MODERN Sanskrit Literature in Sri Lanka – A Brief Survey

The influence of Pali and Sanskrit language on Sinhala can’t be disregarded when we consider the origin of Sinhala language. Actually, we can’t even think about the existence and usage of Sinhala language without them. The existing archeological factors available since the arrival of Maha Mahinda Thera in 3rd B.C. and the literary works written so far prove that fact. Similarly, influenced Sanskrit language and literature frequently on the development of Sinhala as well as on the formation of its grammar. According to the extant literary works, it is clear that this influence of Sanskrit on Sinhala in 12 A.D. Thus, just as the Sinhala literature did, Sanskrit literature flourished with the patronage of the kings such as Buddhadasa as a result of which it was honored locally and internationally.

Sanskrit was used as the main medium for composing books and also inscriptions. It seems that there were a lot of scholars who could understand Sanskrit those days. It can also be ascertained from some literary works like Dhampiyā Ātuwā Gātapada etc. and the prose style used by Vidyācakravarti, Gurulugōmi et al. that the prose style of the books of that time was also influenced directly by Sanskrit. Moreover, there are some Sanskrit stanzas among "Sīgiri graffiti" and we can see some Sanskrit influences on some verses. It indicates that there was a suitable background to form not only Sinhala literature but also rich Sanskrit literature in Sri Lanka.

As a result of the invasions of Portuguese and other Europeans since
the 16th century, the decline of Sanskrit and Sinhala literature begun. Those invasions corrupted not only the life style and culture, of Sri Lanka but also Sinhala language and literature in the Kandy area. The renaissance of the Sinhala and Sanskrit literature happened due to the great courage of Ven Welivita Saranankara ther. Vide infra Chapter IV p.no. Vide supra Chapter I p.no. As a result of that, many monastery educational institutes for novice monks known as pirivenas were established and there was a gradual growth of intelligentsia throughout Sri Lanka. So it can be said the Sanskrit literature in 19th century flourished as a result of that endeavor of Ven.Welivita Saranankara ther.

European imperialist movement destroyed the education system based in the pirivenas like the Sunērādevi pirivena at Pepiliyana, Irugaltilaka pirivena at Devinuwara etc. Thereafter, Ven. Galle Mēdhankara, Ven. Induruwe Sumangala, Ven. Walane Siddhārtha and others carried on Ven. Saranankara’s campaign. After that the Shailabimbārāma Pirivena at Dodandoowa, Paramadhammacēyiya Pirivena at Rathmalāna and so many Pirivenas were established. Ven. Hikkaduwe Sri Sumangala and Ven. Ratmalane Dharmaloka who studied at abovementioned Pirivenas founded the Vidyōdaya Pirivena and the Vidyālankāra Pirivena respectively. That those two Pirivenas were the source of modern Sanskrit scholars and the Sanskrit literature in Sri Lanka was uniformly agreed.

Accordingly after 1900, there could be seen a gradual upsurge of the
literary works in Sanskrit, Pali and Sinhala which constitutes the 'modern Sanskrit Literature' with the authorship of the scholars, who were products of the newly established Pirivenas. At the same time, it can also be assumed that some foreign students in these monastery educational institutes also contributed to that development. However, it must be emphasized that the Sanskrit literature developed in Sri Lanka is rich and replete with poetical merits. Following broad groups under the head of Modern Sanskrit Literature .There are Mahakavyas,(Epics), Duta Kavya (Poetical works in the form of a message), Satakas (Poetical works with one hundred verses), Devotional Songs, Champu Poetry (Poetry in both prose and verse),Biographies, Aṣṭakas, and also Panegyric Poetry. Besides, there are also works on grammar, Commentaries, and Lexicons too.

Besides, novelties in term of the structure, language and plot have been introduced by those works. Accordingly, a list of the authors of those works written in contemporary Sri Lanka since 1900 can be made as follow:

2.1. **Writers of Independent Sanskrit works :**

1. Ven. Dodanduvenile Śri Sīlakkhandha
2. Ven. Vidurupola Piyatissa
3. Ven. Henpiṭagedara Gñānasīha
4. Ven. Kakuṇawela Piyaratana
6. Ven. Kahawe Ratanasāra
Here, our objective is only to investigate the contribution of each scholar to the modern Sanskrit language and literature without much emphasis on the structural affinities of their works to those by Indian authors.

1. **Venerable Doḍandūve Śri Sīlakkhandha**:

   The substantial contribution of Ven. Doḍandūve Sīlakkhandha is admirable. Even Indian scholars have visited him and extolled his language proficiency. To his credit, there are a number of new Sanskrit books including commentaries (Aṭuvaśa) and sub-commentaries (Ṭīkaśa). The following are the works by him that received much honor:

   (a) **Sri Maṅgalaśṭaka**:

   This is a work explaining the noble qualities of the lord Buddha. Originally written in Sanskrit in India, it was paraphrased in Sinhala in 1890 AD and subsequently published in Sri Lanka by Ven. Sīlakkhandha.

   (b) **Ṭīkaś (commentary) of the Bhakti Śataka**:

   The only commentary in Sanskrit on the Bhakti Śastaka was written in 1896 AD and published in India.

   (c) **Anuruddha Śataka Ṭīkaś**:

   This commentary on Anuruddha Śataka written in the Polonnaruwa period was published in 1916 AD.
(d) Trikāṇḍaśeṣa Kośa Ṭīka:

This is the only ṭīka written on Trikāṇḍaśeṣa Kośa. On the other hand it is a particular work written in 1916 A.D.

(e) Vyttamālakhyā Ṭīka:

It was also written in 1916 A.D.

(f) Saddharma Makaranda:

This is a Campu poem of historical importance. Although it describes the Buddha's life, its content also includes rich information on Dhamma convocations, Dhamma missions, legendaries on the Buddhāsasana in Sri Lanka and the documentation of commentaries. In the eight stanzas at the end of the work called ‘Upasamāhāra śloka’ that stand for a colophon, the author’s name and the period of the work are conveyed.

Further the language and style is charming and simple. Diction abounds in compounds rich in Ojo guṇa and suitable similes have also been included but none of them has impaired the simplicity of the work. The following verse illustrates that fact.

‘Nūnām saṁ nivṛṭta maṁ nūnām saṁ nivṛṭta pitaṁ
nūnām saṁ nivṛṭta nārī yasya bhartrīdiśo bhavet’

Saddharma Makaranda can actually be introduced as a significant work with interesting style.

(g) Rajarājēśvara Praśasti:

It has been written on the 22nd of June 1911 to honor the king George
the V called Raḍjarājeśvara at his coronation. There are 15 stanzas in this book and the first verse has been written in a meter called harabandha. This benedictory stanza includes eulogies of the queen Victoria; the king Edward the VII, the birth of king George, his education, marriage etc, can be mentioned here.

\[ \text{‘Sriñadviktoryākhyā varamanimuktālaṃkṛtā yaṅgraraṅn-ī} \]
\[ \text{babhraje tatra lakṣmīriva dharaṇītale saṅ-carantī sunūrtiḥ} \]
\[ \text{kaīmam sammodayamiti nayaguṇavibhaviḥ sarvaprajāh svaprajāva} \]
\[ \text{dasyaīm' lokapya'śeṣah praṇyamanavadhimā māṛtulyamā tatāna²} \]

When praising the queen Victoria and the others, he has followed the ancient poetical methodology and enraptured the readers with his artistic talents. This panegyric has been published in Sri Lanka with a Sinhala and English translation.

2. Ven. Vidurupola Piyatissa :

Honored with the title ‘Raḍakīya Paṇḍita Bhadanta’, Ven. Piyatissa was an unparalleled scholar in Sri Lanka. The following is a brief account of his career as a prominent litterateur in Sinhala, Pali and Sanskrit.

(a) Bhakti Pancaśika:

The work is a devotional poetry of Theravāda Buddhism. There are about 50 stanzas praising the noble qualities of the Lord Buddha. The work is written with a very simple style and includes vivid descriptions, similes, metaphors etc. Rev. Piyatissa uses all the poetic devices to heighten the
devotion and respect of readers to the Buddha. The very beginning of the work reveals the proficiency of his commendable usage of Sanskrit.

‘Samastaloka sannivāsa eka eva yo bhavat
guṇneralaukikairanutta pristatheva eva hah
Yamāḥuradvitīyameka pudgalane mahaRaśyas
tamonudanī tamekamatamam namāmi Gautama’

The following stanza shows the language proficiency of the eminent scholar as well as his devotion to the Lord Buddha.

‘Caturkhativikramatrinetravaśavādibhīr
bhumis'rutairamadabhaktibhih sadaiva daivataih
kirīṭakovitavatābhāṁbudhotapādāpitabhyt
kṛpānīdhirmahāmatih s'rīyestu gautamaḥ saṁtaṁ’

The details about the author are given in the colophon, where in he mentions the reason to compose the poem as his unlimited faith towards the Buddha.

(b) Gautamāṣṭaka :

This anthology of verses which also reveals the unlimited faith towards the Lord Buddha shows the writer's skill of three languages. The first stanza itself attests that the author was capable enough of building up a great respect to Buddha in readers' mind by using the language with simplicity.

‘Svasti vis’valokalocakaḥ sanunilalocanas’
candima-kalānīdhīr vibhākaranaṁvayāṁbudheḥ
dhuṭomahamāṇāṇadṛṣṭirejanagrapāramīr

gautamaṝkabaudhurastu maṅgalapradāyakaḥ

3. Ven.Henpitagedara Nnasāśa

He has written numerous books in Sinhala, Pali and Sanskrit.

