



# RASSL

NEWSLETTER  
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ROYAL ASIATIC SOCIETY OF SRI LANKA, 96, ANANDA COOMARASWAMY MAWATHA, COLOMBO 07.

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## **RASSL 4<sup>th</sup> Research Conference - Call for Papers March 25<sup>th</sup> and 26<sup>th</sup> 2011**

Royal Asiatic Society of Sri Lanka will be holding its 4<sup>th</sup> Research Conference on March 25<sup>th</sup> and 26<sup>th</sup> 2011. This year's Research Conference in addition to other fields in the Humanities and Social Sciences, will launch the 1<sup>st</sup> 'Philosophy Studies Conference' and host the 3<sup>rd</sup> 'Sinhala Studies Conference'.

Research papers may be presented, among others, under the following themes:

Philosophy; Buddhist, Hindu, Western, Literary criticism, society in the ancient period, history and culture in South and South-East Asia with particular reference to Sinhala cultural contacts, Westerners and Sri Lanka studies, Sri Lanka literature and society, modern Sri Lanka literature, Sinhala literature and society after 1500, music and dance, art and antiquity, comparative linguistics, Sri Lanka society in the modern period, trade and external relations, translations, epigraphy, numismatics, monuments, artifacts, pre, proto- and historic settlements, irrigation systems.

Papers can be presented in Sinhala and English.

Abstracts of papers should not exceed 350 words and must include Title, Author(s), Affiliation, Address, Tel/Fax, e-mail address (if available). Abstracts can be sent by e-mail to [conference@royalasiaticsociety.lk](mailto:conference@royalasiaticsociety.lk) as attachment in Word, or by fax to Fax No: 2699249 or by post to the Secretary, Royal Asiatic Society, Mahaveli Center, 96 Ananda Coomaraswamy Mawatha, Colombo 7. Please mention whether your abstract falls under category (a) Sinhala Studies (b) Philosophy Studies (c) General.

A committee of scholars will be selecting the papers, and acceptance will be notified.

<b>Deadline for submission of abstracts:</b>	<b>15<sup>th</sup> January 2011</b>
<b>Notification of acceptance:</b>	<b>31<sup>st</sup> January 2011</b>
<b>Submission of full papers:</b>	<b>15<sup>th</sup> February 2011</b>

Participation is open to members of the public.

Dr. Malini Dias	Prof. Ratnasiri Arangala	Prof. Oliver Abeynayake
Convenor	Convenor	Convenor
4 <sup>th</sup> Research Conference	Sinhala Studies Conference	Philosophy Studies Conference

## **Sambuddhatva Jayanthi Events of the RASSL**

The Royal Asiatic Society of Sri Lanka, which in the 19<sup>th</sup> and 20<sup>th</sup> centuries pioneered the academic field of Buddhist Studies, has launched a series of events in commemoration of the 2600<sup>th</sup> Anniversary of the Buddha's Enlightenment, the Sambuddhatva Jayanti. These will be academic events by recognized experts on various aspects of Buddhist studies. One of its aims will be to give correct factual information in contrast to much misinformation generated by foreign-based anthropologists in the recent decades. Already five

lectures on the 19<sup>th</sup> century Buddhist Renaissance had been held – ‘Rev. D. J. Gogerly, RAS (CB) & the Revival of Buddhists’ by Prof. Tissa Kariyawasam, ‘Resurgence of Buddhism under Colonial Rule’ by Prof. M. U de Silva, Sri Lanka's role in the spread of Buddhism in the world' by Dr. Ananda Guruge, Supramundane Society of Buddhism by Prof. Oliver Abeynayake and Compiling an illustrated Glossary of Pali Terms by Bhikkhu Dr. Varado.

