

**English Translations of the Reading  
Passages in James W. Gair & W.S.  
Karunatilaka, *Literary Sinhala*  
(Ithaca: Cornell University South Asia  
Program and Department of Modern  
Languages and Linguistics, 1974)**

**Theresa McGarry and Liyanage Amarakeerthi**

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## Introduction

James W. Gair and W.S. Karunatilaka's *Literary Sinhala*, published at Cornell University in 1974, remains the best textbook for non-native speakers who want to learn literary Sinhala, which is quite distinct from the colloquial language. Given that very few institutions outside Sri Lanka offer Sinhala instruction, many persons seeking a reading knowledge of the language use this textbook on their own. *Literary Sinhala*, however, was produced with the assumption that the user would have access to an instructor, and does not include English translations of the Sinhala reading passages. This publication, commissioned and published by the American Institute for Sri Lankan Studies 40 years after the appearance of *Literary Sinhala*, provides these translations. The intention is to make the textbook more helpful, especially for those using it without an instructor.

*Literary Sinhala* is available from the Cornell University South Asia Program. Ordering information can be found at [http://sap.einaudi.cornell.edu/publications\\_textbooks](http://sap.einaudi.cornell.edu/publications_textbooks). Click on any of the “purchase online” links on the page to access a complete list of Sinhala publications. Those who plan to use *Literary Sinhala* may also wish to consider ordering two other related publications available on the same website, Gair and Karunatilaka's *Literary Sinhala Inflected Forms: A Synopsis with a Transliteration Guide to the Sinhala Script* (1976), and Bandara Herath's *Sinhala Script Workbook: Reading and Writing with the Sinhala Alphabet* (2009).

*Literary Sinhala* assumes a basic knowledge of colloquial Sinhala, equivalent to that covered in Gordon H. Fairbanks, James Gair and M.W. Sugathapala de Silva, *Colloquial Sinhala Part I*, to which it provides cross-references. There are also other materials that cover colloquial Sinhala, including a text with an accompanying DVD, authored by the translators of these passages. This is Theresa McGarry and Liyanage Amarakeerthi, *Beginning Colloquial Sinhala: An Introductory Sinhala Curriculum* (2011). Both these colloquial courses are available for purchase from Cornell's South Asia Program.

Given the educational purpose of these translations, the emphasis has been on closely parallel structure over elegance. In a few cases where the English text is insufficiently clear, explanations are added in square brackets. The authors welcome comments on any of the translations and can be reached at [mcgarry@etsu.edu](mailto:mcgarry@etsu.edu).

Users of *Literary Sinhala* and these translations should remember that these passages were written around 1969. The descriptions of government, education, culture and society are thus very much “out of date” – much has changed in Sri Lanka (or Ceylon as it was then called).

Concerning transliteration of words from Sinhala, Pali, and Sanskrit, it is hoped that most of the system is transparent. A few specific notes are as follows.

There is no attempt to represent the distinctions between long and short vowels. All vowels of any length are represented with a single English letter, except the low front vowel /æ/ (or the long version /æ:/), the sound represented by the character “ආ” (or “ආඤ්ඤ”), is represented by the sequence “ae”.

The spelling also does not distinguish dental stops /t/ and /d/ from retroflex ones /ʈ/ and /ɖ/; that is, both “ත” and “ද” are transliterated “ta”, and both “ඤ” and “ඤ” are transliterated “da”.

The voiced bilabial glide /β/, the initial sound in “භ”, is represented by the letter “v”. An aspirated consonant is represented by the predictable consonant followed by “h”; for example, “භ” is transliterated “kh”.

Finally, there are some words, such as “Wickramasinghe” and “Deepavali”, which have conventional transliterations that are followed even when it means committing irregularities in regard to the general system.

John D. Rogers  
United States Director  
American Institute for Sri Lankan Studies

## About the Translators

**Theresa McGarry** has been a language teacher since 1987 and was a Peace Corps volunteer in Sri Lanka from 1994 to 1997. She holds a Ph.D. in Linguistics from the University of South Carolina. She is currently an Associate Professor in the Department of Literature and Language at East Tennessee State University, specializing in second language acquisition and sociolinguistics. Her previous publications include *Beginning Colloquial Sinhala: An Introductory Sinhala Curriculum*, co-authored with Liyanage Amarakeerthi.

**Liyanage Amarakeerthi** holds a Ph.D. from the Department of Asian Languages and Cultures, University of Wisconsin—Madison, where he focused on literary studies. Before joining the University of Peradeniya, Sri Lanka, as Senior Lecturer in 2008, he taught Sinhala at Cornell University. He is the co-author, with Theresa McGarry, of *Beginning Colloquial Sinhala: An Introductory Sinhala Curriculum*. He is also a novelist, poet and literary critic. He was awarded the best novel prize for *Atawaka Putthu* (Half Moon Sons) at the Sri Lankan National Literary Festival in 2008. He also received the 2014 Swarnapusthaka Prize for his novel *Kurulu Hadavatha* (A Bird's Heart).

## Lesson 1 Main Reading

### Description of the Village

#### 1. Education:

Our village's name is "Samanabedda". Samanabedda is a very small village. Its whole population is only 150 families. In the village there is a temple and Buddhist monastery school, a primary school, and also a high school. Only the children of our town study at the primary school. The highest grade there is the fifth grade. The children of the neighboring villages come to the high school of our village to study. Only novice monks and boys study at the monastery school. My fraternal uncle's son also studies at the monastery school. All of them are students there. Uncle's son and I study at the high school. I study in the sixth grade. My uncle's son studies in the seventh grade. Uncle's son's name is "Sunil". My name is "Ranjit". Sunil is older than me. Therefore I address Sunil as "big brother". Big brother Sunil calls me "little brother Ranjit". Big brother Sunil also stays at our house.

The monastery school has a good library. There are many Sinhala books, Pali books, and Sanskrit books there. There are also many new Sinhala novels there. The students like to read the novels because they're easy to understand. Some days I go to the monastery school to read the books.

There is also a library at the temple. We call it the "potgula". There are only ola leaf books there. They are very ancient and valuable. At the temple, the monks greatly protect all those books. Some people say that there is much mystic lore in ancient ola-leaf books.

## **Lesson 1 Supplementary Reading 1**

### **The Village Buddhist Monastery School**

Our village Buddhist Monastery School is a small one. Its name is “Vijayabha Pirivena”. About 30 students study there. Most of the students are novice monks. The others are boys. There are five monastery school teachers. Four of them are monks. The other is a lay teacher. The ordained teachers teach Sinhala, Pali, Buddhism, and Sanskrit. The lay teachers teach arithmetic, English, history, and geography. Of the subjects taught in the monastery school, Sinhala, Pali, and Sanskrit are the major ones. Our village monastery school has only five classes. Some Buddhist monastery schools have more classes. The ordained monk teachers and little monks live at the school. Some of the lay students are children of our village. Some are children from far villages. The children from far villages also stay at the school. Those children go home only during vacation.

## **Lesson 1 Supplementary Reading 2**

### **The Village High School**

The high school is bigger than the Buddhist Monastery School. Its name is “Parakramabahu Mahavidyalaya”. Girls and boys study there. There are about 800 children there. Twenty-five female and male teachers teach there. The lowest class there is the sixth grade. The highest class is the university entrance class. There are two main sections of children at the high school; that is to say, the arts section and the sciences section. Among the students, more study in the arts section.

## Lesson 2 Main Reading

### Description of the Village

#### 2. Occupations

Most of our village's people are farmers. They live by farming. Their main farming is rice growing. On a side of the village there's a big expanse of field. A part of these fields belongs to just about every family in the village. There are many sections of them. At paddy work time, just about everybody in the village works together. Thus, with no trouble, they divide the harvest they receive. Paddy work isn't that easy. Yet it is with great happiness that they do paddy work.

It's big brother Martin who takes care of our rice field. He does paddy work well.

It's only rice that the village people get from the rice fields. In the fields they grow various kinds of rice. People in our village don't do only that kind of farming. They grow vegetables in their own gardens. At pretty much every house at least one vegetable bed is found. Some people do coconut farming and rubber farming on plots of land. Rubber growing costs more money than coconut growing. Therefore poor people don't grow rubber. Many people in our village don't have plots of land. The rubber plots belong only to the rich people.

People who don't do rice farming have various occupations. Some live by trade. Some do day labor. Some are teachers. Some are clerks. Still others work in various government departments. Many people like to do teaching, clerking, and occupations like that.



## **Lesson 2 Supplementary Reading 1**

### **Rice Cultivation**

Rice cultivation in Sri Lanka is a major occupation of villagers in many areas. The farmers who grow rice divide the year into two. Those two parts are called “yala” and “maha”. In some areas rice growing is done in only one period of the year. For rice growing, much water is necessary. In wet zones they get the necessary water from the rain. However, in the dry zones, there is not as much water from the rain as is necessary for growing rice. Therefore, in the areas belonging to those zones the farmers use tank-water for rice cultivation.

Rice growing is somewhat difficult. At first, the farmers dig sections of the expanses of fields. After that, they plow. They level sections with a plank. They make small ditches in the fields. Then they sow rice. In some areas the rice used for sowing is called “egg rice” [i.e. seed rice].

Now, farmers in certain areas use tractors for plowing. Yet in many areas in Sri Lanka buffalo-drawn plows are still used for plowing.

## Lesson 2 Supplementary Reading 2

### Other Cultivations

In many areas the rice cultivation is done in paddy-fields. People call rice cultivation “mud farming”. Cultivation done on farmland is called “dry-land farming”. The main farming in our area is coconut farming, rubber farming, and vegetable and fruit farming. There are some coconut trees at just about every house. The gardeners take the coconuts they get from them for their own use. A few people grow coconuts to sell. It’s necessary to use quite a lot of land for that. At least an acre of land is necessary. On an acre of land there are seventy-five coconut trees. To fertilize coconut growth, good manure is necessary. In one season you get about a thousand coconuts from a fertile acre of coconut trees. From selling those the coconut field owners get a good income.

For growing rubber also at least an acre of land is necessary. To grow this more money is also spent. From one acre in one day you don’t get more than four or five pounds of latex. Therefore to get a significant income from rubber-growing a considerable amount of land is also necessary.

It’s mainly for their own use that the people in our area grow fruit and vegetables. It’s not for trade. Kinds of vegetables, such as peppers, beans, pumpkins, cucumbers, okra, and eggplants, and several kinds of potatoes they grow in their own fields for themselves. The major fruits they grow are kinds of mangoes, oranges, and pineapples.

### **Lesson 3 Main Reading**

#### **Education in Sri Lanka**

Sri Lankan education is mainly under the government. There is a special ministry for this. Namely, that's the Ministry of Education. Just about every school in Sri Lanka is under the jurisdiction of this ministry. Sri Lankan schools belong to different divisions, namely primary schools, high schools, and central colleges. In primary schools, students study from kindergarten until fifth grade. Now there's a primary school in just about every village. The students from various villages go to the respective schools. In colleges, classes from sixth grade to university entrance level are held.

A student enters primary school at about five years old. She/he studies there about six years. After that she/he enters a college. The order of college classes is like this: sixth grade, seventh grade, Junior School Preparation Certificate class, Junior School Certificate class, General Certificate of Education entrance, General Certificate of Education class, and University Entrance class. For the General Certificate of Education entrance and General Certificate of Education class, some use classes called Senior School Certificate preparation classes and Senior School Certificate classes, respectively.

The subjects taught in colleges are mainly in two divisions, namely the science section and the arts section. The students who study in college have to sit for some exams that are given by the government exam department. Those are the General Certificate of Education exam and the University Entrance exam. The students sit for the university entrance exam after studying two years in the University Entrance class. The students who pass that exam enter university.

Now there are four universities in Sri Lanka: Peradeniya University of Ceylon, Colombo University of Ceylon, Kelaniya University of Ceylon, and Gangodhawila University of Ceylon.

The periods of study for students entering the university are as follows. The study period of students doing either a General B. A. degree in arts or General B. S. C. degree in general science is three years. The study period of students doing a special degree in those sections is four years. The study period of students doing a B. B. S. degree in the medical section is about five years. It's rather difficult to get into a university. A student gets a chance to take the university entrance exam about three times. Every year many people take this exam. But from among those only a few people are chosen.

From kindergarten to the degree exam Sri Lankan students get free education. Education is compulsory for every child until age 14. Sri Lankan education is mixed education. Just about all Sri Lankan children get much use of free education.

### **Lesson 3 Supplementary Reading 1**

#### **Other Educational Institutions**

Among the Sri Lankan students only a few get university educations. University entrance is rather difficult. That's why. However, for the students who hope to get an education for themselves there are also some educational institutions.

For students who'd like employment in teaching as an occupation, there are some teacher training colleges. There is an exam for entrance into teacher training colleges. That is the teacher training college entrance exam. Only the students who pass the G. C. E. exam will get a chance to sit for this exam. This exam is administered by the government's Department of Examinations.

At many training colleges, both women and men study. There are other training colleges for only men and for only women. At a training college, students undergo two courses of training. Then they are employed in teaching.

Some students get technical education after the G. C. E. exam. A technical college is for them. Some of them teach agriculture. An agriculture college is for them. These educational institutes are all under the jurisdiction of the government.

## **Lesson 3 Supplementary Reading 2**

### **Buddhist Monastery School Education**

Among the oldest education institutions that there are now in Sri Lanka are the Buddhist Monastery Schools. Pretty much every Buddhist Monastery School is connected to a temple. The Buddhist Monastery Schools are under the jurisdiction of the monks. Every Buddhist Monastery School receives an annual grant from the government. That grant is necessary for the support of the Buddhist Monastery School. Lay donors also give aid for much of the support of the schools.

The Buddhist Monastery School is in three main sections: primary schools, superior schools, and university schools. In the primary and superior schools only monks and boys study. What the children receive training for in these schools is the Oriental Studies exam. Therefore, for the students receiving learning in these schools, work in Sinhala, Pali, and Sanskrit is compulsory. The Oriental Studies exam has three parts: the Oriental Studies First Exam, the Oriental Studies Intermediate Exam, and the Oriental Studies Final Exam. Students in the primary school mainly get training only until the first exam. From the intermediate exam until the final exam it is in the superior school that they get training.

Pretty much every university monastery school is associated with the Vidyodaya University of Sri Lanka or the Vidyalkara University of Sri Lanka. Girls also study at the university monastery schools. It is the people who hope to get university entrance that study in these monastery schools. Therefore, what is mainly taught in these schools is the work necessary for university entrance.

## Lesson 4 Main Reading

### Sri Lankan Festivals

The Sri Lankans can be divided into several groups, namely Sinhala, Tamil, Moor, Burgher, and Malay. Some divisions can also be made according to religion: Buddhist, Hindu, Christian, and Muslim.

We divide Sri Lankan festivals into two sections: national festivals and religious festivals. The festivals observed by all Sri Lankans in common are designated “national festivals”. For the people of each religion also, we call festivals observed by the people concerning the respective religions “religious festivals”.

One national festival that is celebrated by all Sri Lankans with great eagerness is Independence Day. It is celebrated every year on Feb. 4.

Another important national festival celebrated by many Sri Lankan people is New Year’s Day. Sinhala and Tamil people, especially, participate in it. Therefore, it’s called the Sinhala and Tamil New Year.

The religious festivals can be divided according to Sri Lankan people’s religions: Buddhist, Hindu, Christian, and Muslim festivals.

Among the Buddhist festivals, the Vesak festival is considered the most important festival. It is celebrated every year on the May full moon day. People of other religions also largely participate in the Vesak Festival. There are some other important religious festivals for Buddhists.

Deepavali is an important religious festival of the Hindu people. This festival is celebrated by Hindu people with great eagerness. A festival in which Hindu and Buddhist groups also participate can be considered the Kataragama festival. It is celebrated during August.

Muslim people consider Mohammed's Birthday their most important religious festival day. Christian people's most important religious festival is the Christmas festival. It's not that festivals such as the Christmas festival, Mohammed's Birthday, Deepavali, and the Vesak festival are observed as festivals only by the people of their respective religions. People of other religions also largely participate in those festivals. Every important national or religious festival is also a government holiday.



## Lesson 4 Supplementary Reading 1

### Sinhala New Year

Every year April 13 is observed as the “Sinhala New Year”. It is not only the Sinhala who observe this day as the New Year. This day is observed by Tamil people also as their New Year. Therefore this day is also known as the “Hindu New Year”.

Most especially, small children like New Year very much. They can greatly enjoy this day. They can play games. That’s the reason. On this day older relatives give small children various gifts. Little children get new clothes and various kinds of sweets at New Year. On the New Year many children spend their time playing games. Most especially, for a few New Year’s days the children get to set off fireworks and make a big noise. On this day great joy can be seen on their faces.

It’s not only little children who celebrate the Sinhala New Year with great joy. Adults also get great happiness on this day. Parents become happy by giving their children various gifts. Adults also enjoy seeing small children playing joyfully on the New Year. The first few days of the year time is spent by mothers making sweets to give to their children. On this day in virtually every house joy can be seen on the faces.

For a few days at the New Year some customs are also followed by the ethnic Sinhala people. These are known as the “New Year customs”. Usually on other days what the Sinhala people eat is rice. Eating rice is the usual habit of the Sinhala. But at the New Year what the Sinhala people eat is milk-rice. This is one of those New Year customs. Wearing new clothes on this day is also a custom. For adults, giving betel-leaf offerings then afterwards worshipping is also a New Year custom. These New Year customs are listed on calendars.

