

THE FIVE BHUTAS

WHAT ARE THEY?

By Kshitis Ch. Chaudhuri, M. A., F. C. S.

THE English word 'element,' and the Sanskrit word 'Bhuta' are often used as equivalents. The Greek philosophers used to speak of four elements, *e.g.*, earth, water, fire and air. Some may have also spoken of a fifth element, namely, ether, or Akasha. In the Hindu Shastras Kshiti, Jalam, Tejas, Vayu, and Akasha are known as the five Mahabhutas (primary Bhutas). The physical world is made of these five Mahabhutas.

The word 'element' is used in modern chemistry to denote those rudimentary substances which defy analysis. The chemists have till now discovered about 80 elements. The progress of chemistry has led to the discovery of new elements whose number has consequently been increasing steadily. All the other objects in the physical world owe their existence to the combination of two or more 'elements.' This is what chemistry has shown.

Is there any reason why the word 'Bhuta' should be used in the same sense in which the word 'element' is used in chemistry? There seems to be none. It is no use gainsaying the fact that chemistry was not studied so much and so methodically in the ancient times as it is being done in our days. But there is no reason to feel sorry or ashamed on this account. Some people sneer at the ancient philosophers for their poor knowledge of chemistry; but this is hardly justifiable. God did not take man into His confidence about all the mysteries of the universe on the day on which He created him. Man has learnt some of those mysteries in course of time by his own effort. So there is cause neither for wonder nor for pride that having been born very many years after the ancient philosophers we know a great deal more than they knew.

But there are many amongst us who feel sorry to admit that the ancient Aryans did not know the truth about the 'elements.' They are also eager to reconcile modern science with the ancient. Their line of argument is somewhat as follows: "Nowadays we say that the number of elements is eighty;—the ancients used to say that their number is only five". But from this you must not conclude that the ancients did not know enough chemistry. Your confusion is due merely to the fact that the ancients meant by the term 'element' something other than what you mean by it.

Five Groups

There is no need to take the term 'Panchabhuta' in the sense of the five elements constituting the physical world. The philosophers of those times classified the elements into five groups, and called each group a 'Bhuta'. Thus the word Kshiti does not mean merely 'earth'; but it stands for the whole category of hard substances. 'Jalam' stands for all liquid substances. Similarly 'Vayu' denotes all gaseous substances. 'Akasha' is the name for ether—the medium for the transmission of light 'Tejas' stands for all sub-atomic particles *e.g.* or radiating heat.

The attempted compromise may be ingenious, but it is not successful. Firstly,—although modern science admits the existence of hard and

liquid substances and even of ether, it does not admit the independent existence of heat as a material substance. Secondly the qualities ascribed to Kshiti, Jalam, etc. are not found in isolation in the association of single objects. According to the Samkhya philosophy, Kshiti itself possesses the five qualities of form, taste, smell, touch and sound,—Jalam has got only four qualities and Tejas three. But in fact we find all the five qualities in hard substances as well as in liquids. Thus there is again confusion. If we take Akasha to mean ether, there is further trouble; because according to the ancient philosophers Akasha is the carrier of sound whereas we know ether to be the medium of light and to be absolutely unconnected with the transmission of sound. To meet with such absurdities at every step whenever we try to reconcile modern science with the ancient theory of the 'Panchabhutas.' It is no doubt true that the word 'Bhuta' does not mean what the chemists denote by the term 'element'. But it is equally true that there is no fundamental conflict between the ancient philosophical view of the 'Bhutas' and the modern scientific theory about the 'elements'.

Philosophical Doctrine and Scientific Theory

I want to reconcile the two views in a different manner. That the world is made of five Bhutas is a philosophical doctrine;—that it is made of 80 odd elements is a scientific theory. There is no conflict between science and philosophy, but the methods and the points of view are different. Both try to analyse the world and find out its constituent elements. But the scientist does not analyse the world in the same way and with the same means as the philosopher does. One may call 'psychological' analysis. If we ask a scientist to analyse an object he will pound it, powder it, heat it, burn it, dissolve it, and see what it contains and what it does not. But a psychologist will not at all proceed along that line. In analysing an object a psychologist will simply ascertain its form, taste, smell, touch, and sound—*i.e.*, those qualities which make objects perceptible to our senses. It is not that the scientist does not concern himself with the form, taste, smell, touch, and sound of the objects he has to analyse. But he looks upon them as mere aids to his analysis—as the means for the determination of the elements of the substance. On the other hand, the psychologist takes them to be the very elements (Bhutas) which constitute sense objects.

Different Methods

Who is right? The scientist or the psychologist? Both are correct; but their method is different, process is different, and language is different. There is no real conflict between them and consequently no need for any compromise or reconciliation. Both are analysts. One analyses sugar, and says that it contains so much carbon, so much hydrogen, and so much oxygen. The other analyses the same object and says its form is white and its taste is sweet, its touch is very hard and very soft, and so on. The method of the one is called psychology, the method of the

TOURIST TICKETS FOR CEYLONESE

Proposed Concession by the Railway

A proposal to provide the Ceylon public with tourist tickets on the railways is engaging the attention of the Railway authorities and the Executive Committee of Communications and Works.

The Ceylon Government Railways now provide such tickets only to foreign tourists.

A first class ticket is sold for Rs. 50 for a fortnight and for Rs. 75 for a period of one month.

Extension to Other Classes

The tourist may travel on this ticket on any part of the railways.

The concession is not available for second or third class passengers.

The proposal considered at the last meeting of the Executive Committee is that the concession should be extended to Ceylon residents and that it be made available for second class passengers.

