



# CANBERRA LANKAN

Community e-Journal



[www.aslaact.com](http://www.aslaact.com)

[canlankan1@gmail.com](mailto:canlankan1@gmail.com)

Volume 4 - Second Issue

November 2016

## WORKING COMMITTEE

### CHAIRMAN

Charles Perera

### EDITORS

Sangita Ashok (English)

Ramya Wijayathilaka (Sinhala)

### CO-EDITOR

Dr. Kamal Wickramasinghe (English)

### TECHNICAL DESIGNER

Dr. Leonard Jayasinghe

### WEB MANAGER

Asela Abhayapala

### YOUTH CO-ORDINATOR

Natasha Perera

### COMMITTEE MEMBERS

ASLA President &

ASLA Vice President



It gives me immense satisfaction to announce that our own community electronic journal is four years, eight editions old. It seems like an age has passed by when I attended my first Annual General Meeting and was appointed as a committee member to represent the Australian Sri Lanka Association (ASLA). My ears pricked when I heard the brains behind the Canberra Lankan initiative outlining his desire to start a community e-journal. His idea sold me completely, and at the committee meeting I remember volunteering to be the English editor.

That was the start of the first step of our journey. We workshopped ideas, held discussions, spelt out our vision for the electronic journal, Canberra Lankan and had fun brainstorming. We then recruited IT designers to help us take our electronic journal from its humble beginnings to new heights, from a humble pdf version to an interactive version with animation and sounds! In this era of the electronic media, I am indeed indebted to their invaluable contribution as I am to the Sinhala editors for their vision, and the contributors.

From little steps are born great things, and here we are now bringing this electronic journal to your laptops twice a year. A mélange of articles, poems, cookery, sports, women's issues, health, children and teenage corner, advertisements

and announcements – we have trawled through the ocean of creativity, and had fun doing so. In every edition, some poem never fails to impress or brings a tear to my eye, or reminds me of the essential humanness and vulnerability of man, woman and child. I am impressed by all the beauty that the country of my birth has to offer, her successes, and I inhale in the sense of freedom that Sri Lanka has to offer. In a country that sees the stars, what could be more befitting than following ones Vedic destinies, so the idea emerged of writing a regular astrological article.

To me personally, it has been an interesting exercise of envisioning which form would best fit the classic mould of appealing to our community, and the values that we espouse as a diasporic community. We are indeed caught in between two worlds, treading and reconciling our belief systems, our cultural and religious values, while raising the younger generations who unlike us are at the forefront of change. We need immense patience, tenderness and love to see what lies ahead of us

Canberra Lankan  
Editor

Sangita Ashok

## INSIDE THIS ISSUE...

Editorial

Articles

Charity Corner

Amusement Corner

Travel Corner

Poetry Corner

Trivia Corner

Women's Corner

Sports Corner

Youth Extra

Canberra Lankan is an e-journal published in English, Sinhala and Tamil. No material, including advertisements designed by Canberra Lankan may be reproduced in part or in whole without the written consent of the editor. Opinions carried in Canberra Lankan are those of the contributors and not necessarily endorsed by Canberra Lankan Editorial Committee.

All correspondence should be addressed to:  
Canberra Lankan;  
Phone: 0416 146 493  
Email: [canlankan1@gmail.com](mailto:canlankan1@gmail.com)  
Web: [www.aslaact.com](http://www.aslaact.com)

here in this land of our choosing, and reconcile this to the land we love but left behind for whatever reasons; economic, political and some due to circumstances not of our choosing. Increasingly though I am glad that we now have the choice to return to our homeland, and contribute to its wellbeing. This recent development by way of the dual citizenship that is on offer is very dear to my heart.

I have always wondered what best describes an editor of a community journal. A trapeze artist one neatly sidesteps, deftly plays with words, walks into oceans that others do not tread, gives voice to the voiceless? Strong enough to withstand the tide of petty thought, the inane; instead an editor stands for justice and freedom, even if comes at a price. The diplomat, lover, the conscience for the downtrodden, giving words to the wordless, the journey is one of discovery. Like a thirsty traveller on the journey towards moksha, the weaver of tales and destinies, one forges relentlessly. For after all, that is ones dhamma.

We live in a world rocked by violence, where vested interests rule, the emotions of the poor and the vulnerable are channelled to hate and fear of the unknown, and reason stands poor chance of prevailing. We blame our history, but we continue to create bloody history. Today, we direct our hate to one particular race, tomorrow it is to one particular religion, we find reasons to divide and rule. We become the pawns of big economic interests who are on the race to exploit, and what better way but to incite fear and hatred.

In all this, the pen holds supreme. The editor with his humble pen can indeed provide an alternate thought process, create

new perspectives and stand for peace. With one stroke of the pen the destinies of millions of people can be made for the better or worse, as occurred during the inhumane partitioning of India in 1947, causing the displacement and migration of a people who were caught in the crossfire of political interests. Just one stroke on the map to divide India and the newly emerging Pakistan wrought human misery on an unimaginable scale in the history of humanity.

Let us then use this power wisely, gently and compassionately to create love and understanding, not division and hatred in a world that is already so polarised. In the words of Yeats, let us tread softly



*But I, being poor, have only my dreams;  
I have spread my dreams under your feet;  
Tread softly because you tread on my dreams.*



**Modern Australian Cuisine**

**Open 7 days for lunch**

**Lunch from 12.00 noon to 2.00**

**Dinner from 6.00 pm to 9pm**

**Contact: Mobile: 0432434085**

**e-mail: [rukman9@hotmail.com](mailto:rukman9@hotmail.com)**

## Inside this Issue...

### Editorial 1

<b>Articles</b>	<b>4</b>
Our Existence is not “marked” by sorrow...	4
When the Wind rolled the Clouds away	9
An Evening with Jayathilake Bandara...	11
AAUPCC News	12
Vedic Aspects of Planets	14
පිරිස චරිත	15
Christmas Message	21
Diwali	22

<b>Youth Extra</b>	<b>23</b>
Stop Global Warming	23
Tears and Raindrops	24
2016 Children’s Nativity Play	25
Symbol of Love	26
Coconut and Banana Loaf	28
සිතියම	30

<b>Charity Corner</b>	<b>34</b>
Canberra Night 2017	34

<b>Amusement Corner</b>	<b>35</b>
මනකයෙහි ඇතැම් වස්තු	35

<b>Travel Corner</b>	<b>38</b>
----------------------	-----------

<b>Poetry Corner</b>	<b>40</b>
Camouflage	40
සදාකාලික අභිභවය	42
ගෞරව පුළුල්	43
My Mother	44
භික්ෂු	46
Petrichor	48

<b>Trivia Questions</b>	<b>50</b>
Jumble	50

<b>Women’s Corner</b>	<b>51</b>
Semolina Pittu	51

<b>Sports Corner</b>	<b>54</b>
Cricket News	54

<b>Others</b>	
මේ ලොව යම් කිසිවකු	57
ASLA Office Bearers	58
Application Procedure for a New Passport	59
Youth Group	60





Our guest writer in this edition of **Canberra Lankan** is **Shyamon Jayasinghe**. He read philosophy at the University of Peradeniya and worked as a civil servant in Sri Lanka ending up as Ministry Secretary before retiring to settle down in Melbourne. He is more popularly known as a Sarachchandra player and as the first Pothegurunnanse in the landmark drama, Maname. He is the author of two books and he frequents international seminars in Applied Buddhism.



Our existence is not “marked” by sorrow and discontent

- *A free thinker's view*

Impermanent are all component things,  
They arise and cease, that is their nature:  
They come into being and pass away,  
Release from them is bliss supreme.

*Anicca vata sa'nkhaaraa — uppaada vaya dhammino  
Uppajjitvaa nirujjhanti — tesa.m vuupasamo sukho.  
— Mahaa-Parinibbaana Sutta [\(DN 16\) \[1\]](#)*

**W**hat I am going to say is likely to be frowned upon by traditional Buddhists. However, I am encouraged by the Buddha's own exhortation to us not to accept what we have heard but to test even his Dhamma ourselves.

The best test I can recall is one that the famous Karl Popper suggested, namely to try and see how a proposition can be falsified. Karl Popper is a philosopher of science and he was focused on scientific methodology as truth-bringers.

The cited extract is from an Early Buddhist Sutta. I venture to agree with the first three lines in the Sutta. This is about one of the three marks of existence according to Buddhism, namely, impermanence (*anicca*, in Pali). In this particular Sutta, the second and third characteristics of existence (namely, *dukkha* and *anatta* are suppressed-“*dukkha*”, meaning very broadly sorrow and *anatta* meaning soullessness or lack of permanent substance. Actually, *anatta* follows from *anicca*.

“*Dukkha*”, is said to be a logical and material derivative of both the other two marks of existence. While I accept *anicca* and *anatta* as characteristics of the nature of phenomena I find difficulty in accepting that *dukkha*, logically or materially follows from the other two. By the same logic I cannot accept the need to find release (*nibbana* or liberation) from a life presumably dominated by *dukkha* or sorrow. The assumption in the call for release is that there is another birth or births available as options to living beings. I

disagree with the latter, too.

Impermanence and passing away is the nature of things (*yathaa bootha*). In this day, it is a truism for all of us. The ancient Greek philosopher Parmenides, many years after Sakyamuni Buddha, famously stated, “one cannot step into the river twice; for fresh waters will flow against us.” That was, perhaps, a more dramatically expressed statement of the same truth in the Mahaaparinibbana Sutta.

I read the second characteristic of nature, *anatta*, as an extension of *anicca*. If everything passes away from moment to moment, then there isn't anything in nature including ourselves that is substantial. The doctrine of a permanent soul embedded within us that travels across several births in a samsara was in the Upanishads and it constitutes a core belief in Hinduism. This has to be thrown overboard. The Abrahamic religions-Christianity, Islam and Judaism have a similar core belief. The latter do not believe in several other births. They believe that at the end of our current existence the substantial entity, which the soul is to be, will reach either union with God in heaven or go to interminable hell or to some realm that is on a kind of transit lounge. This version also deserves the same

The Abrahamic religions believe that at the end of our current existence the substantial entity, which the soul is to be, will reach either union with God in heaven or go to interminable hell or to some realm that is on a kind of transit lounge.

treatment of being pushed to our computer bin.

On the other hand, what about the third mark of existence: *dukkha*? This has been interpreted in a myriad ways. I agree that it could not have meant something narrow like suffering. Mind you, we have to realise that Sakyamuni Buddha never put down any of his vast teachings into writing. It took 500 years after his passing away to do that. The game called Chinese Whispers will tell us how an original message can be misinterpreted in a short chain of communication. How much more in such a period of half a thousand years! In interpreting Buddhism one has to bear in mind this adamant reality and the attendant consciousness that one may be inaccurate in a given interpretation. The Abhidamma itself was a product of scholar interpretation. The latter belonged to scholastic Buddhism as were the theories of St Thomas Aquinas in Middle ages Christendom. There are many similarities across religions.

I think by *dukkha*, Sakyamuni Buddha would have meant something broader, some mental state that includes anguish, disappointment, self-conflict and so on. In short, it meant the existential crisis or predicament of men and

women. Or the concept may even include what existentialists like Albert Camus called absurdity. Camus remarked that life is absurd in meaning-meaning that happenings and phenomena behave randomly and without any pattern or sensible link-up.

That is the broadest notion one can get to. What it all tells us is that life is something negative and unsatisfactory, which impels us to find a way of release. The Abrahamic religionists, too, said the same thing and looked forward to an “eternal happiness,” out of “this mess,” in heaven. So, be good they say.

While I find it easy to accept *anicca* and *anatta* as marks of existence, *dukkha* presents a problem. For anything to be a mark

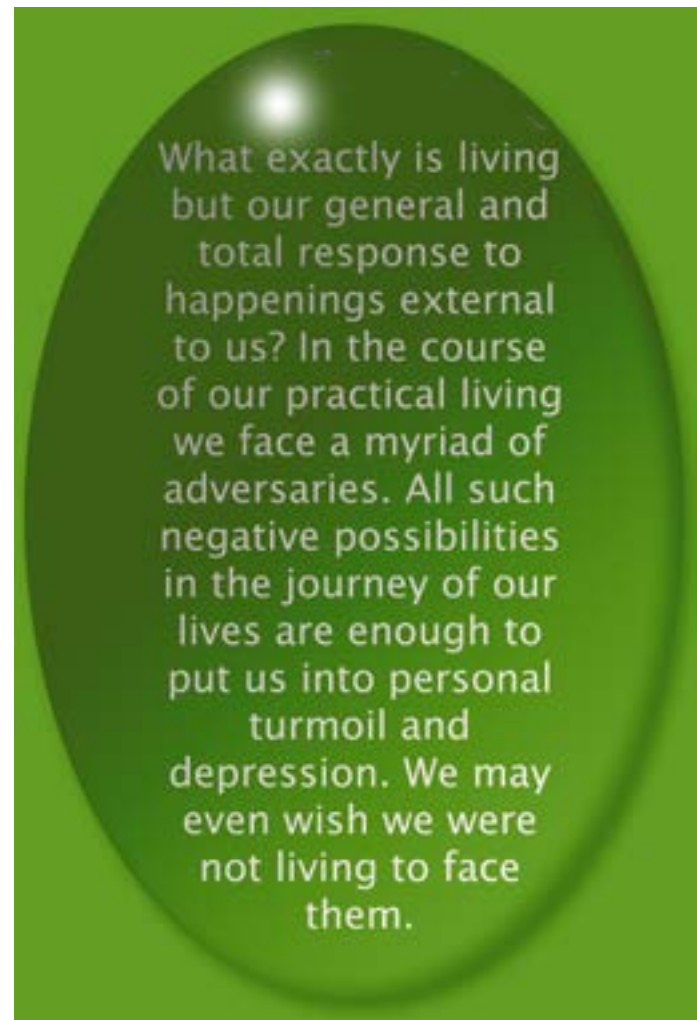


of existence it must be universally experienced or universally observable. Another word for this quality is 'objectivity.' Anything objective is observable by anyone. Is *dukkha* experienced and observable among all beings that come into existence? Do any of us feel we are miserable and suffering creatures? Yes, some of us some of the time; but not all every time.

Let's get closer scrutiny. What exactly is living but our general and total response to happenings external to us? In the course of our practical living we face a myriad of adversaries: Bad weather stop us from playing a long-awaited game; a child may fall badly sick; the little fellow may die; we fail an exam or an interview for a job; we clash with our spouses or our kids; we get interminably sick; our children may behave in ways we hate to see them do; we lose in business or go bankrupt; All such negative possibilities in the journey of our lives are enough to put us into personal turmoil and depression. We may even wish we were not living to face them.

Now, scrutinise further: Is not our sadness, or disappointment just nothing but our subjective reflection to the events stated? In other words, it is the way we respond to outside phenomena. We can avoid responding in this way by trying to comprehend the situation that triggered our sorrow and redefining it in a more salutary way. The crucial thing is that these sorts of bad events become a source of deep sorrow because of the way we react to them and that the way we so react depends internally on mind-states. The external situation is by itself neutral - a mere occurrence not necessarily generative of sorrow.

The very knowledge that all phenomena -pleasant and unpleasant- are passing offers a line that would help us avoid or at least minimise our sorrowful reaction to the latter. Also, the very understanding that external situations just unavoidable occur at random and either hit us or comfort us is another helpline. Sakyamuni Buddha himself employed such cognitive techniques in solving some of the crises that individuals in his time faced. A good example is found in a story in the



Dhammapada commentary about Kisagothami who came weeping remorselessly to the Buddha when her child had died. The Buddha gave her an exercise. He asked Kisagothami to go searching for a house that has not had or heard of death. That exercise assuaged Kisagothami.