**The next lectures will be on**

Wednesday 26<sup>th</sup> January 2011 5 PM Joint lecture

Dr Donald M. Stadtner

Dr Hema Goonatilake

Sacred Sites of Myanmar: Sri Lanka connections

Myanmar connections in the context of Sri Lanka-South East Asia connections

Monday 31<sup>st</sup> January 2011

Ven. Prof. Induragare Dhammaratana

Buddhist Heritage of the Eastern Province as Depicted in Sanskrit Inscriptions

Monday 28<sup>th</sup> February 2011

Dr. Wasantha Gunathunga

Perfect Mental Health: a Contemplative Neuro-scientific Exposition of Body, Mind and Consciousness

**SYNOPSIS OF LECTURES**

**Rev. D.J. Gogerly, Royal Asiatic Society (CB) and the Buddhist Revival.**

**Prof. Tissa Kariyawasam – 27<sup>th</sup> September 2010**



D.J. Gogerly (1792-1862) was converted to Christianity at the age of fourteen. He was trained as a printer and was recruited to the staff of the newly formed ‘Mission of Asia’, and was sent to Sri Lanka to take charge of the Mission Press. The Wesleyan Mission arrived in Colombo in 1812, and the first group of missionaries –a batch of six-started the activities of the press in 1815. John Callaway was another printer who came to Sri Lanka and he was sent to Matara. Mr.D.J. Gogerly started his work at the printing press in 1818. The comments made by Rhys Davids, a civil servant and the first Professor of Pali in the University of London, published in 1908 were erroneous and

will certainly confuse the student of religious history. D.J. Gogerly was ordained in 1823. Rev. D.J. Gogerly’s career can be inserted at this point. 1818-1823- DJG has devoted much of his time and energy to preach and deliver sermons, apart from his duties at the printing press. 1823-1838 DJG was interested in the Pali, the sacred language of the Theravada Buddhists and the religious discourses of the Master. It was merely a private engagement. 1838- He was sent to Matara and Rev. Spence Hardy of the Mission, the editor of the Friend, invited him to prepare a criticism on an article on Buddhism by Kilner to be published in the Journal. The publication of this article was the starting point of his career as a scholarly writer. At Matara he was able to get all the volumes of the Buddhist Canon (Tipitaka) and studied them very carefully comparing the Buddhist teachings with that of the Christianity. In 1845, he became a member of the Royal Asiatic Society. 1845 was a significant year in the annals of Buddhist and the academic development of the country. Due to the pressure exerted by the Christian missionaries, the Colonial Governor in the island on behalf of the Colonial Secretary in London, proclaimed on 23rd April 1845 at a meeting held at Kandy in front of the high Priests of Malvatta and Asgiriya and the Chiefs of Kandy, the withdrawal of all support extended to Buddhism and the cessation of the appointment

of high priests by Her Majesty's Government. It was an unexpected declaration of a government, which pledged to support Buddhism when signing the Kandyan Convention in 1815. The importance of 1845 for the academia is the formation of the Royal Asiatic Society (Ceylon Branch).

Rev. DJG dedicated his time for the benefit of the RAS:

1846- Honorary Secretary of the RAS

1849- Vice-President of the RAS

1853-1857 Vice President of the RAS

1858- The President of the RAS

1861-1864- The Vice President of the RAS for the third time and could not continue in the post.

Sixth September

1862 – Rev. D.J. Gogerly died and was buried at Pettah Cemetery.

During this period Rev. DJG, has delivered 13 lectures on Buddhism and the Discourses of the Master at the RAS.

Rev. DJG published the Kristiani Pragnapti in Sinhala in 1848. The first three editions ran to 600 copies and they were distributed free of charge among the Buddhists.

KP consists of three parts, namely;

1.Critical Analysis of the 'False State of Buddhism'

2.Truth of Christianity

3.Elements of Christianity

The first part is again divided into five chapters;

1.Almighty God is the Creator 2. Karmaya and Karma Vibhagaya

3.Christianity is a true religion

4.The New Testament

5.The New Testament is the Path of Salvation.

The publication of the KP, is the landmark in the new awakening of Buddhism during the second half of the nineteenth century. The Christian priests with copies of KP in their hands invaded the Buddhist temples and challenged the chiefs of the temples to disapprove the statements made by their Chairman of the Mission. The Buddhist priests were unable to reply the KP since the Buddhists had no printing press at hand. But Bentara Atthadassi Thero compiled a reply and it was published by Godage Brothers edited by Prof. Gananath Obeyasekera in 2005. Migettuvatte

(Mohottivatte) Gunananda Bhikkhu organized a campaign of the Buddhists against this book and the Christianity. With able assistance of Hikkaduve Sumanagala Nayaka Thero at Galle, he was able to establish two printing presses in Galle and Kotahena. Baddegama, the stronghold of the Christians silently opposed the statements of KP and a priest at the Gotatuwa Viharaya, challenged the knowledge of Pali of Rev. DJG. Gunananda Bhikkhu was able to print a reply to the Christians against the KP, and it clearly shows his enthusiasm to publish the document. Two printing presses belong to the Christians.