A time of ending the “old year” and receiving the “new year” appears on calendars. Usually on this day village temples’ ringing their bells informs people of the time of receiving the New Year. At this time little children start setting off fireworks. By the noise of their lighting fireworks the New Year receiving time can be known well.

## Lesson 4 Supplementary Reading 2

### The Kataragama God

Kataragama is the name of a place in the Southeast of Sri Lanka. Kataragama is famous among Sri Lankans, and also especially among South Indian Tamil Hindu people, because of the Kataragama God's temple. The god designated, among the Hindu gods, "Skandhakumara" and "Karttikeya", the Sri Lankan Sinhala people call the "Kataragama God". Some people also call this god "Kandakumaru". Especially in books of Sinhala literature the Kataragama god is called "Kandakumaru". The people who believe in the Kataragama god describe him like this: The Kataragama god has six faces. He has twelve arms. His vehicle is the peacock. Ishvara is this god's father. His mother is Parvathi. Ganesh is his brother.

What the Tamil people largely call this god is "Murugan". The names "Kandasami" and "Kadiradevan" are also used to designate this god. There are also some other names to refer to this god.

At New Year's time, a great festival is held at this god's temple. We call that the "Kataragama Festival". The Kataragama Festival is celebrated by Hindu and Buddhist people in common. It is in August that this festival is held. On the day of this festival the people who participate in it make various offerings to the Kataragama God. Some of them make a vow in order to wish for various gains.

Among the Hindu gods, Skandhakumara is famous as the commander in chief. He is a majestic god. He also bears a frightful form. Therefore, it is not to pay honor to this god that many Sinhala Buddhist people participate in the Kataragama festival and make various offerings to him. It's to get their various wishes fulfilled. Sometimes it's to take revenge on their enemies. Sometimes it's to do harm to people they dislike.

Buddhists give offerings to some Hindu gods. The two major gods who receive offerings from Sri Lankan Buddhists can be considered the “Vishnu God” and the “Kataragama God”. Nevertheless, Buddhists don’t believe in these gods. Hindu people believe in these gods. Therefore, the devotion the Hindus show is more than the devotion the Buddhist people show to these gods.

On the day of the Kataragama Festival, the people participating in that festival make various offerings. On this day the “Kavadhi Dance” is done by many people. This is done for fulfilling vows. Most especially, Hindu people, to make vows on this day, do various kinds of bodily torture. Some pierce themselves with iron spikes. Some stick iron hooks in their bodies. They pull carts with those hooks. Some roll on the ground. Some shave their heads. Some others hang from iron hooks. Some say devotional verses. They shout them. Some walk on fire. Fire-walking is a special feature of the Kataragama Festival. It’s to show their devotion to the Kataragama God that they all do this.

## Lesson 5 Main Reading

### The Vesak Festival

Among the Buddhist religious festivals, the most important religious festival is the Vesak Festival. The factors taken as the causes of this festival's celebration are the Buddha's birth, enlightenment, and death. This day is observed by Buddhist people in every country in the world. Vesak is also the most important of the Buddhist Poya Days.

Sri Lankan Buddhists celebrate this festival very beautifully. Many Buddhists go to temples and observe sil on this day. On Poya Day what they observe is the three refuges with the eight precepts. It is observing the eight precepts that "observing sil" usually means. Other days, Buddhists observe the three refuges with the five precepts. This is also called "Panchashilaya". To observe sil, lay devotees wake up early in the morning, bathe, put on clean white clothes, and, taking things like oil and flowers, go to temples. After taking sil, the lay devotees worship with lamps and flowers. After that, they spend the morning in the temple meditating, reading doctrine books, or listening to the monks' sermons. On this day it is only to eat that the lay people go home. After eating, they come again to the temple and engage in activities such as reading doctrine books, listening to sermons, meditating, etc. They consider those acts of merit. Pretty much everybody, big and small, takes sil on this day. They engage in religious activities.

Vesak Day is also a day bringing joy and happiness to small children. A few days before Vesak, children make Vesak lanterns. It is not only little children who spend time like this making Vesak lanterns in these days. Small monks at the temples get great enjoyment from making Vesak lamps in these days. The houses decorated and the Vesak lamps hung, it is with great impatience that the little children wait to light them. On this day, the major cities of Sri

Lanka are made beautiful by the making of pandals, etc. In these activities people of other religions also participate.

On Vesak Day some people go on a pilgrimage. Where they go is to see important Buddhist holy places, in order to worship. Some people hold dansalas for people going on pilgrimages.

## Lesson 5 Supplementary Reading 1

### Poya Customs

During the year, the full moon day every month is designated Poya Day. Most villages call this day “Palossaka Poya”. Many villagers also have the custom of calling this day “Poya”. Every month there are four poya days. However, among them the Pasalosvaka Poya day is special. Therefore many Buddhists take sil on this day only. It can also be said that for this reason this day is called “Poya” by many villagers.

Among the Pasalosvaka Poya days, it is the Vesak Poya day that Buddhists consider most important. On this day many Buddhists take sil. While observing sil, mostly at the temple, they spend the day taking part in various religious activities.

The Poya days are indicated to Buddhist people by sounding the temple bells. This way of communicating Poya exists in villages. People in rural areas observe sil, having gone to temples, on almost all Poya days. It is a pleasure to see lay Buddhists who go to temples dressed in white clothes, taking trays of flowers, and with happy faces. All those who observe sil on this day concentrate their minds on Buddhist religious teachings, engage in meditation, and read religious books. They try to discipline body, mind and word. This whole day carries a certain peacefulness.

## Lesson 5 Supplementary Reading 2

### Vesak Decorations

The Vesak festival is famous among many people because of the Vesak decorations. These days a Vesak ornament can be seen in just about every Buddhist house. Small children spend time in the days before Vesak Day making Vesak lanterns to decorate their houses. Vesak lanterns are called “Vesak Pahan”. Children make Vesak lanterns for several years. Some names of them are “eight-sided”, “stars”, “lotus flowers”, “airplanes”, and “rotating lanterns”. To make these, bamboo or reed slats are necessary. First, having cut and cleaned the slats and put them in suitable orders, they tie the lanterns. Often, it’s with rubber bands that they tie them. Threads can also be used. Having tied the lanterns, they paste tissue paper on them as decoration. Some lanterns are very large. Some are small. Making large eight-sided lanterns or stars and attaching smaller lanterns to them is also done. In this way you can make a large Vesak decoration. The large lantern with the small lanterns the children call the “main lantern”. To put candles or oil lamps inside the Vesak lanterns, they set in small wooden slats. Sometimes small coconut oil lamps are also put inside. Sometimes they are also illuminated by electric bulbs. Vesak lanterns with inserted candles or lamps or electric bulbs look very beautiful in the night.

Among Vesak decorations, Vesak pandals hold a special place. It is in urban areas that Vesak pandals are often made. These days in just about every city where Sri Lankan Buddhists live you can see at least one pandal. On the Vesak pandals mostly pictures of the birth story of Buddha, illuminated with electric bulbs, are seen. The Vesak pandals are more beautiful at night. Many people gather around them at night to look at them. Pandals and Vesak lanterns are only some of the Vesak decorations. These days you can also see various other special decorations. During these days many people see the decorations and their minds are made happy. They



become joyful. Some villagers consider it a merit to look at Vesak decorations. What happens when they look at Vesak decorations is they become tranquil. Making their minds happy is also a great merit.

## Lesson 6 Main Reading

### Vijaya Story 1

The majority of Sri Lankan people are designated Sinhala. They are described in the Sri Lankan chronicle as people descended from the Sinhala prince Vijaya. In the Pali chronicles *Dipavamsa* and *Mahavamsa* also, the story of Prince Vijaya is given.

In Sinhapura in India there was a king called Sinhabahu. That king had thirty-two sons. Among those sons, Prince Vijaya was the oldest son. In his youth, Prince Vijaya fell into the company of rascally children. Therefore he himself was also rascally. After growing up into young manhood with this band of rascals, he started to trouble the people of Sinhapura. It was with his band that he started to make trouble for these residents of Sinhapura. Because Prince Vijaya was the son of King Sinhabahu, the citizens tolerated this trouble for some time. “These misdeeds of the prince and his band may gradually abate,” they thought. However, the misdeeds of the prince and his band did not abate even a little. From these actions of Vijaya and his band the people became very unhappy. “The king must know about these misdeeds of his son,” they decided. After that they approached the king and informed him of them.

Hearing this story about his own royal son, the king got angry. The king decided to banish his royal son and his band from the country. Then, putting them in a ship, he banished them from the country.

On their ship, Prince Vijaya and his band gradually neared the land of Lanka. They landed in Sri Lanka. They had become greatly fatigued from traveling some days at sea. Nearing this land they became very happy.

“It is many days that we traveled at sea. Therefore we became greatly fatigued. Because we are greatly fatigued, let us rest here a little more,” Prince Vijaya addressed to his band.

## Lesson 6 Supplementary Reading 1

### Andare

Sinhala villagers know many fables. Among these stories there are some interesting ones. There are also many satirical stories. Among these village stories, some are stories about Mahadaenamutta and his band of disciples and stories about Andare. Many of those stories can be considered good ones. Villagers become happy telling or hearing these stories. Many of these fables become an inheritance from one generation to others.

Let's see a little tale about Andare by this additional telling.

The people in just about every tale about Andare cause laughter. The humor in all these stories is good.

Andare is famous for being the jester of the royal council. The king also likes Andare very much. Andare sometimes jokes with the king. There is no obstacle to Andare's joking with the queen and everyone at the palace. It is with great impatience that the king anticipates Andare's entrance. Hearing a joke from Andare, the king laughs and enjoys himself. Andare also knows this well. Sometimes Andare also nicely composes a tale in which the king is also subject to the jokes in satire. Knowing Andare well, the king doesn't mind those. Some days it is also with his son that Andare comes to the palace.

One day there was some sugar that had been put in the sun to dry on a tray in the palace courtyard. On this day it was with his son that Andare came to the palace. The king was also on one side of the palace. Andare saw the tray of sugar. Andare thought of eating sugar until his stomach was full. Anything Andare asked the king would give him. Andare also knows that. Coming to the palace,

"What is there in that tray?" he asked the king.

The king understood that it would not be advisable to tell Andare, “What’s in the tray is sugar.” Thinking to tell a lie and trick Andare,

“What’s in the tray is a little white sand brought to make a statue inside the palace,” the king explained.

Andare understood the king’s trick. The king also knows Andare’s sly cunning.

Andare’s son was also near. Both sat near the sugar tray.

Saying, “Today in my son’s mouth sand. In my mouth, also sand,” Andare ate sugar until his stomach was full, also feeding sugar to his son.

## Lesson 6 Supplementary Reading 2

### Sanskrit Storybooks

There are many storybooks in the Sanskrit language. The *Panchatantra*, *Hitopadesha*, and *Kathasaritsagara* books are only some among them. Both small children and adults enjoy reading these story books. In these books there are several good stories. Small children and also big people can get great enjoyment out of reading these tales. Let's see below in Sinhala a story appearing in *Hitopadesha*.

The story of the crow, the deer, and the fox:

In ancient times, there was a forest called "Sapuvana". There a deer and a crow lived for a long time as friends in great happiness. In this forest was a sapu tree. The crow's habit was to perch in a branch of that tree. The deer lived at the foot of that tree. That deer also grew up walking around the forest as he liked and eating kinds of leaves. A certain fox thus saw the grown deer. He thought about killing the deer he saw to eat the meat.

"Alright. I'll use a trick to eat the deer meat. First I'll become friendly with this deer," the fox thought. This is a good trick. Now the fox's hope was to somehow become friends with the deer. Thus thinking, one day the fox, having approached the deer, exchanged greetings and was friendly. Thus becoming friends with the deer, in the afternoon the fox also went with the deer to the place where the deer lived. In all this time only the crow had been friends with the deer. On this day it was the fox that the crow saw coming with the deer. Usually there is no friendliness between deer and foxes. The crow knew this. However, today he was surprised. The deer was with a fox. They were coming as two good friends. The crow was suspicious of this.

Little by little the deer and the fox came to the foot of the tree. Seeing the deer arriving with a stranger,

“Who is this?” the crow asked the deer.

The deer told the whole story.

The crow further suspected the fox’s coming here. The fox realized this. It was very necessary to somehow conquer the crow’s mind, the fox thought. While thus thinking, the fox also used the shrewd trick of becoming friends with the crow. For a short time they lived as friends.

The deer, having gotten up early in the morning, comes to eat kinds of leaves in the forest. The crow flies off looking for food. The fox also goes to a place he liked. In the afternoon all three come back to the sapu tree. In this way a few days passed. The fox’s hope was still not fulfilled.

One day the fox started to think like this. “Time passes from day to day. I have still not gotten a chance to kill the deer. I must quickly use a trick for this. Alright. I’ll bring the deer to the rice field that is near this forest. By this trick I can kill the deer.” Thus thinking, one day the fox approached the deer, who was alone nearby eating grass. Having approached, he told the deer about the rice field and also about the rice plants there. Thus saying, he took the deer there and showed him the rice field. The farmers set traps to catch the animals who ate paddy plants. The fox knew this. Therefore it was this trick he would use.

The deer little by little started going to the rice field and also eating the paddy plants. The rice seedlings in the rice field little by little started to decrease. The farmers saw this. They set a trap to catch the animals who ate the rice seedlings. The deer got caught in this trap. The fox’s trick had succeeded.

The fox saw the trapped deer thrashing.

Thinking, “The farmers coming to the rice field will see this deer. Having seen the deer, they will kill it. Having killed it and butchered it they will take away only the meat. The remaining parts they will leave here when they go. Those I can eat,” the fox stayed to one side. The deer seeing his friend, told him to cut the knots in the trap and save him.

Saying, “Now my two eyes don’t see well. Tomorrow morning I’ll come and cut the knots,” the fox went and hid in a place where the deer didn’t see him.

It was the habit of the crow, the deer, and the fox to meet up in the afternoon at the foot of the sapu tree and talk until night fell. This day it was only the crow who came back. The crow was waiting until the deer and the fox came. He spent the whole night waiting. The deer didn’t come. The fox didn’t come either. Other days the deer wasn’t late. Why had the deer still not come today? The crow thought that this could be because of a trap of the fox. Thinking, in the morning he went to look for the deer. In the rice field, he saw the thrashing deer caught in the trap. He also saw the hiding fox.

The crow went up to the deer. The deer also understood that the crow’s suspicion was right. Thinking of a trick to save the deer, the crow told it to the deer.

“In a little while, the farmers will come to the rice field. At that time you must keep your eyes rolled up and your stomach expanded and not thrash. I will also be pecking around your body. Thinking, ‘The deer caught in the trap has died,’ the farmer will untie the knots of the trap. When the knots are untied, they will go here and there looking for the things necessary to butcher the deer. At that time I will make a noise. Then you must get up here and run away.” The deer agreed to this.

After a little while the farmers came to the rice field. They saw the deer caught in the trap. Seeing the deer's appearance, "The deer has died," they thought, and they untied the knots of the trap. When the knots were untied and the deer put in that place, they started going here and there looking for the things necessary to butcher the deer. At this time the crow made a noise. At that noise, the deer immediately got up and ran away into the forest.

Seeing the deer's trick, the farmers became very angry. They saw the hiding fox. Seeing him, they came with clubs and hit and killed him.

The crow's wisdom had triumphed. The crow and the deer again passed their time living happily in the sapu forest.



## Lesson 7 Main Reading

### Vijaya Story 2

It was in the seacoast in the northwest quarter of Sri Lanka in a region called Tammaenna that Prince Vijaya and his band landed. Arriving on land caused them great joy, and sitting quite near the seacoast they were relaxed. As they relaxed here, a great thirst came on them. They realized that there was no water suitable for drinking visible around them. They started to think of a stratagem to go get drinking water. At that time, they saw a dog running away from them. Seeing the dog, they thought there must be a village in that vicinity. Thinking that if they followed the dog they could approach the village, they sent a person from the group to bring water. Following the dog, he travelled some ways and saw at the foot of a tree near the road a woman spinning cotton. Seeing her,

“She must be a woman of this village. It would be good if I ask her about water,” he thought.

She saw him. Seeing him,

“Who are you?” she asked him.

“I am a person of Prince Vijaya’s band,” he answered.

“Why have you come?” she asked angrily.

“I have come to bring water to the prince and his band,” he answered.

“Because you have come to my domain without permission, I will imprison you,” she said. Thus saying, she imprisoned him.

Because the person who went to get water was late, another person from the band had to look for him. Following the footprints, it was the first place that he came to. The woman

spinning cotton at the foot of the tree saw him come looking for his friend. She knew that he was a person of Vijaya's band. Knowing this, she imprisoned him also.

Thus, gradually, everybody in the band started searching for the people going there to get water. She imprisoned everyone who came. Having imprisoned them, she spun cotton. No one from the band could come back.

## Lesson 7 Supplementary Reading 1

### Mahadaenamutta and His Band of Disciples

Among Sri Lankan village people there are many tales transmitted from mouth to mouth. Of those, some are referred to as stories about Mahadaenamutta and his band of disciples. The general villager calls these stories “stories about Mahadaenamutta and his band of disciples” or “stories of Mahadaenamutta’s disciples”. For “katantaraya” [i.e. story] they use the words “katandare” or “katahandare”.

