



Good Bye from the Chair

Dear Members,

It is with a reasonable measure of satisfaction, I wish to say Good bye to you all from the chair.

His Excellency Ashok K. Kantha who was our patron when I was elected by you all to lead the Society in 2011 and his successor His Excellency Y.K. Sinha who was welcome by us at the last Annual General Meeting and the Deputy High Commissioners and the other officers of the Indian High Commission (in particular Shri Sunil Achaya and his successor Shri Shiv Darshan Singh (Counsellors representing the High Commissioner in our Executive Committee) and several office bearers and the other committee members stood by me in numerous ways in discharge of my duties as your President.

Of course all of us do not think alike. Our good friend Ananda Chittambalam who promoted my candidature for presidency three years ago knowing very well that I did not always agree with him kept all of us on alert in the Society is no more. That is life. We remember him and several others who contributed to the growth of the Society and departed this life and pray for their souls to rest in peace.

I am obliged to each and every one of them. I profusely thank all of them.

My successor who will take over the Presidency from me at the next Annual General Meeting on 13th August 2014 will no doubt take forward the Society in his own style which is bound to be better than mine and keep its flag flying high. I request all of you to extend the same cooperation and encouragement to him and his committee.

With best regards
Yours sincerely,

Kandiah Neelakandan
President - Sri Lanka India Society

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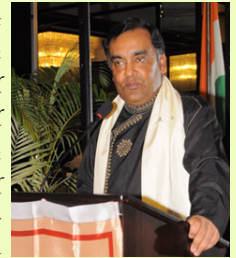
At the last AGM - (pg 7)



Farewell to His Excellency Ashok Kantha & Shrimathi Sharmila Kantha (pg 3)

The Society will grow from strength to strength...

Sri Lanka - India Society as one of the oldest friendship societies in Sri Lanka, has done commendable work in promoting social and cultural relations between Sri Lanka and India. Various activities undertaken by the Society like organizing social and cultural events involving people of the two countries and hosting lectures/orations by eminent personalities from both the countries have gone a long way in fostering close people to people contacts, other activities like exchanges between intellectuals, students and artists of both the countries and helped immensely in generating goodwill and a better appreciation of culture and traditions in both countries.



His Excellency **Y.K. Sinha**
High Commissioner of India, Sri Lanka, in his message for the launch of the Society's website on 7th June 2014.



Our Patron and President propose toast at Republic Day dinner (pg 2)



Farewell to Shri & Shrimathi P. Kumaran (pg 34)

Sunil & Sandya, Good Bye (pg 34)



His Excellency and Immediate Past President balling at our cricket match (Pg 35)



Mahatma Gandhi Oration by Professor Sudarshan Seneviratne (Now High Commissioner for Sri Lanka in India) (pg 6)



INDIAN REPUBLIC DAY DINNER ON 23.02.2014 AT TAJ



His Excellency Y.K.Sinha & Shrimathi Girija with Shri N. Ram & Shrimathi Ram, escorted by SLIS President Neelakandan and Counsellor Shri Shiv Darshan Singh



Our Patron addresses as the Chief Guest



Our Patron and President propose Toast



Is Mr. R Sambanthan (TNA Leader) asking Mr. Kumar Nadesan: "you are going to take over SLIS Presidency next year?"



Mr. Rohit Khoula Director/GM of Taj Hotel and other guests



Shri N. Ram (Guest of Honour) delivers his oration



Shri & Shrimathi Ram being felicitated



Our immediate Past President Mr. Chandra Schaffter is pleased with some comment from our Patron (Our Patron must have said 'well done'). Shrimathi Girija Sinha and Mr. Sampath Seresinhe (our secretary) are also in the picture.



FAREWELL TO HIS EXCELLENCY ASHOK K KANTHA ON 03.05.2013



At the head table His Excellency Ashok K Kantha flanked by Mrs. Sashidevi Neelakandan and Mrs. Ruki Maharajah, Mr. Kumar Nadesan, incoming President of SLIS is at the extreme right



Mrs. Sashidevi Neelakandan honours Shrimathi Sharmila Kantha with a golden shawl



President Mr. Neelakandan bids farewell to His Excellency



Mr. K. Kanag-Isvaran P.C., and Deshamanya Talak de Zoysa (Vice Patrons of SLIS) present a memento to His Excellency and Shrimathi Kantha.



His Excellency Ashok Kantha addresses



"Goodbye, our Dear Patron"
SLIS President shook hands with the outgoing Patron



Our immediate past president Mr. Chandra Schaffter addresses



Mr. Sampath Serasinhe (SLIS Secretary) proposes vote of thanks



'SAATHME' 2014 ON 07.06.2014 AT TAJ AND LAUNCHING OF WEBSITE



His Excellency High Commissioner (our Patron) addresses



A Prize winner in essay competition being presented with a medal by Shrimathi Girija Sinha



His Excellency launches the new website of SLIS



Shri Karthik Pande and Mrs. Padmini Kanthasamy check a Raffle draw ticket number



Shri Prem Sharma gives a raffle prize to Mrs. Nihal Jayamanne



Shri Ramachandran draws a raffle Ticket



Mr. K. Kanag-Isvaran P.C. (Vice Patron) draws a raffle prize. Mrs Yamuna Ganeshalingam and Mrs Padmini Kanthasamy assist



Shri Shiv Darshan Singh with young artistes who performed at the function



Mahathma Remembered

The authentic one of the greatest souls who lived in this modern age.

- His Excellency Y.K. Sinha
at Mahathma Gandhi Commemoration

Mr. Kandiah Neelakandan, President of the Sri Lanka India Society, Prof. Sudharasan Seneviaratne, members of the Sri Lanka India Society, Ladies & Gentlemen. It is a great indeed honour for me to be present amidst you today to commemorate the birth anniversary of one of authentic one of the greatest souls who lived in this modern age.

