

**My Mother**

Caring sweet, smart, fun  
Mother of Ravindu, and Hiruni  
Who loves reading, writing,  
and arithmetic  
Who learned from her mom,  
her dad, and her siblings  
Famous for gardening, making  
rice, and loving maths  
Who used to dream of a good  
education and a good school  
Who now dreams of living in  
Sri Lanka, going on a vacation,  
and seeing her brother again  
Who fears global warming,  
snakes, and nightmares  
Who would never smoke or be  
mean to anybody  
Who needs love, comfort, and  
happiness  
Who feels happy, sad & angry  
Who wishes peace, prosperity,  
and saving rainforest.  
Resident of my heart - Mom

♦ **Ravindu Ranawaka**  
6th Grade  
Valley view Middle School  
Simi Valley, CA, USA  
**අදරු වළාව**

හිරු සැඟවීලා ලොවට හොරෙන්  
නැත ආවේ ඔබ ජීවිත උදෙන්  
අදරු වළාව මුළු ලොවම වෙලෙන්  
ඔබ සිටියේ ඇයි නිහඬ බවින්  
නිවහන පාචයි එළියක් නැත එහි  
සතුටු සිතා ඇයි සැඟව ගියේ  
කණකොක් හඬලා කරපු විශේෂ මෙහි  
කොහොමද අප සිත් ඉවසන්නේ  
නිවහන කළ රන් පහනක් නැත අද  
අපහට සිය සෙනෙහස අහිමිව ඇත  
නෙතට කඳුළු සදහටම හිමිව ඇත  
අසරණ තනිකම දිවිය වසා ඇත

♦ **හසිති මහේෂ්ඨා විජේකෝන්**  
නාලන්දා බාලිකා විද්‍යාලය  
මිහුච්චෝඩා Sri Lanka



**CANNING වින්වල ඇතිරීම**

High temperatures kill the micro organisms which cause food to go bad, and this method of food preservation is one of the most widespread. Canning involves putting food in the peak of condition into tins that are then sealed. The tins are then heat sterilized and cooled. In 1810, Nicolas Appart pioneered the preservation of food by heat treating food in sealed glass containers. Aluminium and steel with special coatings are now used for cans and plastic materials are increasingly being used to package heat-treated foods.

ඈටික උශ්ණත්වය අහාර වර්ග නරක් වීමට හේතු වන සෘදු ජීවීන් විනාශ කරයි. මෙම ක්‍රමය ප්‍රයෝජනයට ගනිමින් ආහාර සුරැකිව කල්තබා ගැනීමේ පිළිවෙල අද ඉතා පුළුල්ව පාවිච්චා කෙරේ. වින්වල ඇතිරීමේදී කරනු ලබන්නේ ආහාර පිළියෙළ කළ විශාල වින් වල බහා, ඒ සැනින් සීල් කිරීමයි. ඊළඟට එම වින් දැඩි උශ්ණත්වය ලක් කොට විශේෂ තාප නැවත නිවෙන්නට හැරීමයි. මෙම ක්‍රමය සොයා ගන්නේ වසී 1810 දී නිකලස් එපාර්ට් නම් කෙනෙකි. ඔහු එදා පාවිච්චි කළේ වීදුරු භාජනයයි. අද දවසේ ඇළුම්කිසිම හා වානේ ආලේප කළ වින් හා ප්ලාස්ටික් වලින් නිම කරන ලද භාජන කල් තබන ආහාර අසුරන්නට යොදා ගනී.

♦ **Auntie Ramani ( රමණි නන්දා)**

**මගේ පුංචි නංගී**

නිතරම ඇවිත් මව් කුරුලේ සුදු මුදු තෙපුල් හුරුකලයට මල් මල් ගවුම් ඇද හැඩ වැඩ කවියෙන් කතාවෙන් අප රස	දැවටෙන්නී තෙපුලන්නී පෙන්වන්නී ගන්වන්නී	දැවටෙන්නී තෙපුලන්නී පෙන්වන්නී ගන්වන්නී
සෙල්ලම් ගෙදර සෙල්ලම් බත් බෝතික්කන්ට නැළවිලි ගී යන්නට හිඹුටු දං බෝවිටි මා එක්කලම ඉන්නට ඇගෙ	උයන්නයි ගයන්නයි කඩන්නයි කැමැත්තයි	උයන්නයි ගයන්නයි කඩන්නයි කැමැත්තයි

♦ **ඩබ්. එම්. මධුෂිකා කල්පනි**  
පහාධිපති විද්‍යාලය මිහුච්චෝඩා Sri Lanka



ඔබට විශ්වාස තැබියහැකි බැංකුවයි **ලන්ඩන් ශාඛාව**

**ඔබේ මුදල් ගාස්තුවකින් තොරව සුරැකිතව හා විශ්වාසදායකව ශ්‍රී ලංකාවට ප්‍රේෂණයකිරීමේ මහඟු අවස්ථාවක් !**

- \* ලංකා බැංකුවේ ලන්ඩන් ශාඛාව මගින් ශ්‍රී ලංකාවේ ලංකා බැංකු ශාඛාවන්හි පවත්වාගෙන යනු ලබන ඕනෑම ගිණුමකට ඔබගේ ගාස්තුවකින් තොරව මුදල් ප්‍රේෂණය කරන්න.
- \* ඔබගේ ඉතුරුම් වෙනුවෙන් ලංකා බැංකුවේ අනේවාසික විදේශ ගිණුමක් (NRFC) ආරම්භකර පවුම් වලින් මුදල් ප්‍රේෂණය කර පහත සඳහන් ප්‍රතිලාභ ලබාගන්න.