In his best seller, “The Power of Now,” Eckhart Tolle said: The primary cause of unhappiness is never the situation but the thought about it. Be aware of the thoughts you are thinking. Separate them from the situation, which is always neutral. It is as it is.”

The state of impermanence does not imply sorrow. “Life offers none- the- less true happiness although not everlasting,” said Bertrand Russell. This is true. To some in certain situations life is sorrowful. In other situations life is positive. To some others life is beautiful despite the impermanence. Test for yourself and find out how many individuals complain that life is endless sorrow. It is not true. That is an empirical test and it falsifies according to Karl Popper’s terminology.

Thus there isn’t any need to find a release into some vague and unknowable heaven or a presumed better existence. The need



is to put our sorrows within the big picture, understand them in objective ways and take up the challenges for a beautiful existence that life does offer.



**Shyamon Jayasinghe**

[sjturaus@optusnet.com.au](mailto:sjturaus@optusnet.com.au)



# When the wind rolled the clouds away

by *Panduka Senanayake*

On a Saturday spring morning with a strong chance of rain, the wind rolled the clouds away over Canberra, Australia to reveal the imposing Sri Lankan building of Kandyan style architecture.

The official logo for the celebration of the 70th anniversary of diplomatic relations between Sri Lanka and Australia in 2017, designed by the Department of Foreign Affairs and Trade (DFAT), was launched at the Festival by the First Assistant Secretary for South and West Asia Division of DFAT and a former High Commissioner to Sri Lanka Ms. Kathy Klugman. She briefly outlined the history of the relationship between the two countries while Mr. Skandakumar mentioned some of the activities being planned to commemorate 70 years of friendship.

Below, amidst the proudly swaying Sri Lankan flags, set up in tents in a rectangular space, stood stalls of food, tea, handlooms and handicrafts along with other wares that proclaimed their origin. They had been set up by the expatriate and other organisations to mark the first Sri Lankan festival at the premises of the new High Commission.

The pride of place went to a large stage facing a covered tent where Australian dignitaries, expatriate and religious leaders were invited by the Sri Lankan High Commissioner Somasundaram Skandakumar and Deputy High Commissioner Ms. Himalee Arunatilaka to enjoy the cultural diversity of the island nation presented by groups of the Lankan diaspora from Canberra and Sydney.

Like a well oiled machine, the programme showcasing Sri Lanka's cultures and people moved from morning till dusk in a well organised and attended procession.



Earlier the ceremonies had begun with the welcoming of the Chief Guest Australian Assistant Minister for Social Services and Multicultural Affairs Senator Zed Seselja and other guests being greeted by Kandyan dancers and drummers with the traditional beating of the drums.

The Senator explained the importance for multiculturalism for Australia and congratulated the High Commissioner and the Sri Lankan

community for coming together in promoting Sri Lanka.

Men, women and children from all walks of life, in their Sunday best and some proudly donning their colourful sarees and national costumes walked around choosing their favourite types of food. From Rice and curry to hoppers and egg hoppers, from Buriyani to the tasty 'Kotthu' made with accompaniment to a drum and other musical

instruments drew the crowds, both expatriate and Australians.

Lankan beer marketed by a local expatriate cricket team became a favourite as well as the 'Kadala' cart selling boiled 'kadala' with chopped coconut pieces.

Two young men, Malaka and Mahesh who had travelled all the way from the backwoods of Tissamaharama exhibited their burnt wood art and



Malaka's and Mahesh's wonderful art did a brisk trade as they demonstrated and explained to visitors how they burnt pictures ranging from an ancient Sri Lankan tea shop to the wild denizens of Sri Lanka's jungles on wood using pyrography.

had brought along a portrait of Australian Prime Minister Malcolm Turnbull cleverly burnt on a cross section of a log to be presented to the PM.

Their wonderful art did a brisk trade as they demonstrated and explained to visitors how they burnt pictures ranging from an ancient Sri Lankan tea shop to the wild denizens of Sri Lanka's jungles on wood using pyrography. Jumping castles and a police car for examination by curious children and adults awaited at one end with furry 'Kenny the Koala', who teaches road rules to the young.

Traditional dances across the cultures, music, song and bridal fashions and other events moved through the stage in clockwork precision thanks to the organisation of the Mission staff, community members and volunteers.

More pictures:

<https://photos.google.com/share/AF1QipN8gVWl6Kg-glozwubRNPTQrn2AykGQiL9t7FOVv-Ml3CSw2mejX5LrUg6YbHfS6Q?key=NTI2SHhwRnhSZ2FmbmJKb216XzBtNW5TNnVRZEI3>



## Sri Lankan Radio Program in Canberra

Now you have the chance to listen to  
Sri Lankan news, music and features  
on

**CMSRadio FM91.1**

**(Saturday 7.00 to 8.00 pm)**

*Sinhala program* by Hemantha Nanayakkara  
*English program* by Ranusha Nanayakkara



## An evening with Jayathilake Bandara in Canberra

– by Dr. Willie  
Senanayake

On the 9<sup>th</sup> of September, I had the great pleasure of attending a concert by popular Sri Lankan artist, Jayathilake Bandara at the Cultural Hall of Vishnu Shiva Mandir, Mawson. Jayathilake was supported by keyboard player Aruna Sri Prasantha (who accompanied Jayathilake from Sri Lanka) and Sukumar, a talented tabla player in Canberra. This concert stood out from numerous Sinhala musical events I have attended in Canberra in recent years because of the significance of Jayathilake’s lyrics and the vibrancy and liveliness of his voice.

Jayathilake sang about 20 songs, of which three songs were in Tamil and two others in both Sinhala and Tamil. His songs covered diverse themes encompassing love, right to life, social justice, humanity and peace. Among Jayathilake’s most captivating songs was one he sang about the Sinhala, Tamil and Muslim mothers of the south and north of Sri Lanka still weeping for their sons and daughters who were killed or disappeared over three decades of brutal war. Lyrics (English translation) of part of this song:

*“O’ mothers driven crazy by the murders of their sons  
Mothers striving desperately to save their condemned sons  
Bathing countless Calvary Mountains with their tears  
Waiting hopefully for sons who never return.....”*

A number of his other songs were inspired by, and a commentary on, certain tragic incidents that occurred during the period of civil war, including: the brutal killing of over 50 Tamil political prisoners in July 1983 at Welikada prison; the Suriyakanda mass grave of school children from Embilipitiya Maha Vidyalaya; and an attack by the LTTE on a border village in Padaviya.



Listen to Sadhu  
Jana Raawa songs at  
<http://sinhalajukebox.org/feature/JayathilakaBandara.php>.

Youtube videos:  
<https://www.youtube.com/watch?v=ujIwt8XpumM>  
<https://www.youtube.com/watch?v=3uF4Ylek6Xg>

As a successful performing artist and a passionate social activist, Jayathilake not only takes part in music performances on stage, but also entertains various audiences on the street including workers, farmers, and students. He has been one of the very few performing artists in Sri Lanka who have had the courage and dedication to come forward to raise an active voice for peace and reconciliation, and against terror and abductions. Also, he is one of the very few Sinhala artists, who have performed in

Jaffna, the capital of Sri Lanka’s northern province, in recent years.

More broadly, Jayathilake’s keynote performances include: ‘*Kampana*’ (Tremblings), which he performed with the late Visharadha Gunadasa Kapuge; ‘*Sadhu Jana Raawa*’ (Voices of righteous people); and ‘*Viyaruwata Erehiwa Veediye Virodhaya*’ (Street protest against insanity). As a reaction against incidents of violence, brutality and social injustice in Sri Lanka in recent past (due mainly to two armed insurrections [1971 &

1987–1989] in the south and the prolonged civil war [1983–2009] in the north), Jayathilake’s consistent and heartfelt message is to eschew violence and extend love and compassion to others, irrespective of their ethnicity, creed or religion, towards achieving social harmony and reconciliation. This, undoubtedly is a timely and critical message for all Sri Lankans, who belong to a wonderful country blessed with natural beauty and possessing a rich cultural heritage, but are yet to achieve true reconciliation and peace.

## News from the Alumni Association of University of Peradeniya, Canberra Chapter (AAUPCC)

University of Peradeniya Alumni residing in Canberra have been meeting informally since 2005. In 2009, the Alumni Association of the University of Peradeniya Canberra Chapter (AAUPCC) was formally registered in the Australian Capital Territory (ACT). Since then AAUPCC is continually growing and strengthening to meet its objectives.

Through AAUPCC we foster and promote close relationships among alumni in Canberra. While we serve the alumni of the university, we also support community events and provide opportunities for Sri Lankans to enjoy themselves by presenting Sri Lankan musicians and movies.

One of the key objectives of the AAUPCC is to raise scholarship funds with the aim of providing financial assistance to full time undergraduate students of the University of Peradeniya. The scholarships are awarded to the most needy students. In 2016, we managed to provide financial assistance to 18 students who are in dire need of financial support. These students were chosen –from the nine faculties with the assistance of the parent alumni association and staff of the University of Peradeniya.

### Scholarship summary for 2016

- Faculty of Allied Health Science (2)
- Faculty of Agriculture (2)
- Faculty of Arts (2)
- Faculty of Dental Science (2)
- Faculty of Engineering (2)
- Faculty of Management (2)
- Faculty of Medicine (2)
- Faculty of Science (2)
- Faculty of Veterinary Science (2)

### Ho Gaana Pokuna - Canberra (Comments)



### Major events and activities held by association

- Participating in the 2016 multicultural festival

The AAUPCC held a “beer spot” at the national multicultural festival in February, 2016. The stall was a great success and visitors to the event enjoyed the cool Sri Lankan beer on a hot weather day. On this day, Canberrans of all cultures appreciated Sri Lankan beer with a taste of Kadala and Pappadam on the side.

- Screening of “Ho Gaana Pokuna” (April 2016)
- Musical concert “Hanthana Gee Miyasiya” with Dr Victor Rathnayake and Visharada Nanda Malini (June 2016)

Both these programs were a great success. These events have been organised with two main purposes, to raise funds for providing assistance to needy students of University of Peradeniya and to offer an opportunity for Canberra community to enjoy themselves.

## Our contribution to community events

- Sinhala & Tamil New Year festival  
The event was organised by a joint committee consisting of all Sri Lankan community organisations in Canberra and we took part in the joint committee and contributed by holding the tea stall.
- Fundraising event to support people affected by floods and landslides in Sri Lanka.  
We participated in this event to support community fund raising activity with all other Sri Lankan community organisations in Canberra.

## Annual dinner-dance of the association

“Hanthana Nite” dinner-dance was our annual event. The function was organised for the alumni and their families & friends to participate and involve in various fun activities.

A new committee has been elected for 2016-2017 at the annual general meeting held on 1 October 2016. The new committee members are:

Position	Name
President	Sumith Gamage
Secretary	Wasantha Perera
Treasurer	Aruni Pitigala
Vice President	Kithsiri Abeysinghe
Assistant Secretary	Kusum Rajapaksa
Member	Shirani Katupitiya
Member	Rukmanie Samarajeewa
Member	Thusitha Gangodagamage
Member	Mithun Mahawaththa



The new committee intends to build on the excellent work done by the previous committees and move forward to fulfil the primary objectives of the association and services to the community.

## Future Fund raising events and activities of the association

- Participating at “the Sri Lankan Festival – 2016” organised by Sri Lanka High commission – organising “Juicy Hut”
- Participating at the “Multicultural festival 2017” by having a stall named “Beer Spot”
- Screening of a movie



ALUMNI ASSOCIATION OF THE  
UNIVERSITY OF PERADENIYA CANBERRA CHAPTER





## Vedic Aspects of Planets – Sangita Ashok

**H**ow have you been feeling readers, all starry? And so you should be now that Jupiter, the planet of expansion moved into Virgo on 11 August 2016 and will stay there until 12 September 2017. Moon signs, Taurus (5th moon), Leo (2nd moon), Scorpio (11th), Capricorn (9th) and Pisces (7th) will find this transit most auspicious. Adverse effects will be seen for those born in moon signs and Ascendants of Aries, Gemini, Libra, Sagittarius and Aquarius. For other signs it will deliver mixed results based on transit of respective sign lords.

But wait...that old, gloomy Saturn is also on the move, and there may be some respite for some of the moon signs, when it moves on 26 January 2017 from the dark, moody sign of Scorpio, into the fun, adventurous sign of Sagittarius for another 2.5 years. Sagittarians have had it tough over the past 2.5 years that Saturn has been in the 12th transit place negatively affecting health, work and family, and also it has been the beginning of SadeSati of 7.5 years. But take heart because you Sagittarians will now move into the second cycle of SadeSati, into the first transit – five years more to go!

This Saturn transit will be auspicious to the moon signs of Libra (3rd place), Cancer (6th place) and Aquarius (11<sup>th</sup> place).

This time we look at the aspect of Moon from where it sits in your birth chart.

1 <sup>st</sup> house	Aspects the 7 <sup>th</sup> house of spouse – makes the person emotional and loving in nature. You will be almost like a mother to your spouse, and your mother may even choose your spouse. However, your emotional dependency on partner may cause issues.
2 <sup>nd</sup> house	Aspects the 8 <sup>th</sup> house of occult, secret affairs and surgeries. This placement can make the person prone to gossip, and interested in the secret of others. The second house can cause wealth to fluctuate making them to expect income from the family.
3 <sup>rd</sup> house	Aspects the 9 <sup>th</sup> house and causes discomfort of spirituality, gurus, universities. There is an attachment to artistic pursuits. They attain their higher purpose through the teachings of their mother.
4 <sup>th</sup> house	Aspects the 10 <sup>th</sup> house of career, and a preference towards nursing, massage therapy. Their mother is an important influence in their career. There is an interest in home improvement, and helping their motherland.
5 <sup>th</sup> house	Aspects the 11 <sup>th</sup> house and shows attachment to one's children, creativity, connecting with a large network in pursuing creative projects, schools for children and to pursue studies of an academic nature.
6 <sup>th</sup> house	Aspects the 12 <sup>th</sup> houses showing instability as far as the mother is concerned. There is an interest in helping the under privileged sector of society, and healing. There is a longing to live in solitude after facing difficult situations, enemies and struggles.
7 <sup>th</sup> house	Aspects the first house of self, bringing attachment to one's spouse, other people or the public. You choose a partner who is motherly, and find peace in serving the masses. Your happiness depends on your spouse.
8 <sup>th</sup> house	Aspects the second house of family, speech. One goes through sudden transformation. Due to the mother and her health, one will mature early and learn to grow out of setbacks. However there is a need to be nurtured and an inner vulnerability
9 <sup>th</sup> house	Aspects the third house of siblings, art, communication. There is a love for imparting wisdom to ones siblings, and religious knowledge with family. There is an element of religion underlying all their creative work.
10 <sup>th</sup> house	Aspects the 4 <sup>th</sup> house of mother, creating a need for privacy at home and comfort from the mother. But being in the uneasy world of the corporate jungle, the Moon loses its sense of peace as it seeks to remove itself from the pressures of public life.
11 <sup>th</sup> house	Aspects the 5 <sup>th</sup> house of children and creativity. The native has an emotional need to connect with children, arts and creativity. There is a need to be socially recognised.
12 <sup>th</sup> house	Aspects the 6 <sup>th</sup> house of disease, enemies and debts. This position lends to the making of great authors and artists who want to serve the underprivileged. These people are deeply spiritual, can be introverted and a fall into deep depression in case of poor relationship with the mother. Their spouse could be a healer, doctor who has experience dealing with conflicts and enemies.

In the next instalment in 2017, I will continue to discuss the effects of the planetary aspects from the house the planet occupies in the astrological chart. Until then, keep smiling, and continue to dream. In the words of Barrack Obama, lets continue to “live in the audacity of hope!”