Need for Precautions

The Committee was of opinion that there would be considerable difficulty in determining who a genuine tourist is in the case of a Ceylon resident. It was obvious that if the concession is allowed without proper precautions being taken, people would abuse the privilege thus resulting in a loss of revenue to the railway.

One month being the longest period during which a tourist ticket is available, a proposal was considered whether such tickets should be made available to Ceylon residents during a particular period of the year.

The Committee decided to ask the General Manager of Railways to submit a report as to whether a suitable system could be devised for extending the concession to Ceylon residents.

other is called material science. The scientist works with his hand and apparatus—he calls fire, water, the test-tube, microscope, the chemical balance, etc., to his aid;—he proudly mentions the exact quantities of carbon and hydrogen in a given quantity of sugar. The psychologist has no such external instruments; his only apparatus is his own mind or intelligence;—he is unable to make any quantitative analysis of form, taste, touch, etc. But he does not mean that his method of analysis is wrong even though it does not yield any quantitative results.

What we call matter (*e.g.*, gold, silver, glass, coal, the sun, the moon, the human body, etc.), is in this view merely a combination of form, taste, smell, touch, etc. In the language of the Samkhya philosophy form, etc., are known as the five Tanmatras. When the Samkhya philosophy says that the five 'Bhutas' have evolved out of the five 'Tanmatras', it must be taken to mean that on an analysis of the five material elements one can find nothing but the five Tanmatras, namely, form, taste, touch, smell, and sound. To the philosopher the objects of the physical world are nothing but the combination of form, taste, etc. Nothing remains of those objects if we exclude their form, taste, etc. There are some who say that even if we eliminate form, taste, etc., from objects—something is even then left over—which is the real matter of physics. That 'real matter' may not be the object of our senses; but we cannot deny its existence. To them the philosopher will reply that

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Hints to Practical Spirituality

By Swami Turiyananda

THE whole of Hindu Dharma is based on the Vedas. Therefore

none of the different views, *viz.*, of the Puranas, Tantras, etc., are contrary to the Vedas. All these have the Vedas for their basis. For the easy comprehension of the Sadhaka the Rishis have explained it variously and have also fixed different practical courses to be followed—that is all. The authors of the scriptures say that their views are based on the Vedas. If without studying the whole of the Vedas we should say, "This is not found in the Vedas," we shall be wrong—there is no doubt as to that. But merely going through the scriptures is useless. One has to undergo spiritual practices, when through the grace of the Guru, everything that is contained in the scriptures, is revealed. Sri Ramakrishna used to say, "Merely saying Siddhi (hemp) will not make one intoxicated one has to get it, prepare it, and take it, then alone one gets intoxicated and dance about saying, "Victory to Kali! Victory to Kali!"

The scriptures also say that to be given to vain argumentation is not good. Of course for right understanding some reasoning is necessary, but then gradually as one continues the spiritual practices, the doubts get themselves solved. Without spiritual practice there is no end to doubts. Even as the questions arise from within, even so when the Truth is attained by the aspirant, all doubts disappear from within and this is what is known as attaining Peace. He on whom the Lord's Grace has descended, knows. By mere reasoning none has attained to that state. This is the verdict of the scriptures "This Atman is not to be attained by reasoning, intelligence or by great learning." Hundreds of such texts are proofs to this. And what are scriptures after all? As Sri Ramakrishna used to say, they are merely a list of things to be procured from the market. The list helps to check whether all things have come. That much and nothing more. When the things are come, the list is thrown away. While sweeping the room, probably, one comes across this piece of paper again, and one says, "Let me see what it is." Seeing the list he says, "Oh, all that has been purchased, throw it off." Scriptures are also like that—they describe what results, when one gets knowledge and devotion. These things are written in the scriptures. We are to check our experience by comparing notes with the scriptures. If the results are not there, we have to try to attain the goal. If they are already there, we have simply to throw away the scriptures. That is why it is said, "When one gets knowledge of Brahman the scriptures become insignificant like a blade of grass." Sri Ramakrishna used to say that the Mother has shown him what there is in the Vedas, Puranas and Tantras. That is why, though he was illiterate, he could expound the pride of learning in the learned. He would say, "If but a ray of knowledge from the Mother, who is learning itself, comes, then all knowledge derived from books pales away before it. There is no learning in him."

fore it. There is no learning in him."

It is very difficult to understand the senses, but then there is another way out also. You may ask which senses have to be controlled first, but the Lord says in the *Gita* that all the senses have to be controlled. "Having controlled all of them," (*Gita* 2.61). Manu also says that if even one of the senses is out of control then this knowledge leaks through this sense, even as water in an unbaked pot oozes out unconsciously. Therefore all the senses have to be controlled. But then though all the senses are strong yet the palate and passion are the foremost, there is no doubt about it. *Srimad Bhagavatam* says that even though one might have controlled all the other senses yet he who has not been able to control the palate cannot be said to be self-controlled. "A self-controlled man shall not be so called till he has controlled the palate. The palate being controlled everything else is controlled" (*Bhagavatam* 11.8.21). Therefore the conquest of the palate is the first thing to be controlled. But then the Lord says another thing also, "Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme" (*Gita* 2.59). That is, if one practises austerities giving up food etc., the senses may become abstinent but the longing is not destroyed. That vanishes only when the Lord is realized. As Sri Ramakrishna puts it in a homely fashion, "He who has tasted candy never likes molasses," *i.e.*, if one gets love for the Lord, he does not love any more the world. One must get love for Him, and if one gets it, the sense-objects cease to attract him. Everything would look vain or contemptible. "The more you approach the East, the farther away will you be from the West, so also the more you approach God the farther behind will the world be left." This takes place automatically, we have not to try for it. The one aim should be to worship Him. We need not try to control the senses, they will automatically be controlled. Worshipping the Lord means to give up oneself completely to Him. He must be the one object of love, dearer than anything else. One has to get His grace, without that nothing is possible. Sri Ramakrishna used to say, "If one advances one step towards Him, He advances ten steps towards him." That is the only hope. Try to love Him and you will realize His grace.