The small village children of Sri Lanka enjoy coming to their grandfather or grandmother and hearing these stories from them. It’s not only small children who like hearing those stories. Telling these stories to small children and also hearing them bring great enjoyment to adults, too. When night falls, or sometimes when it’s raining, working in the neighborhood picking coffee, that’s the habit of some older villagers. On those occasions, drinking coffee, chewing betel, or smoking cigars, villagers enjoy themselves hearing and telling stories. On these occasions they also get great pleasure from stories about Mahadaenamutta.

In the second supplementary reading of the sixth lesson, a story about Andare appeared. In the tale about Andare, satire and humor were apparent. In village stories, Andare is portrayed as a smart person. What also becomes apparent from these stories is Andare’s sly wit and also his wisdom appropriate for the situation. The village Sinhala people’s subtle sense of humor is portrayed well in stories about Andare.

Below we see a story about Mahadaenamutta.

In old times, in Mahadaenamutta’s village there was a poor farmer. The villagers called him by the name “Gamarala”. Getting his income from rice farming, Gamarala lived in great difficulty.

Gamarala had a son and a daughter. It was a small income that Gamarala got from rice farming for his wife and two children and himself. He realized that to make a living from this small income would be difficult. He started thinking of a means to find additional income to support his family. One day Gamarala thought that if he got a pair of goats he could raise his income. From the money gotten from farming, by dint of much struggling, there was a small amount left over in the house. Gamarala told his wife about the idea of getting a pair of goats. She liked the idea. Gamarala went and got a nanny goat and a billy goat. From selling the milk he got from the nanny, he got a little additional income.

Every day Gamarala went to the rice field. He also took the goats along to the rice field. It was for food that he took the goats. One day Gamarala forgot to lead the goats to the rice field. This day Gamarala's son let the goats loose. The goats ate grass and leaves in the yard. In the yard there was a little water in a pot. The billy put his head into the pot to drink water. After drinking water, the goat couldn't get his head out of the pot. Gamarala's wife and son tried to take the pot off. Meanwhile, Gamarala also came back from the field to the house. Gamarala tried hard to take the pot off the goat's head. However, not even one of them was able to do it.

Gamarala thought that it would be good to get Mahadaenamutta's advice about this. Thinking that, he went to meet with Mahadaenamutta. Mahadaenamutta said that he couldn't give advice about taking off the pot without seeing the goat. Therefore, it happened that Gamarala brought Mahadaenamutta. It was on the back of an elephant that Mahadaenamutta came. A disciple also came with Mahadaenamutta.

Mahadaenamutta said to Gamarala that without getting down from the elephant's back he had to go to the place where the goat was. The roof of Gamarala's house was rather low. Therefore, going along the yard mounted on the elephant's back was rather difficult for

Mahadaenamutta. Mahadaenamutta told Gamarala he had to break off the side of the roof. Mahadaenamutta, being right on the elephant's back, went to the place where the goat was. Having gone, he saw the goat nearby. Mahadaenamutta said that to get the pot off the goat's head they had to cut the goat's neck. Mahadaenamutta's student quickly cut the goat's neck. Now they had to break the pot to take it off the goat's head, Mahadaenamutta said. The student hit it with a club and broke it.

Gamarala realized the value of Mahadaenamutta's "wisdom".

## Lesson 7 Supplementary Reading 2

### Patachara

In India there was a city named “Saevaet”. There, there lived a rich noble merchant named “Sirivaddana”. He had two children. The older child was a daughter. The younger child was a son. The daughter’s name was “Patachara”.

Patachara was very beautiful. Her parents cared for her with great love.

In the millionaire’s house were many servants. Among them was a certain clever youth named “Punna”. While in his youth, he worked at the mansion as a servant.

Patachara saw him around from when she was little. Seeing him, she gradually, inside, came to love him. The idea of meeting with him gradually started growing inside her.

It was only older female servants who waited on Patachara. Therefore, going to meet Punna was very difficult for her. If she got a chance somehow she would meet Punna.

Her parents decided to give Patachara to a rich young man in marriage. When they decided that they informed her. She realized that it would be difficult to oppose her parents’ decision. However, she couldn’t agree with that decision. She knew that it was only Punna that she loved.

Patachara thought that somehow she must secretly elope from her house with Punna. Thus thinking, the day before she was to be given in marriage she secretly went to meet Punna and eloped with him.

After passing that night, the next morning Patachara and Punna came near a certain village. In that village they settled. Punna supported his family with a small income he got from doing day labor. Patachara gradually got used to a life in poverty. After a little while Patachara got pregnant. The time to give birth to the child came near.

Therefore, she told her husband that she must go to see her parents. However, Punna didn't like that idea. He was afraid to go to with Patachara to her home. Knowing that her husband would not come with her, Patachara set out alone for her parents' city. She didn't have the chance to go see her parents. On the way, her labor pains came. She went to a nearby house. Having gone there and explained, she got shelter and gave birth to a son. Her husband too had come looking for her. Having found out that she was not at home, he came to that house. Having come, he took her home with the child also.

After time gradually passed, Patachara got pregnant again. The time to give birth to the child came near. She told her husband that she must go see her parents. This time also her husband was in opposition. Knowing he wouldn't come with her, she set out with her son to see her parents.

Her husband came looking for her. Meeting her on the way, he started to go with her. Thus they went a little ways. They didn't get a chance to go farther. On the way Patachara got labor pains. She told her husband that. At that time also a great rain started falling. There was no house apparent in the vicinity. Patachara's husband went into the forest to cut leaves and branches to make a shelter for her.

Seeing some trees in the forest by an anthill, he started cutting the branches of those trees. The water drops on the branches gradually fell into the anthill. Inside there was a cobra. The water drops fell on the cobra's body. The cobra came out of the anthill, saw the person on the anthill, and bit him. Therefore, Patachara's husband died in that place.

Patachara waited for her husband to come. He didn't come. It rained harder and harder. Alone in the rain, she felt her labor pains starting to increase. Midnight approached. At this time, she gave birth to a child. She spent all night in that forest with her two children.

The next morning, taking the children, she went into the forest to look for her husband. There she saw her husband dead near the anthill. She couldn't bear this. Crying, she started for her parents' city with her children.

On the way, there was a river. That day the river was rather high because of the night's rain. She realized that it would be difficult to get to the other bank or the river carrying the child born the day before and holding the older child by the hand. She sat the older child on the near bank, and, carrying the younger child to the other bank, covered the child with leafy branches. While she was turning back to look at the infant, the older child started coming to the bank to cross the river. Meanwhile a certain hawk saw the infant and came flying to snatch him away. Seeing the hawk, Patachara cried out. Nevertheless the hawk came and snatched the infant and flew off.

The older child on the river bank heard his mother screaming. Hearing her, he thought that she was calling him. Thinking that, he came running and fell into the river and died.

Patachara was very grieved by the sudden death of her husband and two children. Weeping, Patachara started alone to her parents' city. Thus going, on the way, she heard news about her parents from a person going that way. She was given the information that the day before her parent's house had crumbled down from the rain and her parents and brother had therefore died. Hearing this news, she was boundlessly saddened. She lost the power of thinking. Weeping and crying out, she started running.

Running down the road, she eventually came to a residence sermon hall where the Buddha was preaching the doctrine. Having no refuge at all, she ran into that sermon hall. She heard the preaching of the Buddha. Hearing it, her sadness lessened little by little. She realized the reality of life.



She asked to be ordained by the Buddha. Then, being ordained, she spent the rest of her life happily.

## Lesson 8 Main Reading

### Vijaya Story 3

Prince Vijaya saw that of the people who had gone to bring water, none at all came back. This greatly surprised him. Worrying that his band had encountered some trouble, he set out to look for them. He went looking for them armed. In this way, searching, he saw the woman spinning cotton at the foot of the previously mentioned tree. She also saw him. Seeing from his appearance that he was rather different from the men who had come before, since he was armed, she thought that he must be the leader of the band.

Prince Vijaya thought that he must inquire about his band. Thus thinking, he went to the foot of the tree.

“You are a beautiful woman. You bear the form of a princess. Why are you spinning cotton at the foot of this tree?” he first asked her.

“You are a majestic young man. Why have you come alone like this?” she asked of the prince.

“I have come to look for the people of my band. Have you seen any men going by here?” the prince asked.

“I saw everybody going by here. All those people are imprisoned,” she informed him.

Becoming angry, Vijaya asked her further, “All the people who came along this road are the people of my band. Why have you imprisoned them?”

“I am the princess of this devil tribe, named Kuveni. I have the power to imprison every person who comes into my domain without my permission,” she arrogantly informed him.

With these words of hers, the prince’s anger being increased,

“Let my band return. Otherwise I will sever your neck with a blow of my sword,” he threatened, taking her by the hair.

At these words, the frightened Princess Kuveni,

“Esteemed prince, please don’t kill me. I will return your band to you. Not only that – I will arrange for you to receive this whole island kingdom,” said humbly.

Taking pity on her, the prince released her. Kuveni handed over Prince Vijaya’s entire band to him. Prince Vijaya took her in marriage as his queen. Living in Sri Lanka, with the help of Kuveni, he destroyed the devil leaders and thereby established the Aryan colony.

## Lesson 8 Supplementary Reading 1

### Driving Away Kuveni

It was with Kuveni's help that Prince Vijaya took control of all Sri Lanka. After Vijaya had turned the island into an Aryan colony, the people of his band told Prince Vijaya that it was improper to keep Kuveni as his queen. Because she belonged to the devil tribe, it was unsuitable to keep her as queen, they said. He must drive her away and marry a princess of the Aryan tribe, the people of Vijaya's band said to the prince. The prince agreed to the request of his band. Therefore, one day, summoning Kuveni,

"You are a woman of the devil tribe. Because of that, the people of my band oppose your being my queen. Therefore, leave the two children here and go away," he said to her.

"I helped you to destroy my devil relatives. If I go to the devil domain, they will destroy me. How can I possibly go there?" Kuveni asked.

"Don't be afraid. I have made arrangements to protect your life," Vijaya said.

However, Kuveni didn't feel happiness at that promise. She decided to leave Vijaya with her two children. Thus deciding, she called her two children to her and said,

"Children, your father is casting us aside. Therefore, we must leave him and go to another region."

"In that case, which region will we go to, Mother?" Kuveni's children asked her.

"We can go stay in our relatives' city," Kuveni answered.

"As our father destroyed our relatives, our mother also helped. Given that, can we somehow go without fear to their city?" Kuveni's son asked. Kuveni's daughter said that she also was afraid to go to the region where her relatives lived.

Hearing these words of her children's, Kuveni consoled them and set out with them for the demon city where her relatives lived. Her two children went with her unwillingly. That was because they knew that they would be killed by their relatives. Going to the demon city with her children, Kuveni entered the city while her two children stayed outside it.

When she entered the city, the devils saw her. Asking her, "Have you come again to destroy us?" they hit her and killed her.

A devil who was an uncle of Kuveni's, going out of the city, saw Kuveni's two children, who were outside the city. Seeing them,

"Whose children are you?" he asked them.

"We are Kuveni's children," they answered.

"The devils killed your mother, who was inside the city. If you are here, the devils will also kill you. Therefore, run away from here," that devil said. Taking in his words, Kuveni's two children went running away from there.

It is mentioned in the chronicles and fables that the group of people now called the "Veddas" are descended from them.

## Lesson 8 Supplementary Reading 2

### Sinhabahu

It was mentioned before that Prince Vijaya's father was a king named Sinhabahu. What is presented by this reading is the story of Sinhabahu. The way we show this story here is how it is presented in the Sri Lankan chronicles. That story appears in the Mahavamsa like this.

In the past, in the Vagu country of India was a city called Vanga. The daughter of the king of that country was very beautiful. She wanted to act freely.

One day she went out from the palace. Thus going, she saw a group of merchants with carts full of merchandise going to trade. She followed those merchants. Thus going, she came to a certain forest in a country called Lala. A lion that was in that forest saw these people and came running at them. Seeing the lion, the merchants were afraid and ran from that place. Only she was left alone there.

Seeing her, the lion, with love for her, came running up to her. She stood in front of the lion without fear. The lion put her on his back and took her to his den. Having taken her there, he put her in the stone den and took care of her, bringing and giving her fruit and other things to eat.

She eventually gave birth to two children. The elder child was a son and the younger child was a daughter. The son's name was "Sinhabahu". The daughter's name was "Sinhasiwali".

When Sinhabahu eventually reached the age of 16, he asked his mother, "Why does our father look so different from us?"

Sinhabahu's mother told him the whole story.

"In that case, why don't we flee from this place?" Sinhabahu asked his mother.

"Your father keeps this cave closed with a rock door. Therefore we can't escape from here," Sinhabahu's mother answered.

Hearing this, he pushed out the door that closed the cave and, taking his mother in his right arm and his sister in his left arm, left the cave. Having fled, they came again to the Vagu country and, establishing there a city called “Sinhapura”, took reign. He took as queen his sister, who became Princess Sinhasivali.

They had 30 children, of whom Vijaya, the eldest, was written about in the chronicles.

## Lesson 9 Main Reading

### *Jataka* Story

In this lesson we hope to see some facts about the *Jataka* story. After explaining a little about the Sinhala *Jataka Book*, we'll show one story from that text. Because the story we have chosen is rather long, it would not be easy for us to show it in one lesson. Therefore, having divided that into two parts, we will show it in two lessons.

First we will give you an explanation of what the Sinhala *Jataka Book* is. The Sinhala *Jataka Book* is an important Buddhist text. It was compiled by a minister named Pratirajadeva in the Kurunaegala Era, i.e. around the 14<sup>th</sup> century A. D. This book is the Sinhala translation of the book called *Palijatakattakatha*. The *Palijatakattakathava* story is one written by the Ven. Buddhaghosha. It was in the Anuradhapura Era, i.e. around the fifth century A. D., that Swami Buddhaghosha arranged this book. The Sinhala religious book is referred to as “550 religious revered books”. In the vernacular, Sinhala Buddhists refer to it as the “Jatakapota”. What's in the *Jataka* text is the previous life stories of Gauthama Bodhisvayanvahanse. It has many stories like modern short stories. Educated critics as well as uneducated villagers can get great enjoyment from reading the *Jataka* stories.

Generally, Sinhala Buddhists get a great joy from reading the Buddhist *Jataka Book*, or else from hearing the reading of it. They get models for life. They consider it meritorious to hear as well as to read the *Jataka* stories. Among Buddhist texts, the *Jataka Book* can be considered the book valued most by Buddhists, generally.

The story presented below we chose from the *Jataka* text. It is referred to by the name “Sattubhastajatakaya”. We show that story in rather a different form than in the *Jataka Book*. In the *Jataka Book* the Sinhala is rather difficult. Therefore, we changed some places in this story.



It was for your understanding that we made those changes. You can find out what places we changed in that story by reading the *Jataka Book* later. Now what you must do is read that story we are showing.

### *Sattubhastha Jatakaya 1*

In the past, in the city named Benares, a king named Janaka ruled. At that time, the Bodhisattva was born into the Brahmin caste. His parents gave him the name “Senaka”. While still young, he became famous for his intelligence. Many people found out about his wisdom. Going to a teacher named Disapamok, he learned from him arts and sciences. Having learned arts and sciences, he went to the king and made his living advising the king.

At that time, some old Brahmin with one thousand gold coins that he had gotten from begging went to another Brahmin and leaving those one thousand gold coins with him went to a far village. A large number of days passed. The Brahmin to whom the coins belonged didn’t come. Therefore, the Brahmin keeping the gold coins started spending those coins little by little for his own needs. It was some days that passed. The gold coins all got spent. The Brahmin keeping the coins didn’t expect the Brahmin to whom the coins belonged to return. It was because of that that he spent all the coins little by little. However, one day the Brahmin to whom the coins belonged suddenly arrived. Arriving, he requested, “Give me my one thousand gold coins.” Because he had spent the thousand coins, and because he was poor, having no coins to give him, therefore,

“I spent your thousand coins. The coins you gave me I don’t have,” the Brahmin who kept the coins said.

“The coins that with a great effort I got? Why did you spend them? Give me the coins immediately,” the old Brahmin angrily said.

“Instead of coins like that, take my daughter in marriage,” the Brahmin who had kept the coins said. Thus saying, he summoned his daughter to him from inside the house to give her in marriage to the old Brahmin.

That Brahmin’s daughter was very beautiful. She was a maiden like a goddess. Seeing her, the Brahmin forgot the whole incident with the coins. With great pleasure he agreed to that proposal. He married her and came home.

That Brahmin maiden craved sensual enjoyment. Therefore she didn’t have any pleasure from the old Brahmin. She secretly started to live with a paramour. The paramour was a young Brahmin. Her husband’s being in the house was an obstacle to her living with him freely. By some trick she must get her husband to go out of the house, she thought. Thus thinking, one day she lay in bed moaning as if in sickness. The old Brahmin saw her. Seeing how she seemed, he became very scared. Going to her in fear,

“Darling, what kind of sickness do you have?” he asked.

“Brahmin, by often making you food and drinks and serving you I have become tired. Therefore I have become sick. If you love me, immediately bring me a serving girl,” she said.

“Darling, I would like to do for you anything that you want. However, I don’t have money to bring a serving girl. So how can I bring a girl?” the old Brahmin said.

“Get money by begging around this country,” the Brahmin lady answered angrily. With the Brahmin lady thus saying, he got scared. He agreed.