**iRadio Ceylon**  
The heartbeat of Sinhala Music in Sydney  
24 hours a day 7 days a week

**www.iradioceylon.com**  
Broadcast from  
Sydney to the world...  
Sinhala Songs, Comedy,  
Interviews and News...

 Listen Live  
An interesting mix of  
especially selected for  
expatriate Sri Lankans...

Try this link **www.iradioceylon.com**

For more information email to  
**cfonseka@gmail.com**

**“සිව්නි රන් පැය”**  
සෑම ඉරිදාවකම දකවල් 12.00 සිට 1.00 දක්වා...

Creativeforce 0422 318 902



“මෙලබරන්වල කාලගුණය හරියට  
ලන්ඩන්වල වගේ. නිතරම වුරු වුරු  
වැස්ස, හුළඟ, සීතල. හැම සෑතුවම  
තනි දවසේ අත්දැකිය හැකියි

තාත්තා එසේ කිව්වේ, මා උදේ  
ආහාරයෙන් පසු අප නිවසේ  
පසුදොර තුළින් මහලට (deck)  
වැටෙන ලොකු වැසි පොදු දෙස  
කම්මැලිකම්මිත් බලමින් සිටින විටදීය.

වත්තේ වැඩු එළවළු, මල් ගස්  
ආදියට සාත්තු සප්තයම් කිරීම  
සඳහා එළියට පහළියට යාමට  
නොහැකිව මම ප්‍රතාවේමින් සිටියෙමි.

පසු දිනෙක මා වාරිකා  
එපත්තවරයකු ළඟට ගොස් අපගේ  
සවාරිය පිලිබඳව සැළ කලෙමි.

“එම අදහස කදිමයි. බටහිර රටවල  
මිනිසුන් හැම වසරේදීම නිවාඩුවට  
ගමනක් යනවා, මුළු අවිරුද්දෙම  
වැඩකරලා ලබන මානසික  
ආතතියෙන් ගැලවී නැවත කීරීහන්  
වීමට” ගමන් එපත්ත තැන පණිත  
රිළවුන්ට ඉතිමං සකස් කලේය.

ඩොලර් 20 000 ක පමණ වැයවන  
සැදි වාරිකාවක (arranged tour)  
සහතික කිරීමිවස් මම මගේ බැරපත  
(credit card)

එපත්ත තැන වෙත  
ඉදිරිපත් කලෙමි.

අපි රටවල් දහයක  
පමණ සංචාරය  
කලෙමු.

ස්වටිසර්ලන්තයට

ගිය ගමනේදී, ලස්සන හිම කන්දක්  
නරඹමිමන් සිටියදී, එ අසළ  
පීවත්වන ස්වටිසර්ලන්ත ජාතික  
ආර්ථික සමග මම ප්‍රංශ භාෂාවෙන්  
සතුව සාම්චිවියක රැඳී සිටියෙමි.  
ඔහු මට සවස තේ පැන් සංග්‍රහයකින්  
ද, සුදු වයිත්වලින් ද සතුව කලේය.  
පසුදා උදෑසන මා ඔහුට කීවේ,

“බලන්න මේ ලස්සන හිම කන්ද දිනා  
! මට අවිරුද්දක් වුණත් මේ දිනා  
බලාගෙන ඉඳලා කවි සිතිවිලි පහළ  
කර ගත හැකියි”

ආර්ථික අමුතුව විදිහකට මා දෙස  
බලා සිතාසුනේය.

“මටනම් ඔය කන්ද දිනා බලලා  
ඇතිවෙලා. ඇත්තෙන්ම මං එ දිනා  
දැන් බලන්නෙවත් නැහැ.”

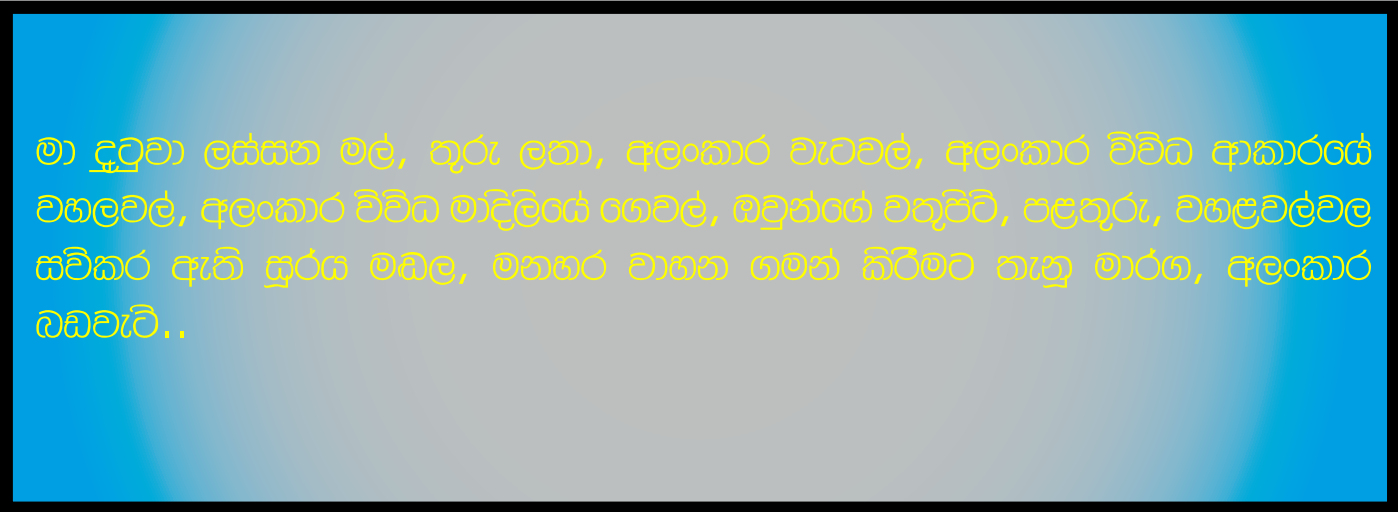
මං හරියට සතුවවුණා පහුගිය  
අවිරුද්දේ නිවාඩුවට මා ඔබගේ රටේ  
කැන්බරාවල කළු කන්ද දිනා  
බලලා.”

මෙම පිලිතුර මා පුදුම ලොවකට  
තල්ලුකර දමන ලදී. සැමදාම මම  
කළු කන්ද (Black Mountain)  
අසලින් කාරය පදවමින් රැකියාවට  
යන්නෙමි. එහෙත් එහි කිසිදු  
විශේෂිත අසීමිත අලංකාරයක් මම  
නුදුටුවෙමි. ඇත්තෙන්ම මම එ දෙස  
බලන්නෙවත් නැත. මගේ මිතුරු  
කැළගේ පෙරැත්තය නිසා වරෙක  
හෝ දෙවරෙක එම කන්ද නැග, එහි  
පාමුල පිහිටි උද්‍යානයේ අප පලහන  
ලද මස් ආහාර (barbecue) සහ  
බීරවල පහසු ලදුවද, කවි සිතිවිලි  
පහලවන ආකාරයේ පරිසරයක් එය  
වෙතින් දිස්වුවාදැයි මට මතකයක්  
නොමැත.



ණිවාස ණය සහ අනිකුත් ණය  
සම්පූර්ණයෙන්ම ගෙවා දමා ටික  
කාලයක් රැකියාවට යමින් සිටියදී  
තරමක් විශාල මුදල සම්භාරයක්  
මාගේ බැංකු පොතේ ඉතිරිවී තිබුණු  
බැවින්, මාගේ බිරිඳ පිටරට  
සවාරියක් සඳහා මා මෙහෙයවන  
ලදී.

“හැමදාම වැඩට යන්න නැතිව  
නිවාඩුවක් අරන් ලොකෙ වටේ ගිහින්  
එමු” ඇය උදයටත්, හවසටත්  
මන්ත්‍රයක් ලෙසින් කීවාය.





එය එසේ වීමට හේතුව නිතර දෙවිලේ දැකින කුකුළාගේ කරමල සුදුට පෙනෙන්නාසේ වීම ද ? මම පසුතැවුනෙමි. ගෙදර ආ විගස මා කළේ ඇත පෙනෙන ටෙල්ස්ටා කුළුන වෙත කළු කන්ද උඩින් බලා එහි රසය විඳගෙන කවියක් ලිවීමය.

නුදුටුවෙමි රුව අප වත්තේ පියෙතා වල් ගහක මල දැකිනතුරු උද්භිද උයනේ නම්කරනා ලද නිදිකුම්බා මල නුදුටුවෙමි බිරිඳගේ රුව කෙතරම් ඇය සැරසුවත් මුළු කමළ

දැකිනතුරු රූපවාහිනියෙන් ලොව රූ රැජිනන්ගේ පොර මඩළ නුදුටුවෙමි කළු වුවත් තෙත් දෙකින් කන්දේ දිග පළල දැකිනතුරු මුදුල් ගෙවා සුදු හිම කන්දක දියවන රුව කොමළ

සිද්ධස්ථාන නැරඹීමට ඇතැම්විට අනුරපුර, පොළොන්නරු ගමනක් ගියද, කිසිදු රටකට පිටරට සමාරියක් නොගිය මාගේ

පියාගේ පියා, පැය අටක විදුලි ආලෝක කළ කන්තෝරු කාමරයක දිනපතා වැඩ නොකළද, දරුවන් අට දෙනකු උස් මහත්කර කවා පෙවීමට අතමට බෙහෙවින් සැරූ පුද්ගලයකු විය. නිතර අසල්වැසීන් සමග සතුටින් සමාජනයන් සතුටු සාම්චියේ යෙදී සිටීමටත් ඔහුට හැකිවිය. මා දන්නා පරිදි මානස්ක ආබාධයක් නවා ඉරෙන් බහින කිසිම රෝගයකින් කිසි කළෙක ඔහු නොපෙළුණි. වසර එකසිය දහයක් වැනි දීර්ඝ කාලයක් සතුටින් හොඳ පවුල් දිවියක් ඔහුට ගතකළ හැකිවූයේ ඔහු තම අසල තුබූ සොබා සිරිය අගය කල, එහි ලස්සන දුටු නිසා ද ?



මා ලංකාවේ ගිරාගම ගුරු විද්‍යාලයේ උගෙනීමින් සිටි අවදියේ අප සංගීත ගුරුවරයා කිසු ඇතැම් වදන් මට සිහිවේ.

“කමාව රසවින්දනය කුඩාකල සිට පුද්ගලයා පුරුදු පුහුණු කල යුතුයි. ගුරුවරුන් කමා රසවින්දනය සිසුන්ට පුරුදු පුහුණු කල යුතුයි. නැතහොත් හොඳ සංගීතයක් වින්දනය ඔහුට පරිණත අවදියේදී අහිමිවිය හැකියි. හරියට සොර සතුරන් මැද ඇතිදැඩි වූ ගිරවා වගේ.”

ඔහුගේ එම කීම කෙසේ වුව ද, කුඩාකල අප ඇසු සංගීත රටා අද ද අපි රසවින්දනයකින් සිහිකරන බව මම අත්දැකීමෙන් දනිමි. කුඩාකල අප වැළඳු ආහාර වර්ග අද ද අපි රසවිඳිමු. අප ගෙවල සකසා ගන්නේ ද එවන් ආහාර මැයි.

කිසිදු කුළුබඩුවක් නොමැතිව පිසූ මස් වැදැල්ලක් නිකම්ම නිකම් සෝස් එකක් දමා තළු මරා රස කර වළදන යුරෝපීයයන් අපි නිතර දකිමු. මොවුන් කෙලෙස මෙම ආහාර රස විඳින්නේදැයි අප මවිත වුව ද, එය ද කුඩා කල ඔවුන් රසවිඳි ආකාරයේ බොහුන්ක බැවින් ඔවුන්ට එය කස්තුටි ලෙස වටිනවා විය හැකිය.

හැත්තෑව දශකයේ ළමාවිය පසුකළ අය එ කාලයේ ඇසු ගී පමණක් උසස් බව කියනු ඇසීම ද එ අනුව බලන කළ ආශචර්යයක් නොවන්නේය.

මගේ මානසික විද්‍යාව හදාරන මිතුරකු කීවේ මෙය හුදෙක්ම මානසික බලපෑමක් බවය. ඉතා අතලොස්සලක් දෙනා වැට කඩුළු කඩා, නව රිද්ම, නව ආකාර සංගීතයට ඇළුම් වෙත්. මේ අය ඉහත සඳහන්කළ මානසික ‘සිරිගෙයින්’ ඉවතට පැනීමට තරම් නවතාවක් ඇති පිරිසක් ලෙස ඔහු දකී. සුරාවට හෝ සුදුවට ඇබ්බැහිවී ඉවත්වීමට නොහැකිව සිටින අය ද ඉහත කී මානසික ‘සිරිගෙයක්’ වෙසෙන, අවට අහිනව පරිසරයක් වෙත නෙත යොමු කිරීමට ශක්තිය මඳ පිරිසක් බව මින් මනාව පැහැදිලි වේ.





කුරුල්ලො ලස්සන සිත්දු කියන හැටි  
 අහසේ තරු එකෙන් එක බබලන හැටි  
 නඤකොලවල පිනිබිඳු දිලිසෙන හැටි  
 අපි දැකල තියෙනවද?  
 විදල තියෙනවද?

අපිට එක විදින්න වෙලාවක් නෑ  
 අපිට වෙලා තියෙන්නෙ  
 කිසිම නිදහසක් නැතිව එහාට මෙහාට දුවන එක විතරයි

ලොකයේ ලස්සනම දේවල් අපි පහුකරගෙන යනව  
 කවදහර් අපි මැරිල යන්නෙ  
 මේ එක දෙයක්වත් දකින්නෙ නැතිව

දැන්වත් අපි අපේ දරුවන්ට උගන්නමු  
 කුරුල්ලන්ගෙ සිත්දුවක් අහගන්න  
 සමනලයගෙ ලස්සන පාට බලන්න  
 ඉඳලා ඉඳලා වහින වස්සෙ දුවිලි සුවද විදින්න  
 කුරුල්ලකුගෙ සිත්දු අහන්න

එතකොට ඒ ලමයවත් ලොකයෙ ලස්සන විදී හේද?

මේ දිනවල ලංකාවේ  
 සිරස නාලිකාවේ ප්‍රචාරයවන  
 සල්සපු නා ටෙලි වෘත්තාන්තයේ  
 අයිරාන්ගනී සේරසිංහගේ වදන්..



තම නිවාඩු අවස්ථාවල තම අවට පරිසරයේ අලංකාරය නොදකින මම රුපියල් මිලියන ගණනක් වැය කොට දැවු ස්විට්සර්ලන්තයේ අලංකාරය ගැන වෙන වශමි.

කාරය ගරාජයේ දමා කිලෝමීටර එකහමාරක් පමණ දුරින් පිහිටි කඩමංඩිය වෙත කුඩා හිස්වැසුමක් (cap) පැළඳගෙන මම ඇවිද යන්නෙමි. විනාඩි පහක් වැනි කුළු කාලයක් තුළ සීතල ගතිය එහෙම පිටින්ම ඉවත්ව යාමත්, අවට සෞන්දර්යයෙන් ඔකදවී යාමත් නිසා මා ජීවත්වනවා යැයි සිතමි. අපේ මුතුන් මිත්තන් අවට පරිසරය තුළ අසල්වැසීන් සමඟ ජීවත් වූයේය. වසර විස්සක්, වැඩපළ වෙත ගොස් පමණට වඩා මුදල් උපයන්නේ අවට සොබා දහමේ සිරිය නොදැක, අසල් වැසීන් සමඟ කතා නොකොට මෙලොව ජීවත් වන්නේ නොවන්නේය. වසර හැටකට පසු සේවයෙන් විශ්‍රාම ගෙන ජීවත් වන්නට උත්සාහ ගත්තත්, තම තුරුණු ජවය නොමැතිව, ලො මපැටින්නගෙන් ඉවත්ව, දැකිත් ජීවත්වී නොබෝ කලෙකින් ම මියැදෙති. උපයාගත් මුදලින් මානසික සැනසුම ලබා නොකරගන්නේය.