No special attention with respect to eating etc. is necessary. It does not matter much if you satisfy some minor desires but then there must be discrimination along with it. You should be careful that you do not get attached to anything except the Lord. Holy company, good books *i.e.* books dealing with God, and avoiding evil company are means to Bhakti. Try to proceed towards God and there will be no danger. If you surrender yourself to Him you will be free from anxiety and danger. "By His grace shalt thou attain Supreme Peace and the eternal abode" (*Gita* 18.62). Surrender to Him and you will get infinite Bliss.

Why should you be anxious about wife and children? Through His grace offer everything to Him and be free from all anxiety. Wife, children,

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NOTICE

CEYLON GOVERNMENT RAILWAY.
Cheap Tickets for Nallur Kandamam Festival, Jaffna, 1935.

Return tickets of all classes at one and a quarter single fares for the double journey will be issued to Jaffna from all stations, from August 18 to 29, both days inclusive, available for return up to and including September 1, 1935.

For full particulars see poster notices exhibited at stations.

E. W. HEAD,
General Manager.
General Manager's Office
Colombo, August 6, 1935.
(G. 29, 1935)



Hindu Organ.

MONDAY, AUGUST 12, 1935.

INDIA AND THE NEW CONSTITUTION ACT

THE GRANTING OF THE ROYAL Assent to the Government of India Bill brings to a close, as far as Britain is concerned, a chapter in India's history which has more than usual international interest. For over a quarter of a century now India has lacked the normalcy of national life. The Government and the people have gone on progressively emphasising the utter want of identity of interest—public opinion desiring to free the country from bondage to foreign rule and the rulers trying to thwart popular sentiment. In the event the State has remained a cockpit of contending factions. Popular leaders, many of them cast in the mould of heroes, gifted with immense powers of thought and organisation, have had to spend their lives in the wilderness of political agitation; and the greater part of the attention of the administrations has gone towards finding ways and means of resisting and damping the forces of national regeneration. And in consequence of this highly injurious dispersion from the normal work of government India remains today the least well-governed of all civilized countries. Her social and economic condition is no better than that of barbarous nations. More than half the population dwells in misery and the poorest country in the world has to support perhaps the most costly administration, the greater part of its revenues being spent on "defence", the Government's absorption in military apprehensions being dictated as much by fear of internal unrest as of foreign aggression.

The history of political agitation in India is one of undying interest to all subject countries. During the latter part of nearly half a century of agitation the Indian National Congress has pressed on towards the goal of Responsible Government on the Dominion model. More recently Congress, tired of the policy of drag that British statesmen were resorting to, declared for Independence. During the recent Civil Disobedience agitation under the leadership of MAHATMA GAN-

धी India almost came near the desired goal of being able to compel the British Government to grant her demands. But because of certain circumstances over which he had no control the great leader had to come to terms with the then Viceroy, LORD IRWIN (now LORD HALIFAX) who, with the authority of his principals, repeatedly declared that the attainment of Dominion status by India was the immediate goal of British policy. How GANDHIJI was thus prevailed upon to attend the Second Round Table Conference on high hopes and how he and Congress were finally deceived are matters of common knowledge. British statesmanship wanted breathing time to break the back of the national movement. They knew that it had gained such a momentum that there lay no way of resisting it; and they therefore had recourse to Machiavelian policies and having secured the dispersal of national forces placed the leader in an impossible situation.

This policy of unfaith is easily seen on a consideration of the statements made during various stages of the Reforms enquiry by British statesmen. At the close of the first Round Table Conference when Downing Street and Delhi had already made up their minds to get round GANDHIJI the Prime Minister, MR. RAMSAY MAC DONALD, in his statement spoke of "responsibility for the Government of India" being "placed upon the Legislatures, Central and Provincial, with such provisions as may be necessary to guarantee, during a period of transition, the observance of certain obligations and to meet other special circumstances, and also with such guarantees as are required by minorities". That was the tune to which British statesmen played when the Indian National Movement was powerful; and when it became weakened by its leader—as became his saintly nature—placing too much trust in human nature and British statesmen we see the Joint Select Committee of Parliament, in its lengthy report, repudiating the above declaration of the Premier. In fact the Select Committee's report lengthily argues in an attempt to prove that India is not yet fit for Responsible Government. The present Tory Government of Britain agrees with it. They say, in effect, that it is not for India to judge but for Britain to decide how far and in what stages should the progress be made towards the ultimate goal of Responsible Government. Both British public opinion and the Government agree in the view that what has been given does not satisfy the Indian demand but represents the limit that British opinion is prepared to concede at this stage, for the Joint Committee opined that though a recognition of Indian aspirations is a necessary preface to any study of Indian constitutional problems it is not a sufficient guide to their solution. In their Report, which is more of the nature of a manifesto to the civilised nations of the world to whom Britain must needs justify her conduct of Indian affairs, than a political document scientifically analysing prevailing circumstances with a view to arriving at the most suitable conclusion, the Parliamentary Committee have tried to invent reasons and excuses for their decision that India should not be allowed full power to develop her own national resources. The Act of Parliament which has just been put on the Statute book represents more the desire of Britain to stick to