The Buddhist priests, though they were segregated into ten fraternities by 1850, organized themselves into a front against the Christians by 1862. Their differences in the Nikayas were completely ignored when the time came to fight against the common enemy.

## Resurgence of Buddhism during the Colonial period

Prof. M. U. de Silva – 25<sup>th</sup> October 2010



At the time when Portuguese were landing in Sri Lanka, Buddhist activities were concentrated in the South West coastal belt. Ecclesiastical colleges headed by famous luminaries functioned and tremendous literary activities were taking place. However, the political anarchy, that followed the death of Parakramabahu VI continued unabated giving way to the establishment of Portuguese hold in the littoral. The onslaught of Christian missionaries unleashed under the patronage of Portuguese King and his Generals and the willful destruction and plunder of Buddhist Viharas and Hindu Kovils from 1574 onwards and the proscription of native religious practices forced the Bhikkus either to seek shelter in the hilly areas under native rulers or to get

disrobed. Buddhist activities were shifted to areas under control by the native kings. However, the emergence of a resourceful and energetic set of Bhikkhus whom the later generations identified as *Ganinnanses* emerged in the littoral, who clad themselves with white robes. Observed *dasasil* and attended to the communitarian needs of the Buddhist. The study and custody of canonical literature and the knowledge of Pali –Sanskriti-Sinhala languages were confined to these narrow circle of *Ganinnanses*, schoolmasters and the *Vedamabatayas*. Higher ordination or Upasampada of the Bhikkhu became extinct.

The long drawn struggle for free exercise of Buddhist ritualistic practices carried out by the *Ganninanses* came to a halt during the second half of the eighteenth century when the Batavian authorities permitted such practices in the littoral provided, it did not affect the loyalty of the citizen to the V. O. C. administration. Then these *Ganinnanses*, *Ganin*, or *Ganavolin* who were fighting for Buddhist rites could shed their white robes and adorn the yellow robes. However, it was evident that the later generations of this clergy were more secular and were not practicing the cardinal precepts of a Bhikkhu. This was common to both Kandyan highlands as well as the littoral. Majority of them became land-owners.

In the meantime Upasampada Ceremony was held in Kandy under the patronage of king Vikramabahu in 1587 under the auspices of Dharmakeerti Thero and under 35 learned Sri Lankan Bhikkhus. In this Upasampada 355 monks were higher ordained. The confusion and degradation was such that after 15 years this Upasampada ceremony king Vimaladharmasuriya I could not collect 5 Upasampada Bhikkhus to perform Upasampada Ceremony. Hence he had to get down 10 Rakkangadesi priests under Chandra Vilasa Keerti Nandichakka and conduct Upasampada Ceremony at Getambe in 1602. But it could not arrest the declining trend in the Sanghahood and after 100 years later Vimaladharmasuriya II got down another team of Higher ordained priests from Rakkangadesa and conducted the higher ordination, in which 33 monks belonging to aristocratic families who were head priests of Rajamahaviharas. Another 120 were ordained. Subsequently Kirti Sri Rajasingha conducted another Upasampada Ceremony with

the assistance of Siamese priests in 1753 at Visumgamasima in Kandy due to energetic career of Velivita Saranankara. The prominence hitherto given to Saranankara Sangharaja reveals only one aspect of the episode of the Buddhist revival. Close examination of the fact heading to the resurgence of Buddhism at the beginning of the 19<sup>th</sup> Century shows that there were two streams of pupillary succession who got higher ordination in 1697, namely; Suriyagoda Kitsirimevan Rajasundara and Kadurupokune Navaratne Buddharakkhita. Velivita Saranankara Sangharaja was the desciple of Suriyagoda Kitsirimevan Rajasundara and was instrumental in organizing the Bhikkhus in the Kandyan areas with the royal patronage. Kadurupokune Navaratne Buddharakkhita of Tissamaharamaya had two eminent scholars Sitinamaluwe Dhammojoti and Vehelle Dhammadinna who pioneered the resurgence in the littoral. Both teams were aiming to bring the Buddhasana to its pristine purity. Their efforts ultimately led to the establishment of Amarapura sect and was in the forefront of resurgence movement and played the leading role in the clash with the missionaries.