(a) Samantakuṭa kāvyam in Gnaṇasāha fālichitation volume

This poem has been published by the Department of Cultural Affairs after Ven. Gnaṇasāha’s demise in 1990 A. D.

The work consists of eight chapters, Each chapter contains 40 stanzas. Without any introductory salutation etc. the work begins and the author mentions that the God Sumana Saman was also present on the occasion of the Lord Buddha's visit to Sri Lanka upon the invitation of Maninayana, the king of Nāga. Similar to the beginning, the book ends without a colophon but a description of the Samantakuṭa.

‘tribhavabhayahave trilikanāthe
kalanipuramī samupasthite sasāṅghe
maninayana phanārhpārthaṅyaḥ
sumana surendrāvaropi tatra tasthau’

The style here reminds of Kālidaśa's style.

‘tigmāṁṅ–digdhagaganasphala vadyatayāḥ
prācīna pārśva vitate ca la cakrarekhaṁ
tyaktottarīya vasanaṁ viva s'oumnukhīnaṁ
kānteḥa bhūthi pariūrṇa payodharāṁigaṁ
Its content can be given as follows:

I Chapter- arrival to Samantakūṭa upon the invitation of the God Sumana Saman.

II Chapter- establishment of the sacred footprint, spending the midday and foretelling the places where major Buddhist temples would be established

III Chapter- a faithful description of the sacred footprint of the Lord Buddha, Discovery of the sacred footprint by king Abhaya

IV Chapter- Climbing of the Samantakūṭa by the great king Mahāparākramabāhu ruled in Polonnaruwa

V Chapter- a description of various offerings to the sacred footprint by the kings from different eras such as Dambadeniya, Yapahuwa, Kurunegala

VI Chapter- handing over the Srīpāda to Śaiva devotees and harassments by Europeans.

VII Chapter & VIII Chapter - Nature of the Samantakūṭa and its environmental description

This poem ends with this description of the Samantakūṭa.

‘etādrys'ye pravararucire kānānane mānaniye

bhraīṛkṣamaḥdydvalayavalitāḥ prellasacijrṇāgamālāḥ

vadyut diptaḥ viyati vitataḥ prasaravadvāvidhāraḥ

srī pādapankssumanas'ikharaḥ s'ekkaraḥ cakravāte 8

Ven. Kekuriwela Piyanatana was honored with the honorific epithets Rajakīya Pandit, Bachelor of Art and Grantha Viśārada. The ‘Padyacintāmani’, an epic is one of his literary works which plays a major role in modern Sanskrit literature in Sri Lanka.

(a) Padyacintāmani

The author was awarded by the Oriental Society of Sri Lanka on 4th March 1981 the degree titled ‘Grantha Viśārada’ for this book which is regarded as the only epic written in the recent past in Sri Lanka. He has mentioned in the prologue of the poem his attempt to follow the Vaidarbhi style endowed with poetic merits known as Ojoguṇa and Prasādaguṇa, including plenty of long compounds.

Ven. Dauldena Gñānissara has admired the Padyacintāmaṇi as the best poem flourished after the Jānakīharaṇa of Kumāradaśa. In the light of the Jānakīharaṇa, the plot has been constructed on the discussion between Ven. Nāgasena and King Milinda as particularly found in the Naṅgaseṇa story in the Saddharmaratnāvalī.

Ven. Nāgasena is the protagonist in the epic and the King Milinda the antagonist. The description of the birth of the prince Nāgasena in the fifth chapter remains vividly done. The author presents clearly the discussion between Ven. Nāgasena and King Milinda and also skillfully embeds the complex theories. The epic ends with the incident where the King Milinda realizes the Dhamma path and obtains his ordination at the feet of Ven.
Nagasena. There are 957 verses in this epic.

The following is a brief outline of the content:

(I) canto- (55 verses) The existence of the order of Kāśyapa Buddha, description of river and water sports, the description of hermitages, Salutation to triple gems, and introducing the author.

(II) canto- (50 verses) Description of the Sāgala city and the King Milinda

(III) canto- (86 verses) Description of the Autumn season, the king's thoughts, the nature of the royal army, six prophets and solving their three questions, description of the evening beauty by the king and his leaving with a confused mind etc.

(IV) canto- (81 verses) Descriptions of the King's territory, the Himalaya mountain, solemnity of Rev. Aśvagupta, seeing about king’s ability to debate, visiting by all of Bhikkhuś to heaven by invitation of the god Mahāśena, prosperity of heaven, conversation between the god Indra and Rev. Aśvagupta, the invitation of the god Mahāśena

(V) canto- (80 verses) descriptions of the Kajamigala-graha-ra, Šonettara brahmaṇa, pariṇaya brahmaṇī, the birth of the prince Nāgasena and sacred ceremonies which are prescribed in gṛhya suśraś

(VI) canto- (52 verses) Depictions of spring season, the meeting of Revs. Rohaṇa with Nāgasena and their conversation

(VII) canto- (55 verses) Ordination of Nāgasena.
(VIII) canto- (34 verses) Description of Rakṣita hermitage and Ven. Nāgasena's acquirement of the knowledge of truth etc.

(IX) canto- (68 verses) Conversation between Revs. Nāgasena and Rohaṇa, portrayal of Aśvagupta etc.

(X) canto- description of rainy season and realization of the truth by Rev. Nāgasena.

(XI) canto- (71 verses) depictions of the Bhikkhus visit to fetch Rev. Nāgasena, the debate between the king and Āyupāla and the agitation in king's mind

(XII) canto- (76 verses) Rev. Nāgasena's visit to Sāgala city, predictions of victory of Rev. Nāgasena, portrayal of Rev. Nāgasena by gods, ministers and councilors, the astonishment of king at the sight of attendant bhikkhus

(XIII) canto- (70 verses) dialogues and debates between the king Milinda and Rev. Nāgasena

(XIV) canto- (80 verses) Solving all questions at the royal palace

(XV) canto- (80 verses) the grace of the king on the solution of questions, instructions of minister, sorrow of women separated from husband, the king's ordination and realization of the truth. The epic ends with this canto.

This poetry is adorned with its simple and elaborated style. The following verse is among the lament of dolorous women as found in the description of rivers.
Further, this verse reminisces the verse ‘ruroda malmau...’ by Aśvaghoṣa using a number of verb forms in perfect tense in his Saundarananda epic poetry. Illustrates that the author has been influenced by ancient epic poetries and has proved his artistic talent (Intuition).

The author reveals his ability of creating imageries and depicts how the king Milinda feared at the sight of Rev. Naṅgasena.

5. **Ven.Davuldena Gañāissara** :

Ven. Davuldena Gañāissara, currently the Mahanayaka therọ of the Amarapura chapter holds the degrees Rajakīya paṇḍita and Aggamahā paṇḍita and is a leading figure among modern Sanskrit scholars who created a literary tradition in Sri Lanka. His literary works can be given as follows:

**Literary works of the Davuldena Gnanissara therọ’s,**

A. Yatidūtam

B. Dharmacinta

C. Māraṅganāvijayam
A brief summary off some of the prominent works can be given here under.

(a) **Yatidūtam**

This is considered as the first Sanskrit poem flourished in Sri Lanka in the from of Dutakavya. Many scholars think that there is no Sanskrit book which equals this after the Bhakti Śataka and Vṛttamaḷā. According to some scholars, Yatidūtam follows the footsteps of the Sinhala Dutakavya poems and it is inferior only to Kālidaśa's Meghadūṭa, the world renowned epitome for Dutakavya. Although there are lots of Sinhala Dutakavya in Sri Lanka, Rev. Dauldena Gñāṇissara was the first in Sri Lanka who used Sanskrit to write his poem.
The other special fact that can be noticed in this poem is the use of a motor car as the messenger's vehicle. On the other hand, the name of the poem is also very appropriate because the sender, messenger and receiver are all Buddhist monks.

The objective of the Dutakavya / Sandeshakavya is to request Ven. Akuratiye Amaravamsa, the principle of the Vidyodaya Pirivena at Colombo to hold a paritta or a chanting session of Buddhist sutras for seven days and to ascribe merits to ruling gods so that they protect the country, citizens and the Buddha sāsana from terrorism in Sri Lanka.

It is interesting to note that in the popular Meghaduta of Kalidasa. The sender is a Yaksha, the cloud is the messenger, and the receiver is Yakshini (Yaksha's wife). But in the present work all the three sender, messenger, and receiver are Buddhist monks.

At first, the messenger commences his journey from the charming village Sapugolla and worships the Lord Buddha at the ancient Tapōdhanaṁma mula mahaṁ vihāra, the initial station of the Amarapura chapter in the upcountry. He continues his journey by worshiping some temples, monks and ends it at Colombo. Among the places which are described by author are Sapugolla, Welimada, Diwirumwela, Keppetipola, Haggala, Sītāeliya, Nuwarāeliya, Pidurutalāgala, Adam’s peak, Ramboda, Pussellāwa, Gampola, Kandy, temple of tooth relic, Peradeniya, University of Peradeniya, Kadugannāwa, Mawanella, Kegalle, Bataliya, Nittambuwa, Horagolla House, Siddhāyurvedic
Collage at Gampaha, Kelaniya, Vidyaḷankāra Pirivena, Colombo city and Vidyōdaya Pirivena.