“In that case prepare some food and give it to me for traveling,” he answered the Brahmin lady. The Brahmin lady made some sweets and put them in a bag and tied it and gave the sweets to the Brahmin, and he set out.

## Lesson 9 Supplementary Reading 1

What these supplementary readings show is a story chosen from the book entitled *Ummaggajatakaya*.

*Ummaggajatakaya* is a text written in the Kurunaegala Era. The main character that appears there is a Pundit named Mahaushadha. He is designated a Bodhisattva. There are many stories in the *Ummaggajatakaya* that reveal his subtle wit. Below we see two stories about that.

### Putragrashnaya

A woman carrying her son went to the pond that Pundit Mahaushadha had had made, bathed her son first, then, after sitting him down on one side, went down into the pond to bathe. When she went down into the pond to bathe, a demon saw her child and, thinking to somehow snatch him away, assumed the form of a woman and, coming to the place where the child was,

“This child is very lovable. Is he your son?” she asked the child’s mother.

“Yes, this is my child,” the child’s mother answered.

“Can you give me the chance to hold the child a little and pet him a little?” the devil asked.

“Alright, hold him,” the child’s mother said. At that time, when the devil picked up the child and petted him, she took him and ran away.

Seeing this, the child’s mother ran after her. Thus running, catching the devil,

“Why are you taking my child?” she angrily asked.

“Why your child? This is my son,” the devil said fearlessly.

Quarreling like this, the child’s mother and the devil came to Pundit Mahaushadha’s courtroom. Hearing the noise of their quarrel, Pundit Mahaushadha’s followers informed him.

“See what it is,” the pundit said to his followers. The followers saw two women quarreling as they went and informed the pundit of that matter.

Pundit Mahaushadha told his followers to summon them to him. They did as the pundit said.

Pundit Mahaushadha, bringing both of the women near him, asked,

“What is this quarrel?”

“Revered Pundit, this woman snatched away my child,” the devil said.

“No, Swami, this is my child. When I gave this woman a chance to hold him, she took him and ran away,” the child’s mother said.

The pundit, understanding that story, asked,

“Are the things you are telling me facts?”

“That’s right,” they both said.

When they said that, Pundit Mahaushadha told his followers to draw a line on the ground, and, putting the child centered on the line,

“You take the child’s two hands,” he said to the devil, and,

“You take the child’s two feet,” he said to the child’s mother. When they had both thus taken hold,

“You two pull the child from both sides. The child belongs to the woman who pulls the child away” he said.

Both of them pulled on the child. The child’s mother, knowing that pulling on him like that was hurting him, let go and started crying out.

“By this reason, this woman is the child’s mother,” the pundit judged, and handed the child over to the crying woman.

“Who are you?” he asked the devil.

“I am a devil, Swami,” she answered.

Then Pundit Mahaushadha advised her to see the error of her ways and sent her out.

## Lesson 9 Supplementary Reading 2

### Kalagola Problem

There was a person known by the name “Kalagola”. He had a wife named “Diktala”. She was a very beautiful woman.

One day Kalagola called Diktala, and said,

“Darling, I would like to go see my parents. Prepare oil cakes and such for that.”

“What use is it to go see your parents?” she refused her husband’s request.

Telling her again several times, he obtained her consent for the journey. Her consent obtained, having prepared oil cakes and such and also brought the necessary things for the journey, Kalagola and his wife set out to go see his parents. Thus going, on the way they saw a river full of water. Not being able to see how deep the water was, they were afraid to go down into the river to cross. Because of that, they were on the bank unable to cross.

At that time, a person by the name of Dikpitiya came to the riverbank and saw them. Seeing them, he came to the place where the two of them were. As they saw Dikpitiya coming,

“Friend, is this river very deep or not?” Kalagola asked him.

Dikpitiya, figuring out that he was afraid to go down into the river, got the idea of tricking him, and said,

“Friend, this river is very deep. It’s also full of crocodiles.”

Then, “In that case, friend, how do you cross it?” Kalagola asked.

“I go to this river daily, so I’m used to it. I know well the places where there aren’t crocodiles. Therefore I’m not afraid of going into this river,” Dikpitiya answered.

Hearing that, Kalagola asked Dikpitiya, “Friend, in that case, can we cross this river together?”

“Friend, that is very easy,” having answered, “Which of you two must I bring first?” he further asked.

“Take my wife here first. After that, take me,” Kalagola said. Saying, “Fine,” Dikpitiya sat Diktala on his shoulders, with the oil cakes and such, and, going down into the river, went a little ways, then knelt and went on his knees. Kalagola, on the riverbank, thinking “This river must be very deep. If the water is this deep on such a tall person, how deep must it be on a person like me?” got more and more scared.

Dikpitiya, having taken Diktala to the middle of the river, said, “Darling, I will take care of you. You will live in my house comfortably, dressed up and adorned. How can you be comfortable with this dwarf? Believe what I’m saying.”

At the moment she heard those words, though Kalagola was her husband, Diktala stopped loving him and loved Dikpitiya, and answered him,

“So if you can give me your promise not to let me go, I will do what you say.” Having thus decided, they both crossed the river with special happiness, abandoning Kalagola, and started to leave, eating the oil cakes, within his sight.

Kalagola, seeing their actions, thought, “They are leaving me here alone,” and walked on the riverbank, then went down to the water a little, fearfully again came back onto land, then with anger towards them again went down to the river. Seeing that there wasn’t that much water in the river, he got angrier with Dikpitiya, and, coming up on the other bank, he ran toward Dikpitiya and asked,

“You dirty thief, why have you taken my wife away?”

Dikpitiya said, “You dwarf, why is this your wife?” This is my wife,” and he took Kalagola by the neck and shoved him. Kalagola grabbed Diktala’s hand and, saying, “Where are



you going? Wait here,” started quarreling with Dikpitiya. Going along in this way, they approached the court of Pandit Mahaushadha. Many people heard the noise of the quarrel and gathered there.

Pandit Mahaushadha asked, “What is this quarrel?” and when the three of them were brought, asked Dikpitiya and Kalagola, “Would you go by my ruling on this?”

“Yes, Swami,” they said, and, calling Dikpitiya into the hall first, in front of his followers, he asked him what his name was.

“I am named Dikpitiya, Swami,” he said.

The Pundit asked what his wife’s name was. Dikpitiya, because he didn’t know Diktala’s name, said whatever name came to his mouth.

“What are your parents’ names?” the Pundit asked, and,

“Their names are such-and-such,” he informed him.

“What are your wife’s parents’ names?” the Pundit asked, and, because Dikpitiya didn’t know, he said whatever name came to his mouth.

After that he sent him away, and bringing Kalagola into the hall, in front of his followers, asked him what his name was. “I am named Kalagola, Swami,” he said.

“What is your wife’s name?” the Pundit asked. “Her name is Diktala,” Kalagola answered.

“What are your parents’ names?” the Pundit asked, and “Their names are such-and-such,” he said.

“What are your wife’s parents’ names?” the Pundit asked, and because he knew those names well, “Their names are such-and-such,” he answered.

After that he sent him out of the hall and, calling Diktala into the hall, “What is your name?” he asked.

“I am named Diktala, Swami,” she said.

“What is your husband’s name?” the Pundit asked, and, because Diktala didn’t know, she said another name.

“What are your parents’ names?” the Pundit asked.

“Swami, their names are such-and-such,” she said.

“What are your husband’s parents’ names?” the Pundit asked, and, because she didn’t know Dikpitiya’s parents’ names, she said a name that came to her mouth.

Afterwards, the Pundit called Kalagola and Dikpitiya into the hall and asked his followers, “Do the names this woman said accord with the names Kalagola said or the names Dikpitiya said?”

“They correspond with the names Kalagola said,” the followers said. Then, saying, “Kalagola is her husband,” and, “Dikpitiya is a false husband,” Pundit Mahaushadha resolved the question and, handing over Diktala to Kalagola, he admonished Dikpitiya and sent them on their way.

## Lesson 10 Main Reading

### *Sattubhastha Jataka 2*

In the lesson previous to this, the first part of the *Sattubhastha Jataka* was shown. In that lesson it was described how the Brahmin lady used a trick to get the old Brahmin out of the house. The Brahmin lady thought that the old Brahmin, in walking far, begging around the country to get money, would die. That was why she played that trick on him. The remaining part of that story is shown in this lesson. It is like this.

Having agreed to what the Brahmin lady said, the Brahmin set out from the house to find a serving girl. He felt great sadness at going away from his young wife for even a few days. Knowing that nevertheless he must fulfill his wife's request, the Brahmin set out from the house to get money by begging. Walking around the country begging, he got about 700 gold coins and was coming to Benares to find a serving girl. Thus coming, on the way he got hungry and, going to the foot of a tree, he sat down and untied his bag of sweets and ate a few. After that, without tying the bag, he put it at the foot of the tree and went to a nearby river to drink water. In a hollow of the tree was a cobra. The cobra smelled the scent in the tree of the bag of sweets left untied. While the Brahmin was gone to drink water, the cobra came down from the tree and got into the sweets bag. When the Brahmin came back from drinking water, without checking the sweets bag, he tied it and put it on his shoulder and got ready to go. Thus getting ready to go, the Brahmin heard a noise like this.

“Brahmin, if you go home, your wife is destroyed. If you stop on the way, you are destroyed.”

The Brahmin looked around. He didn't see anybody. Therefore, he got scared and left crying.

That day was a full moon day. Many people were going to Pundit Senaka in Benares to hear sermons. Thus, they saw the Brahmin going crying. Seeing him, they sympathetically asked, “Why are you crying? What happened to you?”

The Brahmin told all that happened to him. They brought the Brahmin to the Bodhisatva. The Brahmin told the whole story to the Bodhisatva. He understood that.

Thinking that he must check the Brahmin’s sweets bag, he thus asked the Brahmin,

“Brahmin, what is in your bag?”

“Pundit, there are sweets in it.”

“Are you sure of that?”

“I’m sure, Swami.”

“So far have you not stopped to eat sweets on the way?”

“I stopped at the foot of the tree, Swami. I stopped and ate sweets and went to a nearby river and drank water, then I tied the sweets bag again and put it on my shoulder and went on, Swami.”

“When you came back from drinking water did you check the sweets bag?”

“I didn’t Pundit. I thoughtlessly left without remembering to do that, Swami.”

Pundit Senaka brought a person in and told him to untie the sweets bag and tap it with a stick. He untied the bag and when he tapped it the cobra that was there came out.

“If you had stopped on the way and untied the sweets bag to eat, the cobra would have bitten you. Therefore, you would have been destroyed. Then, if you had gone home without stopping, the Lady Brahmin would have untied the sweets bag. Then the cobra would have bitten her. Therefore she would have been destroyed. The noise you heard means this,” Pundit Senaka

said to the Brahmin. Therefore, the Brahmin became very happy and offered the Bodhisatva the gold coins he had gotten from begging.

Saying, “I have no need of your gold coins,” Pundit Senaka gave him 300 more gold coins to add to those 700. Then, “For what reason are you begging?” he asked the Brahmin. The Brahmin told the whole story.

“Is your wife an old woman or a young woman?” Pundit Senaka asked.

“Pundit, my wife is a young woman,” the Brahmin said.

Saying, “In that case, don’t take these 1000 coins into the house. Hide them, and don’t tell even your wife that you have hidden them,” the pundit sent the Brahmin on his way.

The Brahmin hid the coins at the foot of a tree on the way and went home. When he got there,

“Darling, open the door,” he said. At that time, the Brahmin lady’s lover was in the house. The Brahmin lady made a place to hide her lover and opened the door. The Brahmin having not brought a serving girl, she became angry and asked, “Where is the wealth you have brought from this many days going begging?” and, untying the bag in the Brahmin’s hand, she looked into it.

In the bag were only some leftover sweets.

“Brahmin, having gone begging this long, this is the wealth you bring?” the Brahmin lady scolded the Brahmin.

Therefore, becoming scared, the Brahmin said, “Don’t be angry, darling. Going around the country begging, I brought 1000 gold coins. I hid them at the foot of the nearby tree on my way. Tomorrow morning I’ll go and get them.”

The Brahmin lady told that to her hiding lover. He went to the foot of the tree and took the 1000 gold coins.

The next morning when the Brahmin went to the foot of the tree he found out that all his 1000 gold coins had been stolen. Being able to do nothing, he went again crying to Pundit Senaka and told him that story. Hearing that, the Pundit asked,

“Brahmin, did you tell anyone that you hid the coins?”

“I thoughtlessly told, Swami,” the Brahmin answered.

Pundit Senaka sent one of his followers and brought the Brahmin lady, and in front of his followers made the Brahmin lady disclose all the facts from her own mouth. Bringing her lover, he punished him. When he had scolded the Brahmin lady, he handed her over to the old Brahmin and had a house built near the Pundit’s court and had them live there.

## Lesson 10 Supplementary Reading 1

What is chosen for the supplementary reading is two stories appearing in the *Ummagga Jataka*.

The two previous stories reflected Pundit Mahaushadha's cleverness in effectively resolving problems. Pundit Mahaushadha's reputation gradually spread through the country. At the time in which Pundit Mahaushadha lived, there was a city in India named "Miyulu". There, a king name "Vedeha" reigned. King Vedeha got news about Pundit Mahaushadha's cleverness.

On King Vedeha's royal council there were four pundits. However, King Vedeha thought that he must bring Pundit Mahaushadha onto his royal council. Thus thinking, he let his four pundits know about that. The four pundits, having very well heard and known about Pundit Mahaushadha's cleverness, thinking that if the king brought Pundit Mahaushadha to the royal council their own fame might be hindered, used every trick they could to prevent Pundit Mahaushadha's being brought. Many times what they used as those tricks was to think up problems that couldn't easily be solved and send Pundit Mahaushadha out looking for solutions to them. Every problem they posed to him the revered Pundit Mahaushadha very easily solved. Therefore, the king became very happy and brought Pundit Mahaushadha to his royal council. Pundit Mahaushadha made his living as an advisor.

What appears below is two stories about a time when Pundit Mahaushadha advised King Vedeha about the solutions to two problems.

### 1. The Problem of the Gem

In the king's city at a place near the south gate there was a pond. On the bank of that pond there was a palmyra palm. On that palmyra palm in a crow's nest there was a gem. The

reflection of that gem appeared in the pond. The city residents saw that and informed the king, “There’s a jewel in the pond.” Hearing this, the king called Pundit Senaka, a person who was one of the four pundits on his former royal council, let him know the story about that gem, and told him to tell him a trick to get it. Having to somehow get the gem but not being able to, Pundit Senaka said that it would be appropriate to pump out the water in the pond. When he said that, “In that case, let’s do that” the king said, and the king entrusted that activity to Pundit Senaka. Senaka employed many people and, pumping the water out of the pond and also having the mud taken out and the earth dug up, didn’t see the gem. When he filled the pond with water again, the gem’s reflection appeared in the pond. Again Senaka pumped the water out of the pond, had the mud taken out, and had the earth dug up and didn’t see the gem.

The king, thinking that it was a good time to ask Pundit Mahaushadha, summoned him and asked, “Pundit, a gem is visible in the pond. Pundit Senaka pumped the water out of the pond, had the mud taken out, and also had the earth dug up, and didn’t see the gem. When the pond was filled with water, again the gem was visible. Can you get it?” “Your majesty, I’m not unable to do that. Come with me please. I will show you the gem,” he said. When he said, “I will show you the gem,” the king, happy at those words, saying “Today we will see the pundit’s wisdom and power,” went to the bank of the pond with Pundit Mahaushadha, many people following.

Having gone there, Pundit Mahaushadha looked things over and, knowing that what was visible in the pond was only the reflection of a gem, looked up into the palmyra palm on the bank of the pond and, seeing the crows’ nest there, thought that it must be there that the gem was, and addressing the king, said, “Your majesty, there is no gem in the pond.” When he asked, “In that case, what is visible over there?” bringing a pitcher of water, he said, “The gem the king did well



see is not only visible in the pond. It's also visible in the pitcher." When the king at that asked, "Where must the gem be?" the pundit, laughing, said, "What appears in both the pond and the pitcher is not the gem. It is only its reflection. Where the gem is is in the crow's nest that is up in this palmyra palm. It would be good to have a person climb the tree and get it down."

Following what the pundit said, the king had a person climb the tree and bring down the gem. The revered pundit brought the gem to the king, and he put it into the king's hand.

## Lesson 10 Supplementary Reading 2

### 2. Pinguttara Story

Before in India there was a city called “Taksala”. There was a teacher there named “Disapamok”. It was the custom for children to go to him to learn arts and sciences. There was a child of the city of Miyulu named “Pinguttara” who went to him to learn arts and sciences. He was very clever at learning. Therefore, before much time had passed he became well trained in arts and sciences and completed his learning.

He was the smartest of the students. In Teacher Disapamok’s generation it was the custom that “therefore when a daughter attains puberty she must marry the smartest student.” One of Teacher Disapamok’s daughters was excellent and beautiful. According to family custom, Teacher Disapamok decided to give her in marriage to Pinguttara. When he had thus decided, calling Pinguttara, “Child, you are the smartest student of my students. I taught you arts and sciences well. Before you go to your city, there is one thing that must be done by me. That is, according to our family custom I’m giving my daughter to you in marriage.” Thus saying, calling his daughter over, he addressed Pinguttara, saying “Child, take good care of this daughter of mine, as your wife,” and gave her to him in marriage.

