at length succeeded in attracting a fair number of students with and on whom he experimented in drugs and whose names will always be remembered in the '*materia medica*' of Homoeopathy.

Thus, in spite of much opposition, his teaching gained numerous adherents among the physicians of the day. In Leipzig a homoeopathic hospital was erected. Hahnemann's practice grew from day to day. His name was soon well-known everywhere. He was incessantly at work, developing his system and consulted by innumerable sick persons from all parts. At Coethen he wrote his great work on '*Chronic Diseases*'. But this was the beginning of a cleavage between Hahnemann and a part of his adherents, who did not agree with him on the exclusive use of high potencies, which Hahnemann at this time defended with an old man's obstinacy, whereas formerly he had chiefly made use of low potencies.

In the year 1835, when almost eighty years of age, he married again — a Frenchwoman, Melanie d'Herville-Gohier, and soon afterwards settled in Paris. Here the old man grew young again. He participated in the social life of the great city and passed his few remaining years in a hitherto unimagined state of prosperity. Distinguished and rich patients flocked to him from all parts. On his own evidence he enjoyed a perfectly happy married life for eight years. His wife, who was entirely devoted to him, assisted him in every way, and when his death, which he had foretold, took place on July 2nd, 1843, she was so upset that she forgot to inform his friends and acquaintances, so that only very few were present at the funeral of this remarkable man.

Two years after his death the well-known homoeopathist Jahr gave the following description of his last moments: "Yes, dear friends, our revered old father Hahnemann has completed his course. He died of paralysis of the lungs. At the beginning of his illness he told his friends that this would be his last

illness, as his frame was worn out. To the last his words proved the clearness of his brain and the calm with which he felt his approaching end. When his wife remarked that Providence should by rights have exempted him from all suffering as he done so much to alleviate that of others, he answered: 'Why should I be exempted? All men on the earth work according to the gifts and strength God has given them, and the question of more or less can only be judged at men's tribunal, not in the sight of God. Providence owes nothing to me, whereas I owe her much, or rather everything.' The loss of our great Master is deeply felt by all his disciples here, irrespective of their private opinion."

Hahnemann's friends and disciples forgot their differences and the faults their Master had in common with other mortal men; they joined forces in memory of his great gifts and admirable qualities and honoured him as the Founder of Homoeopathy by erecting a monument at Leipzig in the year 1851.

MISCELLANEOUS

THE EPIC OF THE ANKLET

By K. S. RAMASWAMI SASTRIAR,

Retd. District & Session Judge.

BOOK II — MADURA

(Continued & Concluded from the issue of 25th April 1958)

Had died and himself wore a garland bright
Of tumbai and palmyra flowers;
When he sat on his shining throne there came
The brahmin Matalan and said: "O King!
The seasons of the lady Madhavi
Have placed upon the heads of northern kings,
This shining stone". When pressed by Chera's king,
He said; "Her songs made Kovalan to go
With Kannaki to Madura. And there
His fate led him to his resistless doom".
Alas! good Madhavi bereft of Kannaki
Entered the flames that burned the city great,
The sage Kavandi through starvations door
Passed from the earth. And at Puhar alas!
The father of the noble Kovalan
And Kannaki's good father in their grief
In sorrow gave their wealth in gifts away
And took to penance. Struck with storming grief
The mothers of the gentle Kovalan
And of the chaste and lovely Kannaki
Departed life. Then gifted Madhavi
Became a nun and said: "My daughter fair—
Manimekalai—must not the sinful path
Of courtesans pursue". The Chera King
Then asked: "What happened in the Pandya realm?"
"Amends were made by strict punishments dire
For all the sinful goldsmith's many crimes".
The Chera King then asked good Matalan:
"How does the Chola king his realm govern?"
Then Matalan replied: "Oh! He is good
And great and pure. No harm will come to him
Who is blessed by the holy Kaveri".
The Chera King then to his kingdom went.
The queen was radiant with joy supreme.
The ploughmen and the cowherds and the maids
The King's home-coming sang. And soon he came
Upon the royal Elephant with drums
Proclaiming unto all his victory.

Canto XXVIII—The Planting of the stone

Calm Eve the time of blossomed flowers
And blossomed prayers its spell o'er Vanji cast.
The King's umbrella white like full-orbed moon
Shone over the city great. The maidens fair

Light golden lamps and song the sovereign's praise
Their soft and twining limbs did sooth the pain
Of war warm warriors of the Chera king
Who had the North subdued and had returned
With glory crowned. Their glances sweet
Like unguents soothed the wounded heroes all
Their crimson lips were offered them as feast to taste.
Their songs and dances swiftly charmed away
Their weariness. King Kama reigned supreme.

The Chera queen to see the golden moon
Came unto the palace balcony
With lovely maids who bore bright golden lamps.
The earth was soft with scattered fragrant flowers.
The air was sweet with vibrant harmony.
The King came there in carefree merry mood.
The dances danced by Siva and Uma
Upon Himalaya were danced in joy
Before his august throne. The dancer danced
In slow and sobra rhythmic measure sweet,
Her breaded hair and jewels undisturbed;
Her girdle bells did keep most perfect time.

From there the King went to the audience hall.
There Nilan reported that the Chola king
And Pandya king spoke lightly in their lands
About the Chera King's great victory.
The latter's eyes with flashing anger blazed.
Then Matalan spoke thus: "Be calm; O King!
Your great fortears immortal fame achieved
And you attained unrivalled victory
O'er northern kings who slighting spoke of us.
Life is a fleeting thing and what endures
Is Dharma true. Ignore the slighting words.
Perform a great and virtuous sacrifice"
The King grew calm and soon a sacrifice
Performed and sent the northern Aryan Kings
Back to their lands. Thus in a glorious shrine
Was placed the image of fair Kannaki,
And worshipped by the people of the land.

Canto XXIX—The Blessing of Kannaki

Ah! thus the image bright of Kannaki
Was carved and worshipped well. Then Devandi;
A friend of Kannaki to Chera realm
Did go along with her chief maid and nurse,
And saw the image of chaste Kannaki.

The nurses' lamentation

O goddess great of chastity? Your death
Has caused deep bitter quenchless grief to all
With gracious goodness hear our loving call
You are dear unto us as our own breath.

The chief maids lamentation

You went with your dear husband far away
And left us overborne by grief behind
Fair Madhavi has now the world resigned;
Did you hear of her Manimekalai?

Devandi's Lament

O goddess great; Here is thy Auvai dear
Who gave with love protection unto thee;
She stands forlorn in utter misery;
Will you not deign her loving words to hear?
Then suddenly a form with lightning glow
Was seen and filled the audience hall with light.
It was Kannaki. She said: "O Chera King!
The Pandya King is now the guest of Heaven.
I go to Skanda's Hill. Let all come there".

Then at the bidding of the Chera King
The people went in crowds and worshiped her.