The author instructs the messenger to see the University of Peradeniya including high roofs, extensive libraries and enchanting gardens nearby the main road.

‘netrotsavais'copavanair manaḥspṛham
prottumādhiṣṇya varapustakālayam
vis'vavidyālaya’mu[jjval'sriyami
ḍankasva pas'yat parva sannidhau sthitam’¹¹

He describes that the eyes of women bathing in river are akin to blue lotus and their breasts to white swans desirous of flower-nectar,

‘tatraḥvagahya jalaṭelopeṇaṇganaṇāṁ
saunyāṇanaṇi hi tadruḥāyi
lnadvirepanalināni hi tadruḥāni
taṇāmi kucaḥ madhuramśaṅgatā nu haṣaḥ’¹²

(b) Dharmacintā :

This book published in 1983 A.D. has received presidential award for its poetic merits. It teaches the readers the futility of the cycle of birth. The verses in the work are presented in two metres known as sragdha and śārdulavikṛḍita. The author has described the Buddha's biography from enlightenment to sending out Dhamma messengers throughout the world, the Buddha’s teaching such as ten merits (Dasa Kusala), ten perfections (Dasa pāramita), nine transcendental norms, nine Buddhist questions, eightfold
noble paths, four paths for fruition etc. Admiring the work in question, Ven. Makulduwe Piyaratana and Ven. Kandegedara Sumanawamisa et al say that this is a jewel which delight readers’ mind among other poetical works.

(c) Māraṅganāvijayam:

Scholars suggest that this book containing 108 verses and published in 1983 be introduced as a book that followed a novel path. While the work resembles a Śataka in terms of structure, the content largely consists of the attempt of the daughters of Māra to coax the Bodhisattva seated under the Bo-tree during his great effort to achieve enlightenment. In this work full of erotic verses except a few at last, the strategies of women to tempt men have been described from the viewpoint of an onlooker. The following would verify that fact;

‘Bhamarucibhāraṁ kucayugaghaṭane
vigalitamuktaṁ phalanikanṟev
vilasati tārāgaṇacananabha iv
vāṅgaulalami vṛtarupade’

(d) Vairaṅgyacinta:

This work published in 1993, emphasizes the necessity of abolishing dissatisfaction, ending worldly suffering and achieving the Nibbāṇa (i.e. Nirvana). Seemingly the author has arranged his own experience for over eight decades of his life.

I Chapter- The reality of life from birth to old age

II Chapter- Distress of old age, ten merits (Daśa Kuśala) and the theory of
In particular, the work consisting of 174 verses is written as a first person narration. The poet has composed a few verses (from 94 to 104) with an apt realization of the propriety of using lalita meter which has been used by Kālīdaśa in his epic poems called Raghuvamśa and Kumārasambhava to portray sorrowful incidences. Further, using the Śārdulavikṛīḍita and Sragdhara meters to introduce the futility of the cycle of birth reasserts the aforementioned idea.

'The baby in mother’s womb with clenched hands and winked eyes resembles a monkey’. Thus the poet says,

‘तस्मा॒ति सा कुंडलिताकायायांनिमिलितारिखःा

जातुनमंश्तियुगालम विबुके निवे॒स्यांम

स्र'ह्ब्हि'शां त्कापिपोकावद्गुहाधुिाम

स'िष्ये प्रसू॒ति समायाप्रतिपालानेना’१४

(e) Svāñastava Kāvyam:

The work is published in 1997 A.D..Sunakhadhamma sutta in the Tipitaka mentions a lot of qualities of dogs that human do not have such as gratitude, honesty, fidelity and rapport etc. The poet has used them to build up the content of his work. The dog shows his fidelity in the following manner,

‘पस्यामि'श्चा दुर्धलाजानांकुरा मेस'ानाथाम
The author has tried to say how pathetically human values have collapsed. He says ‘dear grateful wise friend, May your next birth be among humans. Don’t abandon your good qualities and live long for the benefit of the world.


Having studied carefully all the schools on Sanskrit grammar, Ven. Ratanasara wrote the grammar book called ‘Sanskṛta praveśya' which has 11 chapters and 112 lessons. In this book, at the very beginning of each lesson, the topic is introduced with an informative verse. This following verse with a rhyme reveals well the scholar's erudition in Sanskrit.

The chapters of the work are:

सन्नधिकार
The book in question which is written as a simple guide to Sanskrit students is also well illustrative of the author's command of Sanskrit grammar. On the other hand we have to pay our attention to his 'Laghu Samāskṛta praveśa' written in 1926. This is also an important book for beginners to improve their knowledge and also for school students. The work gives special attention to cases or vibhakti-s. This topic how to use the cases in a sentences, sandhi-s or euphonic combinations used in each occasion, the aspects of adjectives and substantives in versification, some aspects of subjective and objective syntax, general features of compounds, nominal derivatives and verbal derivatives have been explained in this book. It is noteworthy that a new method is introduced in this book to memorize 43 aphorisms on grammar. It becomes apparent in his explanation of pronouns.

‘सर्व वसि’व उभ उभय भेवत् त्वत् तु एक पम समि……………… दक्षिणि उत्तर अपर अधर अन्तरबस्व’

7. Rathmalāne Sri Dharmārāma:
Ven. Ratmalane Śrī Dharmarama was a prime figure who made an incomparable contribution to modern Sanskrit literature. He showed his capability of using Sanskrit by composing an important poem which consists of eight verses in Vasantatilaka meter on the occasion of his higher ordination ceremony. The most prominent literary contribution of him is the critical restoration of the Jānakīharaṇa epic poetry out of its paraphrase only. His mastery of language was much more propagated when the original text of the Jānakīharaṇa was discovered from India which was fully akin to the edition of Ven. Ratmalane Śrī Dharmārāma.

‘Rajacarita and Śikṣā sangraha are the well known literary works of Ven. Dharmārāma.

(a) Rañcarita

This is a very brief poem which was sent to the queen Victoria. It had been paraphrased in both Sinhala and English. Three stanzas in Mālatī meter at the beginning of the poem are particularly mellifluous. The following stanza, first one of the poem, Would sullice to reveal his unique poetic skills.

‘Amurta rucirvān-āḥ bhābhiromlaṇapabhanīyrd
viyati urning bhes'ā yātu victoriyākhyā
tripasarasi jakānum canayamivaṁta nāsamī
tsujana kumudebhedham kurvati bhāti yaṁ-ī
t

(b) Śikṣā Sangraha
This is a well-known grammar book even today which is a summarized version of the Sārasvata grammar. Typically, the use of a simple style is the main reason for its popularity. There are 06 Adyāyas (Chapters) of the work which begins with a salutation to the Lord Buddha.

I chapter- 17 Lessons. Analysis of letters and combinations.

II chapter- 10 lessons. Cases

III chapter- 13 Lessons. Compounds

IV chapter- few essays

V chapter- few confabulations

VI chapter- The Book ends with an analysis of many verbs

Here, he has offered a number of new examples of his own and consequently this book has become much useful to study grammar easily.

8. Chaplain John Wilson Samarasinghe

John Wilson studied at Sri Sangharaja Pirivena in Kandy in 1918 and obtained Master of Arts degree from the University of Culcutta. ‘Sri Kriṣṭa Bhakti man–jari’ written by the chaplain Samarasinghe is honored as a unique, and the only work of its kind.

The plot is novel because there was not any book written in Sanskrit so far on Catholic religion. John Wilson explained with much respect the resurrection of the Jesus and his ascendance to the holy status and the topics of that ilk. The following statement of Rev. Labugama Lankānanda reveals the importance of that book.
‘I would like to say that the ‘Bhakti Man-jari’ by the chaplain Samarasinghe can be introduced to the Sanskrit poetical literature easily although it is a booklet consisting of 200 verses because of its poetic merits with the delicacy of words devoid of flaws such as apakrama etc.’

The use of various meters also contributes to its aesthetic supremacy. There are ten types of mettes; Pathyāvaktra, tuṇaka, vasantatikaka, malatī, tanvi, mandākrānta, Vamiṣasthavilam, Śārdūlavikrīditam, citralekha and sragdhara.

The content of the work can be given as follows:

1-50 verses- Analysis of divine element
51-58 verses - Analysis of the objectives of God’s arrival
59-101 verses- Description of the bloom of Jesus' life
102-103- Analysis of statues of God
104-132- Descriptions of the last contributions of the Jesus Christ, journey to Jerusulum, tent festival, healing the blind by birth, a corrupted woman and journey to ‘periya’ colony.
133-134- The prominent prayer taught by God
135-161- Explanations of incidents related to the life of Jesus, such as healing a women possessed by a devil and a patient suffered from dropsy, enliven dead Lāsarus, requesting to be chief disciples, little children, cashier called sākewus, conspiracy of priests at Metaṇi, the last supper, the
antagonist, the law of lords supper and being captured by enemies.

162-188- the kalvari hill, Crucifying, Placing the body in the cave, going to paradise and resurrection, manifestation as a living being.

189-200- Ascending to heaven, Descending from heaven, the author's prayer and wish.

Thus we can witness his faith. The following verse describing the delicate body of the Jesus reveals the author's wonderful skills in poetry.