### **The Supra-mundane Society of Buddhism Prof. Oliver Abeynayake – 29<sup>th</sup> November 2010**

As Buddhism observes, the society in general has two groups of clergy (*pabbajita*) and laity (*gahattha*). One group is diametrically different from the other. The differences that exist between clergy and laity are highlighted in the discourses like *Dhammika* and *Muni* of the Suttanipata and in the *Dukanipata* of the Anguttaranikaya.

The division of clergy and laity is basically social and common to all communities. The supra-mundane achievements are not taken into consideration here. This division is applied to the Buddhists in the form of the fourfold assembly of Bhikkhu, Bhikkhuni, Upasaka and Upasika (male and female monks and devotees). Since the fourfold assembly reflects the social division of clergy and laity, therein also the supra-mundane achievements are not accounted for. What it means is that the members of the fourfold assembly are equal on the basis of the supra-mundane achievements.

What is then the supra-mundane society of Buddhism? The terms utilized in the Pali Canon to delineate it are *Savaka* (the noble disciple) and *Puthujjana* (the ordinary individual). The term *Savaka* derives from the root “su” to hear. Therefore, *Savaka* is the person who had heard properly the word of the Buddha. The term *Puthujjana* indicates the meaning “the individual separated from others”. Therefore, *Puthujjana* is the person who is always selfish, self centered and devoid of any social concern. He has not heard of the word of the Buddha. *Savaka* is defined in the discourses as one who has heard the Dhamma, one who is able to discern who the *Ariyas* are, one who is guided in the Dhamma of the *Ariyas*, one who is able to discern who *Sappurisas* are, one who is conversant of the Dhamma of the *Sappurisas* and one who is guided in the Dhamma of the *Sappurisas*. The *Puthujjana* is defined in the discourses in diametrical opposition to this. Therefore, the challenge that the Buddhists face is not to remain in the fourfold assembly but to go beyond the ordinary level to enter the supra-mundane level. In other words, the Buddhist always should strive to cross over the *Puthujanabhumi* to enter thereto enter the *Savakabhumi*.

Spiritually speaking, the *Puthujjana* male and female monks are equal to the *Puthujjana* male and female devotees. Similarly, the male and female monks who are *Savakas* are equal to the male and female devotees who are also *Savakas*. The male and female devotees who are *Savakas* are superior to the *Puthujjana* male and female monks. This distinction is reflected in the formula of worship of the *Sangha*, which is frequently found in the discourses. Accordingly, the Buddhists worship the *Savakasangha*, not the *Bhikkhusangha*. The *Savakasangha* comprises all male and female monks and devotees who are spiritually equal while the *Bhikkhusangha* takes only male monks into its scope. In daily life, even from the day of Buddha, due veneration is paid not only to the members of the clergy but also to the members of the laity who have entered the supra-mundane society of Buddhism.

According to the formula of worship of the *Sangha*, there are only eight individuals who form four pairs in the category of *Savakas* (*yadidam cattari purisayugani atthapurisapuggala*). These eight

individuals are again divided into two as *Sekha* (learners) and *Asekha* (learned). There are seven learners and one learned. The seven learners are (1) One who strives to fulfill the fruit of stream entrance (2) Stream entrant (3) One who strives to fulfill of once return (4) Once returner (5) One who strives to fulfill the fruit of non return (6) Non returner and (7) One who strives to fulfill the fruit of Arhantship. The only learned is (8) the Arhant. These are the eight individuals in four pairs exclusively form the supra-mundane society of Buddhism. All others, whether they are monks or otherwise, belong to the *Puthujjana* plain.