her own advantages than to do justice to India as she has been professing much too often. Space forbids a detailed consideration of the constitution that the Act adumbrates. In general it provides for Autonomy in the Provinces, hedged round by rigid safeguards and Upper House and establishes in the Centre a kind of Diarchy, as a transitional stage before the achievement of Federation. The Federal constitution proposed is one that has no parallel anywhere in the world. It is to be a federation of unequal parts possessing varying degrees of autonomy. Indirect election to the Lower Central Legislature is intended to rob it of real representative character and thus India gets after 77 years of Queen Victoria's famous proclamation a hybrid constitution designed more to prevent than to accelerate Constitutional progress, in return for her continued and unswerving loyalty to the British connection and her immense services to the Empire in times of grave peril. During the last decade in the course of India's fight for freedom much Indian blood has been shed and many bones broken but the problem has not come any nearer solution. Those however who think that Britain can for all time thus go on deceiving a great people, whose will is unalterably fixed on the goal of national freedom, are deceiving themselves. If Britain does not in time change the course of policy India may become lost to her as America did in the last century, for time has its revolutions and there must be a period and an end to all temporal things, especially when they injure the souls of individuals or nations. Ceylon has an obvious lesson to learn from this chapter of Indian History.

DARING THEFT AT KEERIMALAI

Sleeping Woman Relieved of Bangle

The story of how a thief entered a room at Sirappur's Madam, at Keerimalai, and relieved a sleeping woman of one of her bangles on the night of the 6th instant was narrated before Mr. K. Alvapillai, Police Magistrate, Jaffna.

The complainant, Mrs. Ponnammy Ramanam of Pandaripattu, in her evidence stated that she was sleeping in a room at the Madam. Murugesu Vallipuram entered the room at midnight and cut her bangle. She woke up and saw the accused doing it; she raised an alarm. Her father and brother who were also sleeping in the room got up and gave chase to the accused. He escaped. During the day time, previous to the theft, the accused had gone to their room thrice asking for a match box.

The Magistrate allowed warrant on the accused returnable on the 14th instant.

WHEN A MAN BECOMES A 'VAGRANT'

Judge's Finding in Galle Case

Every person behaving in a riotous or disorderly manner in a public street or highway came under the Vagrants Ordinance, was the finding of Mr. Justice F.H.B. Koch in a case that came up for appeal before him from Galle.

Personal

Mr. K. Subramaniam of Vaddukodai who was operated upon for carbuncle at the Green Hospital, Manipal, is progressing favourably.

INSULTING HINDU RELIGION

IMAGES KICKED AND TRAMPLED?

REHEARSAL OF CATHOLIC DRAMA

HINDU RESENTMENT AT KARAMPAN

(From our Special Correspondent.)

Kays, August 11

A feeling of intense resentment is prevailing among the Hindus of Karampan, in the Island of Velanai, over the attempts of the Roman Catholics of the locality to stage a play entitled "Thee Pusee" which from start to finish, I am made to understand, is replete with incidents insulting to the Hindus. Hindu deities, Brahmins, and the religion in general are held up to ridicule in this drama which, in fine, depicts the conversion of a Hindu king, his general, his priests and all his subjects to Roman Catholicism. There are incidents in the play where the Brahmin priest is subjected to the ignominy of being forcibly deprived of his sacred thread (poonool); the image of a Hindu deity is kicked and trampled underfoot, dialogues in which all sorts of vile things are indulged in against Hinduism; and an epilogue depicting the triumph of Catholicism over Hinduism.

First Attempt Frustrated

This drama, it is learnt, was written about 20 years ago by a native Catholic, and the attempt to stage it then was frustrated by Hindu opposition.

Last week, an attempt was made to stage the play during the festivals at Sinnamadu, a Catholic shrine at Karampan. Hindus who were present at rehearsals, which were being held during the past 3 or 4 months, bitterly felt the affront to their religion and objected to the staging of the play on the 5th instant,—the day on which it was to have been staged according to arrangements. There also appears to have cropped up, in the eleventh hour, some differences of views between the actors, as to the deletion or inclusion of the portions offensive to the Hindus. It is reported that Hindu objection coupled with the differences among the actors themselves led to the postponement of the play that night, although every arrangement had been completed for the staging. Further rehearsals were held after this and arrangements to stage the play on the 15th of this month at St. Sebastian's Church, Karampan, were in progress.

Hindu Opposition

Hindu resentment, by this time became articulate and organised; a petition signed by leading Hindus of Karampan, protesting against the staging of this play, for the grounds mentioned earlier, was forwarded to the Government Agent on the 6th instant. Despite Hindu opposition, and also it is understood, warnings from those in authority, the "Church people," continued to rehearse the play at the Church premises; it was feared, taking into view the Hindu feeling that was rising against this unprovoked insult, that a breach of the peace might occur. The Hindus of the place, some of the leaders informed your correspondent, had made the authorities understand that if no step was taken in time to prevent the drama being staged, they were not going to take the insult lying down. The Government Agent, it is understood, has treated the matter with due seriousness and instructed the Manager of the Islands to take immediate action on the petition.

Licence Refused

The organisers of the drama, I am reliably informed, went to the

LETTER TO THE EDITOR

"FREAKISH" CRITICISM.

Sir,—Have you seen the latest "freak" effusion of the Editor of the "Catholic Guardian"? In his last Friday's issue he is advancing a veiled claim for the 3 acres of land belonging to the Hindus and set apart for the cremation and burial of their dead. He does not want the word "Hindu" but wants it to be called "Common" because many an effort to appropriate it for the Catholics had failed.