2.2. Contribution of Other Sanskrit Scholars

The other scholars who contributed to the continuation of the campaign
of modern Sanskrit literature deserve mention here. Among them are

1. Prof. O.H. De A. Wijesekara
2. Prof. M.H.F. Jayasooriya
3. Prof. Jayadeva Tilakasiri
4. Prof. Vinayamoorti Siwasvami

Therefore, it is to be worth analyzing their roles in the area of modern Sanskrit literature. In particular, they have played a major role in the modern Sanskrit Studies in the Universities of Sri Lanka.

1. Prof.O.H. de A.Wijesekare

Born to parents, both of the teaching profession, O.H.de A. Wijesekera or O.H. de Alwis, as he was then known, started his school career in a bilingual school at Induwara. His father took a keen interest in educational activities and was actively associated with the strongest welfare movement for teachers organized at the time, serving as the Vice- President of the teachers’ Association whose President was Sir Baron Jayatilleke and its Secretary, Professor G.P. Malalasekara, the present Chairman of the National Council of Higher Education.

The son did not remain long at Induwara as the father was transferred in due course. He then spent a brief period at one of Galle’s leading schools, St. Aloysius College, and later gained admission to Ananda College, Colombo, where he received his entire school education. The loss of his father in his teens was a severe blow, but under the guidance of his mother he and his brothers successfully surmounted the difficulties of continuing their education
despite numerous hardships.

At Ananda, he came under some of the best teachers of the land, displaying all-round ability in his studies. Mr. P.de S. Kularatne and Mr. G. Weeramantry were Ananda’s outstanding teachers of Mathematics who were moulding the careers of several of the present-day mathematicians of Ceylon. Wijesekera, too, came under their spell and began to show great promise in the subject throughout his school career. When he left the school, in 1927, after obtaining a first division at the Examination, the lover for Mathematics was so much fostered in him that he expected to specialize in it the University.

At the University College, however he was destined to take to a different career. Dr. G.P. Malalaskera, who was then Head of the Department of Sanskrit, Pali and Sinhalese, was searching for talented young men to train them in various fields of Indological and Buddhist studies, which were claiming for recognition in the University. At the same time Venerable Rambukwelle Siddhärtha Mahāthera, Senior Lecturer in the Department, was inculcating in his pupils a love for indigenous literature and the culture of the land.

The atmosphere of the home and the love of oriental learning which his father instilled in him also had a bearing in his choice of subjects in the University career. While studying at Ananda he had received the tutelage and guidance of Venerable Ananda Maitreya Mahāthera who taught him the first lessons in Pali. Besides this, his association with the Venerable Telwatte Amarawamsa Mahāthera stimulated his interests further in the study of
Oriental language and Buddhism.

All these influences were extremely compelling and Dr. Malalasekera was able to persuade him to take an interest in Pali studies in the University. He specialized in Indo-Aryan Honours for the Degree and secured a First Class being also placed first among all the candidates who sat for the London University Examination in Arts, in 1932.

After winning the Government Scholarship on the results of the Final Examination, he proceeded to the School of Oriental and African Studies, in London, to pursue research studies in Pali. Under the guidance of Dr. Stede, the co-author of the P.T.S. Dictionary, he worked on a thesis entitled “The Syntax of the Pali Nikayas”, which earned for him the Ph.D. In London, he did not confine himself to this special field of study but cultivated other academic interests as well with great zest. He took to the study of Sanskrit and Comparative Philology and Indian Philosophy, dipping also into Western Philosophy for purposes of comparison- all these subjects showing an important bearing in his research work. Specializing in Vedic and the Upanishads, he obtained the Master’s Degree, and the Diploma of the School of Oriental Studies in Indian Philosophy.

He returned to Ceylon, in 1936, and was appointed as the Assistant Lecturer in the Department of Sanskrit, Pali and Sinhalese where he found that his specialized knowledge of all the three languages was a great asset not only for his work in the Department but in guiding the students who wished to work on research problems in various aspects of language and literature. This was
the most fruitful period of his career when he contributed in no small measure, both by example and by guidance, to the stimulation of research in Indology and Buddhism in the University among the many students who passed through his hands. He began to contribute learned articles on Vedic and Buddhist topics to the *University OF Ceylon Review* of which he was one of the earliest Editors and also published papers in journals of international repute, being often invited to do so. A large number of his pupils, who were fortunate enough to receive his guidance in research, now either hold Chairs or senior positions in the Faculties of Arts and Oriental Studies in the four Universities of Ceylon or have acquitted themselves with distinction in many other walks of life. Even those who were not inclined towards a purely academic career owe to him a great deal for training them to shoulder positions of responsibility in the administrative services of the country.

When Professor Malalasekera inaugurated a Diploma course for Buddhist monks, called the *Vidya Visarada* Diploma, in the University of Ceylon, in 1943, Dr. Wijesekera gave courses in Sinhalese in two important subjects, viz., Comparative Philology and Indian Philosophy. At the invitation of Sir Baron Jayatilleke, he also lectured in the Sinhala medium to postgraduate classes at the Vidyalankara Pirivena, Keleniya. His contribution to such ventures is significant for two reasons, firstly, for the attempt made to initiate learned Buddhist monks, steeped in traditional knowledge, into critical and comparative studies of these subjects and secondly, as a pioneering effort to teach these subjects at an advanced level in the Sinhala medium at the
University and outside.

He was also a keen student of music, who did not miss the opportunity of learning more about the subject by discussing problems of music with the acknowledged exponents of the art during his leisure. He developed a special aptitude for classical Indian music whose theory he studied and contributed articles on various musical topics to Sinhalese journals and weeklies. Another of his cultural interests was Sinhala drama, which he avidly pursued from his days at Ananda. At the school and even later at the University, he wrote a few plays and produced them with acclaimed success.

When separate Departments of Sinhalese and Sanskrit were created in 1943, Dr. Wijesekera was appointed the Head of the Department of Sanskrit; a position he held till the new Chair of Sanskrit was inaugurated and offered to Professor Betty Heimann who had been one of Dr. Wijesekera’s teachers at London.

In 1948, he was appointed to the Chair of Sanskrit of the University of Ceylon, in succession to Professor Betty Heimann, who held it for four years since its inception. This period is noted for his increasing participation in the academic and administrative activities of the University. He served in practically ever University body and especially in the capacity of Dean. He served as Dean of the Faculty of Oriental Studies from 1956 and as Dean of the Faculty of Arts from 1963. In spite of these responsible official duties he continued to contribute to international journals on various subjects dealing with problems concerning Indian and Buddhist thought, and was also
invited to participate in Seminars and Conferences abroad. In 1959, he was invited by the German Universities Association to deliver a series of lectures on Indology and Buddhism which he undertook and spent several months in Germany. The same year he had the distinction of delivering the annual Joachim Wach Foundation Lecture on Comparative Religion at the University of Pennsylvania to serve as a Guest Professor, lecturing on Indological subjects. During the next year Dr. Wijesekera was invited by the Ministries of Culture in India and Japan to lecture at Universities in those countries. In 1966, he had the honour of being invited to be one of the six panel speakers at the xІth Conference of the International Congress for the History of Religions held at Claremont, U.S.A. where he contributed a Paper on Hinayana Buddhism. He spent one semester thereafter as Visiting Fellow of Harvard University and during the next semester taught Buddhism at Smith College, Northampton, Massachusetts.

In 1967, he resigned his post in the University of Ceylon to accept the appointment as first Vice-Chancellor of the new ‘University of Colombo’ but resigned from the post after a short period owing to a crisis which arose as a result of student agitation over the name and status of the University. In the same year he was appointed Professor Emeritus of the University of Ceylon, Peradeniya.

Professor Wijesekera’s achievement as a scholar far outweighs all other aspects of his career and it is in this respect that his contribution remains
distinctive. He has always maintained the balanced and critical outlook of a scholar both in the lecture-room and outside. He is a recognized Indologist, one of the few from Ceylon with an International reputation for his contributions to Vedic studies and Buddhism. His research contributions, numbering over 50, many reviews and numerous popular articles reflect the manner in which these interests were matured through a period of several decades. They also show a wide range of interests, covering literature, including drama, the fine arts, music, linguistics, religion and philosophy, cultural anthropology and sociology, whose study has imparted depth to his contributions on Indology, all of which reflect an analytical mind as well as a gift for coordinating the data gleaned from inter-related disciplines. One of the most important aspects of his research methodology is, as he calls it, the ‘socio-semantic’ approach to the interpretation of problems connected with the study of Indology. He, accordingly, resorts to the linguistic analysis of terms and concepts, guided also by the socio-anthropological factors determining the genesis or evolution of various aspects of ancient Indian culture.

*Published works of A.Wijesekhara*

Prof.A. Wijesekhara published research paper in several Research journals and Felicilation volumes of Scholars. A brief account of his contribution in the form of can be given these.

**A. 1943**

B. 1944


C. 1946


D. 1947

- "Rgvedic prototype of Nataraja ", The Calcutta Art Society Journal. (Jubilee Number)

E. 1948


F. 1949


G. 1950

- "An aspect of Upanisadic Atman and Buddhist ‘Anatta’ ". The Siddha-Bharati or Rosary of Indology: presenting 108 original papers on
Indological subjects in honour of the 60th birthday of Dr. Siddheshwar Varma; ed. By Vishva Bandhu. Hoshiarpur, V.V.R. Institute P & P. Organisation, 1950, Pt.2, pp. 115-122


H. 1951


• "Sanskrit in the University". University of Ceylon Review. Vol.9, No. 2, April 1951, pp. 81-97.