It was around 144 years ago in a town Porbandar, in Western India the state of Gujarat Mohandas Gandhi was born to a simple middle class family. At that time perhaps very little people knew that he would become a great icon the Great Mahathma and the father of the Indian Nation. His early life was spent in Gujarat before he went to the UK to study law and he returned to India and then went to South Africa where he practiced law that is as President Nelson Mandela just said in the film we saw. South Africa became his Dharma Bhoomi the place where he discovered the injustice of racialism the injustice of oppression and he owed his message of resistance to imperialism to colonialism and to oppression while he was there the famous incident where he was thrown out of a railway compartment is well known.

He returned to India in 1914 and at the time the Indian freedom for struggle which was in a very indecent early stage. The Indian National Congress which was been formed in 1885 was really not a mass based party. It was formed of well meaning people of British origin and Indian to take forward the struggles that have been invited earlier in a very violent fashion in 1857 but the Indian National Congress stood for negotiation with the imperial power to attain independence. Gandhiji invited a great vibrancy and momentum to the movement he decided that the only way India could achieve independence was through a mass based movement and in order to create that awareness that coming together of people of different religions ethnicities and different parts of a huge country like India he had to find an idiom that will be understood by the masses and I think he discovered that idiom as time went by. The concept of satyagraha the concept of non violence was born in a period of extreme adversity.

As you are aware that in 1818 the British Colonial power in India mandated an attack and I thought it was the most inhuman acts where Indians were asked to crawl and in fact led to a protest and that protest of course in the end turned very violent and we have Dhastaji incident



Professor Sudarshan Seneviratne lights the traditional lamp



Our Patron addresses



Dance performance by Students of Abhinayakshetra School of Dance



Master Thanunjan acts as Mahathma



Audience



Prof. Senaviratne delivers the oration



*Memento being given to Prof. Seneviratne by Our Patron.
In the centre our President*

in Jallianwala bagh incident where unharmed protesters were fired upon by the British troops and a large number of Indians lost their lives. This in a way would have been a turning point as far as the Indian freedom for struggle went. Perhaps Gandhiji realized that non-violence was far more effective apart from the fact that non-violence is a of moral underpinning a spiritual underpinning to any movement or to your way of life and I think that very stupe strategy that Gandhiji adopted because he saw around him the suffering and the might of imperialist power in the first world war and then again the that might used to brutally crush the freedom seekers freedom lovers in India. I think that is why the concept of non violence the concept of satyagraha as political idiom as a political means was born.

Some people say that Gandhi introduced moralism spirituality in such a way that it actually adversely impacted the freedom struggle in such a way and that perhaps if Gandhi had not advocated for non violence

India would have achieved its freedom earlier. I think this is to simplicity to believe that that would have happened, simply because the British had over blindingly superior military power and they could easily crush any movement for independence for freedom and I did refer to the Jallianwala incident and I certainly think mainly Gandhiji and nobody wanted many such incidents all over India. After the Jallianwala massacre he led the non cooperation movement in the early 20's. In 1921 he called off the movement after theincident when the Police were attacked in a remote village in UP he called of that movement to the great shock of the people because including his colleagues in the Congress because that movement he started had gathered steam and the British were violated, but Gandhi struck to his principles and he said that peace and non-violence were his only weapons and not violence and he called off that movement. And of course he formed other movements later on and had the Gandhi Movement in 1930 particularly famous and verily again he stuply identified a measure that would speak of defiance that would challenge the might of the British Empire and that was to make salt and at that point of time the government had the prerogative the monopoly to make salt and he marched to the seashore and extracted salt that was perhaps in many ways a simple act of defiance but a turning movement in India's freedom struggle. In 1942 he lodged the Guj India Movement and he in between these various movements he went sent to jail, not once, not twice but many times and if may recall correctly he spent 2833 days in jail through out his life for the cause of freedom of India. The World War II which again a was defining moment for the world at large marched by that movement particularly for UK and to Britain in particular and terribly weakened by that war Gandhiji saw yet another opportunity to extract freedom for almost a billion people and he did that with the greatest stoopness and by maintaining his commitment to non-violence and peace and in 1947 on the 15th August India attained independence. He been rightly called the Father of the Nation not only because he led India to freedom but he was a road model, a road model that all of us can only aspire to emulate because the standards that he felt the immoral values that he stood for is something that in this modern age many years later we all wish all of us could inculcate even some of those values the world would certainly be a better place. I do not want to take too much of your time because you are looking forward to listen to Prof. Seneviratne but I would like to conclude by saying as our young friend said Gandhi he believed said Be the change that would need to be and that is what we all need to do and the world would be a better place to live in.



We are inheritors of a great civilization

- SLIS Patron at the Annual General Meeting on 31st July 2013 at Taj On Golden Pond

Mr. Kandiah Neelakandan, President of the Sri Lanka India Society, Esteemed Vice Presidents, Past Presidents, Distinguished Office Bearers of the Society, Members of the Society, Ladies and Gentlemen.

It is indeed a great pleasure for me to be amidst you for the Annual General Meeting of what ought to be described to be as the oldest friendship society in Sri Lanka and that is what it ought to be given our relationship that stretches back ... I will talk about that later.

I would like to take this opportunity to felicitate/affelicitate the new Officer Bearers of the Sri Lanka India Society and all the members for the active work they have taken in working of this Society and I understand that all your regular functions particularly during the India's Republic Day, India's Independence Day and of course the Mahatma Ghandi Oration as well as the Mahatma Ghandi Essay Writing Competition. Apart from that I believe you invite eminent personalities from both Sri Lanka and India to speak to you on subjects of importance and it is very important that this type of interaction which will enhance our knowledge and of course a deeper understanding between our two people and our two countries. I am also happy to note that the Srimathi Indira Ghandi Library Collection provides books to 27 schools all over the country and that you also finance scholarships for married IDP women in the University of Jaffna. It is commendable that you enhance the links between the two people of the two countries and you serve as a link between the government and the people of the two countries. I am very happy to note that your membership has swelled to around 700 and that you have very eminent members pillars of society who are Members of the Sri Lanka India Society. I look forward in participating in functions organized by

you and I look forward to supporting you and that the High Commission my colleagues in the High Commission particularly Shri Sunil Achaya and others supporting your activities to the extent possible and to the best of our ability. But I thought I would use this occasion because this is what my colleagues had given me and I managed to memorise a bit of it before I was on my way here when the proceedings of the Annual General Meeting were on. But I thought to myself "What do I say" and "What do I tell you" because I think that the collective wisdom you have far exceeds whatever little I know about Sri Lanka and about India Sri Lanka Relations. But nevertheless I will do make an attempt and please do excuse me if I get my facts wrong and do feel free to correct me after I finish so that in future I will be more mindful but I like to speak ex-tempo I like to speak from the heart and I feel that it is extremely important that two countries as close as India and Sri Lanka we should be able to very open very frank and speak from the heart and so that is what I propose to do. I do not know how much time I have Mr. President, but I will try to make it brief.