Pinguttara, seeing the princess, didn’t love her. Because he couldn’t oppose what his teacher had said, he took her as his wife. At night when he got ready he spread himself across the bed and went to sleep. The princess came to the bed and got in. Then, Pinguttara got out of bed and lay down on the floor. The princess, seeing him, got out of bed and went over by him. He got up from that place and again lay down in the bed. The princess again got into the bed. He again got up from the bed and lay down on the floor. The princess went to sleep in the bed.

It was tasty food and drink that were brought for the two of them by a servant, but he spent about a week not even looking at the princess while eating and drinking. When he looked at the princess he had no love for her. He didn't talk with her.

About a week having passed this way with the princess, going to his teacher and paying respects, he set out for his city. He didn't like the idea of going to Miyulu together. Near the city, there was a fig tree. Tired from the journey and suffering from hunger, Pinguttara climbed the tree and ate figs until he was full. The princess, at the foot of the tree, unable to dispel her hunger, said "Swami, kindly pick some figs to give me also." "Why, don't you have hands and feet? Climb up and pick them yourself," Pinguttara said. Because her sadness was not greater than her hunger, the princess climbed the tree herself and picked figs to eat. Pinguttara, finding out that she had climbed the tree, immediately came down from the tree and, putting thorns around the tree, as a person relieved of a great sadness left in happiness. The princess, unable to get down from the tree, stayed up in it.

That day the king of the city of Miyulu, after the daytime at sport in the park, on the way to the palace in the evening saw the princess up in the fig tree. Seeing it, thoughts about the moment he saw her arising, he asked her if she was a swami. The princess said, "Swami, I was married to a swami by my parents. That husband has gone away leaving me like this." The king, hearing this, said, "Doesn't wealth without an owner belong to the king?" and, getting the princess down out of the tree, he put her on his back and took her to the palace. Having taken her thus, he made her his main queen. It was a fig tree where he had met her. Because fig trees are called "udambara", he named her "Queen Udumabara".

As for Pinguttara, with royal consent he entered into service at the royal palace. One day while Queen Udumbara was going to the park by chariot with the king, seeing Pinguttara

attending with another royal servant, she laughed. Seeing this, the king was angry and asked “Why are you laughing?” “Swami, the person I was first married to by my parents is that person over there attending. It’s that person who put thorns around the foot of the fig tree when I climbed up in it and left. When I saw him I laughed involuntarily,” she said. Then the king said, “What you are saying is a lie. Your laughing at seeing another man means that you must be in love with him. I will kill you,” and he drew his sword. The queen, frightened, said, “Swami, you may well ask the pundit about this.”

The king, bringing Pundit Senaka, asked, “Can you accept the words she is saying?” Senaka said, “Your majesty, I can’t accept the words she is saying. Nobody would abandon such a beautiful woman.” Hearing Senaka’s words, the queen grew more frightened and fearfully requested of the king, “Swami, it would be good to ask Pundit Mahaushadha about this.”

The king brought Pundit Mahaushadha and asked him about this problem. “It isn’t surprising that a man who is not lucky enough to keep such a beautiful woman for a wife would thus abandon her, so I can accept the queen’s words,” Pundit Mahaushadha judged. The king, calmed by the manner in which Pundit Mahaushadha had given judgment, happily thanked Pandit Mahaushadha, saying, “Pundit, therefore if you had not been here, today such a jewel of a woman I would have killed. Is it not because of you that I have her again?”

## Lesson 11 Main Reading

### Modern Sri Lanka 1

In the “Vijaya Story” lessons prior, in the third part of the sequence, it was shown how Sri Lanka became an Aryan country. After becoming an Aryan country, Sri Lanka was a country ruled by the indigenous people. As Sri Lankan history shows, Sri Lankan rule for a long time remained in the hand of Sinhala rulers. From time to time, Sri Lanka was subject to invasions by enemies that came from South India, but Sinhala kings protected Sri Lanka from that harm and were able to confirm their rule. The island, which thus existed under the rule of Sri Lankan kings, in the 16<sup>th</sup> century A. D. again started to be subject to foreign invasions. The people who started an invasion of Sri Lanka at this time were not South Indian people. They were European people. The first Europeans who invaded Sri Lanka were the Portuguese. Having invaded Sri Lanka in 1505 A. D., they took control of the Sri Lankan seacoast areas. For a period of about 150 years, they ruled the seacoast areas of Sri Lanka. After that, another European people that came to Sri Lanka was the Dutch. It was in 1602 A. D. that they came. They banished the Portuguese from Sri Lanka. The Dutch took from the Portuguese ruling power over the Sri Lankan coastal areas, and they ruled those areas for a period of about 142 years. While they defeated the king of the Sri Lankan up-country, the Dutch were unable to take complete power. In 1796 A. D. the English invaded Sri Lanka. They banished the Dutch and took control of the Sri Lankan seacoast areas. In 1815 A. D. the English took control of the whole island into their hands. With them there, Sri Lanka was ruled as a colony of the British Empire until 1948.

In this lesson we present only a few facts about Sri Lanka’s getting independence.

What is meant here by modern Sri Lanka is Sri Lanka after it received its freedom. When World War II was coming to an end, the English colonial state, in order to settle nationalist

movements rising in its South Asian colonies, decided to peacefully discuss facts relevant to the future rule of those countries with the national leaders of those colonies. It was not only to resolve issues about his South Asian colonies' ruling constitutions and to listen to the requests of those colonies' national leaders, but also with the idea of supporting the British Empire's war effort, that the English king made this decision in wartime. To achieve this purpose, representatives of the English king had discussions with Indian and Sri Lankan national leaders, but concerning India those discussions were not such a success. It was the great discrepancy between the ideas of the Indian national leaders and the British rulers concerning the ruling constitution of India that was the main reason for that. Not only that, but at that time in India the differences of opinion that there were between the "National Congress" party and the "Muslim League" party further upset the situation. Unlike in India, the discussions that the English rulers held with the Sri Lankan national leaders succeeded to a much greater degree. At that time, the Sri Lankan national leaders' cooperative effort and eagerness and their reasonable requests and ideas and such led to many peaceful discussions with the English rulers. Distinguished people such as Sir Ponnambulam Ramanadan, Sir Semis Peiris, D. B. Jayatilaka, and F. R. Senanayaka took a main place among these national leaders. Unlike the requests of Indian national leaders, the requests of Sri Lankan national leaders were mostly reasonable. Therefore the English rulers were able to accept the proposals and requests concerning the future of Sri Lanka presented by the Sri Lankan national leaders to the English rulers. As the constitution was arranged by the Sri Lankan national leaders, not all the English rulers' ideas were opposed. To lead to the future rule of Sri Lanka, when the arrangement of the constitution was discussed by the Sri Lankan national leaders, to present necessary revisions, in the middle of ending the world war a commission was established by the English government. The chair of that commission was Lord Soulbury. The

commission was known as the Soulbury Commission. Its aim was to facilitate a constitution suitable for the future independent rule of Sri Lanka. The chair of the Soulbury Commission arranged a constitution concerning all departments for Sri Lankan local rule, with only some powers staying with the English government.

While the Soulbury Commission made its report, World War II also came to an end. It was decided by the Labour Party, which came to power in Britain, to hand over independent rule to its colonies. The British rulers belonging to the Labour Party made the necessary arrangements to implement that decision. They decided that, as the biggest South Asian colony, India must immediately be able to get independent rule. In the colonial period, because in terms of rule Sri Lanka was largely connected to India, and because in terms of politics inside Sri Lanka there was sufficient understanding, and because the requests and proposals put forward by the Sri Lankan national leaders were very reasonable, the Labour Party leaders realized that Sri Lanka must be given independent rule while India was being given freedom. To give Sri Lanka complete independent rule, minor obstacles created by Soulbury Commission Report were also removed. To introduce new revisions about giving Sri Lanka complete freedom, an act was put forward in 1947 A. D.

The ruling constitution of Sri Lanka was arranged similarly to the ruling constitution of Britain to a great extent. Therefore the system of government introduced was a representative parliamentary one. The government system introduced to Sri Lanka was like a copy of the British government system. While the governor general was made the ruling leader of Sri Lanka on behalf of the king or queen of England, subject to the approval of the Sri Lankan prime minister, all ruling power in Sri Lanka belonged the prime minister and to the House of Representatives. Sri Lanka received complete independence under such a ruling system from the

rulers on February 4, 1948 A. D. The leader of the ruling party at that time in Sri Lanka, D. S. Senanayaka, became free Sri Lanka's first prime minister. The way that Sri Lanka got freedom at that time, by peaceful discussion among Sri Lankan leaders, was praiseworthy. Even after Sri Lanka got independence, it was in the English language that every activity relevant to ruling Sri Lanka was carried out; also the tradition [i.e. the style of government brought by the British] was one the common public of the country was not used to. While a problem that could have arisen concerning the Sinhala and Tamil languages was thereby postponed or prevented temporarily, it could not be said that the common public could get enough understanding of the ruling of their country. In the first cabinet in Sri Lanka, there were Sinhala and Tamil ministers as well as ministers who were minority people, and that was largely conducive to ruling peacefully at that time. Unlike India, Burma, and other countries that got freedom around same time as Sri Lanka's getting freedom, Sri Lanka had a good economic base, and that was reason for ruling Sri Lanka without obstacles. Despite this, because ruling was conducted in a foreign language and the political philosophy not arranged on a native basis, it was hard to say that the common public was able to easily participate in that ruling system. Concerning the ruling power, it became something resting on a handful of rulers' having received an English education.

Some facts important to the political history from this point to the present day Sri Lanka will be presented in a lesson to follow.



## **Lesson 11 Supplementary Reading 1**

### **1. Farming in Sri Lanka**

In any country whatsoever, the means of making a living and generating national wealth can be said to reflect the economic basis of the country. Primarily, according to these facts, when looking into Sri Lanka, what kind of economic facts are shown in Sri Lanka prior to its being under foreign jurisdiction and after getting freedom from the foreigners must be considered. Sri Lanka was under foreign rule for some centuries. During that time period, the national wealth of Sri Lanka was completely used by the foreign rulers for their own needs. They fundamentally changed the system of generating national wealth in keeping with their commercial plan. The farming system and other activities that were arranged to supply the needs of the Sri Lankan populace were different because of this foreign administration.

Before Sri Lanka was an island in the hands of foreigners, the main plantation that existed was rice farming. The main Sri Lankan food is rice. Therefore, in Sri Lankan farming, rice farming got the primary place. For development of this rice growing, there was a very successful irrigation system in ancient Sri Lanka. That was known as the tank industry.

After Sri Lanka was under foreign jurisdiction, the rice growing, which had formerly been the major plantation, was not developed. There were some facts that caused obstacles to the rice growing. Because the foreigners used more of the profit than the natives, attention was giving to developing seed grain, and the large pieces of land that were in the Sri Lankan upcountry regions were used for the plantation scheme, and that land was sold to foreign planters, bringing in rice from foreign countries and making arrangements to give it to Sri Lankans at lower prices; facts such as those can be seen. As the buying of rice from Burma, India, and other

countries became customary, the development of rice farming in Sri Lanka greatly lessened. However, farmers of this country did engage in rice farming itself.

Looking into Sri Lankans' occupations, it is said that farming holds a major place. The major Sri Lankan crops are rice, coconuts, rubber, and tea. Of these, coconuts, rubber, and tea are the three major commercial crops of Sri Lanka. A large part for the money paid for the rice, sugar, industrial tools, etc. brought to Sri Lanka from other countries by the Sri Lankan government is money made from coconut, rubber, and tea. Though rice farming is a major occupation of Sri Lankans, most of the rice necessary to be enough for Sri Lanka is still mainly brought from foreign countries. For this the government of Sri Lanka has to spend a large sum of money. A considerable portion of chilies, onions, and kinds of yams [or roots] are now grown in Sri Lanka. There are many other crops that can be grown and developed in Sri Lanka. Some of them are sugar cane, tobacco, peanuts, and cotton.

## Lesson 11 Supplementary Reading 2

### 2. Farming, etc. in Ancient Sri Lanka

The way Sri Lanka was made an Aryan colony has been shown in a lesson before. When the Aryans came to Sri Lanka, what the members of the various tribes living in Sri Lanka were using wasn't a developed agriculture system. For agricultural activities, the Aryans first introduced to Sri Lanka the use of iron plows and various metal tools. It must be said that, "There, members of tribes living in Sri Lanka got use of these new tools." Because the number of Aryans that came during the first period in Sri Lanka wasn't that great, it can be said, they got the members of Sri Lankan tribes interested in using these new tools.

These Aryans who first came to Sri Lanka were known as the "Sinhala." As first mentioned in the chronicles, the first Sinhala primarily established the Sri Lankan dry zone area. In the dry zone, there were no thick forests like in the wet zone. To farm, they could easily make clearings. This could be why at first the Aryans preferred to establish settlements in the dry zone. Like the tribe members living there in Sri Lanka, they made a living by farming. The farming being easy, they established their own settlements. The dry zone lands were lowlands. In the wet zone were mostly hilly areas. The primary food of the Aryans who came here was rice. For those farmers, the area was very easy, so they chose the dry zone.

It can be said that then there were two systems of rice farming. Cutting the forest and getting pieces of land for growing rice that gets water from the rain is one system that is used, and properly arranged rice fields growing rice that gets water from both rainwater and water from using irrigation systems is another system. To do rice farming, the first of these systems is not such a successful system. They realized these facts. To grow rice, keeping water stored for the necessity of bringing water for the ground in times of severe drought, they started the tank

industry at the beginning in ancient Sri Lanka. In just about every major village they built a tank like this.

On lands that are farmed by getting rainwater only, rice farming was not the only farming they did. They grew several kinds of grain for daily food. *Amu*, millet, etc., as well as such things as sesame that are used for preparing food and that give oil used for kinds of medicine, were also grown in land like this. Growing sugar cane was done to a considerable extent. Sugar cane syrup and jaggery were used for food. In addition to this, several kinds of fruit were grown.

The ancient Sinhala people had a considerable knowledge of weaving fabrics. The threads needed for weaving cloths were made from the cotton grown by them. It has been mentioned in inscriptions, etc. that there was coconut farming.

In addition to agriculture, cows were raised. Milk and yogurt made from the milk, buttermilk, butter, ghee, etc. were important foods and drinks. The custom of eating ghee with rice is described as having existed at that time. Ghee is an important medicine as well. Modern Sinhala people don't eat ghee with rice. It's only for use as a medicine that they take ghee. Now, among people living in Sri Lanka, those who are used to eating ghee with rice are Tamil Hindu people. In India, in just about every area, people eat ghee with rice.

At that time in the hilly areas they used various seed grains to grow food. Ginger, saffron, pepper, etc. were some of the spices.

The Sinhala people at that time did not subsist on only kinds of grains and vegetables. As today, in that day an important part of the Sinhala people's food was fish. In the seacoast areas, fishing villages were established. The fishermen supplied fish to the villagers. The hunters supplied meat. Bee honey collected in the forest was not only a food, honey, but also an important medicine.

The irrigation system is something connected to farming. The Aryans who came to Sri Lanka had some good understanding of farming and irrigation systems. This basic knowledge of them was one of the reasons for the development of the irrigation system in ancient Sri Lanka. The expansion of the complex irrigation system in later Sri Lanka bore witness to this knowledge of theirs.

## Lesson 12 Main Reading

### Modern Sri Lanka 2

In the previous lesson, we briefly showed how Sri Lanka got independence. In this lesson below we intend to show in brief a few facts relevant to Sri Lanka's political history from that point to today.

Before Sri Lanka got its independence, the Sri Lankan national leaders there made great efforts to get independence. Holding discussions with the English rulers on a reasonable basis, they were able to get independence for Sri Lanka. To achieve this aim, the leaders at that time acted cooperatively without divisions of ethnicities, languages, or religions. Nevertheless, one cannot say that these problems did not appear after getting independence, as time passed. Some Tamil ministers were in the cabinet, but it was with the Sinhala ministers that the primary ruling powers in Sri Lanka remained. Not only that, but, because the political system that the politicians were following there didn't have an indigenous character, it was not easy for the common public to take part in it. The politicians at that time arranged the Sri Lankan ruling system to be suitable to the English pattern. They didn't consider whether the common people, who were the largest section of the population, could participate. For such reasons, there were only a few people used to the medium of English who could understand the ruling system at that time and could participate in that. Somehow, because the Sri Lankan economic basis was satisfactory, there was not opportunity in the country for many internal issues to arise.

The politicians at that time might not have thought this political system, which did not have the common public's understanding, could be being subjected to serious problems in the future. The rulers of those days took instruction in both foreign affairs and domestic affairs right from the British ruling system. Concerning the Sri Lankan economic situation, British interests

influenced it to a great extent. While most of the plantation industry belonged to British companies, the majority of the island's trade and industries were also in the hands of English nationals. At that time, because of the defense agreement the Sri Lankan rulers signed with the English government, the British had the opportunity to keep their armies in Sri Lanka. For this reason, Katunayaka Airport and Trincomalee Harbor were under British control. It may be that at that time the rulers did not think these facts might affect Sri Lanka's political future to any extent.

After independence was obtained, as soon as an independent political system was gradually established in Sri Lanka, other political parties came into being, striving to win ruling power in Sri Lanka. Holding nationalistic ideas, some politicians took putting British forces out of Sri Lanka as a good weapon for their own political purposes. They pointed out that the English armies' staying in Sri Lanka was an obstacle to the island's freedom. However, this idea put forward by the nationalistic politicians at first didn't have much impact among the common people.