වසර දහයක් පමණ කැන්බරාවල ජීවත්වූ මා එක් දිනෙක පයින් මිරබෙයි ඩ්‍රයිව් (Mirrabei Drive) වෙතින් ගමන්ගත් දින පමණයි මා එතෙක් නුදුටු පරිසර අලංකාරය හෙතෙවලින් දැවුවේ. මා කාරයෙන් සැමදා පාලම උඩින් ගිය ද, පයින් යන කල යෙර්බි පොකුන (Yerrabi Pond) අසලින්, සොරෝව්ව අසලින් යමින්, තාරාවුන්, ඉදිබුවන්, මාළුන් සහ පක්ෂීන් පමණක් නොව, මහභර තුරු ලතාදිය ද නැරඹීමට වාසනාවක් මට ද අයත් විය. බොහෝ යුරෝපීයයන් පයින් සහ බයිසිකලවලින් පැමිණ සොබාසිරි නරඹමින් විනෝදවනු දැකීම ද මා ලද භාග්‍යයක් ලෙස සිතමි.



මා කඩමංඩියේ සිට නිවසට ආ විගස, මාගේ බිරිඳ අසන්නේ, “අද මොනවද ලස්සන දේවල් ඔයා දැවුවේ” කියයි. මගේ පිලිතුර ඉතා දිග එකක් වීම නොවැළැක්විය හැකිය.

“මා දැවුවා ලස්සන මල්, තුරු ලතා, අලංකාර වැටවල්, අලංකාර, විවිධ ආකාරයේ වහලවල්, අලංකාර විවිධ මාදිලියේ ගෙවල්, ඔවුන්ගේ වතුපිටි, පළතුරු, වහළුවල්වල සවිකර ඇති කුරය මඩල (solar panels), මහභර වාහන ගමන් කිරීමට තැනු මාර්ග (driveways), අලංකාර බඩවැටි (hedges), වරණනා විෂයභ්‍රාන්තීය ඉක්මවනවා සොදුරිය. මට හමුවුනා පයින් ඇවිදින දෙන්නෙක්. අතින් හැමෝම වාහනවල තදබදය අස්සේ තෙරපිලා. මා කලා සේ විනෝදය සොයා පිටරට සවාරි යාම සදහා මුදල් සොයනුවස් ඔවුන් ලඟි ලඟියේ වැඩපොළ සොයා යනවා ඇති.”

# Christmas message

**Isaiah 9:6** *FOR TO US A CHILD IS BORN, TO US A SON IS GIVEN; AND THE GOVERNMENT SHALL BE UPON HIS SHOULDER, AND HIS NAME SHALL BE CALLED WONDERFUL COUNSELLOR, MIGHTY GOD, EVERLASTING FATHER, PRINCE OF PEACE.*

Christmas is probably the most celebrated religious event in the world. As December dawns, Christmas brings happiness, joy, enjoyment and a feeling of rejoicing and a party mood. We plan Christmas lunches, dinners, parties, carols and a host of other events to celebrate Christmas. As we make these plans for celebration, it

is also paramount to reflect on the significance of Christmas.

Let me start with a quote from the Holy Father's Christmas message 2015. The opening paragraph of the message says "Let us open our hearts to receive the grace of this day, which is Christ himself. Jesus is the radiant "day" which has dawned on the horizon of

humanity. A day of mercy, in which God our Father has revealed his great tenderness to the entire world. A day of light, which dispels the darkness of fear and anxiety. A day of peace, which makes for encounter, dialogue and, above all, reconciliation. A day of joy: a "great joy" for the poor, the lowly and for all the people".

**Peace** is the key message of Christmas. In this day and age, this is exactly what we all need, peace. With peace comes unity, harmony, happiness, joy and most importantly compassion and love. In fact, even material success and development cannot be achieved without peace. But as we reflect on peace, one could ask the question, where does peace start. Peace is born in our hearts. It is within us, and therefore within me that peace should start. We need to have peace within ourselves.

Here, we can reflect on **Psalm 122 (8)** "For my brethren and companions' sake I will say, peace be within you". Yes, unless we are in peace with ourselves, how can we be in peace with our spouses, kids, friends and neighbours. "Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another." **Mark 9:50**. The message is simple, have peace within yourself if you are to be in peace with others.

In this materialistic world where we are engaged in an endless pursuit of happiness through material gain to satisfy our sensual needs, attaining inner peace is a challenge. To get over this rat race, we need to realign our competitive approach to life and reflect more on the meaning of life. Such reflection would enable us to develop a sense of satisfaction which perhaps, is the starting point of attaining inner peace. A key point to note here is that God created us in His own image. This means that we do possess some degree of Godliness in us and we need to dwell more on those Godly qualities. Remember a message from St. Paul to the Romans said "For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace." **Romans 8:6**.

Thus, as we celebrate the birth of Christ the Saviour and look forward to His advent or coming again, let us enter a personal resolution; "I will search for inner peace, peace within myself".

Merry Christmas and may peace be within you.

- **Stephen Muller**

This year Diwali, the festival of lights was celebrated in India and all over the world in grand style with the lighting of the lamps to dispel evil. It is particularly associated with Lakshmi, the goddess of prosperity, and marks the beginning of the financial year in India. Diwali means the "row of lights" in Sanskrit.

Diwali symbolises the return of Lord Rama to his kingdom from his exile of 14 years, victorious after winning his wife Sita back from the jaws of Ravana who kidnapped her, and took her to Lanka. Myths and arguments aside about who was the greater man; Lord Rama for suspecting his wife Sita of infidelity with Ravana who was her captor, or Ravana who despite his title of 'Rakshas' displayed a greater degree of humaneness by not violating the womanhood of Sita, Diwali means a lot of different things to people at many levels.

Diwali is the celebration of the good over evil, light over darkness, hope over despair. The word light symbolises the light of wisdom as opposed to ignorance. To me at a personal level, Diwali means more than that. It means allowing the inner God within us to shine, our own innate brilliance that Marianne Williamson spoke about in her book "A return to love" (part of which I have quoted below):

*"It is our light, not our darkness that most frightens us.*

*We ask ourselves, Who am I to be brilliant, gorgeous, talented, fabulous?*

*Actually, who are you not to be?*

*You are a child of God."*

Diwali is a time for introspection amid all the revelry of what makes you the unique being that you are. A time to forgive and forget those who have trespassed against you, reflect on your thought patterns, and so begins your own transformation. To let go of prejudices, instead cultivate one of love, forgiveness and generosity.

In this era of endless warfare and conflict, I wish that leaders would look into their hearts, and emphatically put themselves into the shoes of those who are downtrodden, the weak, and the vulnerable. At the helm of big businesses, politics and global economic level, there is little that the common man can do to eradicate violence. I believe that the journey begins with you, with me, with us getting together, questioning inane massacres, and standing up bold and strong against inequality and injustice. We can do this by shedding our light of beauty and love on those who are lesser endowed or fortunate, and saying no to creating divisions and conflict. We need to understand the essential unity of mankind and to celebrate our differences.

*May this Diwali be a prosperous and hopeful one to all of you dear readers.*

*In this era of endless warfare and conflict, I wish that leaders would look into their hearts, and emphatically put themselves into the shoes of those who are downtrodden, the weak, and the vulnerable.*





## Stop Global Warming

*If we don't stop this global warming  
We all might just end up mourning  
About the days with mother nature  
Blue skies and sea and agriculture*

*The earth has done her best for us  
But we hurt her by inventing the bus  
We must be grateful for all our land  
As we run and play and rest in the sand*

*We were made to take care of the earth  
Instead we ruined it by petrol's birth  
No real plan just chopping down the trees  
Think of our future I'm begging you please*

*Web forms, emails let's promote paperless  
Walk more ride more that's really harmless  
Why do we have to ruin the world?  
Can't we keep it as the big blue pearl?*

*If we don't stop this global warming  
We all might just end up mourning  
About the days with mother nature  
Blue skies and sea and agriculture*

By Sachintha Panagoda

Washing away the sandy shores,  
The waves kept swirling more and more,  
Getting stronger and higher,  
As the wind blew...

## Tears and Raindrops

- W. Gimhani Upeksha

She sat as she thought,  
Of the vengeance that befell her,  
Feeling the pain of isolation,  
Piercing through her heart...

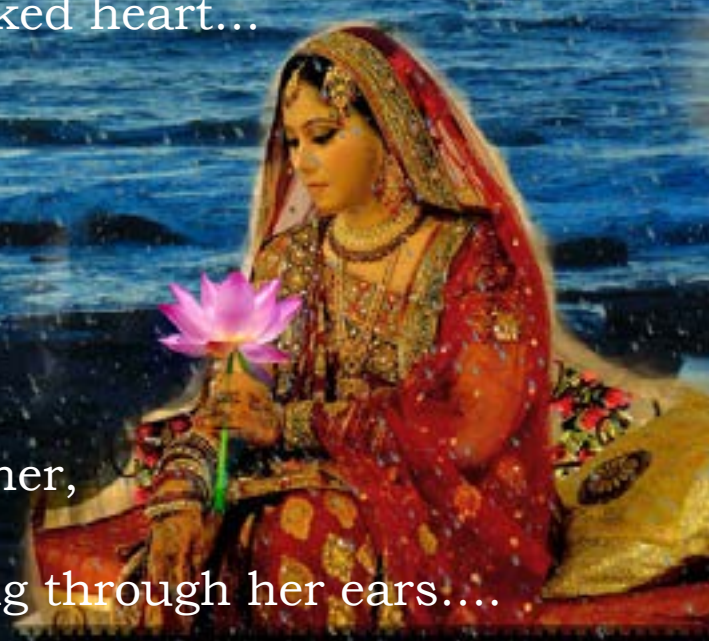
Remembering her past,  
Her beautiful life,  
Her innocent childhood,  
Her stunning youth,

How time changed life,  
Making her pay the hardest price,  
Of losing everyone she loved,  
Leaving her shattered; with a wrecked heart...

The moon coming up,  
Pouring down its' silver rays,  
On to the waves lapping the shore,  
Making them glisten in the eve...

Thunder tormented her ears...  
With the raindrops that drenched her,  
She no longer felt the cold,  
Or the pain of the icy winds blowing through her ears....

Tears fell from her eyes,  
With no one to wipe them away,  
No one to bring back her senses,  
Except for the flower she held in her hand in memory of him....





# 2016 Children's Nativity Play

Last December a group of talented Sri-Lankan youth performed at the Australian Sri-Lankan Association (ASLA) Christmas program. The nativity play was presented as an entertaining rhyme with comical lines and progressive characters such as the wise women as opposed to wise men. For weeks, the dedicated group committed to rehearse, and was striving to remember all the lines and acts to the best of their ability. This October many of the children from the 2015 nativity play and some new children have come together to take part in the 2016 nativity play. With the same script and slight adjustments to the characters and roles, the children have shown nothing less than enthusiasm and passion to make this year's show bigger and better. If you would like to be entertained by the group of talented young children, please come to watch their performance at the Australia Sri Lankan Association 2016 Nativity Play on the 4th of December.



*- Natasha Perera*

**T**all trees and darkness,  
Standing in solitude,  
White flowers blossoming  
Randomly here and there,  
Still waters gleaming in the dark  
Silent and calm, and nothing else,

**S**he walks along the cold mist,  
Standing near the small bridge,  
Waiting and waiting,  
For whom she loved,  
Staring at the darkness,  
Not knowing  
For how long she'll have to remain thus,

**B**earing so much more than she could,  
In her heart and soul,  
Her tears saying a tale of life,  
She lets the bliss of the cold breeze,  
Blow through her soul,  
She lets the waves,  
Wash through her feet,  
Every second,  
Every breath,  
She thinks of her love.

**T**wo years ago,  
Wedding bells rang,  
Beautiful eyes matched with the blues and greens,  
Through the long silver swords,  
He pulled the strings of her heart,  
Enlightened with love,  
Giving her  
The silent rank 'an army wife'  
What a pride

## Symbol of love

*W. Gimhani Upeksha*

**T**oday,  
His smile, his words,  
Still echoing in her mind,  
Still feeling his caring hands,  
Gently caress her,  
But not knowing whether they'll ever meet again,  
To share their love,  
To share their life.

**D**espite everything that took place,  
Every snag,  
Every sorrow  
And every pain,  
One thing remains,  
Their symbol of love,  
Their child growing in her womb.



# Coconut and Banana Loaf

This delicious loaf is quick, easy and just the right type of energy-rich food to pack into a lunchbox or to enjoy as an afternoon snack. It is made without butter or eggs, using only yoghurt, banana and coconut for moistness. This is my go to recipe when I have friends/family over and goes well with a cup of tea!



## Ingredients

175g Greek-style yoghurt  
110g desiccated coconut  
Pinch of salt  
3 ripe bananas, mashed  
100g caster sugar  
160g self-raising flour  
Butter, to serve

By – Nimmi Perera

## Method

Preheat the oven to 160 degrees Celsius (fan forced). Line the base of a 21.5cm x 11.5cm loaf tin with baking paper and butter and flour the sides.

Mix together the yoghurt, coconut and salt in a large bowl. Add the mashed banana and sugar and blend well, then let the mixture sit for 30 minute (if possible) to allow the coconut to absorb some moisture. Fold in the flour to form a smooth batter.

Spoon the batter into the tin and bake on the centre shelf of the oven for 1 hour or until a skewer inserted in the centre comes out clean. Remove from the oven and rest in the tin for 5 minutes, then turn out the cake onto a wire rack to cool. If the crust of the cake starts to darken too much but the interior is not cooked, cover the cake with foil after 40 minutes.

Cut the cake into thick slices and serve just warm with butter, if you like. This cake will keep in an airtight container for up to 5 days.



# සිහිරිය

ලාංකීය ට්‍රැන්ෂාසයේ පැරණි සිංහලයන් සතුව තිබූ වාස්තු විද්‍යාත්මක ඥානය ප්‍රකාශ කෙරෙන අතිවිශිෂ්ට නිදර්ශනය සිහිරියයි. පස් වන සියවසේ චිත්‍ර පලමු වන කාණ්ඩයේ රජු වීසිත් වසර දහ අටක වැනි කෙටි කාලයක් තුළ සිහිරිය ප්‍රාග්ධන නගරය කලාත්මක උසුන්දරයෙන් හෙබි නගරයක් බවට පත් කිරීමට සමත් විය. කාණ්ඩයේ රජුගේ අනාචරයන් කාලයේ වැලි තලාවට හසුව මැනී යන්නට තිබූ මෙම අද්විතීය නිර්මාණයට නව ජීවියන් ලැබුණේ ශ්‍රීකාන්ත පාලන සමයේ බව අවිවාදයෙන් යුතුව පිළිගත යුතුය. කෙසේ වෙතත් ව්‍යාප්තව තිබූ සිහිරිය ලාංකීය ජනයාට දිනබලා ගත නැති වන්නේ ක්‍රි.ව 1830 ග් පසුවයි. ව්‍යාප්තව තිබූ සිහිරිය පලමුව ජොසා ගන්තායයි සලකන්නේ ශ්‍රීකාන්ත ජාතික මේජර ෆෝබස් නැමැත්තාය.

සිහිරි ගලේ වල සුදුවේ	කවුරුන්දෝ!
සිහිරි ගලේ රූ දැන්දේ	කවුරුන්දෝ!
සිහිරි රුවෙන් දිස්වෙන්නේ	කවුරුන්දෝ!
මෙතැන් පදේ විසදන්නේ	කවුරුන්දෝ!

