

THOUGHTS TO BE TREASURED

அறங்கேட்டும் அந்தனர் வாய்மொழி கேட்டும் மறங்கேட்டும் வானர் மந்திரங் கேட்டும் புறங்கேட்டும் பொன்னுரை மேனினம் ஈசன் திறங்கேட்டும் பெற்ற சிவகதி தானே.

Hearing the words of kind-hearted brahmins and Godly people, receiving instruction regarding the nature of virtue and of sin, listening to what others say and (what our teachers say) regarding the greatness of our handsome Lord (these are the preliminaries to) the attainment of Godly Bliss.



Hindu Organ

Friday, 23rd September, 1977.

CHANGES IN THE CONSTITUTION

No Constitution in the world has remained unamended. The New Constitution heralded by the U. L. F. Government in 1972, however, had been so strenuously opposed by the Tamil speaking people and the U. N. P., that it was thought prudent by several political leaders that it should be revised both in content and colour.

The notice given by the Premier in the National State Assembly of certain amendments to the Constitution seem to be confined only to the promises made by the U. N. P. during the General Election of July 1977 by means of its manifesto.

The fact that the U. N. P. enjoys overwhelming majority in the N. S. A. by itself cannot justify the introduction of amendments unless such changes are in the general interest of the entire nation. That the President of our country should be elected by the people is a suggestion which is certainly conducive to the working of democratic principles of representation. The procedure to elect the first elected President, however may require deliberation. The provision to appoint Ministers for the twenty-two districts is also a matter that needs study.

But, what is more urgent is the solving of the outstanding problems of the Tamil speaking people by the most effective means of amendments to the present Constitution. It has always been urged that such constitutional provision must have the full support of the elected representatives of the people in the N. S. A. The U. L. F. Government sadly failed to pay attention to the problem of the Tamil speaking people though during its earlier period of administration it had the required majority in Parliament. Now that the U. N. P. holds full sway in the N. S. A. with eighty-three per centum of the parliamentary seats, the incorporation of the basic fundamental rights of the Tamil speaking people in the Constitution looks simple and assured. Then why delay?

AMERICAN TRIBUTE TO ANANDA K. C.

The following tribute was paid by the "Boston Herald" on the occasion of the death of Dr Ananda K. Coomaraswamy in September 9, 1947.

Ananda Kentish Coomaraswamy, 70 internationally-honoured scholar and art expert who gathered the finest collection of Near Eastern Art in America for the Boston Museum of Fine Arts died on September 9, 1947, at his home, 649, Smith Street, in Needham, Massachusetts, where he was a research fellow in Indian, Persian and Mohammedan Art for 30 years, as one of the greatest

scholars in his field. Dr. Coomaraswamy was to have been feted at an international testimonial dinner in New York City in October.

Only last month on his 70th birth day, one of the most distinguished gatherings of American Art experts met to honour the soft spoken Indian and colleagues said his last days were marred only by the outbreak of violence and bloodshed in native land.

Although early in his career he turned his back on politics in favour of his art studies, he broke his long silence a year ago at Kenyon College, Ohio, where he branded both Great Britain and U.S. as 'hypocrites' in their treatment of 'backward nations'. Later he wrote a persuasive treatise on the subject entitled 'Am I my Brother's Keeper?' Born in Ceylon on August 22, 1877, the son of Sir Muttukumaraswamy, Knight d Indian lawyer and an English mother, the former Elizabeth Clay Beeby, he was educated at Wycliffe College, and the University of London specialising largely in Science.

In 1903 he was named Director of Mineral Surveys for Ceylon, but a few years later turned to Indian internal affairs to initiate a movement toward a national education system for India. In support of this effort, he founded and was President of the Ceylon Social Reform Society.

Disillusioned in this direction, he then directed his tremendous power of concentration and learning to the Arts and in 1910—1911 was placed in charge of the Art Section of the United Provinces Schools in Allahabad, India. Six years later he joined the staff of the Boston Museum of Fine Arts to begin the most productive period of his career. An exceptional linguist who spoke even Icelandic and Sanskrit, Dr. Coomaraswamy was aided greatly in building up the Museum's outstanding collection of Far Eastern Art through his ability to communicate with Art dealers of almost all lands in their native language.