I do not think that no two countries in this world that have had so close relations over the ages and in no countries I have served in, this is my 8th country. I have been here for about six weeks and I feel that I am at home because when I came here within a few days I had to get involved in various official functions even before I had presented my credentials and certainly after that I have had to hit the ground running. I do not think I would have done it any other place but in Sri Lanka because I felt that I was at home, I felt that this is my second home and I feel that the people here sort of welcome are warm which I have received are truly overwhelming. Both my wife



L to R: Mr. Sampath Seresinhe (Secretary), Mr. Kandiah Neelakandan (President), His Excellency High Commissioner (Patron), Mr. Chandra Schaffter (Immediate Past President), Mr. A.A.M. Illiyas (Treasurer)



Members standing for National Anthem



Members in the audience



Our Patron addresses

and I feel very blessed to have been entrusted with the responsibilities to represent our country here and I think all of you are ambassadors of Indo Sri Lanka Friendship and Enmity and I have been telling people because I have had this visitor from India recently in fact she is still here today. She was a been bit alarmed in reading some of the headlines in the Editorials and OPECs and I told her this is far from the course and I told her you should not bother too much, but it of course a matter of concern but this is not the views of the majority of the people of Sri Lanka because the people of Sri Lanka hold the people of India in great affection and greater esteemed and visa versa. And that's it should be because our relations stretch back from time immemorial and it not with one community it's not with two communities but I think it is with all the communities residing in Sri Lanka and I want to brief with the remarks as this is very important, we have great links with the Sinhala Community, the Tamil Community the Muslim Community and others who live here and we have had these links since time immemorial and I think it is our job as the emissaries of better relations between the two countries to promote this very special this very symbiotic links that bind us whether it is in the field of culture, whether it is in the field of spiritualism or

whether.. area like promoting commercial and economic interactions and linkages between our two countries. Geographically we are linked, emotionally we are linked and I think it is important that we remain linked in the future because our futures are entwined our futures share a common destiny and I think it is important that all of us remember that. In fact I was struck within a few days of my arrival I think you celebrated Poson Poya, the arrival of Maharat Mahinda, now we know him as Prince Mahinda, he comes from my home town. Despite what some of the Sri Lankan papers wrote that he comes from Vedisha, his mother may have come from Vedisha but he was born in Patli Putra, the capital of Emperor Ashok. And Emperor Ashoka ruled at a great empire which was set up by his grandfather Chandru and the whole of India and as of present date Pakistan, Afghanistan and part of Iran, Baluchistan came under the reign of Emperor Ashoka and I am not going to tell of the history of Emperor Ashoka as all of you know it, I am sure you read it from Primary School onwards but except to say that I feel I represent the proud legacy of Emperor Ashoka of the Lord Buddha who attained Nirvana in my State and my father was born in Gaya. So I have special links with the people of Sri Lanka. I got studied in Tamil Nadu in Wellington. I have special links



Winners of the Essay competition with our Patron



Mr. Ananda Chittambalam's last attendance at AGM of SLIS. He is in the centre



with the people of Tamil Nadu, the Tamils here and of course I have worked in the Arab World and of course in India, I speak Arabic, I used to but it is bit rusty now, but I remember one incident. When I returned from Cairo, my first holiday my grandfather took me to meet his brother, he was a Muslim in the police and he had retired and my grandfather would like to show off my Arabic skills. So he asked him to produce the Holy Quran, which he did and he asked me to read a Suda- verse. I read that and he called me as he was taken aback and asked me as to how come "You could read that, so you are learning Arabic and you can read the Suda. Can you explain what it means". And then I did that, he was a bit dumb-struck, he said "I can't believe it that you can do that". I do not think I can do that now that was in 1984, I was able to do that. So I have had links with all of you, all communities and I am very proud of that. That is what India is.

India is a melting pot. India is unity, diversity and why we feel that with a country like Sri Lanka it is so much diversity also, there is a blessing in that for both of us, both our countries, both our people, nothing is important that we remember that because we are inheritors of a great civilization, a great legacy that we should not forget. I am very happy that in Sri Lanka that are large number of Indians and in India are large number of Sri Lankans, working studying and there are various crop fertilization of ideas that take place regularly and I know that the Society like yours play an extremely... role in furthering an exchange of ideas because I think without the exchange of ideas without the exchange of views, I don't think our societies, our civilizations can progress. So I think that it is extremely important that we continue these links and I am happy that the Sri Lanka India Society has taken the lead in this regard. I will take the liberty as Speaker suggest a few things to you as time comes by as I learn more about your country, your people when I think that some of this include academic exchanges

I referred to Emperor Ashoka, Buddhism in Sri Lanka. I feel a lot of people have forgotten that in Sri Lanka and in India, they have forgotten these links the arrival of Minaret Melinda, but it does not say where he came

from and what message he brought and he brought the message of Buddhism and his sister Princess Songsmith brought the sapling of the Holy Bo-leaf from Buddhagaya and that is now flourishing in Sri Lanka. Its' a matter of great pride for all of us when we learn from history and more importantly when we know history and I think that is one thing I would like to recommend.