සිහිරි ගලේ රාවණා දෙවි වල	සුදුවා
සිහිරි ගලේ වීසිකම සින්නව	කෙරුවා
සිහිරි රුවෙන් මන්දෝදරි	දිස්වෙන්නා
මෙතැන් පදේ මම නිසි ලෙස	විසදන්නා

මෙම කවියේ සදහන් වන රතාරතූරා වලට අනුව ද ප්‍රාදි කාලයේ සිටම සිහිරිය ජනාකීර්ණ ප්‍රදේශයක් බව ප්‍රකාශ ට්‍රැන්ෂාසයේ රජු ඉ. සී. ලෝරි වහනා පවසන්නේ සිහිරිය ප්‍රාදි කාලයේ සිටම යහපයන්ගේ වාස භූමියක් වූ බවයි. ඔහු ප්‍රකාශ කරන්නේ සිහිරි චිත්‍ර වලින් නිරූපණය වන්නේ ලංකාවේ ප්‍රාදිවාසී ශෝචනීය නාන්තාවන් පිරිසක් බවයි.



*නදීශා සච්චි*

මිකි පෙර පාසල

කොස්ගේන

ශ්‍රී ලංකාව



කවිගේ සදහන් වන ආකාරයට එතු වලින් නිරූපණය වන්නේ මන්දෝදරී රැජිනගේ රාවණි. මන්දෝදරී යනු රාවණා රජුගේ කිරිදිය. ඇය රාවණාගේ මරණයට පසු විනිශ්චයාගේ කිරිදි බවට පත් වූවාය. ජන ජවාදයට අනුව සිහිරියේ ගෘහ නිර්මාණ සිදු කර ඇත්තේ මන්දෝදරීගේ ජියා වන මයදානාවය.

සිහිරිය නාගරයේ රජුගේ රාජධානිය වීමට පෙර මෙය බ්‍රහ්මදේව භික්ෂුන් වාසය කළ බවට සාධක හමුවේ. අදාළ සිහිරියේ මෝඩිකරයක නවතුවේ හමුවේ. නාගරයේ රජතුමා සිහිරිය නම රාජධානිය ලෙස රෝමා ගැනීමේදී එහි විශ්ව බ්‍රහ්මදේව භික්ෂුවට අසල ඇති ජිවුරන්ගල වීහාරය වැදි නොව පුණ් නොවේ ඇත. රත්නරත්න කරන ලද ශ්‍රී ජලිමයක් සමඟ මෙය පුණ් කර ඇත. මේ නිසා මෙම කදුචාවය රත්න ජිවු ගල යන අරුත ලැබී ඇත. පසුව මෙය ජිවුරන්ගල බවට පත් වන්නට ඇතැයි විශ්වාස කෙරේ.

සිහිරිය ලොව උසස්ම නිර්මාණයක් ලෙස හදුනා ගැනීමට හේතුවක් ලෙස එහි දිනතව ඇති උද්‍යාන නිර්මාණ ශිල්පය ද හදුන්වා දිය හැකිය. දැනට දිනුණු ආසියාවේ දිනතව ඇති හෙදම උද්‍යාන නිර්මාණ ශිල්පය ඇත්තේ සිහිරියේ බව ට්‍රැන්හාසගේ අදහසයි. පවුර, පදිනම, මාලිගා, දිය අගල, ජල මල, ගින මාලිගා, ගිවිහාන මාලිගා ආදී නොරොසතුත් අංගයන් සිහිරිය තුළ දැක ගත හැකිය.

සිහිරි පර්වතය වටා එහි ධාරකමයව දිය අගල රිදිකක් තනා තිබූ බවට සාධක හමු වී ඇත. මේ බාහිර දිය අගල හා ඇතුළු දිය අගල වශයෙනි. මෙම නිම සිහිරියට ප්‍රවේශ වන බවට පළමුව දැක ගත හැකි වන්නේ උයනයයි. මෙය සිහිරියේ ප්‍රධාන රිදාරවුමයි මෙම උයන වීතෝදි උයනක් ලෙස නිර්මාණය කරනු ලැබූ අතර මෙය අක්කර 110 ක් පමණ වැඩි නාගරයක පැතිර තිබුණි. මෙහි ප්‍රධාන ජල උද්‍යාන 02 ක් දිනතව හැකිය. නාගරයේ රජු සිවනිය අත්මකය පරිදි ගින මාලිගා ගිවිහාන මාලිගා පර්වත මාලිගා වැදි නොව ඇත



පර්වත ඉටුගේ ට්‍රේකර නිලධාරීන්ගේ වැඩ කරන ස්ථානයක් මේ වන විට විනාශ වී ගොස් ඇත. සිග්නල් භූමිය වල, ලොකු කුඩා පොකුණු ගණනාවක් ට්‍රේකර නිලධාරීන්ගේ වැඩ කරන ස්ථාන වේ. මෙම පොකුණු නිර්මාණය කරන්නට හේතුව වී ඇත්තේ සිග්නල් වැනි භූමියක පුරවිලියක සිසිලය ලබා ගැනීම සඳහා වියදම් කරන ස්ථානයට විකේන්ඩ් වික ප්‍රවේශ වන විට තවත් වැඩිදුරටත් නිර්මාණයක් නොවේ. එනම් සිංහ මල්ල හා සිංහ මුවයේ ඇති නිර්මාණ ශිල්පීන් පර්වතරයේ ඉටුගේ ඉටු නිර්මාණ සිංහ රාජ්‍යයේ ගොඩ නගා ඒ හරහා ජය ගාර පෙලක් නිර්මාණය කරන ලදී.

සිග්නල් පර්වත ඉටුගේ දිනිය නැති හොඳම නිර්මාණය කාලාන්තර රජුගේ මාලිගාවයි. ඒදී එහි පාදම පමණක් දිනිතර ලැබේ. එමෙන්ම කාලාන්තර රජුගේ සහාය ලැබීම, පොකුණු ගල වැනි නිලධාරීන් දිනිතර ගත නැත. මෙම සියළුම නිර්මාණ පර්වතරයට කිසිදු නාමයක් නොවන අයුරින් නිර්මාණය කර තිබීම වැඩිදුරටත්ය.

සිග්නල් පර්වතරයට ප්‍රවේශ වන මාර්ග අර්ධයක සිග්නල් නිලධාරීන්ගේ නිර්මාණය නොවන අතර, ඉටුගේ වර්තමානයේ රටේ රටේ ඇති මෙම සියලුම ආරක්ෂා වී ඇත. ඇති නිලධාරීන් මෙම වික නිර්මාණයේදී වර්තමාන ස්වභාව සෞන්දර්ය ආරක්ෂාව තහනම් කර ඇත. මෙම වික සියලුම කාන්තා රාජ්‍යයන්ය. මෙම වික නිර්මාණය කර ඇත්තේ වඩාත්ම අතින් කාන්තාවන් මතුවන ආකාරයටය. මේ සුරැඹී කාන්තා රාජ්‍ය ප්‍රමාණයෙන් ජීවමාන කාන්තා රාජ්‍යයක් සමානය.

මහලේ වෙනත් කාලාන්තර රජු සිග්නල් නිර්මාණය කරනු ලැබුවේ එහි රාජ්‍යයේ නොව ඉටුගේ වෙරළ පාරක කටයුතු මෙහෙය වීමට නිලධාරීන් නිර්මාණය වනු ඇති බව වන නොඅනුමානය. මෙම නිර්මාණය ට්‍රේකරයට රැක ගැනීම අප මෙන්ම මෙහි ප්‍රමාණයේදී වෙනම වන්නේය.



# CHARITY CORNER

*e-Journal*



Australia Sri Lanka Association ACT Inc (ASLA) Proudly Presents

## CANBERRA NIGHT 2017

Canberra's Own band "FRIENDS" Live in Concert with Canberra Artists & DJ JeBa

Saturday the **25th February 2017**, 7.00pm onwards at  
Melrose High School Hall, Pearce.

### Friends

*Musical Extravaganza*

Tickets: Adult: \$ 20; Family \$ 50

*Sound & mixed by Black Ice*

*All proceeds go to a housing project for the needy in Sri Lanka*

Australia Sri Lanka Association ACT Inc (ASLA) proudly presents

## CANBERRA NIGHT 2017

Canberra's Own "FRIENDS" Live in Concert with Canberra Artists & DJ Je Ba.

**Date:** Saturday, the 25 February 2017, 7.00pm onwards

**Venue:** Melrose High School Hall, Pearce

**Sounds:** Black Ice

**Adult:** AUD 20; **Family** AUD 50

*All proceeds go to a housing project for the needy in Sri Lanka*



## e-Journal

"හතේ ගිහින් ලතාට අර ලෙම් එක එල්ලන්න උදව්වක් දෙන්න අනේ .. ඊයේත් හවස ලතා මට කිව්වා ඔයාට කියන්න කියලා" මගේ බිරිඳ ජනප්‍රිය හතරවන වතාවටත් මා ඉදිරියේ පින්සෙන්ඩු වූවාය.

"මේ මොන කරුමයක්ද මට ටෙලිනාට්‍රයක්වත් බලන්න නෑ නිවාඩු දවසෙවත් !"

මා එවරනම් කීවේ දැන්නම් ඉතින් බේරෙන්න විදියක් නැති ගානට බිරිඳගේ මැසිවිලි කෙමෙන් කෙමෙන් වැඩිවන්නට පටන්ගත් නිසාය.

අල්ලපු ගෙදර ලතා වසර දෙකකට මැද පෙරදිග ගෘහ සේවිකාවක් ලෙස මව්බිමින් බැහැර වී සිටියාය. මට කුරුස්නාම දේ වූයේ ඇගේ සින්ග්ලිස් වදන් සහ ඇගේ සුද්දියක සේ හැසිරීමේ රටාවය. මැද පෙරදිග ව්‍යවහාරයේ පවතින්නේ ඉංග්‍රීසි නොවන බව අපි කවුරුන් දනිමු. ඉතින් කුමක්ද මේ අභර දභර දමමින් තමා ශ්‍රී ලාංකික බව අමතකකර ලබාගන්නට රිසිවන්නේ?

මම අලුත් සරමක් හැඳගෙන අල්ලපු ගෙදරට ගියේ විනාඩි පහකින් පමණ නැවත පැමිණීමේ අභිලාශයෙනි. කරුමයක් තියෙනවානම් ඉතින් ඒකත් ගෙවිය යුතුම නොවැ?

"ආ ආ සෙනා එන්න එන්න ඉඳගන්න.. භාපෝ ඉතින් කපල් ඔෆ් ඉයර්ස් විතර දැක්කෙම නැනෙ නේද?"

"මේ මං සේන"

"ආ ආ සේනා සේනා.. ඉනිං ඉනිං.. හව් ආ යා?"

"අර ලෙම් එකක් එල්ලන්න තියෙනවා කිව්වා...?"

"ආ ඔහොම ඉන්න ඉනිං මේ විස් කැල්ලක් කාල කෝක් එකක් බිලුම් වැඩේ පටං ගන්න බැරියැ?"

"ආ මෙන්න ගන්න..."

"බොහෝම ඉස්තූනියි" මෙයාට ආගන්තුක සන්කාරයනම් අමතක වෙලා නැති පාටයි.



මහකයෙහි ඇතිවූ බසක්

"හස්බන්ඩ්ගෙ නංගි ඊයෙ අර කොසු වගයක් උයලා එව්වා.. හරි රසයි. එහේ ඉතිං අපි හැම බේකන්නෙ වැඩිය කන්නෙ" ඇය අදහස් කලේ කිරිකොස් මාලුව විය යුතුය.

"ආ ඒක හොදයි.. හැමිවලට කොලෙස්ටරෝල් අඩුවෙනවා කියලා දොස්තරවරු කියනවා නොව්!"

"ඔව් අනේ මං ඊයෙන් ජීම් එකට ගියා .. නැත්තං ඉතිං අපිට හාට් අටැකුත් හැදෙයිනෙ. ගිගරෙකත් නියාගන්න ඕනෑ නෙව්..!"

ඇය නයා හැම තැනම, හැම ආකාරයටම නටව් නටවා යවනා ආකාරය මා ඉවසා සිටියේ මහත් ජුගුප්සාවෙනි..

පැය බාගයකට පමණ පසු යම්තම් ශ්‍රේමය එල්ලා දමා ආපස්සට එන්නට හැරුනා පමණි.

මුදා හරින ලද පොඩි කඩේ බල්ලා ඇය වෙත පැත්තේ, "උඹනම් ලංකාවේ ළදක් නොවෙයි" කියන්නා සේය.

"බුදු අම්මෝ.. මාව බේරගන්න කවුරුවත් නැද්දෝ"

බල්ලාට පින්සිදුවන්නට ලනාට දැන්නම් හොද සිංහල මතක්වී ඇති පාටයි. ඔය කතා කරන්නෙ පෙරාපු සිංහල !

"ආ මේ බල්ල බාක්කරන්නෙවත් නැතුව නොව් ලනාව බයිට් කරන්න හැදුවේ! ලනාට හොස්පිටල් එකකට ගෝ කරන්න ඕනෑද?"

"නෑ නෑ සේන අයිසෙ, අයියාට පිං මාව බේරුවට!"

"මෙන්න උම්ම එකක්.. උම්මිමා.."

මා ආපස්සට ගෙදර දිව්වේ බල්ලකු සපා කැමෙන් බියවූ මිනිසකුට වඩා දරුනුම විදියට භීතියටත් කම්පාවටත් පත්වෙමිනි..

it seems Latha has recalled her good Sinhala!"

"Oh ..this dog tried to bite you without even barking ! Can I take you to hospital?"

"No.. no Sena, you rescued me."

"Thanks a lot Sena.. I will give you a mwah. Mmmwaaah..!"

I ran home fearing more than a dog bitten man.

If you want a translation of the story, please use the navigation buttons to scroll through.