I. 1952


J. 1954

• "The teaching of Sanskrit." Proceedings of the First Sanskrit


K. 1955


L. 1960

• "Pali and Sanskrit (literature in the Polonnaru period)". University of Ceylon History of Ceylon. Vol.1, Pt. 2, 1960, Bk.4, Ch.8, B, (b), pp.585-9.


M. 1968


N. 1969

• "Language proficiency among scholars and literary activity in Pali and Sanskrit". Education in Ceylon (from the sixth century B.C. to the present day). A Centenary Volume. Colombo, Ministry of Education & Cultural Affairs, Ceylon, 1969, Pt. 1, Ch. 18, pp.185-192.

O. 1970


2. Prof. M.H.F. Jayasuriya

Mahabaduge Hiranya Fernando Jayasuriya is a well-known and much respected scholar who has made a substantial contribution to Sanskrit Studies in Sri Lanka in the past few decades. He is one of the many products of that
Sanskrit ‘boom’ which took place in the mid- forties at the newly established University of Ceylon.

Born in 1924, Jayasuriya had his early education at St. Thomas’ College in Mt. Lavania. Half-way through a promising career at that prestigious school, and just when he was commencing the study of the Western Classics, he was obliged to transfer to Ananda College in Colombo, in the mid-thirties. Being the youngest grandson of the renowned Sinhala scholar, Gate Mudliyar W.F. Gunawardhana, young Jayasuriya’s mother wanted him to follow in the footsteps of his illustrious grandpere, and Ananda College, which at that time had acquired a reputation as a centre of excellence for Oriental Studies, was the obvious choice. At Ananda College, Jayasuriya had no difficulty in adjusting from the Western to the Eastern classics, excelling particularly in the study of Pali, in which subject he carried away both the junior and the College From Prizes, in the war years of 1940 and 1941, respectively. When Sanskrit was first taught as a subject for the Intermediate Examination in Arts of the University of London, he took to it ‘like a duck taking to water’. His subjects at that examination in 1942 were the four languages, Sanskrit, Pali, Sinhala and English. While at Ananda, Jayasuriya distinguished himself also in Cricket; he was the vice-captain of the under sixteen team in 1930.

At an open competitive examination conducted by the University of Ceylon at its inception, in 1942, for the award of a scholarship to pursue the study of Oriental languages, Jayasuriya was selected as the obvious choice. At the University he read for the special degree in Sanskrit with Pali as the
subsidiary subject, and passed with first class honours in 1946, winning the government scholarship for postgraduate studies abroad. Among his teachers at the University were Professor Mlalasekara, Wijesekera and the newly arrived Dr. Betty Heimann, who was the first occupant of the chair of Sanskrit at the University, and Professor Jayadeva Tilakasiri, prior to his departure to London for his doctoral studies. With the rapid progress and expansion of the faculty of Oriental Studies in the mid forties, additional staff was needed and Jayasuriya was appointed as an Assistant Lecturer in Sanskrit in 1947.

In 1948, the renowned French scholar of Indology Louis Renou, Member de l’ Institute and Professor in the faculty of Letters of the University of Paris, happened to visit Sri Lanka, and at the request of Prof. Heimann, he willingly consented to take Jayasuriya under his wing and supervise his postgraduate studies at the University of Paris. So it was that in the following year, Jayasuriya, together with another young lecturer, Ananda Kulasuriya, broke with tradition, and skipping the School of Oriental and African Studies of the University of London entered instead the hallowed portals of the famed Sorbonne, the first ever Sri Lankans to register at the Institute of Indian Civilization, there. At the request of Prof. Renou, who was himself an acknowledged authority on Vedic studies and Sanskrit linguistics, Jayasuriya opted to research an aspect of Vedic historical linguistics tracing the origins of the bhāṣya tradition to as early as the period of the Brahman-s. His thesis entitled Etudes Linguistiques surles Brahmana-s was successfully defended by him before a ‘jury’ comprising Profs. Louis Renou, Jean Filliozat and Oliver
Lacombe, and he was awarded, then and there, the doctorate of the University with very honourable mention, the first Sri Lankan, in fact, to receive this coveted degree in the field of Oriental Studies.

In the meantime, even before the Alliance Francaise had commenced its activities in Colombo, Jayasuriya had obtained the Diploma de la Langue Françoise, in 1950, at its headquarters, in Paris itself.

Returning to the University of Ceylon in 1951, Dr. Jayasuriya was saddened to see that the allure of Sanskrit and allied studies had diminished somewhat. The Ceylon Civil Service was still in existence, but the writing was already on the wall. It was shortly replaced by the Ceylon Administrative Service and that too gradually became defunct. These developments had an adverse effect on the study of the Classics, be they Eastern or Western, at the University. The transition from English to Sinhala as the medium of instruction in tertiary education, paradoxically through it may seem, acted as a further constraint on the teaching of teaching of Sanskrit and other humanities subjects. Good informative books on these subjects in the Sinhala medium were almost nonexistent. With a view to alleviating the plight of students, Dr. Jayasuriya wrote and published through the Official Languages Department Samskrta Sikasaka (A manual of Sanskrit) in two volumes. Mahābhārata Pāthāivali (Selections from the Mahābhārata) is another of his books which proved to be invaluable assets to students and teachers alike. They continue to the present day to be prescribed texts for G.C.E. (A/L) students.

In more recent times, Dr. Jayasuriya has published Jetavanārāma Gold
Plates and co-authored Manjusrivāstuvīdyāsastra. The former is an edition and English translation of the seven gold plates containing a section of the Pañcavimsatisahasrika Prajñāpāramitā sūtra which were unearthed from the ruins of the Jetavanārama in Anuradhapura, while the latter is an edition and English translation of the monumental text of that name, also incorporating critical studies by Prof. P.L.Prematilleke and Dr.Roland de Silva highlighting its value as a unique source book of ancient and medieval Buddhist monastic architecture in Sri Lanka.

Now in his retirement, Dr. Jayasuriya is engaged in the preparation of a revised edition and English translation of another valuable Sri Lankan Silpa text, the Vaijayantatantra, which provides a wealth of information on regarding medieval Sinhala arts and crafts and the manufacture of jewellery.

While still at Peradeniya, Dr. Jayasuriya served in the court of the combined campuses of Peradeniya and Colombo of the then University of Ceylon, as an elected representative of University teachers. He succeeded the late Prof. D. E. Hettiarachchi as the warden of the Arunachalam Hall of Residence, and continued in that post for the record period of nine years. He was the member of the Board of Residence and Discipline during the troublesome time of the mid-sixties when student unrest was raising its ugly head, culminating in the torching of the Vice-Chancellor’s Lodge. He also held the honorary post of Chairman of the University Supply Organization, which was set up by Sir Ivor Jennings to service the Halls of Residence and the University community at large. Dr. Jayasuriya’s standing and popularity
among his colleagues was such that he was elected by them to steer the affairs of the University Teachers’ Association as its President. In addition to these multifarious activities, he was the patron of the Buddhist Brotherhood of the University throughout his tenure at Peradeniya. He was also a President of the University Faculty Club and a President of the University Staff and Recreation Club, which he represented at Cricket, in Inter-Club tournaments.

In the course of his first sabbatical leave in Europe in 1958, Dr. Jayasuriya represented the Teachers’ Association of the University of Ceylon at the sessions of the International Association of University Professors and Lecturers which was held in Brussels.

In 1969, Dr. Jayasuriya availed himself of his sabbatical leave for the second time and for the next two years his services were enlisted by the Australian National University in Canberra, as a visiting lecturer in its newly established Department of South Asian and Buddhist Studies in the Asian Studies Faculty, whose Dean at that time happened to be Prof. A.L. Basham, the guide and mentor of generations of Sri Lankan students at the SOAS in London. While in Canberra, Dr. Jayasuriya attended and read a paper at the sessions of the International Congress of Orientalists which were held there in 1971. At the A.N.U. Dr. Jayasuriya also served as a sub- warden of the Bruce Hall Residence. Perhaps his greatest achievement in Canberra was in the field of sports. He represented the University on several occasions in Inter-club
Tennis competitions and helped his team to annex the title. He stunned many a younger player when he reached the Open Tennis Singles Final of the University in 1969, and again in the following year.

He returned to Sri Lanka in 1971, at a time when far-reaching and radical changes in University education were being planned. He was caught up in the process of relocation of Departments of study and as a result, in 1974, after 27 continuous years of service to the University of Peradeniya, he was obliged to transfer to the University of Kelaniya, which was being envisaged as a ‘Centre of Excellence’ for the Eastern Classics. At Kelaniya, he succeeded Prof. S.B. Shastri as the Professor and Head of the Department of Sanskrit, thus commencing a fresh tenure which continued up to his retirement in 1989. Prof. Jayasuriya was no stranger at Kelaniya as several members of the academic staff had been his pupils or colleagues at one time or the other.

While at Kelaniya, he did not confine himself to his academic duties only. As the President of the University Teachers’ Association, he sat together with colleagues from the other Universities in the Federation of University Teachers mapping out strategies for improving the lot of University teachers. He was invited by the University’s Council to be the Chairman of the Sports Advisory Board for several years in succession. He was also elected by the Senate of the University to serve as its representative in the Council of the University.

On his retirement from the University in 1989, after a long and distinguished record of service spanning 42 years the University of Kelaniya
conferred on him the title of Emeritus Professor of Sanskrit.

Prof. Jayasuriya has contributed numerous research articles to academic Journals in Sri Lanka. These will be listed separately at the end of this biographical sketch.