1. පවුම් වලින්ම පොළිය ලබාගැනීම.
2. ගිණුම ඇති මුදල් නිදහසේ ඕනෑම අයෙකුට හෝ විදේශ රටක ඇති ගිණුමකට ප්‍රේෂණය කිරීමේ හැකියාව.
3. NRFC ගිණුම මාර්ගයෙන් මුදල් ප්‍රේෂණය කිරීමෙන් උපරිම විනිමය අනුපාතිකයක් රුපියල් සඳහා ලබාගැනීමේ හැකියාව.

ලංකා බැංකුවට පැමිණීමෙන් හෝ HSBC, NATWEST, BARCLAYS බැංකු වලින් අපගේ පහත සඳහන් රැස්කිරීමේ ගිණුම්වලට මුදල් බැර කිරීමෙන් අනතුරුව අපව අමතන්න.

HSBC - Sort Code : 40 - 05 - 15 A/C - 00491624  
NatWest - Sort Code : 60 - 00 - 04 A/C - 04607732  
BARCLAYS - Sort Code : 20 - 32 - 53 A/C - 80113859

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**An Englishman who lived according to the Dhammapada**  
A tribute to a true friend : Michael Scollan



I am a scientist by training but I am also a keen student of philosophy. After my retirement I joined the University of London as a part-time student in order to fulfil my life long ambition of studying philosophy. There were twenty four of us in the group. Almost all of us were retired professionals such as lawyers, doctors, scientists and engineers.

This article is based on one of these students who happened to be a unique person. He was an engineer,

a mathematician and a historian and his name was Michael Scollan. Friends called him Mike. From the first day of our course Mike sat next to me at each class. It was not pre-arranged but it just happened. During the tea breaks we had tea together. We always had lunch together. After the lectures we went down to Friends Meeting House and had cups of tea and long chats. These talks were about profound subjects. We were seeking answers to deep metaphysical problems.

Mike was living in a village only a few stations up the train line from mine. We made it a point to travel together in the train to the University, so that we could use the travelling time for more dialogues. As our friendship developed I casually asked Mike one day "Mike, can you explain why we became such close friends within a short period of time?" His answer was not casual. In a very thoughtful way he said "You know Sampath, you and I were brothers in one of our previous births". I was surprised that a European who was not a Buddhist (as I saw at the time)

made such a statement. Then, as our friendship progressed I discovered that Mike had inherent Buddhist qualities. It is obvious to me that we Sri Lankans have taken Buddhism for granted and most of us are Buddhists in name only. Our buddhistic activities are limited to going to the temple, giving alms, and reciting Buddhist stanzas in Pali, even without knowing the meanings. Can we claim to be Buddhists by these practices?

I feel that Mike led a life closer to real Buddhist philosophy than most of those who are called Buddhists, as can be seen from the following incidents which I experienced in Mike's company.

One day we went to a restaurant for lunch and ordered two drinks. After placing the two drinks on the table the waiter said, "I will bring you some starters and the menu, give me two minutes". We were engrossed in our philosophical chat and after about forty five minutes realised that there was no sign of the waiter. I was tired, hungry and was getting irritated about the waiter's negligence. I told Mike that I was going to find the man and reprimand him. Mike said : "Calm down Sampath there is no need to do that. We will

go to a different restaurant and have lunch".

I was still not happy and wanted to tell the waiter what I thought about his service. Mike got up from his seat and quietly walked inside and paid for the drinks. I followed Mike and found that the waiter had forgotten all about us and was drinking and chatting to someone; this made me quite angry. Mike calmed me down and we slowly walked out of the restaurant. This little incident shows his patience, tolerance and understanding of human nature.

On another occasion we were discussing Buddhist philosophy in the Senior Common Room in the College. There were several philosophy professors present. I related a story which I had learnt in Sunday School a long time ago. This was about the Buddha meditating under a banyan tree prior to attaining enlightenment and then, following enlightenment, gazing at the tree for a week in gratitude for the protection it had provided during the rainy season. I also added that the story might not be true. At this point Mike intervened. He very confidently declared "It might not be true but there is lot of TRUTH in it."

This provoked a lot of discussion. The truth that Mike spoke about is the significance of gratitude. Philosophically speaking

any statement can be true at a certain point in time but might be false the next minute.

Mike had five editions of 'Dhammapada' in his library. One of these was a pocket edition which he had with him all the time. When we discussed any problem relating to life in general, he looked up the appropriate stanza and explained its relevance.

Mike was a man who had boundless patience and compassion; he never lost his equanimity. He practised "Sunatha, Dareththa, Chraratha, Dhamme" (Listen, hold onto and dwell in the truth). Buddhism is an intelligent person's philosophy and Mike had embraced it; he probably had never stepped inside Buddhist temple.

At a very early age Mike gave up driving, thinking that it polluted the atmosphere and he resorted to a push bike. Mike was a vegetarian. He cared for his seriously ill wife for a long time and carried out all the household chores as well, at the expense of his own health.

Unfortunately Mike succumbed to a brain tumour which was diagnosed last year and passed away in October 2009. His request for a "green funeral" was granted and we witnessed the final journey of an intelligent, virtuous and generous human being who I was honoured to have as a friend.

**"Mike may you be my brother in a next birth and finally attain the ultimate bliss of Nirvana"**

♦ **Professor Sampath Anson Fernando**  
Essex UK