- ජේ. එස්. ස්වරදේව

# SSR TAX CONSULTANTS

CPA ACCOUNTANTS



**7 Years Continuous Experience in dealing with all Tax Matters for over 5,000 Clients**



**Rane Ranasinghe**

*BSc, MBA, FCA, FSCMA, CPA*

## Benefits for you:

- Services at a reasonable price (**10% - 25% immediate discount on previous year's Tax Agent fees**)
- First consultation is absolutely free of charge
- Available after office hours, during weekends and on public holidays
- Clarifications on difficult technical issues in simple Sinhala and English languages
- Our fee is 100% tax deductible

## Our Services:

- Individual and small business tax returns
- Company, Partnership, Trust and SMSF tax returns
- MYOB, Xero accounting and financial statements
- Rental properties and negative gearing tax advantages
- Capital gains
- GST & BAS preparations
- FBT returns
- Business setups and business advisory
- Business process improvements and profitability enhancing
- Electronic lodgment and fast tax refunds

## Contact:

19 Daniels Street  
Franklin  
ACT 2913

Phone: 02 6242 9820  
Mobile: 04 3115 8760  
Fax: 02 6242 9820  
E-mail: rane.ssr@bigpond.com  
ABN: 12 897 611 785

**To receive updates on the latest tax advantages, please register with us now**



#### සියලුම සිලෝන් Siam Ceylon



JIBOLINK

101 St'Anthony's Road, Kollupitiya.  
Mobile : 0713687628 / 0777198344 /  
0714353960

E-Mail: jibolinktravels@gmail.com

**Bangkok / Golden Triangle / Laos  
Special Tour 6 Nights & 7 Days**

With all meals

Travel Date -

**28th Nov 2016 to 04th Dec 2016**

**Cost per person USD 385**

**(for Australians, Overseas  
participant conditions apply)**

#### Package

- Return air ticket Colombo/Bangkok/Colombo
- Thailand visa
- 3 Star hotel accommodation with all meals (twin sharing)
- 01 Night in Pattaya
- 01 Night in Sukoyhai
- 01 Night in Mesai
- 01 Night in Pitsunolop
- 02 Night in Bangkok
- Coral island tour with lunch
- First ancient city(sukothai)
- Wat mahatath temple, Historical park & Palace
- White temple ( Glass temple)
- Chaing Rai Golden Triangle
- Travel to Laos by boat (Shopping area)
- Shopping in Laos
- Chiang Mai Hot water Spring
- Authya watchaimonkal
- Dammakaya
- Dinner Cruise with International dinner
- Wax museum
- Temple tour Golden Buddha , Wat pho
- All transfer by air-condition Luxury bus
- All entrance tickets
- All transfers as per the itinerary with a Guide and staff assistant

**Dep: 28th Nov**

**(Without return air ticket and  
Thailand visa)**

**Contact H.M Wijitha 0777198344  
/ 0714353960 / Sahan 0713687628**

#### සියලුම සිලෝන් Siam Ceylon



JIBOLINK

101 St'Anthony's Road, Kollupitiya.  
Mobile : 0713687628 / 0777198344 /  
0714353960

E-Mail: jibolinktravels@gmail.com

**Dubai 4 Nights 5 Days**

#### Package

- Return air ticket
- Dubai Visa
- 3 star hotel accommodation with B/B (Twin Sharing)
- Miracle garden
- Dubai Aquarium
- Desert safari
- Shopping
- All entrance tickets
- All transfers

**Cost per person Rs 120,000/-**

**The rate may change as per the dollar  
fluctuation**

**Bangkok 4 Nights 5 Days**

#### Package

- Return air ticket
- Thailand visa
- 3 star hotel accommodation with B/B (Twin sharing)
- Safari world
- Dream world
- Dinner cruise
- Temple tour
- Shopping
- All transfers
- All entrance tickets

**Cost per person Rs 72,500/-**

**The rate may change as per the dollar  
fluctuation.**

**Conditions apply**

**Contact H.M Wijitha  
0777198344 / 0714353960 /  
Sahan 0713687628**

#### සියලුම සිලෝන් Siam Ceylon



JIBOLINK

101 St'Anthony's Road, Kollupitiya.  
Mobile : 0713687628 / 0777198344 /  
0714353960

E-Mail: jibolinktravels@gmail.com

**China - 6 Nights 7 Days**

#### Package

- Return air ticket
- China entry visa
- 3 star hotel accommodation(Twin Sharing)
- All meals
- Beijing
- Visit great wall,
- Visit summer palace, Olympic park (outside view)
- Visit Trainman square
- Visit forbidden City temple of heaven
- Visit panda zoo, pearl factory
- Shopping at silk street Shanghai
- Bullet train to Shanghai,
- Visit old city, the bund and Nanjing road
- Visit jade Buddha temple,
- Visit silk factory, city tour in pudong area
- Shopping at local market.
- All entrance tickets
- All transfers

**Cost per person Rs 180,000/-**

**This rate may change as per the US Dollar  
fluctuation.**

**Conditions apply.**

**Contact H.M Wijitha  
0777198344 / 0714353960 /  
Sahan 0713687628**



### **Holiday Accommodation in Negombo**

Address: 310/71A Angel's Park, 50 Acres, Negombo.

1st floor accommodation consists of 3 AC bedrooms. Kitchen/balcony/living /bathroom.

15 min drive to the international Airport. 5 Min drive to beach and the Negombo city.

2 min walk to Restaurants and shops

Rent: A\$300 per week

Please call: Kumara **0418 883 997**

Visitors are obliged to pay electricity bill at the rate of Rs 45 per unit.

For more info visit <http://www.ceb.lk/for-your-residence/>

#### **FOR ALL YOUR TRAVEL REQUIREMENTS.....**

Flights • Family Holidays • Weekend Escapes • Beach & Sun • Tailor made Itineraries • Cruising • Escorted Tours  
• Adventure Holidays • Skiing • Rail Journeys • Honeymoons & Weddings  
Business Travel  
• Private Jet & Yacht Charters • Car Hire

#### **EKSATH PERERA**

**T** 02 9686 9100

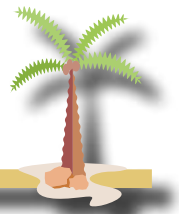
**M** 0411 599 107

**E** [eksath.perera@travelcounsellors.com.au](mailto:eksath.perera@travelcounsellors.com.au)

**W** <http://www.travelcounsellors.com.au/eksath.perera>

**travel** counsellors →

Travel Counsellors PTY Ltd, Level 4, 34 Queen Street, Melbourne, VIC 3000  
ACT Lic. No. 18800689, ABN 46 125 068 448



## CAMOUFLAGE

*No one knows - not a soul  
The sinking flame  
That survives  
Within my heart*

*I see no reason to believe  
That there's a present.  
I am reluctant to turn the pages  
Of the past now closed  
The future which seems  
An unpainted canvas.*

*But yet, I can pretend  
That I am the happiest person  
On this earth  
Learning the skills of survival  
Camouflaging my sadness  
Smiling with bubbles  
That really do not exist.*

**Kanthi Fernando**





# සදාකාලික අනිත්‍යය

පෙරේදා බිහිවූන මල් කැකුල

ඊයේ මලකි සුපිපුණ

එකල කල ලොවම

පැහැ යෙන් හැඩයෙන් සුවදින්

අහෝ අද නැත එම අසිරිය

සුවද පැන ගොස්ය

ගිලිහී වියලූන පෙනී තනිකර

රිදුනමුත් මහද මෙය දුටු විගසම

අරුමෙකි ! අත්වුණ අයුරු

මලට අත්වුණ ඉරණම සොවටද

වැටහුණි සොව පලව හැරියේ අනිත්‍යය බව

කලණ මිතුරකු ලෙස පැමිණ

වරෙක බිඳුණු මහදේ කැබලි එකතු කර

එය නැවත තැනුවේ අනිත්‍යය යි



තව විටක සතුටින් උදම්ව ගලක් වුනු මහද  
පොඟවා උණු කදුලින් මුදු මොළොක් කළේ ද  
සතුරු වෙසකින් පැමිණි අනිත්‍යය යි

මා කවියකු කළේ ද  
කවි ලියන අත වෙවුලන්ට සැලසුවේද  
විශ්ම කර්මයකු වන් අනිත්‍යය යි

මා මිතුරු අනිත්‍යය  
සදාකාලික අනිත්‍යය  
තනියට ලග හිඳී  
ලියන තෙක්ම

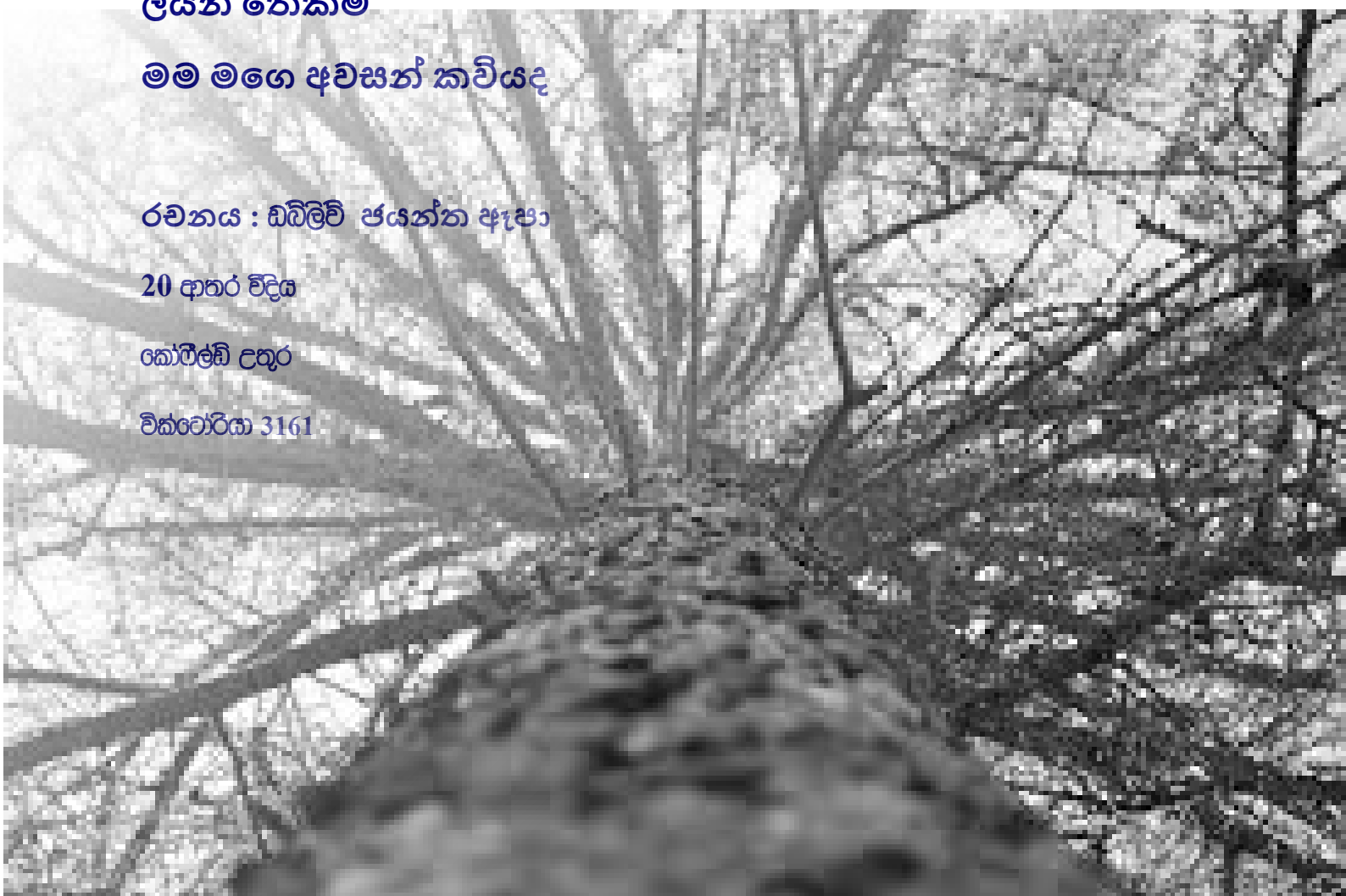
මම මගෙ අවසන් කවියද

රචනය : ඩබ්ලිව් ජයන්ත ඇපා

20 ආචාර විද්‍යා

කෝලීම්පුර

විකල්ප 3161



## ගජමත් පුවත

දෝන කොරනේලියා සුපතල නමින් යොද  
මම වෙමි මුදලින්ද නුඹ පෙමි බැන්ද ලද  
නිති නුඹ වැනුවත් මා රුව ගුණ සුවද  
නොලසා කියමි පිළිතුරු මෙලෙස පද බැඳ;

රුව නැණ ගුණය කවදත් මා නම රැන්ද  
දනිමි කිමද නුඹ මා වෙත මන බැන්ද  
සාහිත රසය කලතා පෙමි අම බින්න  
නොතැවෙත් මා ගැන සකිසද මුදලින්ද .

පෙමි රස වැහෙන සුපසන් කවි සින්දු  
මා හද දවසි නුඹ මා ගැන පද බැන්ද  
ඇකැප නොවේද පෙම මා හා බමරින්ද  
කිම පල පහස කුසුමක රොන් සුනු සින්දු?

හිමියන් නිදෙනෙකුට බිරිදව වරින් වරේ  
විඳි දුක් ගැහැට අපමණ මේ දිවි කතරේ  
තවත් අවැසි නැත හිමියෙක් මේ සසරේ  
තනිව දිවි ගමන යෙහෙකිය නිරන්තරේ.

ඉතෝකා වැල්හේන



# Dj For Any Occasions

**BAILA, HOUSE, HIP HOP, R&B,  
OLD SKOOL, TOP 40**



**Jeewan Basnayaka**

**BASNAYAKA323@YAHOO.COM**

**0413716923**

## My mother – Sangita Ashok (Ravendran)

My mother, my Sarasvati devi, my Lakshmi, my Durga mata  
My music, my speech, my wisdom  
You came from a land across the seas  
Your marriage was fixed by the stars to a man whose love was not of your kind

Yet, you listened, smiled and sang  
Soft, loving and gentle  
You continued through the poverty he caused you  
Singing those beautiful songs, charming me with your love

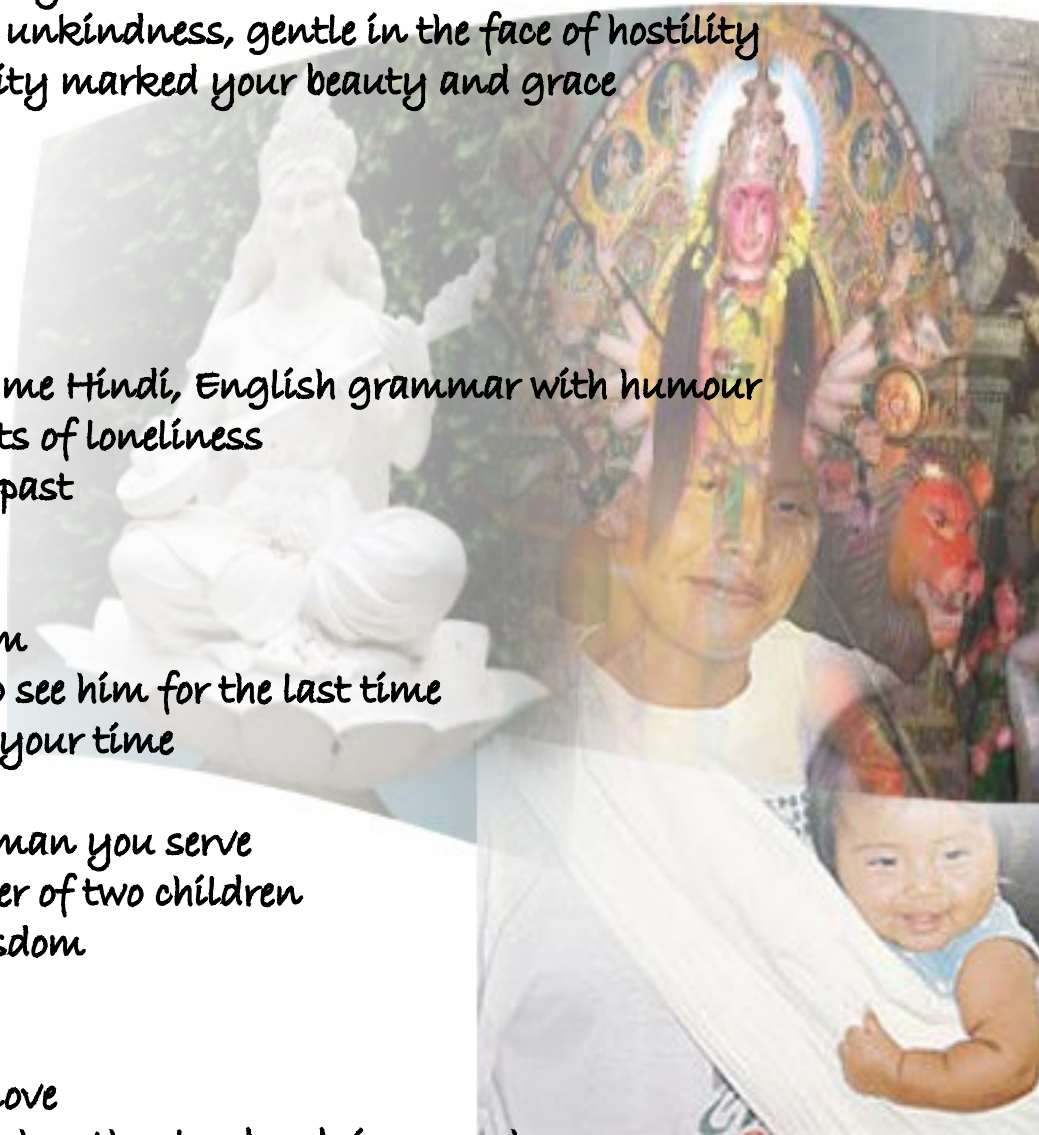
Waiting until I reached the bend when I could no longer see you to wave the final  
goodbye  
Waiting on the last step for my return  
Cheerful, kind in the face of unkindness, gentle in the face of hostility  
Your uncomplicated simplicity marked your beauty and grace