For the system of government newly presented to Sri Lanka to succeed, a well-organized party system was necessary. Forming the United National Party as a strong party was an important thing in the first stage of independent Sri Lankan rule. Apart from the United National Party, or UNP Party, there were a few other parties. Among them, three were Marxist parties. They are the Lanka Samasamaja Party, the Bolshevik-Lenin Party, and the Communist Party. Besides these, there were two nationalistic parties: the Tamil Congress and the Ceylon-Tamil Congress. These two nationalistic parties' aim was to protect minority rights. With the attainment of independence, there being a strong party that could accept ruling power in Sri Lanka was an important factor. However, the lack of a well organized opposition party necessary for the success of a representative parliament governmental system at that time was a great loss.

Neither the Marxist Parties nor the Nationalist Parties, which appeared as opposition parties, acted upon goals that were of national importance. While several of the Marxist party leaders used actions that were too revolutionary, the leaders of the Nationalist Parties, except for protecting minority rights, didn't think of schemes that would be relevant to the national development of Sri Lanka. The main goal of the Marxists was to win the minds of the workers. Having the workers united, the Marxists were successful in organizing trade unions. This organization of trade unions directly affected the country's economic situation.

In the election held in 1947, the UNP Party, organized under the leadership of Mr. D. S. Senanayaka, won a greater number of seats. With the cooperation of 21 Independent representatives and also six appointed members on behalf of minorities, the UNP Party became a ruling party. Winning the consent of the Tamil people and other minorities, Mr. D. S. Senanayaka succeeded in taking control of the country. In March, 1952, with his sudden death, the UNP Party's ruling power weakened.

It was not easy to find a suitable person to unite the ruling party, so that it could successfully take leadership. After Mr. D. S. Senanayaka's death, for a little while it was his son Dudley Senanayaka by whom the position of leader of the ruling party was held. Starting in October, 1953, Sir John Kotalavala became a minister and also the United National Party's leader, and from then for about three years' time the ruling power in Sri Lanka rested with the UNP Party.

While Mr. D. S. Senanayaka was alive, there were several problems that gradually arose within the United National Party. Among these, an important incident was when Mr. S. W. S. D. Bandaranaike, a powerful member of the ruling party, based on political differences of opinion, left that party and joined the opposition party. The Sri Lanka Freedom Party was established as a



new political party by Mr. Bandaranaike. Mr. Bandaranaike succeeded in fostering the opposition party's unity, and he acted as the opposition party leader until 1956.

At that time the economic situation in Sri Lanka was gradually becoming an unfavorable situation. Not many important steps concerning industrial development in Sri Lanka were taken by the UNP government at an early stage. It was in the hands of private business people that every activity that created income, be it local or foreign, existed. Apart from this, in that period the common people were not all that used to the UNP rulers' political system of that time. Because of the satisfactory condition of the country's economy when Sri Lanka got independence, this problem did not get the common people's attention. However, as the country's economic situation kept changing for the worse, this problem directly affected the common people's lives.

Mr. Bandaranaike, having become the leader of the Sri Lanka Freedom Party, at a time like that, made his political plans, especially to win the minds of the common Sinhala people. What his aim was was to win especially the minds of the Sinhala Buddhists. He argued that although most of the people on the island were Buddhists, under the government system they didn't have even their basic rights that they had gotten up to that time. Saying that to improve the living situation of the common people of Sri Lanka an orderly scheme of work must be instituted, Mr. Bandaranaike arranged his party's principles so as to accord both the Sinhala language and Buddhism a primary place. To develop the country's economic situation, Mr. Bandaranaike instituted a socialist scheme of work. His idea was to arrange the country's ruling system so that the common people would be easily able to participate.

In the election held in 1956, Mr. Bandaranaike was able to win a greater number of seats. Thus, having defeated the UNP Party, which had carried the ruling power of Sri Lanka for about ten years, he became the prime minister of Sri Lanka.

Some proposals that Mr. Bandaranaike presented to win the election were not that conducive to the country's political stability. The Official Language Act is an example of this. A proposal to take only Sinhala instead of English for the country's management was made by Mr. Bandaranaike's government in June, 1956. As soon as he made this proposal, several ethnic conflicts arose in the country. Because of these troubles, the country's administration weakened. Because of these national conflict troubles that had arisen, they didn't get a chance to implement the proposed Official Language Act. The people helpful in bringing the Bandaranaike government to power were the Buddhist monks, the Sinhala teachers, the Ayurvedic physicians, and the common workers. If the implementation of the Official Language Act was delayed, knowing that their hopes would not be fulfilled, as time passed, they were disappointed in the Bandaranaike government. Besides this, within Mr. Bandaranaike's cabinet also several conflicts gradually arose.

Several important steps in the economic development of Sri Lanka were taken by the Bandaranaike government. However, holding the ruling power in the midst of national conflict problems was a difficult job. The country's economic situation turning unsatisfactory from day to day, positive opinion that was among the common people about the Bandaranaike government gradually worsened, for several reasons such as these. In the meantime, because strike activities were organized by the Marxists, the peace of the country and the economic situation turned completely chaotic. The Bandaranaike government didn't get a chance to hold the whole five-

year parliamentary term. On September 5, 1959, Mr. Bandaranaike was a target for an assassin's gunshot and died the next day.

After that, Mr. W. Dahanayaka, who held a post of minister in the Bandaranaike government, took the post of prime minister. However, he was able to keep that government for only a few months. In March, 1960, an election was held, and the UNP Party again won a majority of seats. Even though again a UNP government was established under Mr. Dudley Senanayaka's leadership, they did not have the number of seats to successfully conduct government. Therefore again in July 1960 an election was held. In this election the Sri Lanka Freedom Party came to power. It was by the dead Mr. Bandaranaike's wife, Madam Sirimavo Bandaranaike, that the party was led. She became Prime Minister. However, this government was not able to serve a complete five-year parliamentary term. Even inside Madam Sirimavo Bandaranaike's cabinet, because there were disagreements with Mrs. Bandaranaike's cabinet, a group of Sri Lanka Freedom Party parliament representatives led by Mr. C. P. De Silva joined the opposition in 1965. Since this reduced the number of seats in the government, it was difficult to continue to hold the power. Also in that year, a motion of no confidence being put forward by the opposition party, Madam Sirimavo Bandaranaike's government was defeated. In that year an election was also held. In it, the UNP Party succeeded in winning a majority of seats, and under the leadership of that party's leader, Mr. Dudley Senanayaka, a government was again established by the UNP.

It was in 1969 that this lesson was written. After that, the Sri Lankan government system became greatly different. For a short explanation of that, see page 242.

The UNP jurisdiction established under Mr. Dudley Senanayaka's leadership lasted until 1970. In the general election held in March of that year, Madam Sirimavo Bandaranaike again

took control of the majority. Under her leadership, the Sri Lanka Freedom Party and the Marxist Party joined with the Lanka Samasamaja Party and the Communist Party, and a coalition government was established. The important event under her ruling power was that on May 22, 1972, Sri Lanka was made into a republic. In this way, full ruling power over Sri Lanka was entrusted to Sri Lankan hands.

## Lesson 12 Supplementary Reading 1

### Political Parties in Sri Lanka

What we hope to show in this supplementary reading is a short history of political parties in Sri Lanka. Sri Lanka's political history after getting independence appeared in the twelfth lesson. There some mention was made of political parties. In that lesson, facts relevant to the history of each party's inception and organization were not shown in that much depth. Here some explanation about that appears.

It is only when there is a reasonable understanding among the public about the administration of the country that there can be a political party system in which the country's public participated. There was not an atmosphere conducive to an understanding of this kind in Sri Lanka during the time of English administration. Therefore, in that time period, there could not be a political party system in Sri Lanka.

Educated Sri Lankans, knowing that Sri Lankans had no power of responsibility about the administration of Sri Lanka to speak of, raised a question about this. Distinguished people such as Sir Ramanadan, Sir James Peiris, Sir D. B. Jayatilaka, and F. R. Senanayaka were the people who took leadership. Without any divisions of ethnicities or religions, they undertook the movement of political reforms in Sri Lanka. As a result of agitations by educated Sri Lankans in opposition to the contemporary English ruling system, a commission was sent by the British parliament in 1927 to present an investigative report of the Sri Lankan internal political situation. This commission consisted of Lord Donoughmore and two other people. They came to Sri Lanka and also looked into the ideas of the educated elites there in Sri Lanka, and after the examination they did of the situation their report was presented to the British government.

The British government accepted the report. The government system in Sri Lanka established in 1931, according to that report accepted by the British government, was designated “the Donoughmore governing system”.

In the political history of Sri Lanka, the most important proposal presented by the Donoughmore Commission was for Sri Lankans to get universal franchise – that is, for everyone over 21 years old to have voting power. It can be said that this is largely the reason for the rise of political parties in Sri Lanka. Before the Donoughmore administrative system was instituted, there was an organization referred to as the “Ceylon National Congress” that took the lead in political reforms in Sri Lanka. Without ethnic and religious division, the educated Sri Lankan elites turned the “Ceylon National Congress” into the best means for presenting their ideas in order to get political freedom for Sri Lanka. However, because of the universal franchise given under the Donoughmore governing system, the Sinhala, who were the majority ethnicity, had greater representation. Because the efforts initially made to reserve special seats for the Tamil populace failed, Tamil members gradually left the “Ceylon National Congress”.

This was the cause that led to a certain political party holding nationalistic ideas coming into being in Sri Lanka. The party that was born was called the Tamil Congress. It was established under the leadership of Mr. P. P. Pongnambalam. What this party’s hope was was to prevent Sinhala power from increasing while affirming Tamil power.

In the election that was held in 1947, the Tamil Congress candidate was able to win just about all the seats of the northern areas of Sri Lanka. They sat in parliament as the opposition members. In 1948, Mr. Pongnambalam joined the existing United National Party government’s cabinet under the leadership of Mr. D. S. Senanayaka. For these reasons, the “Tamil National Congress” split in two. While the people who belonged to one of the divisions followed Mr.

Pongnambalam, the people who belonged to the other division established a different party. The party that was established by them was called the “Federal Party”. These party members argued that a federal government system was necessary for the Tamil populace. It was under the leadership of S. J. Chelvanayagam that this party was established. Like in the Tamil Congress, the people who were members of this party were primarily Tamil people. This is the strongest party to represent the problems of the Tamil populace.

To protect the just rights of the Sinhala, who were the majority, in 1936 a party called the “Sinhala Mahasabhwana” was established. It was Mr. S. W. R. D. Bandaranaike who was in the forefront in establishing this party. Therefore, it was established under his leadership. The Sinhala Mahasabhwana’s primary aim was to uplift the country’s economy and grow indigenous cultural development while protecting the political rights of the Sinhala.

All these parties – that is, the Tamil Congress, the Federal Party, and the Sinhala Mahasabhwana – were ones with largely nationalistic characters. While the Tamil Congress and the Federal Party were trying to protect the rights of the Tamil populace, the Sinhala Mahasabhwana tried to protect the rights and political power of the Sinhala populace. The difference there was that the Sinhala Mahasabhwana paid attention to uplifting the economy and culture of the country. There was another similarity seen in these political parties, namely that they all held political philosophies that were to a great extent native in character.

Therefore, in 1934 a different party based on a different political philosophy was established in Sri Lanka. By the leadership of the Mr. Philip Gunawardhana, Dr. S. A. Wickramasinghe, and Mr. N. M. Perera, the party called the “Lanka Samasamaja Party” was established. With the establishment of this party, the Marxist Party came into being for the first time in Sri Lanka. In the beginning, within this party were people holding various opinions

belonging to the Marxists. Some supported socialism. Some supported communism. Later, another separate political party by the name of the “Communist Party” was established by the group headed by Dr. S. A. Wickramasinghe. Solving the problems of Sri Lankans without nationalism, uplifting the country’s economy, and, especially, representing the problems of the working class were the aims of these Marxist parties.

An organization that there was to present the workers’ problems was another party. That was the Labor Party. It was Mr. A. E. Gunasinghe who was the leader of that. At first that party was strong. However, after the Marxist Party was formed, its power gradually decreased.

Apart from that, in this first stage, a few more small parties existed. They were the Muslim League, the Ceylon Muslim League, and the Ceylon-Indian Congress.

In 1946, an important step in the history of the administration of Sri Lanka was taken. That is, the Soulbury government system arranged according to parliamentary tradition was accepted. With the acceptance of this administration system, the necessity for well-organized political parties became perfectly clear. At that time the leaders realized the value of establishing a strong political party without nationalistic ideas for the country’s common welfare.

To achieve this aim, the leaders of the few political parties that existed at that time held talks. As a result of those talks, in 1946 a political party called the “United National Party” was established by them. What built up that party was the uniting of such political parties as the Ceylon National Congress, the Sinhala Mahasabhava, the Muslim League, and the Ceylon Muslim League. Various ethnicities of the island participated in building up this party. Mr. D. S. Senanayaka was chosen as the leader of this newly established party. At that time he was the member of the government holding the position of leader. In the Sri Lankan parliament that appeared in 1952 it was this gentleman by whom the position of prime minister was held.



With time, within the United National Party, several conflicts came into being. Of these, what was a very important incident was that Mr. S. W. R. D. Bandaranaike, a powerful politician, resigned from the United National Party and joined the opposition party. This incident was in 1951. Led by him, several other parliament members resigned from the United National Party. A very powerful political party came into being as a result of this. The new political party established by Mr. Bandaranaike was called the “Sri Lanka Freedom Party”.

## **Lesson 12 Supplementary Reading 2**

### **The Free Education System in Sri Lanka**

Preceding this, some selected information about Sri Lankan education appeared in the third lesson. What primarily appeared there was an explanation of the educational institutions and such currently existing in Sri Lanka. In this supplementary reading, let's see some selected information given briefly about the free education system there is in Sri Lanka.

What is meant here by free education is education where the schools don't get any fee. Before Sri Lanka was under foreign western education, the major educational institutions existing in Sri Lanka were Buddhist Monastery Schools. The ancient Buddhist Monastery Schools can be said to have been a broad educational system giving training in some subjects. From old Sinhala literature, we were able to get important evidence about this. The education in those Buddhist Monastery Schools was a free education system. However, it is the education system resulting from the education system caused by English in Sri Lanka gradually changing, after Sri Lanka was completely under foreign western education, that is the education focused on here.

After Sri Lanka became an imperial colony, what the English rulers needed for their ruling power to exist and for their commercial activities to develop was a group of Sri Lankan followers able to employ in service Sri Lankan workers. They treated English education and propagating Christianity as modes providing the knowledge and vision needed for such a service. Accordingly, activities spreading the Christian faith, as in other countries, were done in Sri Lanka largely by Christian missionaries. Educational institutions were established by the missionaries with the aim of spreading their religion. The missionaries realized that a very good means of converting common people to their religion was their mother tongue. Therefore, the

missionaries took the necessary step of providing an education in their mother tongue to the common people. They were now giving only to children of people belonging to Sri Lankan upper class families education in English medium for their benefit. For these educational activities of the missionaries, at that time they received help from the government. For this reason, the attention the traditional Buddhist, Hindu, and Muslim schools received from the government was greatly lessened.

Afterward, with the establishment of Roman Catholic schools, help given to schools of Protestant missionaries by the government greatly decreased. Because with these, similarly, Buddhist and Hindu schools that were not traditional were established, competition among educational institutes increased. All these schools were ones receiving governmental aid. Besides this, a large number of schools was established by the government to expand education. For this reason, as management, educational institutes were divided into two categories: schools receiving aid and government schools. They were English medium education or Sinhala or Tamil mother tongue medium education. Among these, the people who received education in English were the people who received privilege. It was only the children of upper class people with high status that were able to receive that education in English. The level of aid the government schools received was decided on the basis of medium of education and the jurisdiction of the educational institutes. Schools teaching in English medium and schools managed by Roman Catholic and Protestant organizations received a higher level of government aid than other schools. Looking at religion, the majority of the Sri Lankan population was Buddhist. However, the level of aid the Buddhist schools received from the government was the lowest one. After the Buddhists, the majority of the Sri Lankan population was Hindu. For Hindu schools, the aid given by the government was at the lowest level. It was a level of aid much greater than the level

of aid the Buddhist and Hindu schools received that the Roman Catholic and Protestant schools were given by the government. It was greatly reduced attention that the schools belonging to the government received from the government. Because of these inequalities in the level of aid received from the government, several conflicts arose. These conflicts, having existed for a few decades, got serious with the passing of time. Starting in 1939 A. D., it can be said that within a few decades the problem about this rose up to become more apparent.

Even though there were students that did not belong to Catholic and Protestant religions in the schools belonging to Catholic and Protestant organizations, their not having facilities in those schools to learn about their own religion was another problem that got the public's attention. For reasons such as these, signs appeared that a reorganization, which the education system had not undergone for a long time, was necessary.

Concerning the medium of education, schools were divided in three: English schools, bilingual schools, and native language schools. Native language schools were in two divisions, Sinhala and Tamil. In these, English was taught as a subject in only a few schools. However, for this a special fee was charged. In those, schools didn't charge a fee for native language education.