He has, in addition to his own original contributions to the advancement of Sanskrit studies in Sri Lanka, also brought out new and revised editions of almost all his grandfather’s scholarly works, the last of them, the Mayūra Sandesa Vivarana, as recently as in March last year. Among the others are Subhāsita Varmaṇa, Guttāla Kāvya Varmaṇa, Kokila Sandesa Varmaṇa, and the Siddhānta Parīksana. He has also rendered yeoman service to Sinhala scholarship by translating into Sinhala and publishing two volumes on aspects of Sinhala linguistics written by his grandfather, and which had not seen the light of day in his time. These are Sinhala Vāg Vidyā Mūladharma (1) Sabda Vyutpatti Krama (Etymology) and (2) Sinhala Sabda Vibhāgaya (phonology).

Pratidāna Mañjari is a volume containing scholarly articles by reputed academics in Sri Lanka, edited and published by Prof. Jayasuriya, to commemorate the services rendered by his grandfather to the cause of Sinhala scholarship.

This biographical sketch of Prof. Jayasuriya will not be complete if we fail to mention another of his very proud achievements. He is a National Veterans’ Tennis Singles and Doubles champion, having won the title on three occasions in 1977, 81 and 1992. Apparently, he is a great believer in the truth
of the Latin adage, mens sana in corpore sano. (A healthy mind in a healthy body).

Dr. Jayasuriya has been the President of the Dehiwela-Mt. Lavania Cosmopolitan Sports Club, which has earned a reputation for itself as one of the foremost Tennis playing Clubs in the Island, for several years running, and was recently unanimously re-elected to that post.

Dr. Jayasuriya is loved very much by generations on his pupils for his dedication as a teacher and his solicitous concern for their progress in mastering a difficult subject. His greatest happiness is to see his pupils assume positions of responsibility in the national life of the country, be it in the Public service or in the Universities. Prof. Jayasuriya is modest to a fault. Perhaps it is the sportsman in him which makes him the modest man he is. It is with much reluctance that he finally consented to accept his gesture of felicitation from his numerous colleagues and pupils, who are anxious to honour a Guru for whom they have the highest regard and esteem.

We are glad that Prof. Jayasuriya in spite of failing health is still able to continue his academic interests, and we look forward to seeing many more important contributions from his pen.

This biographical sketch of Prf. Jayasuriya would be incomplete without a reference to his wife Yasoma, who has assisted him in all his academic activities and who has always been a source of strength to him. We take this opportunity to wish him and his family good health and happiness for many
more years to come.

• **Books and Monographs of Prof. M.H.F. Jayasuriya:**

  • Samskrata Siksaka Pt.1. Ps. 1-221. 1961. Department of Official Languages
  • Samskrata Siksaka Pt.2. Ps. 1-292. 1971. Department of Official Languages
  • Mañjusrivāstuvidyāsāstra- Sanskrit Treatise on Buddhist Monastic Architecture, Edited and translated into English by Dr. M.H.F. Jayasuiya with studies Leelananda Prematilleke and Roland Silvs. ps. 1-322.
  • Buddhist Zeylanica Series 1, published by the Archaeological Survey of Sri Lanka and the Central Cultural Fund. 1995.
  • Sinhala Vāg Vidyā Mūladharma (2) Sinhala sabda vyutpatti karma (phonology). Ps.1-97, 1990(in collaboration with W.S. Karunatilleke. These last two works are edited from relevant sections from a hither to unpublished manuscript on Sinhala Grammar written in English by the
late Gate Mudaliyar W.F. Gunawardhana. They are thus posthumous publications complete with Indexes prepared by the editors.)


- Revised editions of the following works of the late Gate Mudaliyar W.F. Gunawardhana, which were long out of print:
  - Subhāsita Varnanā, ps. I-xviii, 1-34. 1945
  - Guttilakāvya Varnanā, ps. i- cxxxviii, 1-355
  - Siddhānta Pariksana, ps. i- 248. 1959
  - Kōkila Sandesa Vivarana, ps. i-iv, 1-240.1996

- Articles and Research Papers of Prof. M.H.F.Jayasuriya.
  - Linguistic Studies on the Brāhmana-s, University of Ceylon Review, vol. xi, Nos. 3&4
  - Some Vedic Verb Forms and their Variants in the Brāhmana-s, University of Ceylon Review, vol. xv, mpd 3&4
  - Pre-Yāskan Vedic Achievements in Lexicography and Etymology, Kalyāni-Journal of Humanities and Social Sciences of the University of Kelaniya, vols. VII and viii 1988-1989
  - Some observations on Visnu’s Buddha Avatāra, Silver Jubilee Commemoration volume of the University of Kelaniya, 1986
  - Two Chapters from the Vaijayanta Tantra, revised Sanskrit text in Roman Script with English translation. Abhinandana, Papers in Indology,
Buddhism and Fine Arts: Felicitation Volume presented to Prof. Jayadeva Tilakasiri, 1991

- A Note on Pali Abhinihāra and Cognate Forms in the light of Buddhist Hybrid Sanskrit Paper read at the sessions of the International Congress of Orientalists held in Canberra, in 1970-71, Añjali (H.O.de A. Wijesekera Felicitation Volume, 1970)

- Anatta (No-Soul) and the Moral Problem, The Buddhist, Vesak Number, 1990

- Mahāyāna and Theravāda Views on Meat Eating. The Buddhist, Vesak Number

- The Buddha as a Saint in Early Christendom, The Buddhist, Vesak Number

- Bodhi Pūjā-Its Genesis and Growth- The Buddhist, Vesak Number, 1991

- God Vishnu’s so-called Buddha Incarnation- The Buddhist, Vesak Number, 1994

- Good and Bad in Buddhist Perspective- The Buddhist, Vesak Number, 1995

- Vaijayanta on the Hindu Samskāra-s, being a revised edition and English translation of Chapter vii of the Vaijayanta Tantra, Ven. Welivitiye Sorata Commemoration Volume (to be published shortly)

- When a Pope unknowingly made the Buddha a Saint, The Island, 15 Aug. 1995

- Random Verses from the Sanskrit- Journal of the Indological Society of the University of Ceylon, 1957
3. Prof: Jayadeva Tilakasiri

Professor Jayadeva Tilakasiri is one of the foremost Indologists of Sri Lanka. He held the chair in Sanskrit at the University of Peradeniya from 1968 to 1980. During his 36 year period of service at this university he also became well known as a scholar and promoter of then traditional art of puppetry in Sri Lanka.

Jayadeva Tilakasiri (formerly known by the name of P. de Costal) was born in Galle in 1921, and had his early education at Mahinda College, Galle from 1927 to 1938. It was at this school that he was introduced to the study of Sanskrit and Pali by several learned Buddhist monks and Mr. U.G. Handy who had a reputation as a brilliant teacher of Pali and Buddhism at Mahinda College. It was the influence of these teachers that created an abiding interest
in the study of Sanskrit and allied subjects in young Tilakasiri, although the first steps in the study of Sanskrit were taken by him quite early in life under the paternal directive that he should daily learn a given number of stanzas from the Satakā texts and thus imbibe their richness.

In 1939, Tilakasiri gained admission to the University College in Colombo, which in a historic change in higher education in the island, was transformed into the first independent University of Ceylon, in the year 1942. Tilakasiri opted to study Sanskrit and Pali, which he did with great zest under the guidance of teachers G.P. Malalasekara and in particular, O.H. de A Wijesekera, who soon became his mentor and source of inspiration. Outside the University a self-made classical Sanskrit scholar of Galle, Mr. H.A. Wimalaratna, gave him a sound grounding in Sanskrit prosody and poetics as well as in Paninian grammar.

Under the distinguished tutelage of Professor Wijesekera in the field of Vedic and Classical Sanskrit, Tilakasiri passed out, in 1943, with the first batch of Arts graduates of the University of Ceylon, securing First Class Honors, and one year after, was appointed as an Assistant Lecturer in the newly created Department of Sanskrit.

Before appointment to the University he had gained experience as a teacher, first, at the Ananda Sastralaya, Matugama, for about six months and then at St. Thomas College, Colombo, for another short spell. But by far the most valued induction to lecturing was provided through the Degree classes at Ananda College, which were efficiently organized by Mr. A.B. Perera its
Principal at the time.

The first Head of the Department of Sanskrit of the University of Ceylon was Dr. Betty Heimann, well known for her comparative studies in Indian and Western Philosophy. Her vibrant enthusiasm for Sanskrit was infectious and attracted some of the best students of the University to the study of the subject. On her advice, Tilakasiri proceeded to England to read for the Ph.D. degree at the School of Oriental and African Studies of the University of London. The subject of his research, ‘Kalidasa’s Imagery and the Theory of Poetics’ was one that had great relevance to Sinhala Classical Poetry much of which is strongly influenced by Sanskrit literary conventions as well as by the example of the leading practitioners of the art in Sanskrit.

With a view to securing a wider access to the writings and researches of French and German Indologists in his post-graduate studies, he commenced the study of French and German at the University of Ceylon in the classes of Rev. Canon Lucien Jansz, the brilliant Visiting Lecturer in (several) Modern Languages. It was the effective comparative method of teaching which Rev. Jansz innovated that made him, like many other University teachers, take an abiding interest in gaining proficiency in these two languages.