The years wing by  
I am seated at your feet  
You are singing to me  
Oiling my hair  
Telling me stories, teaching me Hindi, English grammar with humour  
Crying in the timeless nights of loneliness  
Missing your family, your past

Your daddy has died  
You read the distant telegram  
You have no hope to return to see him for the last time  
You, an educated woman of your time

Subservient to the wasteful man you serve  
You live a housewife, a mother of two children  
All that intelligence and wisdom  
You bestow on me

I feel the lavishness of your love  
The security of having you when the slow bus brings me home  
To your bosom



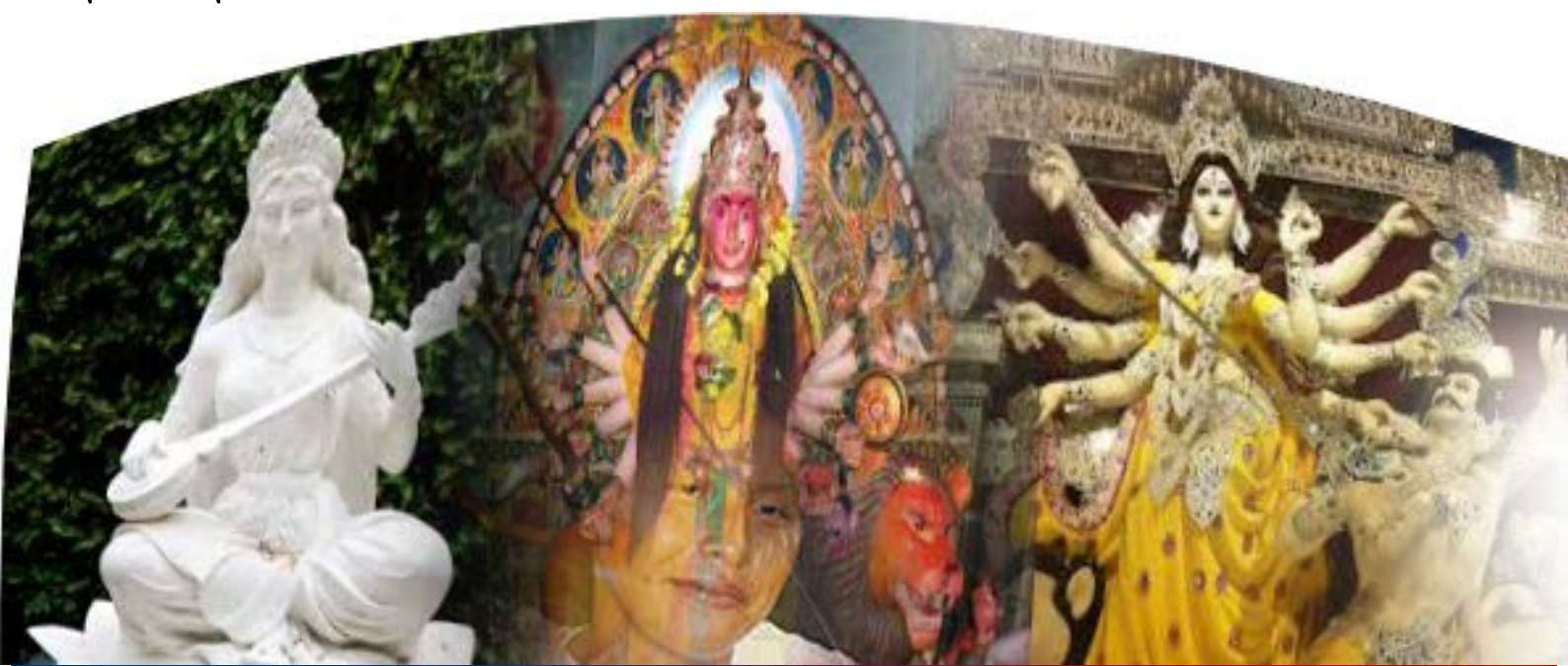
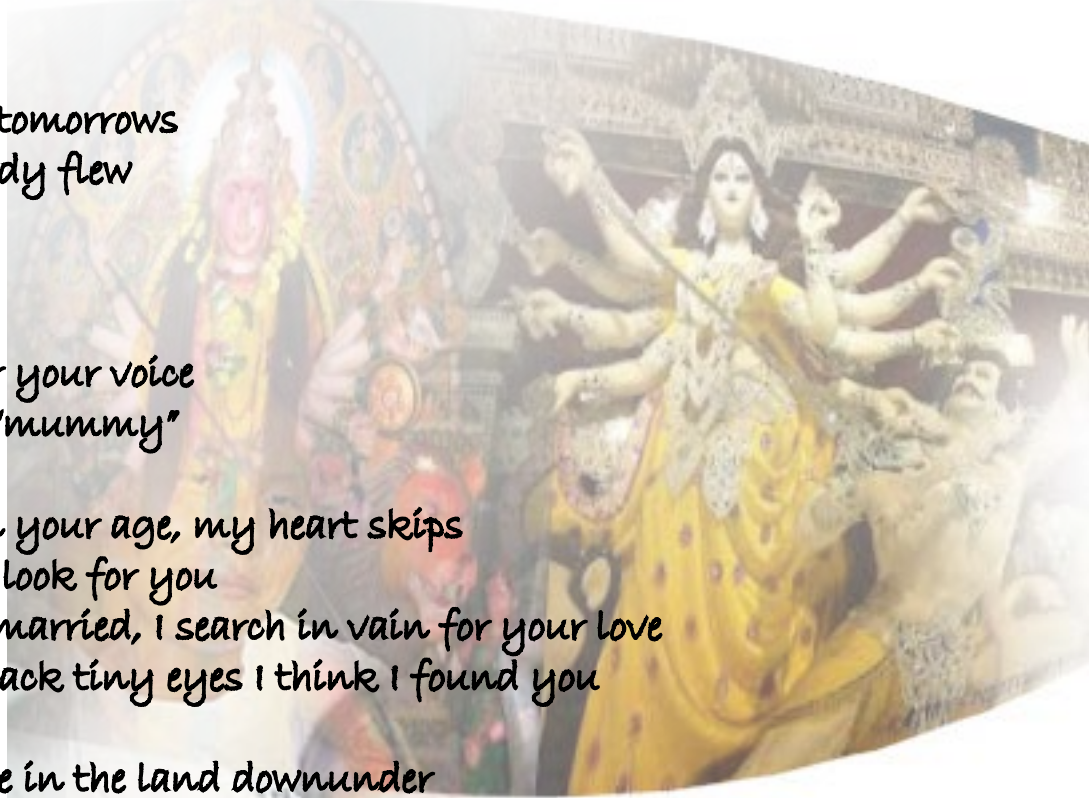
You let me go  
To face all the uncertain tomorrows  
Across continents my body flew  
My soul I left with you

Decades after I left you  
Like a crazed lover, I hear your voice  
When someone calls out "mummy"

Every time I see a woman your age, my heart skips  
In the eyes of strangers I look for you  
In the heart of the man I married, I search in vain for your love  
In the innocence of big black tiny eyes I think I found you

You came to stay with me in the land downunder  
We were one, inseparable even in the midst of the others  
Who could not love you in the way we loved  
Mother daughter  
When we re-unite  
Through infinite lifetimes  
I pray our journey  
Will not separate us through continents

I pray I will be there to hold your hand  
Through all your sorrows, your pain  
Be a mother to you as you age  
Until you merge in the bosom  
Of the infinite soul



# නිගාසම

01. සිහිති බබ ජ්‍යාඥරු වන  
දිනය සිතුවමක් බව  
පසක් කරගත් විගස  
සටහනක් තබන්නට  
මෙහිලා වී යතොන  
මට හැකිද සිටුවන්න  
දිනෙන් දින අතරයන  
පැතුම් එක්තැන් කරන්  
අහස්මාලිගාවක්  
තනන්නට සෙතොහසින්  
පරව යන මල් කැකුලෙ  
පෙනි එකට අමුතමින්  
බබ ගැනම ප්‍රියාදර්  
තැන මගේ සිත සමඟ

02. හිඳිනේද යක්තියක්  
දෙනෙන් අනියැදීම  
බිඳෙන පිලිබිඳුව දැක  
අඹන්නට පිලිබවක්  
හද ජනාතේ දුන් බබ  
හෙවනැල්ල මෙන් හැපී  
දන්න මට හැකිකමක්  
හොඹනගන්න දැනෙන්න  
මා ප්‍රියාදර්.....  
තැන මගේ සිත බබ

03. මගේ සිත් සිතුවමේ  
බබ දුදි මුලපුරා  
තොක රූප විලාසිතා  
විවිධය මද බබද  
සමුගන්න බහුද ඒ,  
දර තොදුටු තබම මල  
එක විලස පාරවයි  
මගේ සිතුවිලි තිබඳ  
දල්වන්න ඒ පහන  
අලෝකන පැනගිහින්  
සිත සමඟ සටන්වැදි  
අවි තොමැති යුදබිමේ  
පහන පහනක්මැයි  
අඳුරෙ වුව තොදැල්වු  
මට මගේ ප්‍රියාදර්  
තැන මගේ සිත, බබ සමඟ

- කැන්කරා ශ්‍රී ලංකා ගීත -

04. ජය කනුව නොතැනකද  
 අපේ වී ක්ෂිතිජයව  
 නිචාවචනය වුවොත්  
 කටු කම්බි වැටිය මන  
 පය තබා පැනයන්ත  
 නිමාකර සිප්සතර  
 ජයගන්ත අභියෝග  
 බර නොතබා වැඩු බිමට  
 පිඹිමදා සිත් සැමගෙ  
 පැමිණි මගෙ කටු කොහොලු  
 හැරමුත්ත උරුන්ත  
 සිහිනයක නොවෙද මේ  
 සහනයක් සොයන්නේ  
 ඔබගෙන් ප්‍රියාදර්..  
 තැන. සිත ඔබෙන්

05. සිත ඔබේ විචසකද  
 අභිංසක මා සමඟ  
 සුන්බුන් වූ සිතුවිලිද  
 පරාජිත වසන්තයේ  
 වංචිලය, දැස අතම  
 මගේ සිත, ඔබ ගැනම  
 සිතව අභියෝග වූ  
 විචාමය නොවෙද මේ  
 අසහනය සත්‍යය ද  
 සත්‍යය, අසහනයද

06. නොතිදාම පහන් කළ  
 ඒ කටුක රැස පුරා  
 සොදුරු සහනය මදිමි  
 "අභිතය" සියලු දේ  
 සැමවිටම  
 ප්‍රිය ඔබේ  
 මගෙ සිතේ



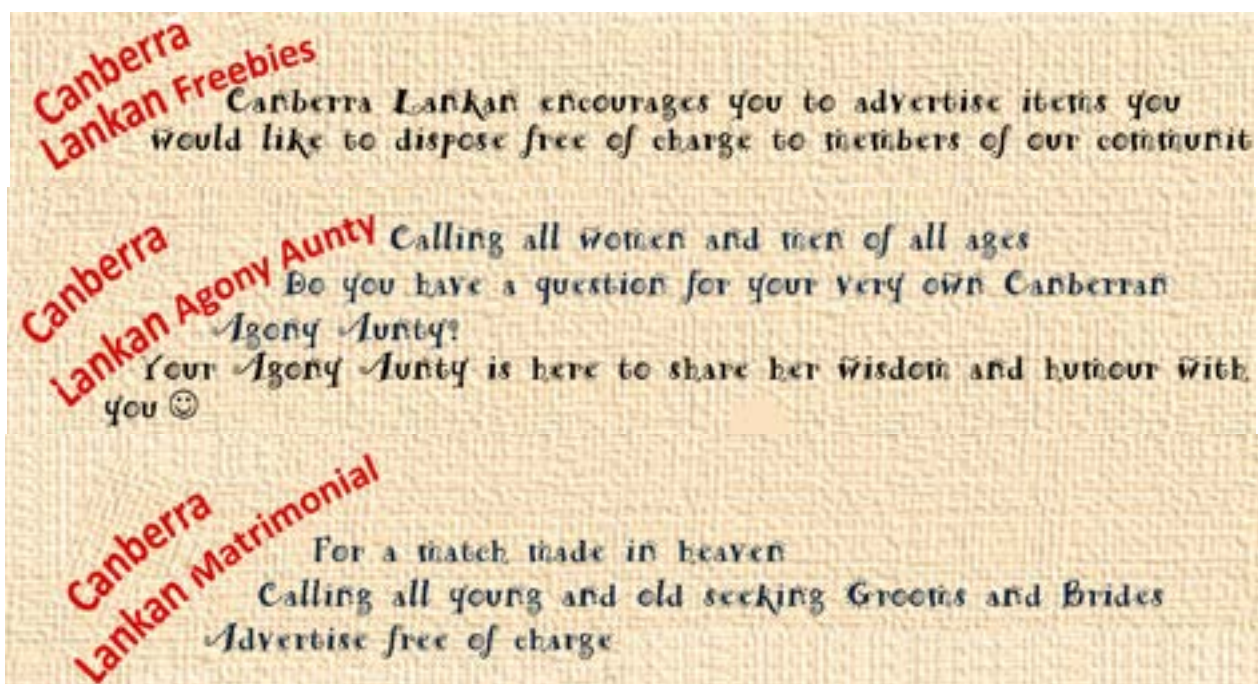
08/08/2016  
 කැන්බරාවේදි...

## Petrichor (An Eulogy)

We are not defined by age  
Or by glory or the strange silver linings  
Just a song that is ineffaceable, would do.  
Your song, Maestro.

And today, as I walked in the rain  
I smelled the petrichor of earthy geosmin  
What mycelial actinobacteria had secreted  
To define the unique convergence  
Of two elements – water and earth  
Movement and stillness.  
Music and silence.

Stranded on “petrichor”, I try to come up with  
A better word to define you and I fail miserably.  
And as I gaze at the inter-monsoons  
I smell the fragrance of that old man down the road  
Who walks with a limp and greets  
Me with a soulful “good evening”.





And in that instant, I remember the fragrance of your song  
Compounded to a miraculous synesthesia  
Which stays with you even after the rainfalls have ceased.  
Petrichor will be your legacy – The raindrops that pitter-  
patter

And makes a little chemistry an endearment,  
Just like your memory falling from vinyl reels  
Of yesteryear, while we surrender to our  
Irrepressible emotions – our chemical monsoons –  
Percolating out. Saudade, will always be  
A bittersweet melancholy for the grieving chamber.

And your petrichor will stand tall on this  
Small isle of ours, remedying ailing hearts  
Who will keep on pining for your yesteryear  
In tomorrow's song.

By –  
**Dr Dilantha  
Gunawardana**



Re-arrange the letters in each row from 1/ to 5/ to make up words of the meaning of the given phrase for that row. Fill in the cells below of each jumbled phrase, with the word you made (one letter in each cell). Then get the letters of green cells in sequence and fill them in each of the pink cells at row 6/.to give another meaning for strong desire

There is a hint given below.