Bilingual schools were of two kinds. Some bilingual schools were English – Sinhala, while others of them were English – Tamil. What most people called these schools was “bilingual schools”. The first four or five years in the schools, the education there was given primarily in the native language – i.e. Sinhala or Tamil, while English as the medium of education was used there from that point on. For education there, a fee had to be paid. As the number of bilingual schools was very low, they gradually became non-existent.

Since a fee was charged to learn in English schools, getting an education there was limited primarily to people belonging to the rich class. It was only the people who studied at

English schools who got the education necessary to get a high-class job. For these reasons, the Sri Lankan public didn't have an education system with equal facilities.

Such weaknesses that were found in the Sri Lankan education system were pointed out from time to time by the British observers. An investigation of the Sri Lankan government system, to present a report, being conducted by the Donoughmore Commission, one about the Sri Lankan education was done separately, and a committee on that education was charged. It was in 1931 that that happened. The chair of that committee was designated the minister of education. It was C. W. W. Kannangara who first took this position. It was pointed out by the Kannangara Committee that at that time the education system was not organized for the use of the common people. It was pointed out by the Kannangara Committee that another section of the government limiting the privilege of being suitable for high-class jobs to only people who had received English education at that time was a great weakness. When it came to getting an education, an important step to eliminate the gap that there was between the upper class and the regular people was taken by this chair. That was the introduction of the Free-Education Act. This act was introduced in 1944. One proposal presented according to this act was that education must be given free from kindergarten through university. Many people opposed this proposal. However, amidst great obstacles, members of the government having come together, in 1945 this proposal was passed. Here, as a result, the common people possessed the privilege of getting a complete education.

## Lesson 13 Main Reading

‘Shanti’

599 Nawala Road

Rajagiriya

Jan. 6, 1969

May you be blessed!

Dear Kamalasiri,

I’m sorry I haven’t been able to send you a letter in a while. It’s very much work that I’m loaded with these days. That’s why my letters are delayed. Please excuse me for that.

I’ve gotten two items of good news about you. One is that you have passed the university entrance exam very highly. It was in last Saturday’s *Dinamina* newspaper that I found that out. The other is you all are moving into a new house. I came to know about that from an invitation your father had sent my father.

We inform you that we were all very happy to hear about your high university entrance success. I would like to know what subject you hope to study after you enter the university. Please inform me of that. In the first year maybe you can do the subjects economics, Sinhala language, and basic mathematics. I understand that doing economics instead of Sanskrit, which you showed a liking for as a subject at the time of the university entrance exam, is wise. It is doubtful whether there is any practical value in studying a language like Sanskrit. So if you have leisure read Sanskrit to develop your knowledge. It is apparent that a subject like economics is more necessary in the modern world.

After the first-year exam, if you want to do a special degree, choosing a primary subject for that may be hard work for you. Because you’re very smart at not only the subject of

mathematics but also Sinhala language. Even though it is based on the results of the General Arts Qualifying Exam that you will be able to decide which subject you must choose for a special degree, I feel it is wise to apply yourself especially to one subject from now on. Because afterwards you can successfully do a special degree in that subject. My feeling is that, for this subject, basic mathematics is more important. In the modern world, with scholars doing research about many a subject, the primary means that they make use of to exchange ideas among themselves is mathematics, I feel. It is this subject that you, who show innate cleverness in this subject, must train in for a special degree. Therefore, while applying your special attention with regard to this subject, study other subjects with interest. For reading the basic books necessary for these subjects, you have a sufficient range of time in this vacation time.

Getting an occasion to study at the university as a residential student is very important. I would like to know which student hostel you have chosen. There you will meet many students being trained in the subjects you aspire to for your education. You will get an important opportunity to discuss with them a subject you are learning. I consider valuable the knowledge received by discussing, interacting with a friend like this, during the time that I was in the university. Not only learning from books but also especially getting to practice sports is a good opportunity for a residential student. Therefore you must take advantage of it as much as you can.

As a university student, it is an important responsibility that you are entrusted with. We would like all of that to be carried out by you.

If you need any book from me, send and let me know. Send that without fail.

Next month father and I are coming to your house for the housewarming. Having come there, we will be able to talk about more information, won't we?

If you have a chance, send an answer. I and my parents remember all of you with love.

May you be happy,

With this,

Well-wishing,

Ranjit

Answer:

‘Amani’

Kurunaegala Road

Minuvangodha

Jan. 13, 1969

Blessings!

Dear Brother,

I received the letter you sent. Thanks very much for that. Not getting a letter for some time, I was thinking that you were keeping on working.

I am very grateful for the happiness you had for my success. I consider the eagerness about developing my future that you informed me of very valuable.

Thank you for all the important advice that you told me in your letter. Of that, what most greatly impressed my mind was the many ideas you expressed about basic mathematics. The desire to do a special degree is in my mind as well. I am thinking about which subject I must choose for that. The desire to do a special degree in mathematics is established in my mind by the ideas you have shown. I also doubt, whatever you say in your letter, whether I have in me that much talent for mathematics. During this vacation time I will make an effort to take



advantage of being able to read books. I will read every book that I can. No matter how much I read, now I have a problem with paying attention to understand the facts mentioned in those books.

During this vacation time I have received the chance to teach math to students in the S. S. C. class and economics to students in the university entrance class at a private institute called “Shri Sumana” College. Even though I will get a considerable amount of money, I will have to dedicate so much time for that. It is because I need money for now that I accepted this temporary position.

I have been selected for The “Jayatilaka” Student hostel. Because the students who entered our university last year from our school last year are staying in that student hostel, I think that after going to the university I will be able to remember my student hostel life with happiness. You also stayed in the same student hostel, didn't you? So when I see you I will be able to have the pleasure of finding out information about that, won't I?

If you have the books about Sinhala and economics you used when you were at the university, I would like to get them. Don't take the trouble to send them by mail. I can come to your house one day. At that time I might be able to get those books.

It is in two months that my going to the university is fixed. Before that somehow I hope to see you.

I am very happy to hear that you are coming to our house for the housewarming. Mother often asks for news about you. Come without fail.

I will strive to fulfill, to the best of my ability, the responsibility that must be fulfilled by me as a university student in the manner you have described.

Here everyone is well. I remember you all including your parents with great love.

May you be happy,

With this,

Affectionate,

Kamalasiri

## Lesson 13 Supplementary Reading 1

No. 59,  
Mihamu Road,  
Jaaela,  
3-10-69.

May you be blessed!

Dear Brother,

Because I haven't gotten any news about you in a long time, I intend to write this. A few days ago I sent a letter to your house address. On the postcard sent by your older brother in answer to that, it was mentioned that about two months ago you went to India. Luckily your address was mentioned there. I'm sad that you went to a foreign country without informing any of us. Be that as it may, we are very glad for the trip you went on for your future development.

So, what's the news? I'd like to find out whether you have facilities there like here. How are your university education activities? What subject are you studying there? I think there you will be able to learn Hindi, a language that you like very much, well.

What is the language spoken in the region you're in? You have a good chance to see Hindi movies and such, don't you? Is where you're staying at the university a student hostel? Or is it a private place? I think you might have a big group of friends already. If so, that's great for you. Because you can learn many things from them about the country, society and culture.

Do you know which days you get for your vacation? What do you hope to do during that time? Do you have an idea of coming to Sri Lanka in your mind? Or are you thinking of staying there? If you stay there, you can see some of the country, can't you? At that time, after coming to Sri Lanka, you'll be able to tell us a lot of information about India, won't you? Since you, as a

Buddhist, are a student who shows a desire to learn about archaeology at the same time, I think especially in India you might have the idea to see Buddhist holy places and such. Because you might have a good camera, you might be able to take many pictures. Don't forget to take some pictures in those holy places. Especially don't forget when going to places like Buddhagaya, Sanchi, and Ajanta. These places we especially value. Therefore, when you go there, bring back some pictures without fail.

How are the climate there, the food and drink, etc.? I hope you don't have any trouble with those.

As for us or the country, there's nothing special to say. May all your educational activities be successful.

With this,

Love,

Wimal

## Lesson 13 Supplementary Reading 2

Student Hostel,  
Poona University,  
12-12-69.

Dear Brother,

I received the letter sent by you. Thank you very much for that. Excuse me for going to India without informing you all. After making the decision to go to India, I kept thinking of getting together with you. However, it happened that I had to do some things necessary for going to India, and I didn't get a chance to come and see you. Nevertheless, I thought of letting you know by a letter immediately when I got here. Somehow that was delayed. Here work activities are more than I hoped for, that's one reason. After coming here, I sent only one letter, even home.

In that the very day I came here I was able to get a room in a student hostel, my work activities were greatly facilitated. To go to class from the student hostel I stay in doesn't even take two minutes. That is a great convenience for me. In the morning from 8:00 to 10:00 every day – that is, from Monday to Friday, classes are held. The rest of the day is just right for me to get some books read. Like in Sri Lanka, here I don't get the chance to spend that much time having fun. Here other students seem to be working very hard. When I see that, I also have the desire to read books. Unlike in Sri Lankan universities, here, during the term, several exams are conducted. Within a term, there are at least two exams. Because of this, just about every student dedicates a considerable length of time to reading books.

I came here for education in Indian history, but here I chose archaeology instead. It was because that's the subject I especially enjoy. It's a good occasion for my getting to learn the languages Hindi and Marathi. I will strive to learn all of those that are useful.

In my class, there are only three other students. While one of them is an Indian national, the other two are Japanese nationals.

We get our vacation in about one more week. This vacation is about a month long. During that time I intend to go sightseeing around the country with a friend of mine. I'll especially make an effort to go to the places you mentioned. I'll send you some pictures of those places by mail.

These days it's the cold season here. It seems to the body like a much more severely cold condition than in Sri Lanka. For food and drink, there's no trouble at all. I'm spending a very happy time.

From time to time I get news about Sri Lanka from newspapers here. However, there isn't that much information given in them. If there's something important, send and tell me.

Tell all your family that I remember them fondly.

With this,

Upali

## Lesson 14 Main Reading

### The Lord Buddha

The Buddha was born about 563 B. C., in the city of “Kapilavastu” in ancient India. His father was a king named “Shudhodana”. His queen was “Mahamaya”. While he was at home, he was known by the name of “Siddhartha”.

Prince Siddhartha grew up enjoying great comforts living in the palace. King Shudhodana, his father, giving his son great fortunes, organized the necessary arrangements to keep him in the palace. King Shudhodana, who showed a liking for keeping his son in the domestic life, went to a lot of trouble doing activities for that purpose. He exerted himself in this way because he hoped that Prince Siddhartha, becoming a king, would establish rule over all India.

When he was young, Prince Siddhartha married a beautiful princess named “Yashodhara”.

Young Prince Siddhartha liked sports. One day, on his way to the park he saw an old man, toothless, gray-haired, wrinkled, and hunch-backed, walking with support from a walking stick, making a difficult journey, whose appearance had to elicit dejection. When he asked his charioteer, having never experienced the sight of an old man before, “Who is that over there?” the driver said that for all who were born the condition of old age was normal, which was that old man’s condition. Hearing this, Prince Siddhartha knew that he himself would also one day become old, and, becoming dejected and losing his desire even for sports, he went back to the royal palace. Back at the royal palace, pondering the reality of life, he passed his time in dejection.

Again, one day on the way to the park, seeing a sick person, as before, never having seen such a thing in the palace, he asked his driver, “Who is that?” The mind of Prince Siddhartha, he

who had received household comforts and wealth, gradually became dejected. Again one day, the prince, wanting to go to the park, told the driver that. While going to the park by chariot with the driver, he saw a corpse being carried by four people. Seeing it, he asked the driver, “What is that?” That was a corpse, it was common for people who had been born to die, like that person, and one day even the person driving the cart and the prince riding in the cart would die, the driver explained to Prince Siddhartha. After the driver explained in that way, the prince realized that life was useless and, abandoning his desire for sports, went back to the royal palace. After spending a few days in this way, again Prince Siddhartha wanted to go to the park. Going out for sports that day, on the way he saw a recluse quietly traveling. Seeing the recluse, the prince wondered, “Who is that?” and, asking the driver, he happily decided that he himself must be ordained like that recluse. That day the prince, who liked sports, spent the whole day in the park.

That day also Prince Siddhartha found out from a messenger sent to him by his father the king that Yashodhara, his queen, had a son. His son was given the name “Rahula”. Having spent all day in the park, the prince came back to the palace and that day got the intention to leave home. His mind was freed from all comforts and wealth inside the home. If he hoped for any comfort it was the comfort of ordainment.

That very day at midnight, abandoning his wife, the infant child, and royal comfort, he left home. King Shudhodana, finding out that his son had leaving home, became very sad. Queen Yashodhara also, finding out that her husband had abandoned all royal comforts and left home, became very sad. When he left home, he was about 29 years old. Being led toward understanding the reality of the cycle of rebirth, he lived as a recluse. When ordained, he considered the comforts received in his house useless. Going to several contemporary scholars, he learned from them some facts about liberation from the cycle of rebirth, but he didn’t get satisfaction from that



and tried to find a means of liberation from the cycle of rebirth from his own thinking. The doctrine he figured out was called “Chaturarya truth doctrine” [four noble truths]. It was in his 35<sup>th</sup> year that he understood this doctrine. Staying there, he used the rest of his life to give people an understanding of the doctrine that he had understood. Going from city to city, he preached his doctrine. The day he understood the Chaturarya truth doctrine he became known as “Buddha” – i.e. the name in usage for “Budurajananwahanse” [Lord Buddha].

The doctrine Budurajananwahanse preached was known as “Buddhist Dharma”. That gradually became a system of ethics that was followed by many people. That became known as “Budusamaya” or “Buddhagama”.

## Lesson 14 Supplementary Reading 1

### Mahatma Gandhi

In northwest India, in a region called “Porbandar”, on October 2, 1869, Gandhi was born. At that time Porbandar was a regional kingdom. Karamchand Gandhi, who held the position of prime minister there, was his father. His mother was Putlibayi. As for siblings, he had two brothers. Gandhi was the youngest in the family. He was given the name Mohandas Karamchand Gandhi.

Gandhi’s mother was strongly devoted in her religion, which was Hinduism. She never forgot to take little Gandhi when she went to the temple every day. She had the habit of praying every day and carefully keeping every religious vow. When Gandhi was little she taught him the value of telling the truth and also properly fulfilling one’s accepted duties. These exemplary behaviors of his mother’s greatly influenced Gandhi when he was little.

It was at a school in Porbandar that he received his first education. Then he entered the primary school in Rajkot and went there to study. After that, he entered the Rajkot higher learning institute and received his education. As a student, little Gandhi wasn’t that smart. He showed a liking for geometry and English language.

At that time the custom of child marriage continued among Hindus. According to this custom it was decided that Gandhi would marry Kasturabayi, a girl who was the daughter of a Porbandar tradesman. Accordingly, when Gandhi turned 13, he started married life. Because of the marriage, his learning was hindered, and a year after getting married Gandhi had the fortune to become the father of a sweet little son. When he was 19 years old, Gandhi was the father of five children.

When Gandhi was young, his father died. He learned many things from having such an experience in his childhood. More than any knowledge from books, he got knowledge from listening to people. There were many people, Muslims, Parsees, and Jains, who were friendly towards the Gandhi family. From these people, who were visiting often, Gandhi learned many things about life and people.

Because in Gandhi's youth his father died, his relatives had to take charge of making arrangements for Gandhi's future. They would have liked Gandhi to be the prime minister of Porbandar in the future. For this purpose, he must study law, they decided. Although privately Gandhi was thinking of becoming a doctor, according to his relatives' decision he agreed to an education in law. To train in law, he went to England. Training in law, he spent two and a half years in England. In that time, an important event in his life occurred. In a new environment with regard to people and culture, during that time Gandhi's thinking acquired a new character. Because listening to English people was a new experience, he was able to get a new perspective on his motherland, India. He learned as much Sanskrit language as he could. Always reading Sanskrit books, he well realized the glories of ancient India and the way in which India had come into a miserable situation because it was now under foreign jurisdiction. The idea of freeing India from foreign domination grew in him. In 1891 he passed the bar and went back to India.

Having come back to his country, he had to go to Bombay to work as a lawyer in the Supreme Court. Before long, he was famous as a smart lawyer. Within about two years' time, he was the smartest lawyer in that court of law.

In accord with an invitation made by a lawyers' company, in April 1893 he went to South Africa. It was for appearing in a legal case that he was invited to South Africa by an Indian tradesman. The time he spent in South Africa was very important. In South Africa he saw with

his own eyes the oppression of ethnic Indians there by ethnic Whites. The people subject to this oppression by whites were not only Indians. Just about all the blacks were subject to this trouble. Gandhi also, being Indian, faced such troubles there several times. It greatly saddened his mind that while Whites had special privileges they gave Blacks not even human rights. He famously condemned such human cruelty to humans on the basis of color. As a result of that, not only was he threatened by Whites, he was subjected to blows. Several times he suffered imprisonment. However, he wasn't taken aback by that. When he saw injustice, no one could prevent him from questioning it.

In South Africa, before long, he started the struggle on behalf of Indians having no power as people or human rights. He became the leader of the Indians there. Starting this kind of public service, he abandoned his law practice. He publicized his ideas about independence by, in addition to famous lectures, the newspapers, his letters, and books, The newspaper *Indian Opinion* started by him, to demand Indian people's human rights, can be mentioned here. This newspaper was printed in three Indian languages, Hindi, Gujarati, and Tamil, besides English. A small book called *Indian Home Rule* written by him, directing Indian people's minds toward independence, is especially worthy of consideration. In it an analytical explanation of the non-violence doctrine and self-rule was done. He convinced the Indian people that it was not armed struggle but non-violent struggle that they must enact to gain independence.