He wants documentary proof. Let him walk up to the Kacheri and turn up the old files of the days when His Lordship the Bishop was given the present cemetery of 3 acres and he will also find that another block of 3 acres was allotted to the Hindus for the disposal of their dead.

The Hindus are a very tolerant people and if they had been good enough to allow their Buddhist and other poor brethren to be burnt there it is no reason for the "Catholic Guardian" to assume the role of the camel and deprive the Hindus of their rights.

Then again without caring to verify the facts he is out to dictate to and even intimidate the U. D. C. and the Local Government Board as to how they should treat, or classify or attach a status to, their Chief Officers. In 1932 the U. D. C. resolved to attract really capable, efficient and experienced men to tackle such questions as Drainage, water-works and other improvements to the Town. The result was that Mr. W. Ratnagopal was unanimously selected as the most suitable candidate.

The voted expenditure of the Works Dept and other works entrusted to him for this year (1935) is well over Rs. 225,000. His Salary and Emoluments is Rs. 3,600. He is a professional man and under Government Financial regulations is entitled to travel first class. A responsible officer of this type should surely be accorded his status. Unfortunately, he is a Hindu.

Lately, when an ordinary typist clerk of the U. D. C. drawing a salary of 850/ and who is entitled to only a 3rd class railway travel was given a free 2nd class by another Resolution, no criticism or threat was forthcoming. Fortunately, this clerk is not a Hindu but a Catholic.

But Mr. Ratnagopal is a Hindu and not a Catholic. The sooner this bigotry disappears the better for this country.

A. CITIZEN.

Jaffna,
6-8-35.

Manager yesterday to obtain licence for the staging of the play. They took with them, it is learnt, a manuscript copy of the play for the official's perusal. After a cursory glance over the pages of the book, and having also heard some portions recited, the Manager, your correspondent is reliably informed, has definitely refused to issue, or recommend, a licence for the staging of the play, on the ground that it was bound to stir up and provoke Hindu feeling. The Manager is also reported to have instructed the minor headmen to see that the drama was not staged at all.

The Catholics, it is now understood, have not yet given up the idea, but propose to approach the authorities for a licence, with an undertaking to delete certain offensive portions in the drama. The Hindus, however, maintain that the drama as a whole is an insult to their religion and that any deletion or omission is not going to affect, in any wise, the offensive nature of the drama.

The feeling among the Hindus at Karampan was less acute yesterday, on the reported refusal of the Manager to issue a licence.

The Catholics, it is understood, still entertain some hopes of success in their venture.

THE NORTHERN ASSIZES

THREE YEARS FOR KARAITIVU ACCUSED

PATTAIMENI MURDER CASE

The trial was concluded at the Northern Assizes on Friday, of the case in which Kanapathipillai Kandiah and Velayuthar Naganattu of Karaitivu stood charged with attempt to murder Ambalavanar, brother of the 1st accused.

After the evidence of the Police Vidhan, the prosecution closed its case.

The 1st accused, giving evidence for the defence said that he had five children whereas his brother, the complainant had none. That made the complainant jealous of him. He (witness) complained to the Police Vidhan of what his mother had complained to him. He also saw the door of one room broken and the other locked. His mother had an abrasion on her arm. She also had a sore eye, for which she had gone to Alaveddy and brought some medicine. The medicine was kept in the room which was locked by the complainant. Witness informed of this to the P. V. who paid no heed to it. In the evening he again went to the P. V. and both of them came to Saninagam's boutique. There they met Ambalavanar who questioned witness as to his right to demand the key. He also threatened witness by saying what he would do, if he (complainant) locked the door. The P. V. then told witness to go to his place with complainant's mother the next morning. The complainant by this time had gone away. Witness stayed there for a while got cigars from the boutique and went home. Mrs. Suppiah Sinnachi followed him. When he went near the lane he saw complainant coming out of his father-in-law's compound. He had an umbrella in his hand. Seeing him the complainant rushed at him and assaulted him with the umbrella and hand. They both fell on the ground and while struggling the complainant bit him.

He also squeezed his private parts. Unable to bear the pain he took out a knife from his waist and stabbed the complainant. It was only after that the complainant released his hold. If not for the stabbing the complainant would have bitten his private parts. While he was thus in the grips of the complainant the second accused came up for his cries. The second accused asked the complainant to leave the witness. He also tried to separate them. Both of them then got up and witness went home accompanied by the second accused. They then applied medicine. All this trouble came about because of his brother wanting all the properties of their mother to be transferred to him. His brother was a spendthrift and was doing business at Passara. Even as a boy he was wicked.

Cross examined by the Crown-counsel, witness stated that on 31st March he went to his mother's house and found the main room locked. The house did not belong to Ampalavanar. It belonged to his mother. He was not aware that Ampalavanar had mortgaged the land. He was living in a house newly built by him on his wife's land. But he had also determined to get all what his mother had for himself. Continuing witness said that the complainant fell down after striking him. The witness stabbed him until he let go his hold.

Sivaguru Velupillai also gave evidence. Mr. Tampoe then addressed the Jury. After His Lordship's charge to the Jury, the Jury retired and returned a unanimous verdict, finding the first accused guilty of causing grievous hurt and the second accused not guilty. His Lordship sentenced the first accused to three years' rigorous imprisonment and discharged the second accused.

Pattaimeni Murder

ACCUSED SENTENCED TO SIX YEARS

Before Mr. Justice L. M. Maartens and an English-speaking Jury with Mr. D. C. Arulanandam as foreman the second case was taken up for trial, at the Northern Assizes, in which one Raman Murnean of Paththamney, stood charged with the murder, on 29th March, 1935, of Kathiran Sangaran of the same village. Mr. Nihal Gunasekera Crown Counsel prosecuted Mr. S. D. Tampoe instructed by Mr. Sam Sabathy defended the accused who pleaded not guilty.