I have in fact contacted a few professors particular a person, who I know very well because I am student of history myself and this lady was a year junior to me and she has specialized in Ancient History and Archeology and she is in the process of writing a book on Emperor Ashoka for the Arbor University. And I have taken the liberty of inviting her any time to come to Sri Lanka and to speak about Emperor Ashoka, about his son about his daughter about the message of Lord Buddha and .. Buddhism to Sri Lanka and I hope I will be able to get her to Sri Lanka not only to Colombo, which is the largest city and the people would appreciate her interaction, but I would like to take her to more traditional places like Kandy, Anuradhapura and places like that so that she will be able to interact and get some of the scholars also and I would request the support of the Sri Lanka India Society and or course I would be requesting the Sri Lanka India Foundation other bodies in organizing a program and interaction with all of you in Sri Lanka. I am sure it will be fruitful not just academic but I am sure it will be more enlightening and at least for me it will be going back to history, I would say, down memory lane, it will certainly help me to understand the connection between our two great countries which as existed as I said from time immemorial

I do not want to make a very long speech, I would like to take opportunity to thank you very much for inviting me to address at the Annual General Meeting and of course welcoming me as Patron to one of the oldest friendship societies in India, I would like to take this opportunity to wish all of you in particular the Office Bearers, members of the Executive Committee all the Very Best for your future endeavours and assure you that we in the High Commission standby you and support you to the best of our ability. Thank you.

Dr. S. Radhakrishnan on "India"

This is a place where we have many sadhus and sanyasins. They are treated with respect by the community as the representatives of our religion. While laymen have their responsibility, sadhus and sanyasins have a higher responsibility. It cannot be said that they are all today men without selfish longings and personal ambitions. The Buddha remarked: "What harm has your hair (klesa) done? Remove defects (kesa) from your hearts." The sadhus and sanyasins inherit a great tradition from Yajnavalkya, Buddha, Samkara, and Ramanuja and they must endeavour to live up to this great tradition. May I, in all humility, appeal to them that the robes they wear will be sullied if they do not act in conformity with the ideals their robes proclaim?





People will remember you for what you have done

-SLIS President Kandiah Neelakandan in bidding farewell to His Excellency Ashok K Kantha at Taj on 3rd May 2013

Your Excellency, Madam Shrimathi Sharmila Kantha, Ladies and Gentlemen.

I stand before you with mixed feelings. We are going to miss our Patron who has been our strength and guide. When I took over the Presidency of Sri Lanka India Society I was happy that I had a Patron who will always give the right directions and led me to take the Society forward with new innovations. Your Excellency you stood by us to the utmost satisfaction of our expectations.

Your Excellency has gone round the globe as the Mother India's representative. You started your diplomatic career in July 1977 from Singapore and thereafter went around China, U.S.A., Nepal, Hong Kong, Malaysia and coming to Sri Lanka and giving your credentials to His Excellency President of Sri Lanka on 23rd September 2009.

Your Excellency you have been representing a country which, as stated in Your Country's President's message on the last Republic Day has changed more in last six decades than in previous six centuries and the foundations were laid through your country's constitution which represented a second liberation from the stranglehold of traditional inequity in gender case community etc. That same liberation from the stranglehold of inequity the people of this country is still hoping to have for last six decades. Sri Lanka needs to learn from India. Indian's assistance and guidance to Sri Lanka in that respect is indispensable.

Your Excellency, always exhibited Your Leadership skills. You have the personality to impress the others and win them by your persuasive diplomatic talents. Leaders claim the steps of success because their strength work enough to get them there. Your personality coupled with capabilities will no doubt take many more steps up.

Your Excellency's power of motivation takes your team also on the ladder of success. Many ideas grow when transplanted into another mind than in the one where they sprung up – so said Oliver Holmes an American Author. Not only you plant your ideas in the others' minds you ensure that they are fertilized also.

Your Excellency I must confess that I was also a victim of that motivation many times – sorry not a victim but I must correct it to say, fortunately a beneficiary.

Another important unique characteristic aspect which I observed is that you had never been arrogant but always humble and friendly.

You were really an image of quality leadership by never demanding respect but you knew how to command the respect that you always successfully acquired with your pleasant smiles.

One Said:

Peace is not the mere absence of war, it is the development of a strong fellow-feeling, an honest appreciation of other people's ideas and values - one of Indian tamon statements Dr. S. Radhakrishnan

You have been an achiever during this short period of three years. I remember reading somewhere, People know you for what you have done not what you plan to do.

An International Buddhist Organisation that is Buddha's Light International Association at its conference held last year on 28th April 2012 exactly one year ago resolved inter alia to Develop Fellowship of Equality and Co-existence.

The Resolution said:

Most Troubles in the world arise out of discrimination, whether this is between male or female, rich or poor, knowledgeable and ignorant. As long as there is discrimination there will be contradiction and dispute. How can true harmony exist in this world if we are constantly faced with disputes and arguments? World Peace and Happiness can be achieved only through the eradication of prejudice and the advancement of Equality and Fellowship.

In your shuttle diplomatic way you always wished to have True Harmony and Avoid Discrimination. I know that you were pleased to see all the communities in Sri Lanka are well represented in our Sri Lanka India Society when you found that the holders of the key positions in our Society reflected that. Illiyas made the welcome address. I am here now. Sampath will propose the Vote of Thanks.

Your Excellency said on the last Indian Republic Day that both Sri Lankan and Indian Governments took stock of the entire gamut of relationship and agreed on many initiatives. Your Excellency underlined the strong commitment on both sides to renew take the relationship renew and enlarge it continuously.

In that message Your Excellency also called for people to people links constituting the hard rock of relationship between the two countries.



Of course we know the dynamic role played by you in that respect.

“The greatest of all links between India and Ceylon is Buddhism. The spread of Buddhism in Ceylon was an event no less of historical than of cultural and spiritual significance. The history of Ceylon before Tissa (247 – 207 B.C.) in whose reign the religion was introduced in the Island is a jumble of history and legend.....” so said Learned Author M.D. Raghavan in his book on India In Ceylonese History Society And Culture (Page 69)

He added:

India Signalled Her Attainment Of Independence By Adopting The Asoka Chakra on her tricolour and the Asoka Lion Capital as the State Emblem. The steady march of India towards the welfare state founded on Peace, Tolerance, and Equality of man preached and practiced by Emperor Asoka has justified the selection of the symbol and emblem.