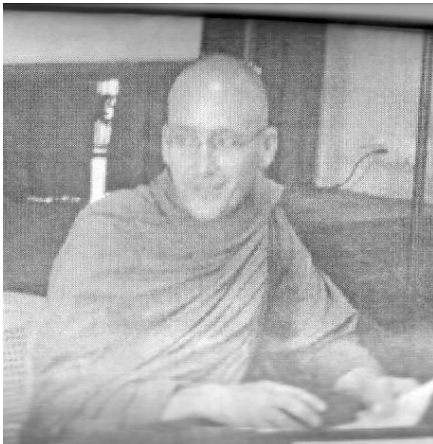
According to what is stated above the supra-mundane society comprises three individuals of the worldling (*Puthujjana*), learner (*Sekha*) and learned (*Asekha*) who are qualitatively different from one another. However, the apex individual of the Buddhist supra-mundane society is Tathagata, the Awakened One.

The question that arises now is how to cross over the ordinary plain to enter the plain of disciples. Since a direct cross over is enormously difficult, Buddhism has introduced an intermediate helping ground which is technically known as *Sappurisabhumi*. Accordingly, the supra-mundane society has three levels of *Puthujanabhumi*, *Sappurisabhumi* and *Savakabhumi* which form the gradual elevation of Buddhist spirituality.

It is to be noted here that the *Sappurisabhumi* is an aspect which is not adequately investigated in the publications of Buddhist Studies. Surprisingly, this vital factor in the process of gradual elevation of Buddhist spirituality is not widely discussed in the discourses too, even though it is emphasized that one should enter the *Savakabhumi* via

*Sappurisabbumi*. The Canonical sources which deal with this intermediate level are the discourses of the Okkantikavagga of the Samyuttanikaya, the Kitagiri and Culagopalaka of the Majjimanikaya. The Magasala suttas one and two of the Anguttaranikaya are also of vital importance in understanding the layman's role in the Buddhist supra-mundane society. Accordingly, lay men and women can be categorized into two as those who enjoy the sensual pleasure (kamabhogi upasakaupasika) and those who abstain from all forms of sexual activities (brahmacari upasakaupasika). As the Migasala discourses observe the clear terms, the members of both these groups equally deserve to be included in the Buddhist supra-mundane society. Of course, the males and females who enjoy the sensual pleasure can go only up to the position of once returner.

**Compiling an Illustrated Glossary of Pali Terms (The meaning of *tanha* and *dukkha*)  
Bhikkhu (Dr.) Varado – 13<sup>th</sup> December 2010**



On the 2600<sup>th</sup> Anniversary of the Buddha's enlightenment, it is timely to investigate the terms *tanha* and *dukkha*. Although the etymology of *tanha* suggests it means desire or craving, in the suttas, it is usually associated with creating the perception of a Self. In the case of *kamatanha*, it is associated with perverted perception of sensual objects. Elsewhere *tanha* is frequently called 'entangling'. For these reasons, the term can be

**NEW ENROLMENTS FROM MAY 2010**

Sangharatana Thero, Venerable	L/1025
Dr. Talawe	
Jayasuriya, Rear Admiral Justin	L/1026
Siri Shantha Wijaya Thero,	
Rev. Kolonne	L/1027
M. Auff, Mr. Fazli	L/1028
Amarasuriya, Mr. S. W. P.	L/1029

rendered as 'entangling conception' - meaning a way of thinking about the world that creates personal entanglement.

*Dukkha* has generally been rendered as 'suffering'. But *dukkha*, in summary, is the five *upadanakkehandhas*, some aspects of which include neutral experience and even bliss. It is illogical to call this suffering. Secondly, the final insight into the Four Truths takes place in fourth *Jhana*. This seems an unusual setting to investigate suffering. Thirdly, if the First Noble Truth is rendered as suffering, it unhelpfully suggests that *dukkhanirodha* means freedom from physical pain, old age, sickness and death. In fact, the arahants experience all these until their final passing. For instance, the Buddha died of a painful sickness and bloody diarrhea. *Dukkha* should therefore be rendered in a way to reflect this.