Dr. K. Rajah J. M. O. who held the Post Mortem on the body of the deceased said that the deceased was twenty-five years of age and had a linear fracture of the skull. The accused was a much stronger person than the deceased.

Cross examined by Mr. Tampoe the Doctor said that the accused had two injuries one on the head and the other on the leg. The injury on the head might have been caused by the edge of a mamotty. The deceased could not have given a blow after a receiving the blow from the accused who was 5 ft 9 ins. in height.

Karaval Kanagan cultivator Paththamney and cousin of the deceased who identified the body said he gave the club to the P. V. He saw that in the compound of the accused. Under cross examination the witness said that the club was used for sharpening knives. They used to take it whenever they went for tapping. There was a path from the accused's house to a well in the garden where this incident took place. The deceased was a troublesome man. He once assaulted a Trained English Teacher. When the P. V. once arrested him he pushed him aside. He had also been fined R. 25/-. The deceased had been under the employ of the Udiyar who dismissed him owing to a series of complaints against him. The accused was a smooth going man.

Trouble Over Marriage Refusal

Kathiran Kanapathy of Achevely in the course of his evidence said that he was a younger brother of the deceased and lived close to the deceased. The accused was his brother-in-law. He had proposed a marriage to him for which he had not given his consent. On the 29th morning he was in the garden working. The deceased was at a distance leading water to the tobacco plants with the mamotty produced in court. Annamutty wife of the deceased and her brother were watering. The deceased was sharpening his pruning knife. The deceased began abusing the witness and warned him against following the advice of his brother-in-law, when he (the deceased), his brother, was alive. The deceased did not like the marriage proposed. The accused overhearing this came up and holding aloft the club interjected "you fellow what do you say." The deceased thereupon stood up raising the mamotty. The accused struck the mamotty with the club. The mamotty dropping from the hands of the deceased alighted grazing the head of the accused. The accused then dealt a blow with the club on the head of the deceased and another on the shoulder. The witness then ran up to the spot and having pushed the accused away towards his house rendered help to his brother, the deceased assisted by Samugam, brother-in-law of the deceased. They both carried him to his house.

Under cross examination witness stated that all of them lived close to each other. There was some trouble over his marriage proposal the night previous to this incident when the accused scolded him from his house. The deceased was brought up by the Udiyar who later got disgusted of

Triple Tragedy at Chiviyateru

WIFE AND HER FATHER MURDERED

Accused Commits Suicide: Husband in Custody

A gruesome tragedy of a double murder and a suicide is reported from Chiviyateru, where a woman and her father were brutally hacked to death by the husband of the woman and his brother, the last named committing suicide by falling into a well. A neighbour who ran up to the cries was seriously injured in the abdomen and is lying in the hospital in a critical condition.

It appears that on Saturday evening, one Tyagu accompanied by his brother Sivakolunthu went to his father-in-law Chelliah's house and demanded his wife Pakkiam, who was convalescing after confinement, to return to his house. On the wife's refusal to do so, she was stabbed in the abdomen fatally, and leaving her in a pool of blood, the assailants turned their attention on a neighbour, V. Sinnatamby, who came up for the cries of a sister of the deceased woman, and stabbed him in the abdomen. The father of the girl who was in the then field received the attention of the assailants. He too was stabbed and died on the spot.

One of the assailants, Sivakolunthu, dropped himself into a well and was drowned. The other assailant, Tyagu, husband of the deceased woman, was arrested at Navatkuly and taken into custody by the police. The injured man was removed to the hospital, where he is lying in a critical condition.

his mischievous ways and gave him up. Vinasi Samugam brother-in-law of the deceased who next gave evidence stated that the accused came from behind the house hiding a club and struck the deceased first on his shoulder and when the deceased raised the mamotty he warded it off with another blow followed by a third.

Widow's Evidence

Annamutty widow of the deceased next gave evidence. Under cross examination she stated the accused dealt three blows on her husband with a club. She stated that her husband objected to the marriage proposed by the accused to Kanapathy. Mr. Tampoe:—"The result is Kanapathy has no wife and you have no husband".

Sinnappu Nadarajah, P. V. of Paththamney was next examined. Under cross-examination witness stated that the deceased had many previous convictions. He had once pushed a Police Vidhan and had assaulted a teacher on the public road. The accused had six children and he used to help the deceased, who was sickly and unemployed, and his people.

Giving evidence for the defence Raman Murnean, the accused, said the deceased was his brother in law. He was sharpening his knife at that time. After which he had the pots suspended to the club and went by the side of the well to the palmyrah garden for sipping toddy. He had a licence to tap toddy. The deceased and his brother were having an altercation. As soon as he went there the deceased remonstrated him saying "are you the manager?" for which the accused replied in the negative and wanted the deceased not to speak anything about him. Remonstrating further as to what the accused would do if he talked about him, the deceased raised the mamotty over his head. The accused aimed a blow at the mamotty and it alighted on the head of the deceased. The accused did so with the object of saving himself. All his relatives depended on him. The deceased was a rowdy who hardly went out for work.

At this stage the accused pleaded guilty to the charge of culpable homicide not amounting to murder. The Jury accepted the plea.

His Lordship sentenced the accused to six years' rigorous imprisonment.