Of course it is Emperor Asoka’s son by the name of MAHINDA whose day of arrival is remembered as Poson every year.

Your Excellency having played an active role and initiated Restoration of our famous Thiruketheeswaram Kovil in Mannar in North you arranged for successful exposition of Sacred Kapilavastu relics almost in every part of Sri Lanka, witnessed by 3.5 million people.

Your Excellency attended St. Anthony’s Feast at Kachchativu on 24.02.2013, met Maha Sanghas on 23.03.2013 to assure our Buddhist Brethren that they can safely go on pilgrimages to India. Your Excellency Participate at Swami Vivekandra’s 150th Birth Anniversary on 15.1.2013.

You arranged for a number of Indian Cultural Programs to be performed here.

Only three days ago you announced that Sri Lanka and India was jointly celebrate 150th Birth Anniversary of Swami Vivekananda in 2013-2014 and of Anagarika Dharmapala in 2014-15.

In reaching the people of Sri Lanka Your Excellency has been always in the forefront. Your Excellency and Madam Sharmila visited Kilinochchi, Vavuniya, Malayapuram Mannar and Jaffna. Next phase of the housing project for the victims of the last three decades in Northern Province has is in progress. Of course those people look forward for more from across the Palk Straits and Your Excellency’s moving to New Delhi may extend further assistance to satisfy those aspirations. At the same time

Your Excellency did not forget the plight of vulnerable sections in our Estate Sector in Central and Uva Provinces in providing assistance for housing.

Your Excellency inaugurated Indian Corner – and Indian Cultural Centre in Jaffna on 23.02.2013 and on the next day signed documents for revival of Atchuveyl Industrial Estate.

In March 2013 Your Excellency has completed distributing 10,000 bicycles to IDPs in North to cycle around. Next Your Excellency should think of arranging to send from New Delhi 10,000 computers to students in Jaffna so that they can cycle around the globe without getting into a plane.

Your Excellency has during the last three years played an active role in enhancing the framework for a special economic partnership between two countries. We are hopeful that your presence in New Delhi will accelerate the progress on CEPA.

There are a number of projects including Northern Railway Development which has progressed fast and Sampur Power Project which is in pipeline.

Of course Your Excellency has facilitated India’s involvement in establishing of two manufacturing zones in Sri Lanka.

We have also heard from Your Excellency of the decision to explore the feasibility of establishing physical connectivity across the Palk Straits.

On Education field also Your Excellency have been institutional in organising scholarships and facilitating India assisting our Educational Section particular Universities in many ways. Taking Mahathma’s teachings to Matale is also commendable.

Your Excellency facilitated the visit of India’s Former President His Excellency Abdul Kalam

Last but not least although many people may not be aware but I am always personally convinced that you are 100% committed to what Your Excellency expressed on the last Republic Day in January 2013. I quote Your Excellency;

Quote:

“We look forward to early conclusion of the ongoing efforts to implement the many constructive recommendations of the Lessons Learnt and Reconciliation Commission. Expedious implementation of these recommendations will mark a major step forward in the process of national reconciliation. India will continue to support moves



towards an early settlement to address the ethnic issue.” Unquote.

We are also aware what Your Excellency’s Government said in the United Nations Human Rights Council. I quote;

Quote:

We encourage the Government of Sri Lanka to expedite the process of a broad-based, inclusive and meaningful reconciliation and political settlement that ensures that all communities live in dignity with equal rights and equal protection of the laws. As a neighbour with thousands of years of relations with Sri Lanka, we cannot remain untouched by developments in that country and will continue to remain engaged in this matter.” Unquote

We should no doubt be optimistic and hope for a successful intervention – sorry, Your Excellency India will not like to use that word. I would correct and say let us hope for facilitation of a reconciliation and political settlement. I see our good friend, Mr. M. A. Sumanthiran M.P. here. They are prepared to talk to any one. We are hope that Your Excellency’s elevation to New Delhi will no doubt facilitate that process.

I always think that we should not be reluctant to look upon India as the Mother. We have ‘Aranerich Charam’ one the songs therein reads as follows;

CASTOR OIL

That means a loving mother will not be reluctant even to try her baby’s arms – both legs and hands – and give castor oil like milk and ghee. Likewise the Great People will not be reluctant to be firm with the people with whom the love and whom they wish to ensure to be on the correct path. Therefore Sri Lanka should not be reluctant to swallow even castor oil if given by the Mother India. It should be accepted in good spirit.

There is a fear – which I think is completely unjustified – that India may overwhelm Ceylon and absorb it.

“In Every sense Ceylon Is Nearer To Us Than Any Other Country Culturally Historically Linguistically and Even In

the matter of religion Why should we look with greedy eyes on Ceylon? We do not.” said on 30.09.1954 when India’s our great leade Shri Jawahalal Nehru, in the Parliament of Ceylon

Madam Sharmila Kantha, I remember it was exactly 3 years ago – may be shortly after your husband taking up the High Commissioner’s post here – one of our newspapers highlighted you as the fourth generation writer.

Then you were to publish your fifth book. Your grandparents and your mother also have been writers. It was reported that you were fortunate to move to live with your father in Germany at the age of 9 and study German. Then within a month of your marriage to our Patron you had to move to live in China as a young bride. Of course that was not the place for the honeymoon as I read that there was only one store where the foreigners could buy things in the Capital City of China under Mao-se-tung Regime. However you would not have had any problem as our Patron His Excellency Ashok Kantha had studied Chinese language from 1979 to 1981 in Singapore.

Of course a writer is always full of imaginations and you would have been no doubt an ideal and perfect partner and companion and a source of support in every way to your diplomat husband.

Both of you have been to Beijing, Washington, Katmandu, Hong Kong and Malaysia and experienced the various parts of the Globe. Multi-talented Madame Shermila has stood by her husband by his side in his active role in Sri Lanka. We have had the benefit of associating with both of you on many occasions. We are also beneficiaries of your hospitality in India House also many times.