To gain Indians' human rights, he followed non-violence, non-cooperation, and Satyagraha. That was his political methodology. He enacted this scheme starting in 1904.

In 1906 the British government arranged a code of law giving the Asian people in Africa a lot of trouble. With Gandhi's leadership, a meeting was held in Johannesburg to condemn this code of law. To show support for this meeting, not only Indians in Africa but also other Asian

peoples such as the Chinese assembled. Even though, at the end of the meeting, Gandhi and a large number of ethnic Asians were imprisoned, as a result of such an uproar having been made by Gandhi, in 1909 that code of law was abolished. That can be said to be the first political victory that Gandhi got.

Although the British government faced trouble, during those occasions Gandhi had the habit of stopping those agitations and helping the government. In 1906, in South Africa, when the residents of Natal opposing the government revolted, he used his own Indian ambulance group to help the government. Receiving that help from them, the British government publicly praised Gandhi. Seeing his enemies' moment of weakness, it wasn't in his nature to achieve the striking of his targets.

While in South Africa, again and again he suffered imprisonment, and until 1914 carried out a struggle to get Indian people's just human rights. As he made his home in South Africa for 21 years, as a result of the struggle he led, when 1914 arrived he had succeeded in giving the Indian people in South Africa a freedom equal to other people's.

After Gandhi's book called *Indian Home Rule* was read, great public awareness was achieved in India. "Please start the nonviolent struggle to oppose the British coming to India," Indian leaders requested of him. Concluding his work in South Africa, he came back to his own country in 1915 with the firm intention to free India from foreign rule.

After Gandhi came back to his country, giving his support to the then weak Congress Party, he turned it into a strong party. Gradually he became the leader of the struggle for freedom in India. The struggle he led to gain the independence of his country was based on non-cooperation, the doctrine of nonviolence, and Satyagraha.

Because of the struggle he led for humanity, and because of the distinguished service he did for society, he became known as “Mahatma Gandhi”.

He took every step possible to remove the caste system and the Hindu-Muslim divide, which were existing obstacles to the unity of the Indian people. Until India got complete self-rule, from time to time he publicly opposed every act of government made by the British government. Because of his activities opposing the British government, he suffered imprisonment several times. However, he didn't stop his struggle. As a result of the activities he led opposing the British government, even after a considerable time period, the British government had to give India self-rule. According to the Indian Independence Act, made law on August 14, 1947, India became a free country.

However, the united India that Mahatma Gandhi had hoped for did not come about. The reason for that was that two countries, India and Pakistan, came into being. In several areas of the country there were Hindu-Muslim clashes. Mahatma Gandhi came forward to prevent as many of these clashes as possible. The part of the received assets that had to be given to the country of Pakistan before the breaking of India and Pakistan into two countries, which was a sum of 550 million rupees, the Indian government kept for itself. Mahatma Gandhi said that this money had to be given to the country of Pakistan. In accordance with his request, that money was given to the country of Pakistan. Not being able to understand those just principles of Mahatma Gandhi, some extremists conspired in opposition to him. They thought that Mahatma Gandhi was a Muslim partisan. Dedicating every moment of his life to getting human liberation by preventing cruelty done to people by people, on January 30, 1948 he died by the shot of an extremist.

However, he lives forever in the hearts of peace-loving people in the world.

## Lesson 14 Supplementary Reading 2

### Anagarika Dharmapala

Anagarika Dharmapala can be named as a noble person who made a special effort to revive Buddhism and spread it to India and other such countries in the world.

It was on September 17, 1864 that he was born. At this time Sri Lanka was under foreign domination. Sinhala people had greatly deteriorated in terms of nation, the religion, the economy, etc. He was first known by the name “Don David Hevavitarana”. At one time, as there were no Buddhist schools, he received an education at some Christian schools. After that, he studied Buddhist doctrine, Pali, and Sinhala from the Venerable Hikkaduve Shri Sumangala, who was the head of the Colombo College Buddhist Monastery School.

In this time period, the American Col. H. S. Olcott’s coming to Sri Lanka was able to make a revolution in the young Hevavitarana’s life. After reading important books about Buddhism and becoming a Buddhist, Olcott came to Sri Lanka with the aim of elevating Buddhism in Sri Lanka. Having come here, with the help of Buddhist leaders in 1891 he established Buddhist associations and schools and such in several places in Sri Lanka. Especially worthy of consideration is the Buddhist Theosophical Society established here in Colombo by him. While engaged in reminding the people of forgotten past Buddhist culture and civilization, he laid the foundation for a revival of Buddhism. During this time, Olcott’s social and religious activities got the attention of the young Hewawitarana. As a result of that, he got a chance to join the committee of the Theosophical Society. While working as a clerk, he joined government service, but in a very short time he resigned from it. After that, he engaged in activities to uplift ethnicity and religion, with self-dedication. Olcott gave lectures in English about Buddhism from area to area on the island, speaking in English, and it was the young Hewawitarana who

translated them into Sinhala. In the meantime, he didn't forget to preach about Buddhist doctrine himself.

In 1884 he had the chance to go to a foreign country for the first time. India was where he went. By information he got listening, watching, and reading during that trip also, his mind turned towards spirituality. He sent his parents a letter requesting permission to spend his whole life as a celibate person distanced from domestic life engaged in social service. The permission and blessing were given at the same time. While he had the opportunity to enjoy comforts as a lay person, he entered the celibate life in 1885 in order to elevate Buddha Sasana [Buddhist order] and Sinhala ethnicity. From that point on, abandoning the name "Hewawitarana", he used the name "Dharmapala" to refer to himself. Because he was dedicated to doing service, to the nationality, and Buddha Sasana, he was called "Anagarika Dharmapala" by the public.

Having realized that religion can't be developed when the ethnicity is not developed, he started doing activities to uplift his own people. He confirmed the value of indigenous clothes, customs and so on. Foreign things, and Sinhala people who were slavishly taking up foreign names, religions, clothes, and customs, were subjected to his criticism and satire. Criticizing weakness of Sri Lankans like these, he said that it was necessary to gain national independence.

For these movements, what he used was his lectures, religious pamphlets, and magazines. Going to all areas of the island, he furthered his religious propaganda. He prepared books and pamphlets on Buddhist doctrine in both Sinhala and English. Liking to see development in Buddhist education, he worked hard to start Buddhist schools, even in remote areas of the island.

Not satisfied to spread Buddhist propaganda only in his own country, he worked very hard propagating Buddhist doctrine in foreign countries. He went to do propagating activities in a number of countries such as India, Siam, Burma, the U.S., England, Japan, France, Italy,



Germany, etc. Among foreign countries, it was especially for Buddhist propaganda in India that he appeared to make a great effort.

Although it was for propaganda activities that he went abroad, he didn't forget to get advice that he could get from those countries to develop the Sri Lankan economy. He made great efforts to bring about a friendship among nationalities and peaceful co-existence.

Deciding to spend the last period of his life as a monk, he entered ordained life on July 31, 1931 with the name "Siridevamitta Dharmapala". Even being ordained and old, he made all efforts to do Buddhist activities. It was India where he was ordained and lived after that. About three years after he was ordained he passed away in Benares, India. It was April 29, 1933 that he died.

The service he did developing Buddhism and especially elevating it in Sri Lanka was inestimable.

## Lesson 15 Main Reading

### The Establishment of Buddhism in Sri Lanka

The full moon day of Poson in 236 B. E. can be said to be an important day in Sri Lankan history. At the invitation of Emperor Ashoka, who was governing India at that time, Arihat Mahinda came to Sri Lanka for missionary work. The king ruling Sri Lanka at that time was named Devanmipiyatissa. King Devanmipiyatissa, who was ruling Sri Lanka at that time, was friend with King Ashoka, who was ruling India. Arihat Mahinda was a son of King Ashoka. He was able to send his son, the Buddhist monk Mahinda, to Sri Lanka for missionary activities in Sri Lanka, because of this friendship that existed between the kings of the two countries.

What the Ven. Mahinda brought here was not only a new religion. He brought the knowledge necessary to build up a new civilization. He had a great understanding of the Mauryan Kingdom, the very developed civilization that existed in India at that time. Being an emperor's son, he studied in all the arts and technical sciences that had to be known by a royal person. He had a sound understanding of statecraft. To build up a new civilization in Sri Lanka, he taught all that knowledge to Sri Lankans. Mahinda's journey must be considered a foundation of Sinhala civilization.

It was establishing Buddhism in Sri Lanka that was the primary aim of Mahinda's trip. The day that Mahinda came to Sri Lanka, King Devanmipiyatissa, the king of Sri Lanka, was deer hunting, followed by his retinue. Where he had gone to hunt deer was to a forest area on a nearby hill called "Missaka". Mahinda's landed on Missaka Hill. "Missaka Hill" is now known as "Mihintale". That area is also known as "Mihintale".

The king, having seen a deer eating grass, would have liked to shoot it, but rather than shoot it while it was grazing he was waiting a little while until it had finished grazing. At that

time, he heard someone calling him, saying “Tissa, Tissa!” The king, knowing that there was nobody on his island who could address him as “Tissa”, was surprised to hear that term of address and looked around. He saw the Rev. Mahinda on Missaka Hill with his followers.

Mahinda said,

“Great king, we are recluses. As disciples of Buddha, taking pity on you, we have come here from India.” Hearing this, the king was gladdened and, putting his bows to one side, went to the elder-monk. His retinue went to him accordingly.

Mahinda, thinking that before preaching doctrine he must test the king, showing him a nearby mango tree, questioned him like this.

“Great king, what tree is this?”

“Lord, this tree is a mango tree.”

“Are there mango trees besides this one?”

“Yes, Swami. There are many mango trees.”

“Besides this tree and those trees are there other trees?”

“Swami, there are many trees. However, those are not mango trees.”

“Besides those mango trees and the trees that aren’t mango trees are there more trees?”

“There are, Swami. That is, there is *this* mango tree.”

Rev. Mahinda, being happy at how the king had answered the questions he had asked, to get him to answer further questioned him like this.

“Great king, do you have relatives?”

“Swami, I have many relatives.”

“Are there people who are not your relatives?”

“There are, Swami, there are many people who are not my relatives.”

“Besides those relatives and the people who are not your relatives, is there anybody else?”

“There is, Swami. That’s to say, there’s me.”

Mahinda, realizing from the king’s answering these questions that he was intelligent, preached doctrine to him. The king and his retinue having observed the three refuges with the five precepts became Buddhists. With that was the beginning of the establishment of Buddhism in Sri Lanka.

After Buddhism was established here, the development that the countrymen received in religious aspects was great. Taking the life of the Buddha and the lives of the monks as examples, the countrymen began to develop spiritually. The temple the monk lived in was a center not only for religious activities but also for spiritual and social activities. Both the lay and the ordained groups received education in the temple. While the monks were attended by the lay people, the lay people’s activities – religious, social, etc. – received the monks’ advice. The Buddhist monk’s activities were as a teacher of the lay people as well as a friend. Both the lay and ordained groups lived in cooperation, which was the reason that social harmony and security were established.

When it comes to keeping religious customs, there are many differences that exist because of Mahinda’s journey. The custom of saying religious pirit and the custom of holding the Perahera can be seen as examples of this.

The Sri Lankan rulers were gradually patterned according to basic Buddhist doctrine. Arranging the protection of Buddhist order was a prime duty of the king’s.

Mahinda’s journey was also very conducive to cultural development. There is not much evidence that there was that much architecture in Sri Lanka before Mahinda came to this country. His coming is the reason that, as the knowledge about architecture that existed gradually

developed, there was a new architecture at this time. Drawing and painting used to decorate buildings were also developed alongside. Sri Lankan customs and observances and such acquired a new character under the influence of Buddhism.

After Buddhism was established in Sri Lanka, the relationship between India and Sri Lanka developed more and more. Scholars, trades people, and tourists often came to Sri Lanka. This existing relationship with India was also a reason that the island's culture greatly developed.

It can be said that from India Sri Lanka received the important cultural gift of Buddhism. It was after Mahinda came here and established Buddhism that there was every great development in Sri Lanka's civilization and culture.

## Lesson 15 Supplementary Reading 1

### The Venerable Sanghamitta

A king who was a brother of King Devanmipiyatissa's, Anuladevi, having listened to the sermons of Reverend Mihindu, wanted to be ordained. Anuladevi asked Reverend Mihindu to ordain five hundred women led by her. According to her request, they needed to be ordained. Because women must be ordained by nuns, a minister named Arittha was sent to India with letters asking the king to send his younger sister, the nun Sanghamitta, here, and send with her a branch of the Sacred Bodhi tree, which had become venerable by the fact that the Buddha had used it. King Ashoka, receiving these letters, was very grateful to know that Buddhism had been established in Sri Lanka and that there was gradual development. As requested by the letters, wanting to see more development of Buddhism in Sri Lanka, he asked Sanghamitta to take the southern branch of the Sacred Bodhi tree and go to Sri Lanka. Taking the southern branch of the Sacred Bodhi tree, with twelve nuns, Sanghamitta set out for Sri Lanka. King Ashoka sent with Sanghamitta a group of caretakers to take care of the Sacred Bodhi tree and the craftsmen necessary to do the services that one must do, and the group led by the Reverend nun Sanghamitta arrived in Sri Lanka on the full moon day of Uduvas in 236 B. E. The group of nuns with the sacred Bodhi tree was accepted with great festivity by the king's most prominent citizens.

It is mentioned in the chronicles that, Sanghamitta having received Mihindu's advice, five hundred people led by Anuladevi and also five hundred princesses were ordained. It was from this point on the order of nuns began in Sri Lanka.

It was in a monastery called "Upasika-Vihara" that the nun Sanghamitta first lived. It was in the vicinity of Anuradhapura that the Upasika-Vihara shelter was. Sanghamitta, valuing

silence, did not like living in Upasika-Vihara that much. Hearing her thoughts, the king had a monastery named “Hatthalgaka-Vihara” built for her.

The service that Sister Sanghamitta did for the people of Sri Lanka, especially the women, was great. Among Sri Lankan women, it is to this nun, Sanghamitta, that the honor of creating a great transformation among women is attributed. It was by her that the existing obstacles for the women of Sri Lanka to receive a high status were abolished. It can be said that it was because the nuns’ order was established here that women’s education got a new face. Not only common women but also many noble women and educated women were ordained under her. Because the number of nuns quickly increased, Buddhism in Sri Lanka developed more.

Being an object of the public’s respect and love, these nuns did activities for the people’s development, enhancing the Buddhist doctrine and teaching it to them. It is said that this nun engaged in compiling various books and participated in foreign missionary activities. The honor of re-establishing a deteriorated order of Chinese nuns also fell on a group of Sri Lankan nuns.

It can be said that the most important results of Sister Sanghamitta’s coming here were the beginning of an order of nuns and the planting in Sri Lanka of the southern branch of the Sacred Bodhi tree. Today this Bodhi tree, planted at a place in Anuradhapura named “Mahamevina”, still grows flourishingly. This tree is recognized all over the world as a very ancient historical tree. Sister Sanghamitta garnered honor in bringing it to Sri Lanka. Her service for the stability of Buddhism in Sri Lanka was great.

## Lesson 15 Supplementary Reading 2

### The Reverend Olcott

Sir Henry Steel Olcott was born into a Christian family on August 2, 1832 in New York City in the U. S. Having become a young man, he married a daughter of a Christian priest. It was after he dedicated himself to spreading Buddhism and to social service that he became known in the world.

It was the Theosophical Society that was the beginning of the Reverend Olcott's social service activities. Established in November 1875, its purpose was to seek truth intelligently. Though at first several troubles happened in its activities, soon it was famous all over the world.

He became enlightened about Buddhist doctrine by reading Buddhist books and, to learn a considerable amount about Buddhism, on May 17, 1880 he came to Sri Lanka.

What Olcott, seeing the decline in Buddhist people in Sri Lanka at that time, did first was some activities to get them out of that situation. To do this, on June 17, 1880, he established the Buddhist Theosophical Society of Sri Lanka. It was a situation of great underdevelopment in which Buddhist education was conducted at that time. Realizing that to develop Buddhism Buddhist children must have an advanced understanding of it, he established, with the Buddhist Theosophical Society helping, advanced Buddhism colleges such as Ananda, Nalanda, Mahinda, and Dharmaraja. Because of these efforts of Olcott's, Buddhist education began to be developed again.

It was Mr. Olcott, with the help of the Venerable Shri Sumangala of Hikkaduva, who was at that time the head of the Buddhist monastery college, who first introduced the Buddhist flag to the world.



Expendng effort and wealth to develop Buddhism, he filled a great gap for the people when, in December 1889, to show some Buddhist information, he started a newspaper called *Sarasavi Sanda Raesa*. This newspaper developed very quickly.

His Buddhist activities were not limited to only Sri Lanka. Going to India, he did some activities to elevate Buddhism there. In 1894 in Madras he established the “Olcott Charity School” and made arrangements to give free education. His efforts to improve the situation of the people undergoing suffering because of the Indian caste division were great.

Going to countries such as France and Japan, he arranged activities for achieving Buddhist revival there. Thus, he exerted himself greatly to spread Buddhism in many countries of the world. The service he did to enhance Buddhism, especially to elevate Buddhist people in Sri Lanka, was great.