NORTHERN PROVINCE TEACHERS' ASSOCIATION

Central Concert

Under the auspicious of the N. P. T. A., local concerts were held at Urumparay, Manipay, Pt. Pedro and Jaffna Town. The pick of the items were presented to the public at the Jaffna Fort on Saturday, the 10th instant at 6 p. m. under the patronage of Mr. K. S. Arulnandhy, M. Sc., Divisional Inspector of School, N.D., and Mrs. Arulnandhy.

The concert was held in the open air and the following schools took part:—

Song (English), Kopay English School; "Joha and Co.", The Holy Family Convent Kindergarten class; Musical Drill, Vembadi; Song (Tamil), Man's School; Farce "The Miser" Udupiddy English School; Song (Tamil Dust) Parameshwara College; A Scene from "The Landing of Vijaya", Neervely English School; Action Song, Sacred Heart School; Dance, Uduvil; A Scene from "Macbeth", Puttur English School; Song (English), Jaffna Central College; Farce, Driberg English School; A Scene from "The Post Office", Urumparay Hindu English School; Song "My Bonnie is over the Ocean", St. John's College; A Scene from "Nandanan", Jaffna Hindu College; Tableau, Manipay Hindu College.

Mr. A. M. K. Kumaraswamy, President of the Concert Committee, thanked the Patron for his presence and the Government Agent for allowing the use of the Fort grounds. Mr. V. T. Dickman, was specially thanked for the police assistance given.

Mr. Arulanandhy congratulated the N. P. T. A. for the successful show, and the high standard reached by the schools. He was glad to note that teachers by themselves were able to organise and carry to success such functions of educational and social value without the assistance of Inspectors of schools.

The arrangements of the Concert were in charge of the Committee, of which Mr. K. V. Mylvaganam of the Jaffna Hindu College was the Secretary and he deserves to be congratulated on the success of the performance.

FIRE-WORK FATALITIES

Two Deaths at Pt. Pedro

Information is to hand of a fatal accident on Saturday at Point Pedro in which a man who carried a parcel of dashing-crackers on his head, met with a pathetic death, by his falling on the crackers which had slipped down from his head.

The man, it is reported, had injuries all over his body, the stones in the crackers piercing through his abdomen. His eyes were badly injured. The man died on the spot. This tragedy occurred at a Hindu temple in Pt. Pedro.

Another Death

Another fireworks fatality is also reported from Point Pedro where at a festival in another Hindu temple, a motor burst, fatally injuring a man who was standing by.

Body not Recovered Yet

The body of Master D. Balasingham, a student of St. Patrick's College, who was drowned near the Kankasanturai jetty, on the 5th instant, has not been recovered yet.

THE INDIA BILL

Royal Assent and After

The London correspondent of the Madras Hindu, writes under date, August 2:—

The Royal Assent was given today to the Government of India Bill. So at long last those of us who, perforce, have had to keep so close an eye upon its progress may say farewell to it with a sense of relief. That, I believe, is also the feeling of Parliament. That nothing new can now be said about the measure is quite apparent from the complete failure of the London newspapers to say it to-day when, out of a sense of duty which impels that at least the effort should be made to speed the new Constitution to its triumph or its tragedy, the journals holding one or the other of these convictions about its ultimate fate give us their views about it. What of refreshment is there in the assurance that many newspapers that it is the greatest piece of constructive statesmanship this generation has seen? How many times have we been told, as the "Daily Telegraph" tells us, that the "task of winning India to a continuance of co-operation rests with the leaders of Indian thought"? Could any reasonable person expect the "Daily Mail" to make any other declaration than that the Act is a 'betrayal both of Britain and the Indian peoples'? An unreasonable person might, but then he would probably be a little jaundiced by recollecting that the "Daily Mail" has done some wonderful double somersaults in its time. Not on India, however. In that issue its consistency is noteworthy. As nothing new is being said about the Act, we may as well wave it a last farewell and turn to other things.

A New Industrial School At Vaddukkodai

A new Industrial School attached to the Subramania Vidyasalai, Vaddukkodai, will be declared open by Mr. W. Duraiswamy, on Wednesday, the 14th instant, at 4-30 p.m., on the occasion of the Parents' day celebration at the Vidyasalai. Mr. A. Ponniah, Superintendent, Training College, Kopay, will preside, and Mr. M. Thambipillai will deliver a lecture on Rural Education.

NEWS IN BRIEF

Transfer of Police Inspector.—It is understood that Sub Inspector D.H. R.A. Corea of the Jaffna Police has been transferred to Ratnapura.

Additional District Judge, Jaffna.—Mr. K. Kanagasabai has been appointed to act as Additional District Judge, Additional Commissioner of Requests and Additional Police Magistrate, Jaffna, during the absence of Mr. S. Rodrigo on August 12 and 13.

Additional Police Magistrate, Jaffna.—Mr. V. Joseph has been appointed to be an Additional Police Magistrate, Jaffna, Kayts and Mallakam, on August 24, 1935, to enable judgment to be delivered in P. C. Mallakam, cases Nos. 12,671, 12,672 and 12,711 and to hear P. C. Jaffna, cases Nos. 5,556, 5,555, 6,058 and P. C., Kayts, case No. 3,033.

Ceylon Copra and India.—At a meeting of the Working Committee of the Coconut Growers' Association, Trivandrum, held last week it was resolved that a deputation consisting of Dr. T. S. S. Rajan, Mr. Samuel Aaron and Mr. C. Parameswaran Pillai, wait on His Excellency the Viceroy, during the ensuing Simla session of the Assembly and urge the immediate necessity of raising the import duty on Ceylon copra in the interest of Indian coconut industry.