In reality the *dukkha* of the First Noble Truth is closely related to the 'I am'. It is created by *tanha* and *upadana* both of which are defined in terms of thoughts of "I am". And the suttas show that freedom from thoughts of Self are associated with non-suffering. The suttas show that the pain of the First Noble Truth means mental pain not physical pain. 'Mental pain' means the thoughts of 'I am' in relation to the *upadanakkehandhas*. Therefore, this is the meaning of the First Noble Truth. *Dukkha* should therefore be rendered as 'personal entanglement'.

Professor KR Norman, previously President of the Pali Text Society says (*A philological approach to Buddhism*, PTS, 2006) in regard to Pali editions and translations, 'Everything that has been done needs to be done again'. Dr. Margaret Cone, Editor of the new Pali Text Society Pali-English Dictionary says (introduction, p.9), 'There are more queries in meaning than one would like'. Compiling an illustrated Glossary of Pali Terms can meet these gaps in understanding and transform our understanding of Pali terms.

Chandima Thero, Rev. Gangodawila	L/1030
Peiris, Mr. R. C.	L/1031
Ranawaka, Mrs. C.	L/1032
Widyalankara, Dr. Y. A.	L/1033
Gunawardena, Mr. S. T.	L/1034
Taldena, Mr. D. L.	L/1035
Metthavihari Thero, Ven. Denmarke	L/1036
Ven. Nyarneinda Thero	L/1037

Weerasekara, Mr. W. M. T.	L/1038
Nanayakkara, Dr. Sena	L/1039
Dissanayake, Dr. D.M. W. K.	L/1040
De Alwis, Mrs. M. S.	L/1041
Kumari, Miss. M. T. C. H.	L/1042
Sujatha, Ven. K.	L/1043
Ven. Vipassi Thero	L/1044
Ganeshanathan, Dr. (Mrs.) V.	L/1046
Goonetilake, Prof. D. C. R. A.	L/1047
Silva, Mr. M. V. P.	L/1048

**Converted to Life Membership**  
Hapuarachchi, Dr. D. J. C. V. L/1045

#### Ordinary Members

Mendis, Mr. D. S. K. O/385  
Samarasooriya, Mr. S. T. P. O/386  
Gunawardena, Mr. Chandeeera O/387

### FINANCE

The Society has been able to maintain its finances on an even keel so far although the steadily rising expenditure does indicate that even more careful management might be necessary in the future. Since the only steady source of income of the Society is the grant of Rs 700,000/- it receives from the Government through the Cultural Ministry, a request was made for an increase to meet rising expenditure. The response is awaited hopefully. The utilization of the Refurbishment Fund for the projects it was given such as Digitization of palm-leaf records, staff training and repairs, has made a dent in the fund and a consequent reduction of its interest income from this source. In spite of this a path-breaking step has been taken to provide a steady, though limited, funding for purchase of books for the Library.

This is by diverting the interest from Treasury Bill investment for this purpose.

Gaston Perera - Hony. Treasurer

### Digitalization

Digitalization of inscriptions has been completed. Digitalization of palm leaf manuscripts in the Southern Province has just commenced.

### Toponymy

Lecture by Prof. Chandre Dharmawardana, National Research Council of Canada, and Universite de Montreal, Former Vice Chancellor of Sri Jayewardene Pura on Place Names of the North and East was held.

### LIBRARY SERVICES

Your Library continues to make progress in its objectives to provide increased collections, improved access to information (in whatever format) and the delivery of more efficient services from a more effectively managed Library to RAS SL Members and users in the period since the last Newsletter (June to November '10). These objectives have been assisted by the election as Honorary Librarian of Professor Russell Bowden (an internationally respected qualified professional) ably supported by the qualified Librarian Ms Sandamale Wijenayake. Two significant policies have been, or are on track, to be approved by Council – one concerned to firstly manage new acquisitions to the Library's stock and the second to more efficiently manage the budget recently agreed to be made available annually to the Library and also via the use of a recently-acquired and dedicated credit card to facilitate purchase of books – primarily from overseas publishers and suppliers. A Suggestions Book has been introduced for Members' proposals for