At the SOAS, Tilakasiri worked under the exacting supervision of Professor John Brough and Mr. C.A. Rylands, who guided his studies in Literary Criticism, a subject which was not within the usual field of research in the School. During this period Tilakasiri read widely on aspects of classical
and modern Literary Criticism and also followed lectures in various institutes on Aesthetics, Comparative Literature and Appreciation of Art and Painting. Whist being engaged in his doctoral research, Tilakasiri made it a point to gain an understanding of educational puppetry through association with one of its founder-promoters, Mr. A.R. Philpott. Quite by coincidence he came into contact with the London Educational Puppetry Association which was situated close to the SOAS. He attended its workshop and classes and this exerted a strong influence on him when he started experimental work with the traditional forms of puppetry in Sri Lanka with a view to developing new methods of entertainment and education through this medium.

After completing his doctoral research he returned to his teaching post in the University of Ceylon and worked enthusiastically to create an awareness of the fundamental concepts of Sanskrit literary theory. In his research and publications he attempted to assess the significance of these concepts. Particularly important in this regard are his three Sinhala works on Sanskrit Literature: *Vedic Literature, Classical Sanskrit Literature and The Sanskrit Drama*, published by the Associated Newspapers of Ceylon Ltd., Colombo. The fourth work of this series, entitled “Sanskrit Poetics”, awaits publication.

Dr. Tilakasiri served the Department of Sanskrit as Lecturer until the resignation of Prof. O.H. de A. Wijesekara whom he then succeeded as Head of the Department. He was appointed to the post of Professor of Sanskrit in 1968. He was elected as a member of the Consultative Committee of the International Association of Sanskrit Studies where he served for six years.
(1975-1981) and participated in the sessions of the Association, held in Paris (1977) and Weimar (1979). He travelled widely in Europe, Asia and in particular in India, attending seminars, reading papers and lecturing at various Universities and other institutes of higher education.

He served as a member of the Senate and Higher Degrees Committee of Peradeniya University for several years and as Dean of the Faculty of Arts during 1974-75. In his capacity as Dean he was also saddled with the responsibility of acting as Head of the Sub-department of English and the Sociology Department. During an unsettled period of the University’s administration, he was requested by the President of the campus to act for him on numerous occasions. During the changes consequent to the setting up of a single University of Sri Lanka with several campuses and the subsequent abolition of the Department of Sanskrit—a chaotic period in the University’s history he was in charge of the Department of Cultural Studies for several years and, later, also of the Department of Buddhist Studies. He opted for voluntary retirement under the new University Act, in 1981.

Although he retired from active teaching he continued contributing to journals abroad, and also devoted his time to the revision of his Ph.D. Thesis ‘Kalidasa’s Imagery and the Theory of Poetics’ which was published, in 1988, by Navrang, the Indian publishers. In 1983-84, he served as Editor of the Quarterly of the Cultural Triangle Project, which published reports of Projects and other articles of archaeological interest.

An important facet of Tilakasiri’s career is his close connection with
traditional and modern puppetry in Sri Lanka. His interest in this art goes back to his association with the annual folk dance festivals held in Ambalangoda and his participation in the activities of the Folklore Society, set up in Colombo by Prof. Sarachchandra and colleagues for the purpose of introducing forms of folk drama to University audiences. From then on he became deeply devoted to the upliftment of traditional puppetry in Sri Lanka and has been conducting workshops and seminars, producing puppet plays and organizing exhibitions. He has also lectured on the subject, participated in international exhibitions and conferences and written on the puppet theatre of Sri Lanka and Asia. His major work, *The Puppet Theatre of Asia*, was the result of research and a survey he undertook on a Rockefeller Foundation Grant, in 1960.

Prof. Tilakasiri has been Sri Lanka’s representative in UNIMA, the International Union of Puppeteers. In this capacity, he attended its World Festivals and Council Sessions. In 1988, he led a puppet troupe from Sri Lanka, *Sri Anura* of Ambalangoda, to the World Festival which gave performances of traditional Sri Lankan puppetry in a number of Japanese cities. He was also invited to take a troupe for performances in Taiwan, in July 1990, for the Asia-Pacific Puppet Theatre Festival. Quite recently, he was invited by the Indian Council of Cultural Relations to lead the same troupe for performances at the International Festival of Puppetry, held in New Delhi and several other cities of India. Prof. Tilakasiri cherishes the experience he has gained from these many visits to other countries with traditional Sri Lankan puppeteers.
One of Professor Tilakasiri’s most rewarding experiences was his effort to introduce the new medium of hand and glove puppetry. In this he received enthusiastic support from the band of university students of Peradeniya who formed under his guidance, the University Puppetry Society in the 1970s. These students devotedly took part in the entire operation from making puppets and preparing sets to the finished performance before audiences at the University as well as the schools and Training Colleges in the Kandy area. It was an excellent example of developing staff-student relations through meaningful extra-curricular activities.

Prof. Tilakasiri has also been responsible for the establishment of the Sri Lanka National Puppetry Association of which he is the President. It has always been his aim to improve the standard of puppetry in Sri Lanka and help to make it an important medium of education and entertainment as in many developed countries, by encouraging youth to take to it.

He had also shown interest in the introduction of Fine Arts to the Universities curriculum. When the opportunity for this presented itself, he himself was asked to be in charge of the courses, inaugurated at the University of Peradeniya nearly 15 years ago. (These courses are now conducted at Kelaniya University.) Since then he has not failed to maintain his academic interest in the Arts and Crafts of Sri Lanka. In addition to what he has already written in this field of studies, he is now working on a book on the Handicrafts of Sri Lanka.

Considering the service that Prof. Tilakasiri has rendered to the
upliftment of traditional arts it is indeed appropriate that the Ministry of Rural Industrial Development should have appointment him as the Chairman of the National Crafts Council, in 1987. In this capacity, he has completed among other tasks, the compilation of a Bibliography of the Handicrafts of Sri Lanka (1988) and a Craft Directory (of Sri Lankan craftsmen engaged in the various handicrafts). He is now engaged in a study of Traditional Craft Villages and Craftsmen Families’ on a grant from the Natural Resources, Energy and Science Authority of Sri Lanka (NARESA).

His wife, Srimathi, has been assisting him in all his activities at the Universities, and especially in his work, related to puppetry which has been conductive to his extremely amicable social relations with students. They have two sons, the elder, a Mechanical Engineer who graduated from the Peradeniya University and secured the M.Sc. (London) Ph.D. (Swansea), now at Frode England, working as a Research Officer and the younger, an Executive at Molarens Shipping Co., Colombo.

Prof. Tilakasiri and his family have endeared themselves to students and colleagues and it is in recognition of his contributions in many fields, as a scholar, researcher and educator and as a token of gratitude that we pay tribute to him in the form of this Felicitation Volume which is presented to him on his 70th birthday. We wish him and his family health and happiness in the years to come.
• Contributions of journals and newspaper articles of Prof. Jayadeva Tilakasiri.

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• Part II- Woodwork (Sculpture and Carving) 72p.

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• Part IV- Poetry and Ceramic ware. 47p.

• Part V- Leather, Animal-based products, Coconut- based products, Soft Toys, Paper pulp crafts, Lacework, Embroidery, Miscellaneous. 46p


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York.

4. Vinayakamoorthy Sivasamy

- B.A.Hons.(London), B.A., M.A. (Ceylon)
- Born 16-September-1933, Pungudutivu.

(a) Primary and Secondary Education

- American Ceylon Mission Tamil Mixed School
- Irupiddy, (1938-1944) - - Pungudutivus
- Sri Suppiraaniya Vidyasalai (1945) Pungudutivu
- Government Junior School (1946-1949) Pungudutivu
- Jaffna College, Vaddukkodai (1950-1954)
- Won Prize for Sanskrit (1950-1954)
- Won Prize for History (1951)
- Won Prize for Tamil (1953-1954)
- Direct Admission to the University of Ceylon (1955)

University Education

- University of Ceylon, Peradeniya (1955-1958)
- Offered Sanskrit, Tamil and History for the General Arts Qualifying and the General Degree courses, Obtained ‘B’ in all subjects in the G.A.Q Examination and passed the General Arts Degree (B.A) Examination in 1958.

University of London
• B.A.(Sanskrit) Honours Second Class (Upper Devision), 1961. Offered Pali as an Optional Subject and History of India to A.D. 1000 as Special subject, in addition to the Main Subject (Sanskrit).

University of Ceylon, Peradeniya

• M.A.Sanskrit 1969. Title of the dissertation.” A Study of the Sanskrit Inscriptional Prasastis in India up to the end of the Fifth Century A.D.

(b) Appointment

Undergraduate Department, Jaffna College, Vaddukkodai:

• Lecturer in Tamil, Sanskrit and History for students preparing for the External Degree Examination of the University of Ceylon.
• (June 1958-June 1966-August 1974)

University of Ceylon, Peradeniya

• Assistant Lecturer in History on a Special contact (15th June 1962-December 1965)

Jaffna Campus of the University of Sri Lanka

• (September 1974-December 1978)

University of Jaffna (January 1979 to date)

• Lecturer (Grade II) in History, September 1974-August 1975.
• Lecturer (Grade II) in Sanskrit, September 1975-August 1980.
• Lecturer (Grade I) in Sanskrit, September 1980-19th May 1989.
• Associate Professor (on merit), 20th May 1989 to date.
• Lecturer-in-Charge, Department of Sanskrit, February 1976-December 1978.
• Head, Department of Sanskrit, January 1979 to date.
• Acting Head, Department of Fine Arts, October 1987-1991.

(c) Other Activities

• A member of the Editorial Board of the “Ilaṅāyiru” (Young Idea), a student magazine published by Jaffna College, Vaddukkodai, (1953-1954).
• Founder Secretary of the Jaffna Archaeological Society (1971-1980).
• Joint Editor of Pūrvakalā, a publication of the Jaffna Archaeological Society.
• Founder Secretary, Jaffna Campus Co-Operative Printing and Publishing Society Ltd. (1976-1979).
• Secretary, Library Committee of the Academic Committee of the Faculty of Humanities, Jaffna Campus (1975-1978).
• A member, Board of Studies, Ramanathan Academy of Fine Arts.
• Editor, The Sri Lanka Journal of South Asian Studies, the English Journal of the Faculty of Arts, University of Jaffna.
• A member of the Senate, the Jaffna Campus of the University of Sri Lanka: Later the University of Jaffna (1976-to date).
• A member of some Selection Boards including the board for the selection of students for the Diploma and Degree Courses in Music and Dance (1980, 1982 to date).
• A Supervisor / Examiner for Sanskrit, Hindu Civilization, History and Fine
  Arts, M.A. / M. Phil. Degree dissertations, University of Jaffna.
• Secretary, Evelyn Rutnam Institute for Intercultural Studies, Campus Lane,
A member of the sub-committee which prepared a report on the Ramanathan
Academy of Fine Arts.

2.3. Other Scholars :

However, it must be emphasized that, when considering the modern
Sanskrit studies in Sri Lanka, our attention must be paid to many scholars who
had also played a major role, except the abovementioned. So, it is better to
discuss about them and their contribution into some extent.

Prof. Shanti Bhikshu Shastri is also a scholar who had contributed
to Sanskrit studies in Sri Lanka. He is an Indian scholar who wrote a poem
named ‘Sri Dharmarāma Śatakam’ and it was brought out on the journal
named ‘Sri Dharmarāma Sāhityāṅkaya’ edited by the Vidyalankāra Pirivena
and published in 1961. He described the qualities and noble traits of Ven.
Dharmarāma in a touching language.

Further the poem titled ‘mitra samāprapti’ written be Ven. Madupitiye Sri
Medhananda to admire his friend Ven. Candamuni is also a commendable work
published in the ‘Śri Candamuni Aśirlekhana’ journal.

Ven. Balangoda Añandamaitreya can be introduced as a superior scholar
who had played a great role after his teaching career as a Sanskrit preceptor in school after 1950, to develop the Sanskrit education. He has published "Samāskṛta Śikṣaka" series for beginners to become fluent in Sanskrit.

Moreover, the professors spread throughout the country congregated to the University of Kelaniya as a result of the educational reformation in 1972. Among them, the professor W. S. Karuṇāratna, the head of the Department of Linguistics, published by using his knowledge of linguistics, the work titled Subhārati alias "Samāskṛta Bhaṣā praveṣaya" for the convenience of beginners. Thus, it was a truly significant support for Sanskrit students because it had followed modern methodology of language studies. The 10 lessons in the book have been arranged in the following way.

- Fundamental readings
- Adjoining grammar
- Extra readings
- Exercises

Illustrations have been provided from famous Sanskrit literary works. Sinhala as well as Devanagari characters have been used where necessary so that beginners can understand them easily.

The poem named ‘Simhalāṇāṁ sambhāwaḥ’ written by Nāgoda Āriyadāsa senevivatne is also an outstanding in modern Sanskrit literature. Very useful is the description of the origin of Sinhala race for researcher studying the history of Sri Lanka. The use of a simple style is exemplified in the following verse.
There is a work called "Vaidyoṭtaṃsa" written by J.S. Rajasundara in 1919 with 48 sections and 401 verses. It is a work on Ayurveda. First verse of this book versified in Sragdhara meter itself reveals the inspiration of the poet.

Meaning: The lord Buddha, the liberator of three worlds cures the decease named cycle of rebirth with medicine named four noble truths. May this Vaidyottamiṣa which has been written by me after salutation to all doctors be a light to all who are very keen on the principles and practices of medicine.)
2.4. Translations of Works on Poetics:

When analyzing in depth the modern Sanskrit literature in Sri Lanka, unforgettably significant are the literary works written by modern critics. Moreover, many paraphrases of ancient Sanskrit literary works on poetics should also be given attention. And we have to discuss them even in a nutshell because they also assisted to propagate Sanskrit in Sri Lanka.

1. Kavyadarsa of Dandin

It is possible to say that the criticism of Sinhala literature is based on the critical theories of Sanskrit literature. The translations of a few literary works on poetics in Sanskrit have been published during the last three decades. Among Sanskrit works on poetics Daṇḍinī’s Kāvyādārśa has influenced on Sinhala poetics to a great extent from the past. In the 10th century it was translated into Sinhala as ‘Siyabaslakara’. Also in the first half of the 20th
century a few translations were published. The translation of the ‘Kāvyādarśa’
printed at Lankābhinava printers in Colombo by an author called K. D. W.
Dharmasena in 1906 may be the first Sinhala translation of a Sanskrit work on
poetics.

2. Vaman's Kavyalankara Sutravurthi

Śri Vāmana's Kāvyālaṁkaśa Sūtra Vṛttiya’ (1966, Colombo) was an other
translation of the first three chapters (Adhikaraṇas) of the Kāvyālankaṁkasūtravṛtti by Vāmana which is a prominent work of Kavyalankara Sutravṛtti on poetics in Sanskrit. On the other hand, it is replete with a long prologue and an analysis of the history of Sanskrit poetic criticism.

3. Dhvanyaloka

Further, the ‘Dhvanyāloka kavivaraṇaya' by G. S. B. Senānāyaka is the rendering of the Dhvanyāloka of Añandavardhana which is regarded to be the main source of the Dhvanivāda. This work with suitable illustrations for the vṛtti has been published in 1969. The Sanskrit text (Kārikā) of the Dhvanyāloka is also given in this book as a supplement. And the author has discussed aestheticism, literary criticism, excerpts from novels and poems in the preface.

4. Bhamaha's Kavyalankara

- It is believed that the Alankāravāda was founded as a theory of literary criticism by Bhāmaha. Ven.Pandit Thalakiriyāgama Dharmakīrti has published ‘Bhāratīya kāyya vicāraya I’ in 1969 which is a Sinhala translation of the first four chapter of Bhāmaha’s work
named ‘Kāvyaśānakāra’.

- The Naṭyasāstra of Bharata is the book which marks the origination of Sanskrit poetical criticism and expounds the 'rasasūtra' as a theory. Dr. Sucarita Gamlat has done a work (published in 1970) named ‘Naṭya Shastraye rasavādaya’ by discussing the 6th and 7th chapters of ‘Naṭyaśāstra’ of Bharata. Author’s another work, Samskṛta Naṭya Śāstraya ha Abhijnāṇa Śakuntalā also interprets the the Rasa theory from the standpoint of the classical Indian literary criticism.

Further, Dr.Walter Mārasinghe began to translate Bharata’s whole Naṭyaśāstra into Sinhala and the first volume thereof was published in 1994. Samskṛta kāvya vicārayeś Mūladharma’ (published in 1967) done by Dr. G. Hemapala Wijewardhana interprets the Sanskrit criticism simply so that beginners can understand easily.

However, There are several works in Sri Lanka in Sinhalese language. Which analyse the concept of poetics like Rasa etc. The few works may be given here.

Kāvya vicāra Gaveṣaṇa (1967) - Dr.G. Hemapala Wijewardhana
Rasavāda vivaraṇaya (1974) - Dr. Sucharita Gamlat
Samskṛta kāvya ha’Naṭya(1980) - Dr. Ānanda Guruge
Samskṛta Sāhityaya (1955) - G. S. B. Senānāyaka
2.5. Publishers of Sanskrit Works :

Discussing furthermore the modern Sanskrit literature, it must be said that there are many paraphrases and glosses to Sanskrit works emerged in Sri Lanka. Expecting a literary progress, each competitive publisher has actively involved in publishing more works. Among them, the following governmental and non-governmental publishers can be listed as main publishers.

- Department of Official Languages, Colombo
- Oriental Society, Ministry of Education
- Isurupaya, Battaramulla
- Buddhist Cultural Center, Nedimala, Dehiwala
- Department of Cultural Affairs, Colombo
The abovementioned information illustrates the enthusiasm of the scholars and students of modern Sanskrit Studies in Sri Lanka.

When we consider the Sanskrit education in Sri Lanka at present it is apparent that it is satisfactorily progressing. The pirivena unit of the Ministry of education plays a major role and publishes a pirivena series edited by an editorial board for the benefits of students.

Further it is admirable that printing and publishing of the essential Sanskrit books are done by the Department of official languages and the Department of cultural affairs.

On the other hand the service of the Oriental society attached to the ministry of education must be mentioned here. The government also plays a leading role to promote Sanskrit studies at present by arranging examinations for the degree programs.

It must be emphasized that there are good opportunities in the universities for students to learn Sanskrit as a main discipline. Most of the universities in Sri Lanka offer Sanskrit as a subject of their undergraduate and postgraduate programs and there are even separated departments for Sanskrit
studies in some universities. There are various societies related to indology in those universities who publish different books and journals and organize seminars and workshops.

And we can witness substantial library facilities for the researchers and student on Indology. According to the aforementioned information, we can assume the condition of Sanskrit education in Sri Lanka.
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