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HINTS TO PRACTICAL SPIRITUALITY

(Continued from page 1)

and everything are His. On you is the duty of bringing them up—that is all. Sri Ramakrishna used to say, the maid in a rich man's family calls the master's son as "My Hari" but she knows full well that she only brings up the child and that her home is actually in some distant village. Renunciation is internal, to be without attachment knowing them to be the Lord's. External renunciation is not for the householder. It is for the Sannyasins. To the householder the Lord says, "Out of mere compassion for them abiding in their hearts, I destroy the darkness (in them) born of ignorance by the luminous lamp of knowledge" (Gita 10.11). "For those whose mind is set on Me, verily, I become a long, O Son of Pritha, the saviour out of the ocean of mortal Samsara" (Gita 12.1); "I will liberate thee from all sins, grieve not" (Gita 18.66).

The Lord Himself takes the responsibility for all. The Lord takes the burden of the blessed. The Jnanins are afraid of birth. The Devotees of the Lord only pray for devotion. They say, "O Kshava, in whatso ever form may I be born—as a worm, bird, deer, Rakshasa, Pishacha or man, may I through Thy grace, have firm and well established devotion for Thee" (Prapanna Gita). The Master once told me, "Those who hanker after Nirvana are little-minded—they are always afraid. Just as in the game of dice, some are always eager to get their pieces home and once they reach home do not like to come out. These are ordinary players. But expert players never lose a chance of striking another's pieces even if they have to get back their pieces from home for this purpose; and immediately after this they again throw the proper number with the dice and get home again. They have full control over the dice. They throw getting whatever number they like. Therefore they are not afraid—they play without any fear. I asked him, "Does this really come to happen?" "Certainly," replied the Master. "Through Mother's grace such a state does come. Mother likes him most who plays. She is not so much pleased with those who want Nirvana and thus want to bring the play to a close. Mother likes play. That is why the devotees do not want Nirvana. They say, 'It is not good to become sugar, O mind, I like to taste sugar'."

Great banking for the realization of God is absolutely necessary but then it is not good to get perturbed or disheartened at the fact that the mind has not become calm. One should feel oneself blessed if one can but patiently wait making Him the goal. He is making you think of Him; is this not by itself a great kindness on His part? Now, to make the mind calm or otherwise is in His hands. It is quite enough that He makes you think of Him. Pray that He may ever keep you engaged in His worship. Why should you pray for getting the mind calmed down? Go on meditating on Him like the farmer in Sri Ramakrishna's parable, who never gives up farming because the season has been unfavourable. Think yourself blessed if you can meditate on Him. Offer happiness and misery, peace and restlessness at His feet and be content in whatever condition He places you. Learn to pray that He makes you worship Him and peace would come of itself. You have not to pray for peace but for keeping you engaged in worship. The Lord is not like material things which you can get by praying for them. There is no end to spiritual practices, that you can say that He is attained by doing so and so. You have to wait patiently for his grace, surrendering yourself to Him. His grace will come of it self. By breathing practices or by any other method nobody realizes Him. He who has realized Him has been able to do so through His grace. If He allows you to remain waiting at His doors, that is Grace enough. What else is want by spiritual practice? It is nothing but to take the Lord's name being consistent in thought, word, and deed. Be not insincere. That is enough. If any more spiritual practice is necessary He will have it practised by you.

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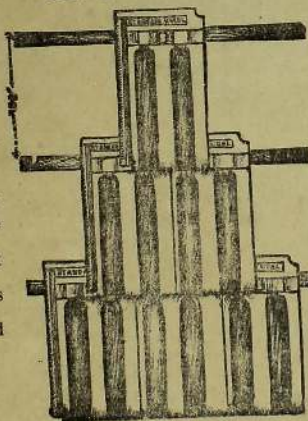
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(M's)

The Five Bhutas

(Continued from page 1)

he is not in the least concerned with such 'real' physical matter which can never come within the realm of his perception, and about which he can never know anything.

Now we can distinguish between scientific and philosophical analyses. When a scientist analyses a thing he says that it contains so much carbon, so much hydrogen, etc. When the philosopher analyses the same object, he says that to him its form is like this, its smell is like this. The object is merely a combination of particular varieties of form, taste, etc. I know only the form, taste, etc., and admit them alone.

To pacify those critics who regard Indian philosophical doctrines as not scientific but the fabrications of omniscient

ers or ganja-smokers, I would mention here that, just like the philosophers of our country, the English philosophers also admit nothing but the five sense-percepts on an analysis of material objects. All the philosophers from Berkeley and Hume down to Bain and Mill are agreed on this point. To them who regard all philosophers, whether eastern or western, as disguised opium-eaters, I would say that even the bonafide European scientists do not quarrel with the philosophers on this point. As soon as they lay down the test tube and try to comprehend the essence of physical matter with the mind's eye, they find nothing but form, taste, smell, sound, and touch. There is no need to produce a long list of scientists who hold this view. It will be enough to mention the names of Huxley, and Clifford from the worlds of zoology and mathematics, and the name of James Clerk Maxwell from the world of physics.

(Vedantu Kesari.)

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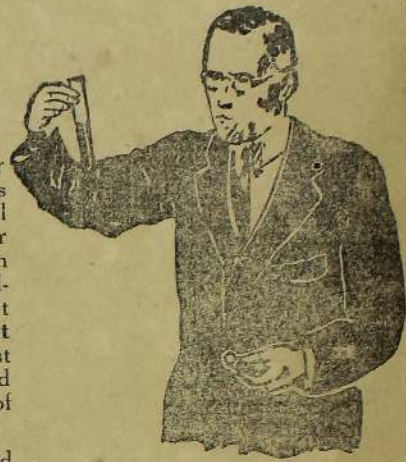
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