We and the others in Sri Lanka are going to miss their good friends. However our consolation is that Your Excellency will in the future motivate the powers in New Delhi to help all of us from there. With that fervent hope on behalf of all the members of The Sri Lanka India Society I wish both of you a Happy and Prosperous Future.



Mahatma Gandhi on “Mandate Theory”

“Let us not push the mandate¹ theory to ridiculous extremes and become slave to resolutions of majorities. That would be a revival of brute force in a more virulent form. If rights of minorities are to be respected, the majority must tolerate and respect their opinion and action..... It will be the duty of the majority to see to it that the minorities receive a proper hearing and are not otherwise exposed to insults.”
“Government of the people by the people and for the people cannot be conducted at the bidding of one man, however great he may be.” “Liberty never meant the license to do anything at will.”
“Let me not be misunderstood. Strength does not come from physical capacity. It comes from an indomitable will.....”

¹ mandate – An authorization given by an electorate to its representatives to act in a specific way on an issue



Goodbye 'Sunil & Sandya'

-SLIS President Kandiah Neelakandan's speech to Bid Farewell to Shri & Shrimathi Sunil Achaya (Counsellor) on 10th December 2013

Dear Shri Achaya

It is an honour for me to represent over 650 members of the oldest Friendship Society in this country and felicitate our dear friends Sunil and Sandya but I am here with mixed feelings. I am sad – very sad to think that this is a farewell lunch.

While extolling a Diplomat's dedication to the promotion of peace, unity, equity, justice and positive developments between Sri Lanka and India you must be praised for upholding the highest ideas and virtues of the Indian culture and traditions.

You came to Sri Lanka 3 years ago when I was one of the Vice Presidents of the Society. Ever since you have been timelessly working continuously as a real dear friend of Sri Lanka while keeping the Indian flag flying high on this neighbour Island.

Undoubtedly you became – in a short period of time – one of the popular diplomats and at the same time enjoying the friendship of the people of all walks of life – from Hambantota to Point Pedro and from Mannar to Trincomalee.

Really you became an indispensable part of our Society.

You always made us to feel that there is no grimness no helplessness. You created a positive atmosphere and attitude all around our Society.

Paying glowing tribute to Shri Achaya the President said that both Shri Sunil Achaya and Shrimathi Sandya Achaya became members of a large family under Sri Lanka India Society Banner, but we are sorry that they had to leave us. He added that Shri Achaya was award "down to earth but always focused and committed. His endless dedication always made a dynamic impact on our activities. We are duty bound to remember with gratitude that he was a

friend indeed and a friend in need who stood by us at all hours of need."

To strike a personal note what an honour and satisfaction it has been to work with you. One of the very few wonderful persons I have come across in my life. Of course Sunil, you were fortunate to have Sandya as your better half. She was really a better half. Both of you were like Arthanatheeswarar to us in our Society's work.

Sunil and Sandya both of you really deserve a better honour. Due to time constraints I must apologise we could not organize this function in a larger way which you both really deserve.

May His Lord 'Aarthanatheeswarar' bless you and all your future endeavours and also that of your family. We have to take consolation that your transfer is a step up the ladder as an accomplishment of your unwavering commitment, capability, leadership quality or ringing bell talents capacity and experience as that ladder will again turn to Sri Lanka and we really and strictly hope to see you again in a higher position again in Sri Lanka. Of course that will be an elevated honour.

It is believed that leaders are made from something they have deep inside them – a desire a dream a vision. They have the stamina and skill and will to take appropriate decisions whenever the time demands it. I had seen that special quality in you many a time.

The impact you have made on the Society has been enormous and this honour – even if it is brief but a need and sincere expression on behalf of our Society is richly deserved by you and your Shrimathi Sandya. Shrimathi Sandya I will be failing in my duty if I do not mention the significant role you played in Shree Utsav every year since the day I remember we consulted you and it was your approval of the name "Shree Utsav" the Ladies Evening is the strength to retain it annually.

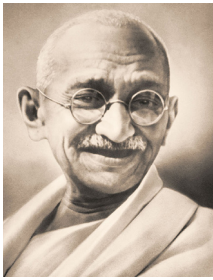
Shrimathi Indira Gandhi on "India's Greatness"

"India's greatness has been her genius for synthesis of cultures and ideas. Through the ages, she has opened wide her doors to all who came whether to lean, to teach or for refuge. It is not by putting restrictions or isolating oneself that one grows but by wide contacts and interaction with fresh thoughts and new strains. Those cultures have survived and become richer which have welcomed and encouraged such expanding experiences. Apart from India, the best example is our time is that of the USA, which promises inducement to attract talent and brains wherever they are found."





Mahatma Gandhi Memorial Essay Competition



THE FORCE OF NON-VIOLENCE

By: **Miss. Rubiny Balachandran**

12 Commerce - J/Victoria College, Chulipuram



Mohandas Karamchand Gandhi was 'a man of millennium' who imparts the lesson of truth, Non-violence and peace. The philosophy and ideology is relevant still today. The philosophy of Gandhi was based on truth, sacrifice, non-violence-selfless service and cooperation. In modern times, nonviolent methods of action have been a powerful tool for social protest. According to Gandhi one should be brave and not a coward. He should present his views, suggestions and thoughts without being violent. One should fight a war with the weapons of truth and non-violence. Gandhi said that "There is no god higher than truth." According to Gandhi's thoughts non-violence is ultimate solution of every kind of problem in the world. Gandhi was single person who fought against the British with the weapons of truth and Non-violence by persuading countrymen to walk on the path of non-violence. Gandhi leading a decades-long nonviolent struggle against British rule in India, which eventually helped India, wins its independence in 1947. By the efforts of Gandhi India became independent, Gandhi initiated non-violence activities like Quit India movement and non-operation movement. Gandhi could never have done what he did alone - but with his ability to identify a seed here, a seed there and nurture it, he was able to create a forest of human change. He understood that it was not enough to be a leader, but to create leaders.