acquisitions. Three primary areas for work have been identified – the first to provide access to manuscripts that represent the lost literary heritage of Sri Lanka in that they were removed from the country and are now preserved in libraries such as the British Library, the Wellcome Foundation and the V and A Museum in the UK, in Paris, in Russia, Denmark, in Prague and German university libraries. Similar collections exist in China, Laos, Cambodia, Burma and Thailand amongst the other countries in Asia. It is the Council's intention to discover what is held and where and then for the Society's digitization committee to record their contents and make them available to members and users on-line on the Society's web-site. Bibliographical information to materials relevant to Sri Lanka in the arts, humanities and the social sciences will slowly be acquired to enable the Library to undertake a national role by complementing similar services from the National Library and the National Science Foundation. A start on obtaining primary

reference tools has begun. Both are envisaged as long-term projects. Depending on the availability of funding it is intended to improve the comfort-levels and appearance of the library and its collections to make them more user-friendly and to encourage use (on payment) by non-Members. History of the Library from its creation in 1845 to the present including its prickly relationship with the Colombo Museum Library from 1877 until the Society took it back into its ownership in 1940 is nearing completion. Negotiations have been held with the British Council Colombo to gain access to the rare and precious books in its 'Ceylon Collection' for RAS SL members and for the catalogue details to also be made available on the Society's web-site. A useful meeting was held with the new Director of the Goethe Institute on future improved cooperation. The Society's Librarian, having completed a training attachment with the British Council's library has now embarked on similar training with the Library of the US Centre. The overall intentions of the Library Committee are to improve the stock, access to information via its professional staff and the quality of services in order for the library to regain its previously respected and prestigious position along with other main academic and research libraries in Sri Lanka.

Russell Bowden (Professor)  
Honorary Librarian.

**Access to Information**

The Society has negotiated access to EBSCO'S data-bases with access to nearly 2000 full texts for Members. Access can be obtained via the Society's user name and password. These can be obtained from the Librarian by e-mail or phone.

**RECENT PUBLICATIONS OF OUR MEMBERS**

**Ven. Kahapola Sugatharatana Thera**

පාණදුරේ ඓතිහාසික රත්කොත් විහාරය. දෙසිය වෙනි සංවත්සරය/ කහපොළ සුගතරතන අනුනාහිමි, ප්‍රකාශක නෙවිල් ප්‍රනාන්දු, 2010

**V. Perniola S.J.**

The Catholic Church in Sri Lanka. The British Period, Vol. XII, 1887-1923: Diocese of Jaffna/ V. Perniola.- Dehiwala: Tisara, 2009

The Catholic Church in Sri Lanka. The British Period, Vol. XIII, 1900-1922: The Archdiocese of Colombo/ V. Perniola.- Dehiwala: Tisara, 2010

**Dr. Susantha Goonatilake**

A 16<sup>th</sup> Century Clash of Civilizations: The Portuguese presence in Sri Lanka/ by Susantha Goonatilake.- Colombo: Vijitha Yapa, 2010

**Pradeep A. Jayatunga**

Nittawo: The Hobbits of Sri Lanka: An analysis of the Legend/ Pradeep A. Jayatunga.- Battaramulla: Neptune, 2010

**Prof. Ratnasiri Arangala**

ලක්දිව පැරණි ලියවිලි සංග්‍රහව Vol 1, Issue 1 & 2/ D.M. De Silva Wickramasinghe; biographical notes with bibliography by Ratnasiri Arangala, 1937 (2009 reprint, Godage Old books Project)

Happy and Miserable Families= වාසනාවන්ත සහ කාළකණ්ණි පවුල්/ L Isaac D' Silva.- Colombo: Ceylon Religious Tract Society, 1893 (2009 reprint, Godage Old books Project)

**Dr. Nimal Perera**

Prehistoric Sri Lanka: Late Pleistocene Rockshelters and an Open-Air Site/ Nimal Perera, BAS Publication, 2010

**Dr. Malini Dias**

Buddha Sasana Presidential Commission Report – 2002, translated from Sinhala to English by Dr. Malini Dias, published by the Ministry of Religious Affairs, printed by the Government Printing Department, 2010.

If undelivered please return to:

Royal Asiatic Society of Sri Lanka  
96 Ananda Coomaraswamy Mawatha  
Colombo 07  
Sri Lanka

To: