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## PRESIDENT'S MESSAGE

### Our mission and our accomplishments

In our inaugural meeting to establish the Alumni Association of the University of Peradeniya - Ottawa Chapter in 2012 Fall, the members treasured two guiding principles for the engagements of our association. The members endorsed that the first principle is to support our *alma mater's* mission of teaching, research and service, and the second is to foster social activities and friendship among Ottawa Chapter alumnus and other Peradeniya alumnus across globe. The consensus on these guiding principles was both institutionalised through our constitution and was put into operation during our short period of history of six years in existence.

The main plank of our support for our *alma mater* is the **Needy Student Scholarship Program**. Many poor and deserving undergraduates do not receive financial support. For example, the two main financial assistance schemes for undergraduates are Mahapola scholarship and bursaries. Up until 2018 these were given to undergraduates whose families have annual household income less than SL RS. 300,000 (*The Sunday Observer* 2018/04/22: New Features). Regrettably, only the poorest 20 percent of the households were below this income threshold in 2016 and even the next poorest 20 percent's annual household income (SL RS 360,096) is above this meager income threshold (*Household Income and Expenditure Survey*, 2016). Currently we provide ten scholarships where each is SL RS. 36,000 per year and we are working to increase the number up to 20 scholarships. (See Page 3 for more details). In the recent past we have further extended our support by purchasing scientific equipment, donating computers for student use and dispatching a collection of text books to the libraries of all the nine faculties.

Peradeniya is synonymous with music, art and creativity. Such are the means we serve our second guiding principle. Our annual “Hanthana Night” is a cherished event for its delightful grasp of rich Sri Lankan culture and the reminiscence of young and carefree days in that oasis called Peradeniya. Hanthana Night brings all of us together, literally and figuratively. Without a deeper sense of friendship and mutual respect, it is impossible to accomplish this delightful enjoyment that we deliver with our multi-talented membership.

Hanthana Paura is our well-read newsletter that is a fertile terrain for our creative poets, artists, historians, lyricists and essayists to plant their ideas and influence their readership. Our annual beach trip and health walk are colourful events that bring our membership and wider Sri Lankan community together for their entertainment and wellbeing. Our newly minted felicitation “Gee Padura” is another noteworthy accomplishment that also serve our second guiding principle. The first such “Gee Padura” was dedicated to legendary Maestro Amaradeva in 2017 and in this year, we felicitated five deceased music legends in Sri Lanka through a “Gee Padura”.

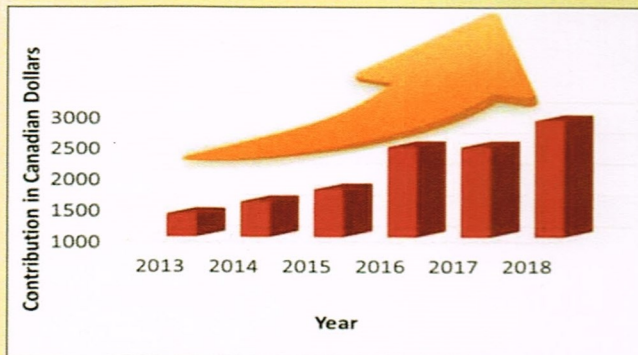
Through our creative artistic endeavours, we brought together not only our alumnus but wider Sri Lankan community in Ottawa, who embrace arts and culture enthusiastically. We witness sense of appreciation among the Sri Lankan community for such creative endeavours in the National Capital Region. We are also deeply appreciative about Sri Lankan community who “march” with us through thick and thin supporting and encouraging us. With deep sense of respect and appreciation, we salute you all whose dedication, hard work and passion make this year a memorable one.



## Needy Student Scholarship Program by AAUPOC

Our Scholarship Program was initiated in 2013 and during the last five years this has been the most significant support to our *alma mater*.

**Over 90 needy students who were selected based on their financial needs were benefited....**



With the generous support of our members, friends and well-wishers the AAUPOC has contributed a total of **\$13,474 (SL RS 1.6 million)** from 2013 to 2018 for more than 90 students. Our parent Alumni Association of the University of Peradeniya help us in administering this scholarship program.

## A message from one of the Scholarship Recipients..

To:aaupoc@yahoo.ca  
Jun. 5, 2016 at 12:14 p.m.

Dear Scholarship Donor,

I am sincerely honored to have been selected as a recipient of the AAUPOC Studentship. Thank you for your generosity, which is helping me to achieve my goals. As I am completing my final year of MBBS with great difficulties at University of Peradeniya Sri Lanka, I am very thankful for receiving your thoughtful award( Rs. 12000/=).

My future goal is become a best doctor with full of humanity and empathy. Thank you again for your thoughtful and generous award. I hope to give back to the university someday and help a student reach their educational goals with a scholarship.

Thank you.

Sincerely,

xxx .....

Faculty of Medicine, University of Peradeniya, Sri Lanka.



## 75th anniversary of the University of Peradeniya



The plaque at the entrance of the Senate building

“MORE  
OPEN  
THAN  
USUAL”

The University of Peradeniya celebrated its 75<sup>th</sup> anniversary on October 6, 2017. The predecessor to the University of Peradeniya was the University of Ceylon which flourished in Colombo during 1940s under the leadership of Sir Ivor Jennings. The Faculties of Arts and Sciences were in operation in Colombo and the Faculty of Oriental Studies was also established in early 1940s in Colombo. The ceremonial opening of the University of Ceylon, Peradeniya took place on October 6, 1952 when 820 students of the Faculties of Arts and Oriental Studies went into residence at Peradeniya.

The Peradeniya Campus, according to the historical writing, was a dream of Sir Ivor Jennings. Upon establishment, he had devoted most of his efforts, energy and time on its development. His vision was to establish a residential university to match the internationally acclaimed British universities such as Oxford and Cambridge. From 1952, Sir Jennings served as the founder Vice Chancellor of Peradeniya until January 1955, when he left Sri Lanka to accept a post as the Master of Trinity Hall, Cambridge.

Having the foundation stone laid on August 31, 1946 by Sir John Kotalawala, official grand opening of the Campus took place on April 20, 1954 by the Duke of Edinburgh (Prince Philip) in the presence of Queen Elizabeth II. The demise of King George VI delayed the



grand opening which was expected to be held in 1952. The opening ceremonies were held in 1954, while the university was already in session.

At the Grand Opening, the Duke of Edinburgh declared that Peradeniya Campus as “more open than usual”. This phrase has been accepted by scholars as the “epitome” in the literature, native to the University of Peradeniya. It was scripted in the plaque (see insert) which has been displayed at the entrance to the Senate Building. As literature says, hinting at his wit, the Duke of Edinburgh’s intension of this phrase was to emphasize the point that he is opening a campus that has already been opened. Metaphorically, he related his phrase “more open” to British Pubs which were fully damaged by the German bombing during the World War II, but still in service with blown off windows, and thus “more open” to the customers than usual!

The purpose of this article is to reiterate the phrase “more open than usual” to shed light on the monumental progress of the university education at Peradeniya - academic and extracurricular activities - over the past 75 years. The Campus is not only intellectually and physically “more open than usual” but it has helped to establish a foundation in the minds of *Pera*-graduates related to integrity, liberty and humanity. Let us look at some of the “open” environment that prevailed in Peradeniya during 1970’s to 1990’s that provided the unparalleled education in the academic and extracurricular spheres.

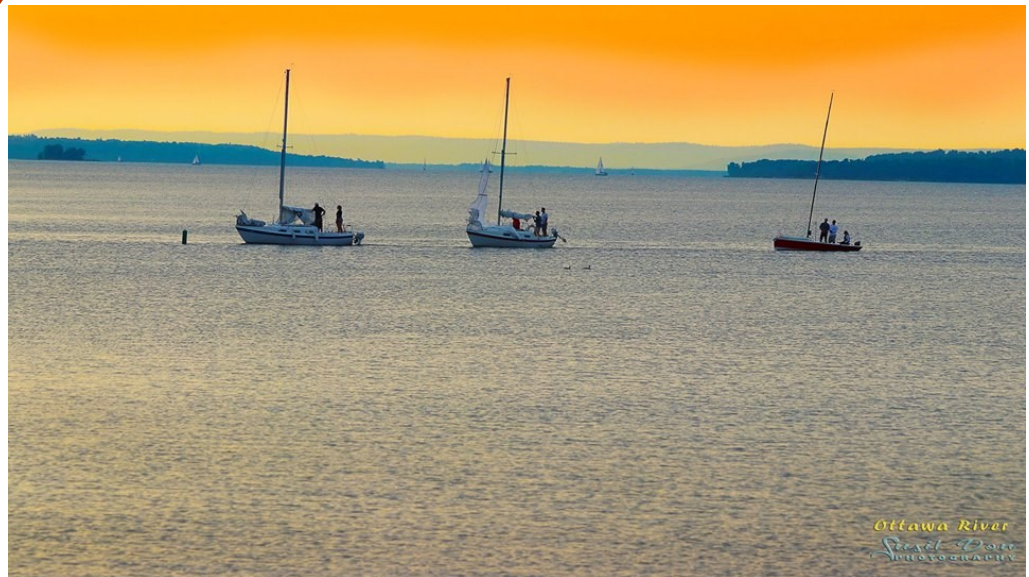
In addition to the internationally recognized education received by the undergraduates who entered to Peradeniya, many extracurricular activities were available to students to develop various skills. For example, sports activities such as cricket, rugby, football, badminton, volleyball etc., trained the students to develop their mental and physical skills enabling them to exhibit team work, which helped in their future endeavors. Also, opportunities were presented for students to participate in creative ventures and showcase their products at the Engineering and Medical exhibitions that were held consistently every 2-3 years. The students also had opportunities to take part in hiking trips which were organized by the Explores Club. They were joyful and also provided experience to persevere in life. Performing arts was another recognizable activity available to students. For example, *Ghandharva Sabha* produced variety of dramas - even by the *Engos* - and street dramas were introduced by Gamini Haththotuwegama - who was widely known as the father of Sri Lanka’s modern street drama. The *drama society* annually organized the famous Open Air Theater (*Wala*) to stage nationally acclaimed stage dramas. There was a saying in our times that if a drama escaped from *Wala* without a spectator-hoot, that would indicate its high quality. This exhibited the *Pera*-Graduates’ critical outlook on performing arts in addition to their ability to create and think.

A notable alumnus of Peradeniya late Lakshman Kadiragamar said: “the days at Peradeniya were probably the best days of my life as it laid the foundation for subsequent achievements”. This statement affirms that the quality of education and all else offered to students at Peradeniya are based on the “openness” expressed by the Duke of Edinburg at the grand opening in 1952.

To conclude, a thought for us to ponder over during this anniversary time: is Peradeniya still capable of galvanizing such “openness”, and if not can the AAUPOC be a lighthouse to bring that spirit back to Peradeniya?

# Photo Corner

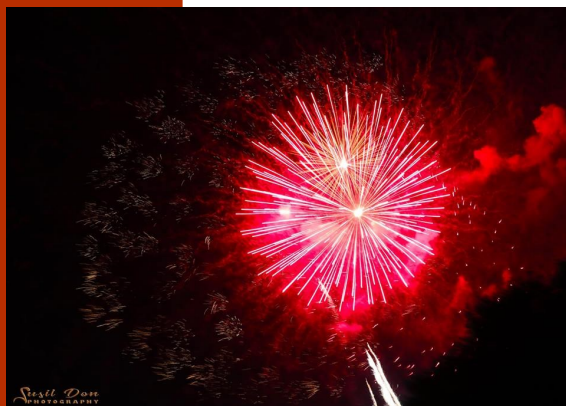
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*Photo credit : Don Susil Prem*



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## Sir Ivor Jennings: The First Vice Chancellor of University of the Peradeniya

**W**illiam Ivor Jennings was born in Bristol, England on 16, May 1903. He started his academic career in 1925 as a lecturer in Law at Leeds University. He arrived in Ceylon in 1941 at the age of 37 to assume duties as the principle of the Ceylon University College. Sir Ivor Jennings was the founder and pioneer in university education in Sri Lanka.

Selection of a place and construction of the Second Branch of the University of Ceylon, a second campus was proposed to be built away from Colombo. Sir Jennings was given an added responsibility of creating a new expanded university for the country. He introduced residential university education system in Sri Lanka by establishing the University of Peradeniya in one of the most picturesque locations in the country.

The then Minister of Education, C.W.W Kannanngara, tackled the government side of the project while Sir Ivor Jennings travelled almost weekly to Peradeniya to see for himself how plans were progressing. He authored the delightful autobiography 'The Kandy Road' detailing what struck in his mind over the frequent 68-mile road journey.



Sir Jennings' vision was to establish a residential university on the lines of Oxford and Cambridge on the picturesque surroundings of Peradeniya. The green lush vegetation, the Mahaweli River and the Hanthana slopes provided an ideal setting for grandeur of this wonderful campus. Sir Jennings thought that the university should be equipped with providing not only excellent education, but also a place, where students could use their surplus energy. Therefore, he stressed the fact that equal facilities should be given to providing cultural, sports and recreational activities within the university premises.

The University of Ceylon, Peradeniya as it was then called, was Sir Ivor Jennings' dream come true. Every tree and little stream amidst the undulating land was planned and made to grow or flow as landscaped. The majestic buildings in the University of Peradeniya representing the Kandyan architectural style were the brainchild of the chief architect Shirley De Alwis. It was Sir Ivor Jennings in liaison with Shirley De Alwis selected the flowering plants and shrubs with care with an emphasis on the blending of colour.



## Tribute to Sir Ivor Jennings



*Life size statue erected to commemorate 75th Anniversary of the University.*

Jennings devoted most of his time, effort and energy to his realisation of establishing one of the finest small universities in the world. Due to his persistence, perseverance and get-things-moving attitude, the construction of the university buildings were completed in 1952. Although the buildings at Peradeniya were established and the University started to function, the official ceremony for its inception was held in 1954, nearly one and half years later with the participation of Queen Elizabeth II.

In January 1955, Sir Ivor bade farewell to the University to take up an appointment as the master of Trinity Hall, Cambridge in the United Kingdom. Sir Jennings continued his passion of writing books and had earned a reputation to be an authority on constitutional law and authored a definitive book on the workings of the then British constitution. He advised Ceylon's first Prime Minister, D.S. Senanayake in drafting the constitution to form the Dominion of Ceylon. He was also a member of the Reid Commission from June 1956 to 1957, which was responsible for drafting the Constitution of the Federation of Malaya (now Malaysia).

After leaving Peradeniya Sir Ivor Jennings served as the Vice-Chancellor University of Cambridge from 1961 to 1963. In addition to the Degree of Doctor of Laws *honoris causa* conferred by the University of Ceylon, honorary doctorates in Law have been conferred on him by the Universities of Belfast, Bristol, Hong Kong, Leeds, Manchester, Paris and Southampton.

Sir Jennings passed away in Cambridge on 19th December 1965 at the age of 62.

A life-size statue of Sir Ivor Jennings, first Vice Chancellor of the University of Peradeniya was erected in the campus ground on December, 2017. This was to honour the founder of the University of Peradeniya to mark its seventy-fifth anniversary.

Written by: **Sudarma Samarajeewa** (information based on many published sources, news articles, etc.)



Art work by Sewwanda Premaratne

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**This article  
is about our  
wellbeing  
focusing  
mainly on  
our mental  
and physi-  
cal health**

*By no means this  
approach replaces  
mainstream medi-  
cine and its contri-  
bution to healing*

## HOLISTIC APPROACH TO OUR WELLBEING

By Anura Herath

### Introduction

This is a short essay on food for thought. The subject is about our wellbeing focusing mainly on our mental and physical health. No statement in this note is prescriptive, but suggestive and food for thought for those who would value the integrative approach to look at *health and healing*; not *diseases and curing* since these two aspects are very different. Literature is abundant on people who have benefited by adopting the holistic approach in looking after our health.

As we know the main-stream science for decades has been based on the “reductionist methodology” meaning exploration and understanding of biological life (or human body, nature, or any other subject) starts with examining tiny physical particles of the subject and then extrapolating the findings, of cause with a probability distribution of applicability, to the whole. This approach ignores Aristotle’s quote “The whole is greater than the sum of its parts”. The holistic approach to health, following the above quote, is that healing can be highly influenced by addressing both directly observable physical aspects, or the body or *soma*, and not-so observable spiritual aspects or the mind or *psyche*. Putting the two words together, now you find an approach named *psychosomatic* medicine (mind-body medicine) or diagnosis to tackle health issues in the holistic manner. The mind-body medicine or *psychosomatic* approach, which is holistic in its spirit, is one of the results of a paradigm shift from reductionist approach (Goswami, 2011). The holistic approach, however, as Pert (1997) says, compliments the reductionist view and expands it rather than replacing it and provides us a broader way of looking at our health, healing and wellbeing. By no means this approach replaces mainstream medicine and its contribution to healing.

### Psychosomatic approach

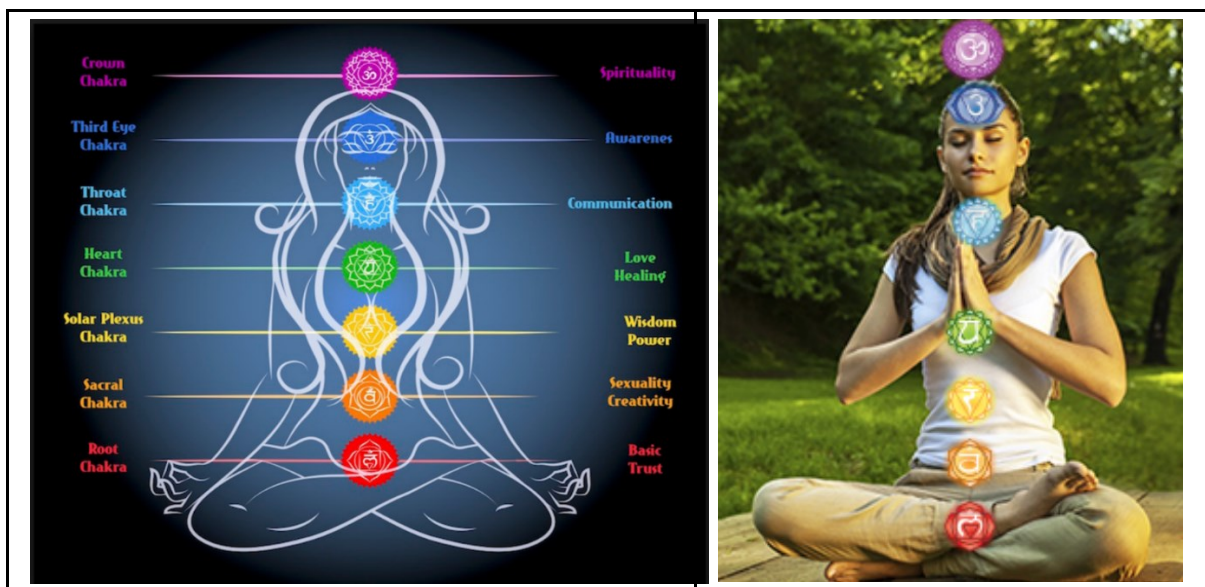
Among many of the approaches that are found in the literature (Gerber, 2001; Page, 2005; Blackburn and Epel, 2018) four are dominating in the mind-body medicine namely: (i) vibrating or tapping the “vital energy” lines, or meridian lines, in our body; (ii) stimulating “chakras” or wheels in different places in our body with yoga; (iii) meditation and healing; and (iv) telomere maintenance – new area of science of DNA that talks about maintaining parts of DNA to improve health and minimize aging effects on health. For the interest of this essay, yoga and its impact on “chakras” is focused.



The Sanskrit word *Chakra* literally means a wheel. They are defined as energy centers in the body, related to the nerve plexus centers (Fondin, 2015; and Gerber, 2001). In the alternative medicine in *Ayurveda*, this term refers to wheels of energy throughout the body. There are seven main *chakras*, which are aligned over the spine, starting from the base of the spine through to the crown of the head (Fondin, 2015). Fondin also elaborates the basis for the relationship between *yoga* and its impact on *Chakra* in terms of keeping physical and mental health in balance. Gerber (2001) brings science into the explanation of *Chakra* and body-mind relationship to them. Page (2005), a practicing physician, illuminates our understanding on subtiles of the *chakras* and their individual relationship to disease, pathology and soul unfoldment. Each of the seven main *chakras* relates to bundles of nerves and major organs as well as our psychological, emotional, and spiritual states of being. It is essential that our seven main *chakras* stay open, aligned, and fluid (Page, 2005). If there is a blockage, energy cannot flow. Keeping a *chakra* open is a challenge, but possible with various techniques, and **Yoga** is one of them. One of the most important causes of *Chakra* blockage is chronic emotional stress and emotional-energy imbalances. Chronic anger, hatred, bitterness, greed, hopelessness, loneliness, and depression are some of emotional stresses and can lead to many illnesses. *Yoga* postures manage to keep the negative impacts of these emotions away to some extent by stimulating *Chakra* energy.

How is it that *Yoga* helping to keep the energy flow and help *Chakras* to be healthy? During *yoga* practices where parts of our body are rhythmically moving with force and also with focused breathing, this subtle energy is “awakened” and passes through all the *chakras* and help managing a free flow of subtle energy (Gerber, 2001). The positions of *chakras* are shown below (Fondin, 2015). The below summary is based on Gerber (2001), Goswami (2011) and Page (2005).

### Positions of Chakras in the body (Fondin, 2015, Chopra Centre)



**1. Root Chakra:** Represents our foundation and feeling of being grounded. Location: Base of the spine in the tailbone area. It supplies *pranic* energy to support the rectum, lower pelvic organs such as kidneys

Each of the seven main chakras relates to bundles of nerves and major organs as well as our psychological, emotional, and spiritual states of being. It is essential that our seven main chakras stay open, aligned, and fluid

etc and the bone marrow. Emotional issues: Survival issues such as financial independence, money and food. When the root chakra is aligned, we feel a sense of security and certainty. Possible results of blockage: immune-deficiency problems, obesity, hemorrhoids, constipation, degenerative arthritis, greed, fear and insecurity. Suggestions with Yoga: Any grounding yoga poses; lotus flexion (*padmasana*), knee-to-chest pose, lizard pose, and *sivasana*.

**2. Sacral chakra**: Our connection and ability to accept others and new experiences. Location: Lower abdomen. The reproductive organs and urinary tracks are energetically nourished by this chakra. Emotional issues: Sense of abundance, well-being, pleasure, dealing with morality and sexuality. Possible results of blockage: digestive problems, stomach ulcers, and diabetes. Suggestions with Yoga: Sun salutations, integrating a Vinyasa (exhale to chaturanga or knees/chest/chin), inhale to upward-facing dog or down to cobra position, and exhale back to downward-facing dog. Sitting on your knees, with a block or two underneath you and place your hands on your thighs and let your shoulders melt onto your back.

**3. Solar plexus chakra**: Our ability to be confident and in control of our lives and to have personal power, and the energy center associated with our sense of self-esteem and self-worth. Location: Upper abdomen in the stomach area. Emotional issues: Self-worth, self-confidence and self-esteem. Possible results of blockage: indigestion, heartburns, and abdominal pains caused by recurrent ulcers and gastritis. Suggestions with Yoga: All in *sacral chakra* mentioned above applies and kundalini yoga will have impacts on this chakra. Also, vigorous dancing with shaking hips will help the energy flow.

**4. Heart chakra**: Our ability to love others, emotional issues, expressions, and self-distinction (distinction between me and not-me). It provides energy to the heart and lungs. Location: Center of chest, just above the heart and lungs. Emotional issues: Love, joy and inner peace. The *chakra* is affected by hatred, resentment, and bitterness toward other people. Possible results of blockage: lunges related illnesses such as chronic bronchitis, pneumonia, asthma, and even lung cancer, immune systems and auto-immune disorders. Suggestions with Yoga: Bikram yoga practiced in hot (close to 104 F) conditions with high relative humidity, and also strong emphasis is made to practice meditation.

**5. Throat Chakra**: Our ability to communicate and self-expression of feelings and truth or what we believe or hold to be true about ourselves and the world around us. Also, it provides subtle energy to the thyroid gland. Location: In the throat, directly under the thyroid gland and larynx. Emotional issue: The *chakra* is affected by holding back what we believe as true and also making false expressions. Possible results of blockage: disorders of the thyroid gland such as

hypothyroidism or opposite of it, autoimmune thyroiditis, sore throats, and laryngitis. Suggestions with Yoga: Baby cobra, shoulder stand, supported fish pose, strong breathing including loud exhale.

**6. Third Eye Chakra:** Our ability to focus on and see the big picture of worldly things is connected with this *chakra*. It is also called the seat of the intellect. Location: Forehead between the eyes. This *chakra* is connected with subtle energy that is flowing to the middle and the hind brain, the eyes, and the pituitary gland. Emotional issues: negative thoughts, emotions, be broad minded, embracing new ideas, maintain openness etc. will enhance the energy flow. Possible results of blockage: affect the eyes and the nerves of the ear. Suggestion with Yoga: Meditation has a super impact on this *chakra*. Hero (Virasana), Standing and Half Forward Bend, Child's Pose, Downward-Facing Dog, and Supported Shoulder-stand.

**7. Crown chakra:** This highest *chakra* represents our ability to be fully connected with our sense of spiritually, our faith, and emotions. Location: The very top of the head. Emotional issues: Inner and outer beauty, our connection to spirituality and pure bliss with positive energy and despair with negative energy, service to others, humanitarianism, courage, faith, devotion and issues related to personal ethics. Possible results of blockage: chronic exhaustion, overwhelming fatigue with no apparent physical reason, confusion, self-doubt, depression, hesitation and alienation. Suggestion with Yoga: meditation, maintaining on "padmasana" or half lotus pose, Tree Pose, savasana or corpse pose, salamba sirasasana or supported headstand.

**General comment on Yoga:** The advantages of yoga for our wellbeing have been adequately emphasized in various literature. The following is to summarize what Gerber (2001) says: Scientific research in India and in the United States has suggested that the regular practice of most types of yoga postures may help to stimulate the body's endocrine glands including pancreas and also metabolism. Further, it can increase physical endurance, strengthen resistance to illnesses, ease stress and tension, improve control over the body, help to regulate body weight, and aid in training and focusing the mind.

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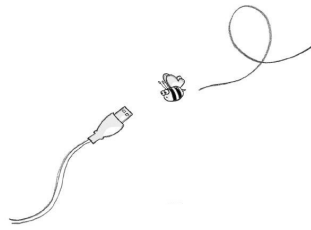
# Trivia

Can  
you  
find  
Answers  
For  
these?

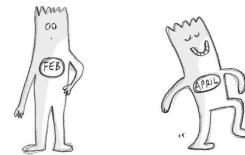


Turn to "page  
21" to find  
out answers

1. What do you call a bee that comes from America?



2. Can February march?



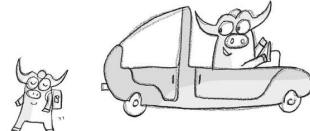
3. What do you call a belt with a clock on it?



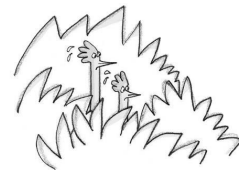
4. What do you call a bear with no ears?



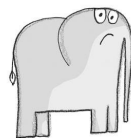
5. What did the buffalo say to his son at school dropoff?



6. On what day of the week do chickens hide?



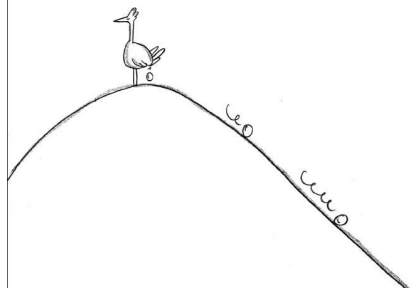
7. What do you call an elephant that doesn't matter?



8. This is my step ladder.  
What didn't I know?



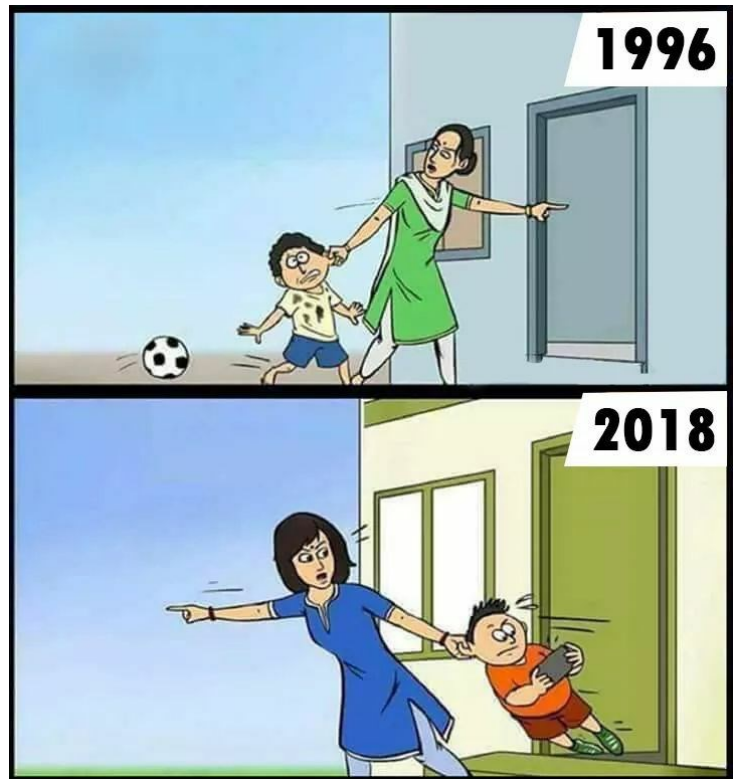
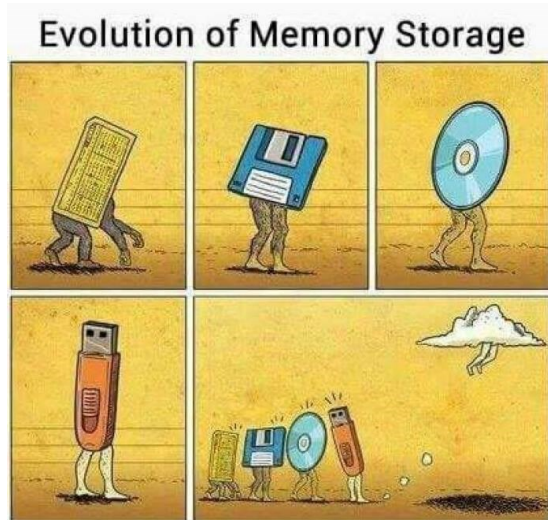
9. What do you get when a chicken lays its eggs on the top of a hill?



10. Where should you leave your dog when you go shopping?



## Time difference seen by Cartoonists



### Take care

Please take special care of yourself and avoid injuries because spare parts for old models are no longer in stock !

As most of us are made in 40's; 50's; 60's & 70's models ... warranty period was long over & expiry date is due soon ... caution is better. Keep reminding yourselves - **we are limited edition.**

B.Shahdhar  
09:17

*Copied  
from the  
internet  
(Authors  
not known)*

*Due respect to creators*



*When we find ourselves in stressful and difficult situations and we feel "unsafe" or "fearful"*

## THAI MASSAGE: A BUFFET FOR THE MIND AND BODY

By Lushan Silva

Physical pain can be the result of emotional suffering. Chronic physical pain is often linked not only to injuries, but also to emotional stress, trauma, and depression. In fact, emotional suffering can aggravate physical pain that affects different areas of the body and also impair one's thinking and spirit. Many people are already familiar with the fact that emotional stress can lead to stomach aches, irritable bowel syndrome, headaches, back pain, and neck pain.

Problems with our neck, shoulder, back, and hips cause major imbalances to our whole being; these areas are related to our nervous system. Our bodies carry these burdens, whilst it needs the infusion of chakras (energy Junctions, energy Reserves).

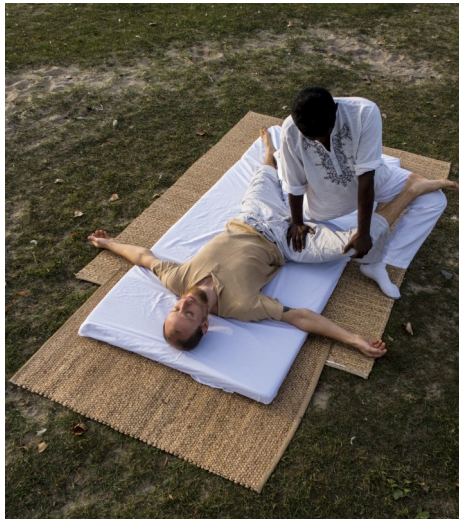
When we find ourselves in stressful and difficult situa-

tions and we feel "unsafe" or "fearful"; we usually experience uncomfortable physical pain like stomach problems, heartburn, cramps, and breathlessness. These bodily ailments block our energy, our life force, or Prana.

When people experience traumatic events and pain, the nervous system goes into survival mode. In this state, it's hard to return to a normal or stable state of mind.

There's a constant release of stress hormones like cortisol, which affects blood pressure. At this point, our immune system is weakened, and we have less ability to handle the correlation between physical and emotional stress.

Let's find the answers for dealing with the adverse intersection between the emotional and the physical arising from these conditions. Changing our lifestyle is one solution. Today we're living





in a fake world. We are living in conflict with Mother Nature. We can heal naturally without medication, which can have harmful side effects. We can dedicate ourselves to a new life journey using meditation, relaxation techniques, and natural remedies. Yoga, massage and a plant-based diet are all part of this journey. Consuming an acidic diet creates inflammation in the body. Thus, alkaline diets can make a big difference.

Thai massage can help address these personal conflicts. This Ancient healing art can do wonders. It goes back thousands of years. A skilled Thai massage practitioner is a healer who facilitates the release of physical and emotional anxiety. Thai massage done with a skilled, intuitive, passionate practitioner can produce amazing healing results.

Thai massage is very different from western massage modalities. It adopts a flexible approach; it's done fully dressed in relaxed attire without oil, it can be done publicly or outdoors, in a supportive environment.

Thai massage is known for providing gentle assisted passive yoga stretches. This healing art, however, is way more than that. Experienced, skilled and passionate practitioners will fill your world with many elements like,

# Massage (Kneading, Pressing, Squeezing)

#Yoga (Stretches and Traction)

#Acupressure (Use of Energy Channels)

#Chiropractic (Spinal twist techniques produced releases, which are similar to Chiropractic releases, with less sophistication)

#Reflexology

#Energy Channelling (Thai massage along with concept of balancing and improving energy, life force or Prana flow in the body)

#Rocking motions (To unblock and help alignment)

#Physical Therapy (Thai massage uses many body manipulations, which are similar to the ones that are used by physical therapists to rehabilitate movement restrictions and increase of range of motion)

#Breath work (Increase breathing capacity)

It is a buffet for the mind and body. The benefits from one session of Thai massage are multifaceted. Thai massage can help everyone; adults, kids, pregnant mothers, old people, and athletes who can get healing help for



injuries and better flexibility for improved performance.

The main elements I deal with as a Thai massage practitioner are sensitivity, feeling, intuition, love, and compassion; becoming not just a Thai massage practitioner but a Thai massage healer and a Thai massage artist.

*Our guest writer, Lushan is a multi talented Sri Lankan living in Ottawa. Most of us know him as a cricketer. He wrote this article to a magazine and we are re-producing it with his consent. We wish him best of luck.*

## හත්තන රාත්‍රිය හැඩගැන්වූ මංගල ...

මෙවර හත්තන රාත්‍රිය හැඩගැන්වූයේ ශ්‍රී ලංකා සෞන්දර්ය කලා විශ්ව විද්‍යාලයේ, නාට්‍ය, මුද්‍රා නාට්‍ය හා නව නර්තන අධ්‍යයනාංශයේ මහාචාර්ය මංගල සේනානායක මහතායි. ඔහුගේම නාට්‍ය නිර්මාණයකට රංගන දායකත්වය දෙමින් හා අපගේ සාමාජිකයින් විසින් රභ දක්වන නිර්මාණ සඳහා පුහුණුව ලබා දෙමින්, ඔහු හත්තන රාත්‍රියට සහභාගිත්වය ලබාදුනි.



මංගල සේනානායකයන් 80 දශකයේ නාට්‍ය ක්ෂේත්‍රයට පිවිස, කිරට අඩන සජ්ජයෝ, උතුරු සළුව, මගුල් කෑම, මිස් යුළි, පුලියස් සීසර් ආදී වේදිකා නාට්‍ය නිර්මාණය කරමින්, යෞවන සම්මාන හා රාජ්‍ය සම්මාන රාශියක්ම දිනා ගැනීමට සමත් වූ නාට්‍ය කරුවෙකි. කෙටිම කෙටි නාට්‍ය ශ්‍රී ලංකේය වේදිකාවට හඳුන්වාදීමේ පුරෝගාමියෙකු වූ ඔහු, කෙටිම කෙටි නාට්‍ය මෙවලමක් සේ භාවිතා කරමින් “නළ රස විනිස” නම් නාට්‍ය සවිත්තන වැඩ සටහන දර්ශන වාර දහසකට වඩා ක්‍රියාත්මක කිරීමත්, ශ්‍රී ලංකේය ආකෘතියක් තුළ “ජන සභා රංගය” නම් සංවාද මණ්ඩප විකල්ප නාට්‍ය ක්‍රමය නිර්මාණය කොට රට පුරා ක්‍රියාත්මක කිරීමත් අගයමින්, 2004 වසරේ ජපානයේ බුන්කා සම්මානයත්, මෙම විකල්ප නාට්‍ය භාවිතය ආශ්‍රයෙන් නිර්මිත පර්යේෂණ ග්‍රන්ථය 2016 වසරේ රාජ්‍ය සාහිත්‍ය සම්මානයෙන් පිදුම් ලැබීය.

ඔහුගේ වටිනා සේවය අගයමින් ජේරාදෙණිය විද්‍යාර්ථයින් විසින් සමරු ඵලකයක් ප්‍රධානය කරන අවස්ථාව .....





Extracted from the "Hanthana Night 2018" Souvenir, due respect to the original author

## සරසවි කුටුල ගි...

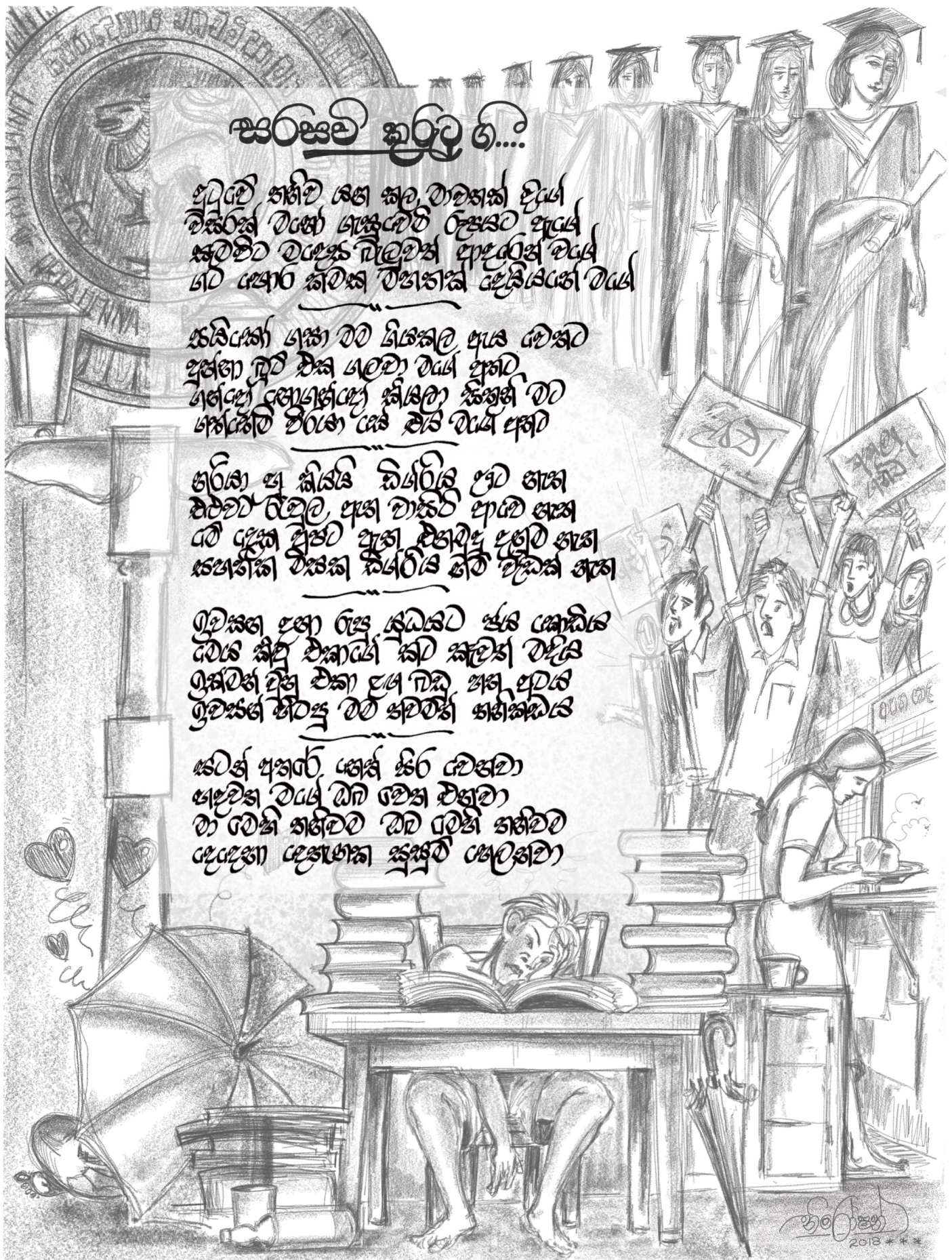
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2018



## 2018 පසු විපරම .....

### ජනවාරි 2018 — වාර්ෂික මහ සභා රැස්වීම

2018 නවම් මස 24 වෙනි ශනි දින Barrhaven United Church හිදී පැවැත්විණි. අවසාන පිටුවේ දක්වා ඇති නව නිලධාරී මණ්ඩලය තේරී පත්විය.

### ජූනි 2018 — ගී පැදුර

මෙවර ජේරාදේණිය විද්‍යාර්ථයින්ගේ උපහාරයට ලක්වූයේ අප අතරින් වියෝවූ ගායක ගායිකා පස් පොලක්. ඔවුන් සියල්ල එකම යුගයක කලා කරුවන් වීම හා මතකයේ රැඳෙන ගී රාශියකට දායකත්වය දක්වා තිබීම ඔවුන් ඇගයීමට විශේෂ හේතූන්සේ දැක්විය හැක. මෙලෙස පිදුම් ලැබුවේ රුක්මණි දේවි, ජේ ඒ මිල්ටන් පෙරේරා, H R ජෝතිපාල, ගුණදාස කපුගේ හා මාලනි බුලත්සිංහල යන ප්‍රවීණ සංගීතවේදීන්ය.

**Upahara Gee Padura**  
A special event to commemorate the legendary musicians  
**Rukmani Devi, Milton Perera, H.R. Jothipala, Gunadasa Kapuge and Malani Bulathsinhala**  
Organized by the Alumni Association of the University of Peradeniya-Ottawa Chapter (AAUPOC)  
At Barrhaven United Church, 3013 Jockvale Rd, Nepean, ON, K2J 4E4  
June 9th (Saturday) from 6.00 to 10.30PM

Proceeds will go towards the needy students **scholarship fund** of the AAUPOC  
\* Group singing with live music \* Light dinner will be served

Entrance fee - \$10.00 minimum per person.  
The event is open to Ottawa Sri Lankan Community and Friends

Logo: Together We March Forward AAUPOC

### July 2018 — Annual Beach Trip

To continue with our wonderful tradition, the executive committee organized an exciting day of fun and enjoyment again this year at Petawawa Point Public Beach on 14th July 2018. Lots of alumnus and their friends joined us to enjoy the fellowship.



## September 2018 — Annual Health Walk

Annual Health Walk was held on the 15th September 2018 at the picturesque Rue Jacques-Cartier park at the heart of Ottawa.



## ඔක්තෝබර් 2018 — හන්තාන රාත්‍රිය

වාර්ෂික හන්තාන රාත්‍රිය මෙවර උත්සවශ්‍රීයෙන් ඔක්තෝබර් 13 වෙනි දින ඔටාවාහි “Kars Community Recreation” ශාලාවේදී පැවැත්විණි. විවිධ නර්ථන අංග, නාට්‍යය, ගීත ඇතුළත් වූ මෙය වර්ණවත් කිරීමට ආරාධිත ප්‍රවීණ කලා ශිල්පී මහාචාර්ය මංගල සේනානායක මහතාගේ උපරිම කැපවීම මෙවර හන්තාන රාත්‍රියේ විශේෂත්වය විය.



## Trivia Answers for questions on “Page 14”

1. USB
2. No, but April may
3. A waist of time
4. B.
5. Bison
6. Fry-day
7. An Irrelephant
8. I never knew my real ladder
9. Eggrolls
10. In the barking lot





උපුටා ගත්තේ



**Ottawa Hela  
Kavimuluwa**  
(ඔටාව හෙළ  
කවිමුළුව)

පේරාදෙණියේ විද්‍යාර්ථයෙක් වන අපගේ Toronto ශාඛාවේ සාමාජික හා Ottawa ශාඛාවේ සෑම උත්සවයකටම උපරිම සහයෝගය දක්වන අපේ සහායකලා කරුවකු වන ප්‍රියන්ත කුලසේකරයන්ගේ දෙවන ගීත නිර්මාණය පසුගිය දිනකදී එළි දැක්වූ බව සතුටින් දන්වා සිටිමු. මේ එම නිර්මාණයයි;

නිල අහසේ නැගෙන හිරු සේ හිතේ මතු වන රස හැඟුම් ඔබේ තෙත් යුග දකින අතරේ මවා පෙන්වයි නව දසුන් සුපිපි තරු කැට විසල් අහසේ සැලෙයි සැමදා දියුලමින් දුරයි ඔබ මට එහෙත් සැමදා සිතට ගෙන දෙයි පෙම් හැඟුම්

එළිය කරමින් දසන සැමදා දිවාකර පැමිණෙන ලෙසින් එළිය වෙයි මා හද නිරන්තරයෙන්ම ඔබගෙන් එන රැසින් දවාලන්නට එපා මා හද වියලවා නැග එන සිතූම් රැගෙන යනු මැන ඔබත් සමගින් සඳක් වෙමි දියුලන රැසින්

ගලායන්නට ඉඩක් නැ මගේ සිතේ තෙරපෙන ඒ හැඟුම් නිවාලන්නට සිතේ ගින්නේ දිනයක එන ලෙසින් සඳක් වී මට ඉඳින්නට ඉඩ දෙන්න සැමදා ඔබ ලඟින් දුර උනත් ඔබ තෙත් සරින් එන පහර ලබමින් සැනසෙමින්

නිල අහසේ නැගෙන හිරු සේ .....

ගායනය : විශාරද ශානිකා සුමනසේකර  
සංගීතය : නාලක අංජන කුමාර



Lional Premasiri

Written by me 2 yrs back - Deepthi Kularatne.

මා දුටු උසාවිය 🙏

යති-එති  
සේවාදායකයෝ  
කැළඹුනු- මැළැවුනු  
මුහුණින්....  
ඇදබා කෙපස  
පූජසා ගිරිය  
කලු කඩා හැඳි පෙන්වමින් ලා  
පෙන්වති-රැහුම්...  
ඉතිලෙත් මොනරු  
ලාච්චුවට  
ටිකක් නොව  
දාස් ගතනින්...  
නිකං හිට ගත්තත්  
අම්මප  
මොනරු දහයයි...  
දෙවියන්ම බලන්වා  
කාසි නැති උන් දිහා  
වැටෙන හැටි උන්  
සිවිලිමෙන් හැසි  
වජ්ජ වී කවේ සද්දෙට...  
නඩුවටත් ඉතිං  
දෙවි පිහිටම තමා...!!!!



Indu Vidyaratne

අම්මා දුටු සිසිරය ඇගේ කවි බසින් :

සුදු පාටයි මහා පොලොව ඒ මත තිමි පතිත වෙලා  
අහසේත් නැත වලාකුළක් ඒකත් සුදු පාට වෙලා  
තිරු දෙවියොත් හැන්ගිලා සිතලයෙන් සලිත වෙලා  
අපිත් නිදමු හොඳ හැටියට කොම්පෝටයක් පොරවලා  
ගස්වල කොළ හැලි අතු රිකිලි බේරිලා  
මෙහෙම නැත අපේ රට යස ඉසුරු පිරිලා  
ඉදුනු අඹ පේර ඇත හැම ගසක පිරිලා  
කොළ පාට සුන්දරයි තිත යාචි පිතලා



**Jaya Weerasinghe** මතු වේ නිකොරවම මිනිදුම් කිමිරි පට  
නැත නිදහසක් තැනතැන හිම වැටෙනකොට  
ඇත "ඔක් දිවිය" සිමා හැම කෙනෙකු හට  
මොන වදයක්ද ශිෂිරය ජීවිතයකට!

Like · Reply · See Translation · 1y



**Don Susil Premaratne** මල් පිපිලා පල දරාපු ගහ කොළ වැල් ගොළු වීලා  
හැමදාමත් ගි ගයාපු විහඟුත් කොති සැහවිලා  
සුදු කළු සිතුවම් පිරිවිම මිනිතලයට නිනාවෙලා  
සුදු විල්ලුද තිමි පාවඩ යන මාවත අතුරාලා



**Mahen Priyanthi Perera** හිම කළු උඩින් එන මද නළ සිත පුබුදයි

ඔලුවට වැටෙන හිම කැටි මගෙ ගත දුවවයි  
කඩසර කමින් වැඩ කෙරුමට මග සලසයි  
මිදුලයි කාර් දෙකකුත් පිස වැඩට දුවයි

සිසිරයෙ ඔහ ඇහ හිල් වෙන කටු ඇනෙන  
සමරුත් වදයකි පිවිවෙන ඇහ දැවෙන  
මේ සැම අතර තුර පොඩි සතුටක් ලබන  
දිවියම දුකකි නැහැ කවුරුත් සැප වීදින



Jaya Weerasinghe

මට මා පවා හිමිනැති ලොදහමට නතු  
වෙන්වී ගියද සැම, පෙර ළඟ සිටිය මතු  
සංවේදනාවෙන් නෙකරම් දෙනෙත රතු  
ජීවිතයම කවකි සිතිවිලි එකට ගෙතු





*Please note that these are tentative dates, we will publish actual dates in our web site as soon as they are finalized. Stay tuned.*

කෙටි කතා



## ආදරේ ....

"මම ඔය මම ආදරේ කරන්නේ ඔයාට නෙවෙයි, ඔයාගේ ඔය පශ්චාත් නූතන ලිබරල් වාදයට කියලා ටානියා"

මම ම හසුරුවාගත නොහැකි මගේ ම කට වාන් දැමීමට පටන් ගෙන ඇති සෙයකි. කියන්නට සිතුවද, සිතන්නට පෙර කියුවද, කී දැ යි හිතේ කොහේ හෝ මුල්ලක සිට පැන නැගෙන්නට ඇතැයි දැන් සිතේ. එහෙත් කිවු දේ කියා හමාර ය. ආපසු ගත නොහැක.

"ආදරේ!"

ඇ දැස් ඇ හිස මත්තෙහි සැඟව ගියාක් මෙනි. මොහොතකට පෙර මා හා කුලුපග ව දොඩමලු වූ තැනැත්තී, දැන් නන්නාදුනන ආගන්තුකයකු බවට පත්ව ඇත. එකම එක සරල වචනයක භස්මාවශේෂ ඇ සිත මත කැකැරෙන බව පැහැදිලි ය.

මා හා වචනයකු දු නොපවසන ඇ අප වටා පිහිටා ඇති විසල් වීදුරු කොන්ක්‍රීට් කුළුණු සමඟ වචන නොමැති සංවාදයක පැටලී ඇති සෙයකි. තාගර්ක උයනක තණ බිස්ස මත හිඳ සිටිත් ඇ පවසනා දැ ඔවුහු සංයමයෙන් අසා සිටින බවක් මට හැඟී යයි.



දෙවින් සංජල  
ප්‍රේමසිරිගේ  
නිර්මාණයක්

ඇතිත් ඇසෙන පොලිස් සඳිරන් හඬ, වාහන නළා හඬ අතර මම තව තවත් මා සිත තුළම ගැඹුරට කිමිදෙනු, ගිලෙනු දැනේ. මම මගේ සුපුරුදු නගරබද හුදකලාවට එකම එක වචනයකින් නැවත දොරටු විවර කර ඇත.

ක්ෂණයකින් මා වෙළී යන සීතල, සරත් අලුයමක හුදකලා උයනක ස්වාභාවිකව පැනනැගුන සීතලක් ද, ඇ මා හා කතා නොකරන බැවින් ව්‍යාකූල මසින දක්වන ශාරීරික ප්‍රතිචාරයක් ද යන්න මා හට නිගමනය කළ නොහැක. මා සිත එතරම් ම කැළඹී, කැලහී ඇති බැවිනි.

"ටානියා"



"මම.....හිහිමිම?"

"මට සමාවෙන්න"

"ඡී.....හිහි"

ඇ හා දොඩමළ වීමට මා දැරූ යන්න සුලභව විසිර ගිය ඩැන්ඩලයින් පුශ්පයක නටබුන් සේ ඇ දොරගුළු වැසුණු සිත අසල විසිර යයි. හැඟීම් ප්‍රකාශ කිරීමට ද හැඟීම් ප්‍රකාශ කිරීමට ප්‍රතිචාර දැක්වීමට ද අප පරපුර නොදන්නා බව වරෙක මට ප්‍රොෆෙකු ලෙක්චර් එකකට ඇවිදින ගමන් කියූ බව මතකය. ඒ ගැන ඔහු ගොඩනැගූ න්‍යායාත්මක තර්කය අමතක ය.

ඇ දෙනෙත්, ගොඩනැගිලි අස්සෙන් කිලෝමීටර ගණනක් එපිට කඳු වළල්ලකින් වැසුනු ක්ෂිතිජය මත්තෙහි සැඟව ගොසිනි. ඇ සමඟ තණ බිස්ස මත හිඳ හිඳිනා මා ගැන ඇ හට වගේ වගක් නැති සෙයකි. අප වටා පවතින තට්ටු ගොඩනැගිලි වල එහි ගිය මිදුම් පටලයක් ඒ කඳු වළල්ල ද වෙළා ගන්නා අයුරු මම දකිමි. දැකුම්කළු ය. සැබැවින්ම ඒ තුළ ඇ දැහැන්ගත නොවූයේ නම් පුදුම ය.

මා ඒ තුළ අතරමං වත් ම මා සුරත මත සිතල ම සිතල අතැඟිලි දැහැනක් පැටලුවෙනු දැනේ. මසිත හිරි වැටී යන්නක් මෙනි. මා සුරත වමනින් තදින් ග්‍රහණය කර සිටින ඇදෙනෙත් තවමත් මා හා කුලපග නොවූවද ඇ හිස මා බාහු මත හෙමිහිට රැඳෙනු දැනේ.

ඇ ආශ්වාස ප්‍රාශ්වාස කරනා රිද්මය සංගීතමය සංයමයකින් මා කන වැකෙයි. සැබැවින්ම කන්කලු ය. වචනයට නැගිය නොහැකිවූ සැහැල්ලුවකින් වික්ෂිප්ත වී කැළඹී ඇති මසිත හැඟීම් නම් වූ පොරෝනයකින් වෙළී උණුහුම් වී ඇත.

වචන වලින් අර්ථකතනය කළ නොහැකි හුඟාක් දේවල් මිනිස් ස්පර්ශයට හුවමාරු කළ හැකි බව කෙතරම් දැන සිටියද එය භෞතිකව හැඟී යාම වෙනස් ම වෙනස් ආශ්වර්යයකි. එය මට ම පමණක් හැඟෙන්නක් ද ඇයට ද දැනෙන්නක් ද යන්න මම නොදනිමි. ඇ සුරත මා දකුණු කළුව මත පිහිටන විට මහැඟීම් නන්නන්නාරව ඔබ මොබ විසිර යයි.

ඇ හිස ම උරෙන්ද ඇ තෙත් වෙළී තිබූ දැහැනින් ද මිදී මදෙසට හැරී ඇසිපිය නොහෙලයි. ඒ තුළ මීට පෙර නොවූ විරූ උණුහුමක් ද, වැලපුමක් ද, ප්‍රීතියක් ද සංක්ෂිප්තව ගැබ්ව තිබෙනු මට පෙනේ. ඇ සිතෙහි ගොඩනගනා සිතිවිලි වචන වලට හැරවීමට යන්න දරන සෙයකි. මම ද කිසිත් නොකියමි. කියන්න ට කිසිවක් නොමැති බව නිසා නොවේ.

ඇ මහත් ආයාසයෙන් සිතෙහි තැන්පත් ව ඇති සිතිවිලි ලවන මත්තට රැගෙන එයි.

"ඇයි ඔයා මීට කලින් මට නොකිව්වේ?"



## Editor's Note

**T**he second issue of “හත්තන පවුර” for 2018/19 is presented to you with pride. It was extremely difficult task to obtain articles from our membership (due to their busy schedules). Initially when I accepted the responsibility of being the editor of the Newsletter, I thought it will be really easy and my task would be to gather articles and other creative work of our members and put them together in the form of the newsletter. I am wondering how the inaugural editor of this Newsletter, Kumudini Nicholas found time and energy to gather so many articles and publish a rich newsletter at regular intervals. Our heartfelt gratitude goes to her

for her excellent work in initiating this wonderful idea and making it a reality by her constant reminders to the membership and encouraging all members to contribute towards the newsletter and elevating it to a higher level. The newsletter is one of the main features that members look forward to in our AAUPOC events' calendar. Further, our sincere gratitude goes to all those who contributed in many ways and some for granting permission to republish their work we have extracted from various sources. Special thanks goes to the President and the Executive Committee members for providing guidance and encouraging me to continue the tradition.



## Office Bearers for 2018/19

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