In quite simple and clear words, Gandhism consists of the ideas, which Mahatma Gandhi put forth before human world. Along with that, to the maximum possible extent, Mahatma Gandhi treated his individual life in accordance with these ideas. Clearly, Gandhism is a mixture of Gandhi's concepts and practices. I do not hold merely his theory to be Gandhism. The basic groundship of Gandhism happens to be non-violence. The non-violence is the most ancient eternal value. This non-violence is the ground of ancient-most civilization and culture of India. Mahatma Gandhi said on this very account while making his concepts and practices based on non-violence: "I have nothing new to teach you ... Truth and non-violence are as old as hill." As we know, non-violence and truth are two sides of the same coin. After knowing Gandhism, it is imperative for us to know clearly the concept of non-violence also as it accords the ground for Gandhism. Gandhi's importance in the political world scenario is twofold. First, he retrieved non-violence as a powerful political tool and secondly manifestation of a higher spiritual goal, culmination in

world peace. For Gandhi, means were as important as the end and there could be only one means - that of non-violence.

As a situation opposite to violence is non-violence, we can firmly state, "Total non-violence consists in not hurting some other one's intellect, speech or action per own thought, utterance or deeds and not to deprive some one of his life." Mahatma Gandhi fully agrees with above-mentioned derivation of non-violence. He himself has said, "Non-violence is not a concrete thing as it has generally been enunciated. Undoubtedly, it is a part of non-violence to abstain from hurting some living being, but it is only an iota pertaining to its identity. The principle of non-violence is shattered by every evil thought, false utterance, hate or wishing something bad unto someone. It is also shattered per possession of necessary worldly things." In this chain Mahatma Gandhi clarified in an edition of Young India: "... To hurt someone, to think of some evil unto someone or to snatch one's life under anger or selfishness, is violence. In contrast, purest non-violence involves a tendency and presuming towards spiritual or physical benefit unto everyone without selfishness and with pure thought after cool and clear deliberations ... The ultimate yardstick of violence or non-violence is the spirit behind the action." There are many examples of their use like resistance, non-violent resistance, and civil revolution. Mahatma Gandhi had to struggle in his whole life, but he never disappointed, he continued his innate faith in non-violence and his belief in the methods of Satyagraha. The significance of Satyagraha was soon accepted worldwide. Martin Luther King adopted the methods of Satyagraha in his fight against the racial discrimination of the American authorities in 1950. Gandhism is very much contextual today on this accord. It is significant. We should grasp importance of Gandhism while analyzing it.

Presently a big portion of the world happens to be under Democratic system of Government. Theoretically, this system stands out to be the best up to now. This is a truth. It is the best because people are connected with it directly or indirectly at every level. Not only this, it is this very system, which provides maximum opportunities of public progress and development. People can themselves decide in this system the mode of their welfare. However, even though being theoretically the best system of government, if we peruse the democratic nations, we



first of all find that there is non-equal development of the citizens. We subsequently find that these nations are more or less victimized by regionalism. They have problem relating to language. They are under clutches of terrorism and communalism. There is also the problem of negation of human rights in these nations. There are other vivid problems akin to mention above and peace is far away so long as these problems exist. All citizens must have equal development and they should have communal harmony towards making all citizens collective and unified partners in progress. But, in reality, it is not so. It is essential that the nations of democratic system of government should be free from above-mentioned problems, must be capable of ensuring equal development of their all citizens and the citizens concerned must march forward on path of progress in unified way along with rendering contribution to world peace. Gandhi demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individuals alone but can be applied in global affairs too. Gandhi's vision for the country and his dreams for the community as a whole still hold good for India. He got the community to absorb and reflect true values of humanity and to participate in tasks that would promote the greater good. These issues are still relevant to what free India is and represents. The main cause of worry today is intolerance and hatred leading to violence and it is here the values of Gandhi need to be adhered to with more passion.

Truth –The Most powerful weapon.

Gandhism is more about the spirit of Gandhi's journey to discover the truth, than what he finally considered to be the truth. It is the foundation of Gandhi's teachings, and the spirit of his whole life to examine and understand for oneself, and not take anybody or any ideology for granted. Gandhi said: "The Truth is far more powerful than any weapon of mass destruction." Truth or 'Satya' was the sovereign principle of Mahatma Gandhi's life. The Mahatma's life was an eternal conquest to discover truth and his journey to that end was marked by experiments on himself and learning from his own mistakes. Fittingly his autobiography was titled 'My Experiments with Truth.' Gandhi strictly maintained that the concept of truth is above and beyond of all other considerations and one must unfailingly embrace truth through out one's life. Gandhi pioneered the term Satyagraha which literally translates to 'an endeavor for truth.'

Non –Violence ever lasting.

Gandhian strategy is the collection of inspirations, principles, beliefs and philosophy. The fundamentals of Gandhi's non violence theory, Jainism and Buddhism were the most important influence. Both Jainism and Buddhism preached non-violence as the basic principal of existence. Gandhi was also influenced By Bhagvad Gita with its stress on non attachment and selfless action, Christianity, along\

Nth its message of love and compassion, extended even to one's enemies, was another important influence on Gandhi's life. Gandhi's life was based on truth, honesty and moral courage. Mahatma Gandhi was great national hero, who served the nation with truth and non violence. Gandhi was against violence. He always disliked war on the ground of its violent nature. That's why when the Second World War began in 1939; he opposed the stand of British government dragging India into war without consulting Indian leaders. Gandhi was in favor of non violence; therefore he was against in any co-operation in war efforts. According to Gandhi the use of non violence consists of anger, selfishness, hatred and enmity. According to him violence cannot do anything good to human beings.

A Gandhian strategy for confronting terrorism, therefore, would consist of the following:

Stop an act of violence in its tracks. The effort to do so should be nonviolent but forceful. To focus solely on acts of terrorism, Gandhi argued, would be like being concerned with weapons in an effort to stop the spread of racial hatred.

Gandhi thought the sensible approach would be to confront the ideas and alleviate the conditions that motivated people to undertake such desperate operations in the first place.

As we know, non-violence and truth go side by side. After knowing Gandhism, it is imperative for us to know clearly the concept of non-violence also as it accords the ground for Gandhism.