Side by side with his Museum work he contributed much in the world of letters, notably, the 'Dance of Siva' which some literary critics have held up as a classic. He was a prolific writer and among his works on Indian Art, are the books, 'Rajput Paintings' and 'Medieval Sinhalese.' He also wrote several books on Indian Philosophies and Religions, and in this role was often referred to as a 'mystic.'

A third subject that occupied much of his writings were attempts to bring the orient and occident together through basic understanding of the two traditions, showing how actually the two cultures have mingled historically.

He was a fellow of the Brahmo Ganalayam and Linean Societies and the

Centenary of a Celebrated Ceylonese

Dr. A K Coomaraswamy — Distinguished Scholar and Author

(continued from 16-9-77)

But most important of all, a study with experts and analysis of Sir Mattu's literary output. A particular feature in this biography is the appearance for the first time of a whole chapter from his printed but unpublished translation of the mystical hymns by the great eighteenth century Tamil Saint Tayumaravar, who belonged to the Vedantic Siddhantic school. His published translations comprise the Tamil play 'Harichandra' based on an episode from the Mahabharata, the Dathavansa, or History of the Tooth-Relic of Gautama Buddha, translated for the first time from the Pali; and the Sutta Nipata, or Dialogues and Discourses of Gautama Buddha—also from the Pali.

Here is a sample verse taken from the Nava Sutta, where the Buddha defends his disciple Sariputta's veneration of the Brahmin Assaji whose teachings led Sariputta to Buddhism:

From whomsoever a man learns the Law, he should worship him, even as the gods worship Indra. The learned man, being thus honoured, his mind pleased with (the disciple), makes the Law more manifest.

Muttu Coomaraswamy as a member of the Royal Asiatic Society presented a synopsis of the Saiva Siddhanta, and shortly before his death he had begun a book on the comparative civilization of the East and the West—a legacy that would fall on the shoulders of his son to fulfill in a way

University College of London, a founder and Vice-President of the India Society, London, Honorary Member of the Bhandarkar Oriental Research Institute and Honorary Correspondent of the Archaeological Survey Institute. He also received honorary degrees, from the University of London, New York, and Ceylon, as well as high recognition from learned societies in three continents."

Remembrance

The Late K. E. Kathirgamalingam

BY N. SABARATHNAM,
Emeritus Principal J. H. C.

There is nothing like a good man; becoming and being a good man will bring whatever are wants most—respect, praise, satisfaction, security and even money. Even the length of one's life depends more on what one thinks than on what he eats. It was therefore shocking indeed to hear that Mr. K. E. Kathirgamalingam, Attorney-at-Law, former Queen's Advocate had passed away rather suddenly. We were left wondering whether we could pay him our last respects when a thirty-six hour curfew was on. It was tragedy within a tragedy.

A man with an open mind, quiet and gracious—One imagined that K. E. K. could weather any storm for the next two decades. But at fifty when he looked quite fit the call came. It was indeed a bit of unhappy irony that I had to speak at his funeral when rarely six years ago he held forth rather feelingly at the farewell accorded to me by the Old Boys of Jaffna Hindu College.

A lawyer of leading—He was B.A., LL.B. (Hons.)—and loyalty to his Alma Mater, he was held in esteem and affection for his integrity and child-like simplicity. A man of strong convictions, yet gentle and genial he will be missed most by his family and friends and the community.

surpassing anything the father could presumably have imagined

It is his grandson, Rama Coomaraswamy, who has the last word in a Preface he wrote for this book: "Mr. Durai Raja Singam has presented a picture of a man at home in two cultures—not just superficially at home, but deeply so So few people have been able to bridge the abyss between modernism and the traditional ways of thinking, and so many end up in the confusion of this very abyss, that it is indeed a pleasure to read of someone who was truly educated in both cultures."

WHITALL N PERRY
— Spring 1976:

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