1/ WROC

--	--	--	--

A black bird



2/ CHIACHVAI

--	--	--	--	--	--	--	--	--	--

Pitta Brachyura or The Pitta or the short-tailed Ground Thrush in Sinhala. This bird migrates to Sri Lanka in September.

### JUMBLE අවුල් භාෂ්‍ය - හරිඟ අමුණුවාත් අවුලක් හැ

3/ BINRO DIANN LUBE

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

This blue bird is from Goa, India



4/ PEALN SEUOH-TINMAR

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

This House-Martin bird is from Nepal



5/ EENRG MIERHT

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

This bird is a hermit in green



6/ 

--	--	--	--	--	--	--	--

Cause of suffering according to Buddhism



## Semolina Pittu

We hope every Sri Lankan knows how to make Pittu ('Puttu' in South India). "Pittu Kill" was a title of a movie on a movie poster in Sri Lanka when the Hollywood movie, "Fit to Kill" was showing in Colombo cinemas.



We hope to introduce a healthy version of Pittu using semolina in place of rice flour when making pittu.

Semolina is made from durum wheat, so it is digested slowly.

Therefore, it is suitable for those who suffer from diabetes.

It is good for kidney function, because of its potassium content. Also, it is a good source of vitamins E and the B group. These vitamins are essential for good immunity from disease. It has general benefits for heart ailments.

Semolina is a quick and nourishing source of energy and the trace minerals found in it (e.g. phosphorus, zinc and magnesium), are good for bones and nervous system.



The master mind behind this recipe is Patrick Samaradiwakara, a South Caulfield resident in Melbourne.

Add desiccated coconut (or grated coconut – if freshly grated, it is better) in a mixing bowl. The amount is up to you to decide depending on the number of persons you want to cater. Add coarse grade semolina little by little while adding a slow gradual flow of water. You may open the kitchen water tap to let water to flow at a very slow pace. Mix with hand or wooden spoon until you get a crumbly texture. With trial and error, you would know how to get the right texture required. Also, this texture will depend upon how your pittu you want in the end (lumpy or fine). As a rule of thumb, you can check the texture by squeezing a bit of the mixture in your palm. If it clumps together easily and stay intact until crumbled apart again, that can be considered as an ideal texture. Make sure you add enough salt to taste while mixing the contents.



Use the steaming plate in the rice cooker to accommodate the mixture and steam it (by adding enough water into the rice cooker below the plate where the mixture is placed). With steam coming off and smell, you know it is cooked.

Alternatively, you may use a Pittu Maker to make the pittu. If you use an aluminium vessel, please do not scrape the inside of the cylindrical part of the vessel with abrasive materials when cleaning, as food could chelate with aluminium released in the cleaning process intoxicating the food, Patrick said. Instead, use soft cloth or sponge to clean. Stainless steel pittu makers are better.



← Resulting lumpy pittu cooked in a rice cooker.

Resulting fine pittu made with grated carrots steamed in a Pittu maker. -->



*J. S. Swaradeva*

You may add grated carrots to the mixture, Patrick demonstrated. In my opinion, small pieces of cauliflower are also a nice addition.

# London Grill

## CAFE

Now Catering for Office Functions, Conferences, Cocktails, Heavy Cocktails, Lunches and Dinners

Folk buffets, Engagements, Weddings or any special occasion. Catering only. No service included.

Please visit [www.bananaleafrestaurant.com.au](http://www.bananaleafrestaurant.com.au) for the menus

240/250 City walk, Canberra City 2601 - Tel 62485522 or 62577681



With Best wishes from,

# DILINI CATERERS

String Hoppers, Hoppers, Rice and curry  
and Sri Lankan short eats.

Call Dilini 0412 443 047

## CANBERRA SRI LANKAN COMMUNITY RADIO PROGRAM

### YOUR COMMUNITY RADIO PROGRAM:



**CHANNEL FM 91.1 CMS**

**THURSDAYS FROM 7-8 P.M**

**SATURDAY FROM 7-8 P.M**



Producers:

Badra Karunaratna &

Hemantha Nanayakkara

# Cricket News

## Master's Cricket

Canberra Masters have signed up to play with ACT Masters Competition for the current season 2016/17.

### Who are Canberra Masters?

Canberra Masters is a group of senior cricketers within our own Sri Lankan community. In the past, these members have played cricket for the few Canberra based Sri Lankan cricket clubs such as the; Canberra Ceylonese Cricket club, Lions Cricket Club and Singha Cricket Club to name a few. They have made a collaborative effort to line up with one veteran team to compete in this ACT Masters tournament. Canberra Ceylonese Cricket Club formed wing for masters to play cricket 7 years ago and this is now called Canberra Masters Cricket Club.

### "ACT Masters History (Tournament Sponsors)

Over 60's cricket has been played in Canberra (ACT) since 2006. As a foundation member, the ACT competed at every Australian competition over 60's Cricket Championship since the inaugural official Championship was held in Melbourne in 2007. In 2010, the Championships were held in Canberra and the ACT team finished second in the Division one competition. As a result of this and the increased publicity,

ACT has been able to field two teams since the 2010 Championships. ACT over 60's cricket is affiliated to Cricket ACT which provides administrative and financial support.

In 2014 Cricket ACT agreed that the ACT over 60s teams would be known as the 'GALAXIES' in line with the cosmic names used by other ACT Representative teams. With the promotion of the Over 60's concept in the surrounding areas, participation levels have increased markedly over the past 2-3 years. Regular matches are now played against teams from the Southern Highlands, Goulburn, Keira, Bega, Cooma and Sydney team, Lindfield. Regular competition and training throughout the winter months, has resulted in the ACT Division 1 team being very competitive against the teams from the larger States. The main features of the competition will be:

- Players must be 50 years or older (limited exemptions apply).
- 40 overs generally with provision to restrict to 20 overs if required due to lack of time or prevalent bad weather conditions
- Games approximately every two weeks but avoiding the Christmas/ New Year period and long weekends
- Social atmosphere
- A number of games to be played at Freebody Oval, Queanbeyan. "

(...derived)

- Charles.W. Perera



## Canberra Masters - Office Bearers List

- President:** Kumara Mittiyamulle
- Vice President:** Kamal Samarasinghe
- Secretary:** Adrian Arulanandam
- Treasurers:** Mayooran Sinnathurai and Ranjan Thananayagam
- Club Captain:** Thamo Shivakkumar
- Selection Committee:** Thamo Shivakumar, Lal Wijesiriwardana, Kumara Mitiyamulla, Arul Adrian and Kamal Samarasinghe
- Event Chairman:** Rukman Kahatapitiya
- Event Co-ordinators:** Sivanadian Preeyadarshanan, Ravi De Silva, Rohan Nishantha, Thamo Shivakumar, Adrian Arulanandam, Kumara Mittiyamulle, Kamal Samarasinghe, Lal Wijesiriwardana



# AUSTRALIA SRI LANKA ASSOCIATION (ACT) INC

INVITES YOU TO

## THE ANNUAL CHRISTMAS CELEBRATIONS

Sunday the 4th December 2016  
at

Polish Catholic Centre  
211 Goyder Street, Narrabundah  
4:30 pm onwards

Santa is expected at 6:00pm. If you have a gift to be given to your child by Santa, please label it and hand it in when you come in.

There will be a Nativity Play, Sinhala, Tamil and English  
Carols and lots of FUN!

Please bring a plate of finger food/soft drinks to share

Inquiries:

Ranjith 0412625521, Stephen 0434047167, Surangani 0403199658, Anthony 0430558810



**Merry Christmas.**  
*A religious blessing & carols to mark  
Christmas  
will be held at the  
Sri Lanka High Commission in Canberra  
On Thursday 15<sup>th</sup> December 2016 from 6.00 pm to 7.30 pm  
All are welcome*

Sri Lanka High Commission  
No : 61, Hampton Circuit,  
Yarralumla, ACT 2600

*Canberra Lankan is an e-Journal published in English,  
Sinhala & Tamil. No material, including advertisements  
designed by Canberra Lankan may be reproduced in part or  
whole without the written consent of the editor. Opinions  
carried in Canberra Lankan are those of the contributors  
and not necessarily endorsed by Canberra Lankan  
Editorial Committee.*

All correspondence should be addressed to:  
Canberra Lankan

[canlankan1@gmail.com](mailto:canlankan1@gmail.com)

Web: <http://www.aslaact.com>



මහගමසේකරයන් විසින් රචිත  
සෝමදාස ඇල්විටිගලයන් විසින් සංගීතවත්කල  
පණ්ඩිත් ඩබ්. ඩී. අමරදේවයන් විසින් ගායනයකල



මේ ලොව යම් කිසිවෙකු  
මාහට පෙම් කළ බව  
එතකොට ඒ ගී රාවය...  
හීන් හඬින් මට කියාවි

අඩ සද බැසගෙන යන සද  
සීතල අදුරු රැයක  
අඩ සද බැසගෙන යන සද  
රැහි හඬන රැව් අතරින්

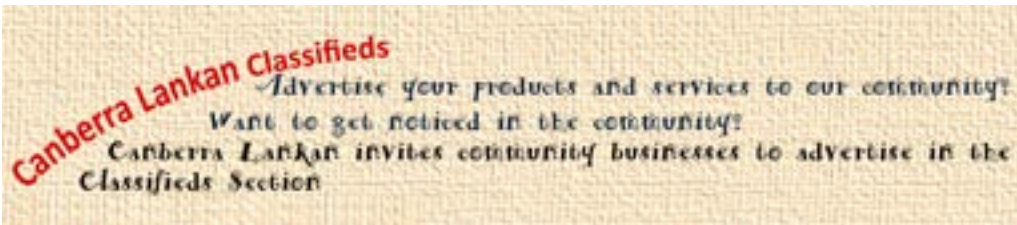
මා මලපසු සොහොන් කොතේ  
දුක් ගීයක් ලියනු මැනව.....  
දුක් ගීයක් ලියනු මැනව.....  
දුක් ගීයක් ලියනු මැනව.....

එතකොට ඒ ගී රාවය  
යාන්තමින් මට ඇසේවි  
එතකොට ඒ ගී රාවය  
යාන්තමින් මට ඇසේවි

නන්නාදුනනා ඔබගේ.....  
නන්නාදුනනා ඔබගේ.....  
අත් අකුරින් ලියනු මැනව  
දුක් ගීයක් ලියනු මැනව  
දුක් ගීයක් ලියනු මැනව

ගීත රසිකයකුගේ උපහාරය

The Canberra Lankan e-journal is your journal. We welcome our readers to submit your greetings or well wishes on any celebratory occasions such as weddings, birthdays, anniversaries, and any photographs to accompany this. Please forward these to [Canlankan1@gmail.com](mailto:Canlankan1@gmail.com)





## *Australia Sri Lanka Association (ACT) Inc.*

Association No: A01192

Annual General Meeting of the Australia Sri Lanka Association (ACT) Inc. was held on Saturday the 3rd of September 2016 at the Canberra Senior's Centre, 10 Watson Street, Turner. The following office bearers were elected to serve the association for the office year 2016/2017.

Office	Name
President	Ranjith Wijewickrema
Vice President	Stephen Muller
Secretary	Surangani Luck
Treasurer	Shantha Ramasundara
Committee Members	Asela Abeypala
	Sena Athugala
	Anthony Motha
	Mohamed Kamil
	Gamini Paliyapitiya
	Sangita Ravendran
	Jayaraj Samuel
	Gihan Wadigasinghe
	Susil Suraweera
	Janaka Welikala
	Sintir Wu



Please use the **green** arrow buttons to navigate through the document

*Q 25: Certificate regarding the applicant*

Attester (Honorary Consul/JP/ GP/ Solicitor) must fill and sign this part.

Photograph and application must both be attested by the same attester.

**02. Current passport [Original]** with 02 photocopies of data page and alteration page if applicable.

**03. Original birth certificate** with 02 photocopies

(Birth Certificates issued by the Registrar General, District Registrar, Divisional Registrar will be accepted. Photocopies certified by other parties and translations will not be accepted.)

**04. Original Citizenship certificate** with 02 photocopies

(If the applicant was born outside Sri Lanka, the Citizenship Certificate issued by the Citizenship Division of the Department of Immigration & Emigration in Colombo.)

**Note:** If an applicant born outside Sri Lanka has reached 21 years, he/she should submit the Citizenship Certificate with the endorsement in the reverse side of the certificate, made by the Citizenship Division, regarding the applicant's continuation of Sri Lankan nationality.

**05. National Identity card** with 02 photocopies [if available]

**06. Original Marriage certificate** with 02 photocopies (in the case of name change consequent to marriage)

**07. In case of divorce, 02 photocopies of the court order** [if spouse wishes to continue her married name in the new passport]\*

**08. If a dual citizen, 02 photocopies of dual citizenship certificate and data page of foreign passport\***

**09. If applicant needs to include his/her Profession in the Passport,** evidence of Profession/

Job/ Occupation should be attached:\*

*Profession* : 02 photocopies of professional or educational certificates with originals should be attached

*Job/ Occupation* : A recently obtained service letter, signed by an authorised officer or a valid contract document [original] should be attached.

*Student* : A letter from the University/ Institute/ College/ School

Click [here](#) for the document with active links



### Dear Readers

The Canberra Lankan has added a new section titled 'Youth Extra' in this current edition. In the last e-journal we noted that we are looking to ensure more involvement from our youth. We are not only looking for more opportunities for our younger members to participate in this circular but also to ensure greater participation in our Community Associations Sports clubs, charity movements to name a few.

Irrespective of your age, we at Canberra Lankan believe that everyone has a valuable contribution to make to the community, whether it is holding community leadership positions or simply by supporting those who lead. These activities provide wonderful life experiences and valuable development opportunities that lead to self enrichment and the enrichment of the community as a whole. Also, when younger and older generations work together to achieve a goal, the combination of experience and fresh innovative ideas make for great end results. It also provides a fantastic opportunity for both groups to learn from each other and more about each other.

"Where there is a will there is a way". We encourage our youth to be proactive, tap on the shoulders of current community leaders, club managers *etc.* and express your interest. We need your involvement and talent to continue to enrich, strengthen and grow our community.

Canberra Lankan



# Canberra Lankan e-Journal Newsletter

## Feedback

### Feedback Form - Canberra Lankan

Please give us feedback by submitting this [form](#).

### *Disclaimer*

Canberra Lankan provides information within the following conditions:

1. Canberra Lankan does not endorse or recommend any product or service or facility advertised or mentioned on this site unless specifically indicated. In no event do we guarantee the product, service, or facility advertised or mentioned on this site unless specifically indicated.
2. The information and content of this site provided by Canberra Lankan does not necessarily represent the views held by Canberra Lankan, its editors or members of ASLA but writers or contributors.
3. By viewing pages contained on this site it is agreed to release and discharge Canberra Lankan from all liability which may arise, including liability in respect of defamatory material, on any database or linked website address and or software accessed from this site.
4. By accessing this site you agree to assume all risks associated with the use of the system, the site and the internet in general, including the risk to your computer, software or data being damaged by any virus which might be transmitted or activated by accessing this site in general.
5. The presence of copyrighted and other proprietary material without due credit or permission is neither malicious nor intentional. Canberra Lankan makes every effort to establish the bona fides of all material provided for publication, and accepts no responsibility where material provided by writers and contributors are submitted without due care to ascertain the copyright holder.
6. Copyright in general will remain the property of the author submitting the material, including text, photos, and other material of any type whatsoever. Copyright of the published magazine, remains the property of Canberra Lankan.
7. Canberra Lankan provides no guarantees whatsoever for websites linked to the Canberra Lankan site, including the truth, accuracy suitability or completeness of linked sites.
8. Canberra Lankan undertakes to provide judicious care in compiling and providing accurate information on this web site, but accepts no responsibility for errors, omissions, completeness, alterations or accuracy whatsoever.