For Gandhi, means were as important as the end and there could be only one means- that of non-violence. What is non-violence? Ordinarily, we attribute non-violence as a dictum that prescribes non-snatching of anyone's life. Really, this is not complete derivation pertaining to the concept of non-violence. Non-violence is quite opposite to violence. As such, it would be better to know the position relating to violence in order to know non-violence and to be in knowledge of its meaning. According to a Jain scholar: "Whenever, we hurt some other living being through our thought, utterance or action under non-cordial stipulation and non-apt learning, such an impure spirit or act of destroying life of some other one, including the impure tendency, utterance or presuming, is taken to be full of vice of violence. In such a situation, even if there is no sort of violence externally, it intrinsically ipso facto remains a tendency of violence Gandhi criticized violence. It is a body of ideas and principles that describes the inspiration, vision and the life work of Gandhi. It is particularly associated with his contributions to the idea and practice of non violence resistance, sometimes



also called civil resistance. The term “Gandhism” also encompasses what Gandhi’s ideas, words and actions mean to people around the world, and how they used them for guidance in building their own future. Gandhism also permeates into the realm of the individual human being, non-political and non-social. A Gandhian can mean either an individual who follows, or a specific philosophy which is attributed to, Gandhism.

In context of non-violence being perpetual, Mahatma Gandhi states, “... When we peruse the era from beginning unto now relating to the period for which we gain historical entrance, we find that man has been ultimately treading path of non- violence.” It is, as such, that non-violence came into existence along with man. “In case it has not been with man from the very beginning, there might have been self-doom by man.” As Martin Luther King Jr. said: “The choice is not between violence and non-violence but between non-violence and non-existence.”

However, it has not been that and not only human race is alive in such a huge number but there has been gradual enhancement in development and nearness in spite of presence of various obstacles and nuisances. This could never have been, but because non- violence is perpetual, it happened.

Mahatma Gandhi was against any form of exploitation and injustice. According to him, evils must be opposed at any cost. But he insisted that the weapons must be non violent arid moral ones. The adoption of peaceful method made one superior and put the enemy at a disadvantage but the condition is the opponent must be dealt with mutual respect and love. Gandhi believed that only through love an enemy could be permanently won.

Non violence is not passive. It is active, creative, provocative and challenging. Gandhi described non-violence as “A force more powerful than all the weapons of world combined.” “Non violence is the greatest and most active force in the world.” Gandhi wrote, “It is mightier than the mightiest weapon of destruction devised by the ingenuity of humanity. When we tap into the spirit of non-violence, it becomes contagious and can topple empires.” In relation to violence, there are two options in the world. These options are, we fight -back or run away. Non violence gives us third option: creative active, peaceful resistance to injustice. Non violence means standing unmoving against injustice until injustice is transformed into justice. Non-violence dose not harm to others and does not adversely affect other directly. but it works internally. Instead of killing others, we should do in the nonviolent struggle for justice and human rights. Non- violence begins in the heart then it moves out to our families, local communities, cities, nation and world.

Gandhi thought, debased those who adopted it. A violent posture” adopted by public authorities could lead to a civil order based on coercion. For this reason Gandhi insisted on means consistent with the moral goals of those engaged in the conflict.

Gandhi did not claim to be a prophet or even a philosopher. “There is no such thing as Gandhism,” he warned, “and I do not want to leave any sect after me.” There was only one Gandhian, he said, an imperfect one at that: himself.

The real significance of the Indian freedom movement in Gandhi’s eyes was that it was waged nonviolently. He would have had no interest in it if the Indian National Congress had adopted Satyagraha and subscribed to nonviolence. He objected to violence not only because an unarmed people had little” chance of success in an armed rebellion, but because he considered violence a clumsy weapon which created more problems’ than it solved, and left a trail of hatred and bitterness in which genuine reconciliation was v almost impossible.

This emphasis on nonviolence jarred alike on Gandhi’s British and Indian critics, though for different reasons. To the former, nonviolence was a camouflage; to the latter, it was sheer sentimentalism. To the British who tended to see the Indian struggle through the prism of European history, the Professions of nonviolence rather than on the remarkably peaceful nature of Gandhi’s campaigns. To the radical Indian politicians, who had browsed on the history of the French and Russian revolutions or the Italian and Irish nationalist struggles, it was patent that force = would only yield to force, and that it was foolish to miss opportunities and sacrifice tactical gains for reasons more relevant to ethics than to politics.

Gandhi’s total allegiance to nonviolence created a gulf between him and the educated elite in India which was temporarily bridged only during periods of intense political excitement. Even among his closest colleagues there were few who were prepared to follow his doctrine of nonviolence to its logical conclusion: the adoption of unilateral disarmament in a world armed to the teeth, the scrapping of the police and the armed forces, and the decentralization of administration to the point where the state would, ‘wither away”. Nehru, Patel and others on whom fell the task of organizing the administration of independent India did not question the superiority of the principle of nonviolence as enunciated by their leader, but they did not coperider it practical politics. The Indian Constituent Assembly include a majority of members owing allegiance to Gandhi or at least holding him in high esteem, but the constitution which emerged from their labours in 1949 was based more on the Western parliamentary than on he Gandhian model. The development of the Indian economy during the last four



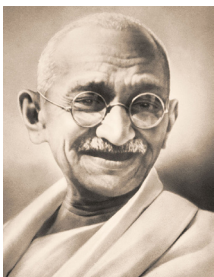
decades cannot be said to have conformed to Gandhi's conception of "self-reliant village republics". On the other hand, it bears the marks of a conscious effort to launch an Indian industrial revolution.

Jawaharlal Nehru-Gandhi's "political heir"-was thoroughly imbued with the humane values inculcated by the Mahatma.

But the man who spoke Gandhi's language, after his death, was Vinoba Bhave, the "Walking Saint", who kept out of politics and government, Bhave's Bhoodan (land gift) Movement was designed as much as a measure of land reform as that of a spiritual renewal. Though more than five million acres of land were distributed to the landless, the movement, despite its early promise, never really spiraled into a social revolution by consent. This was partly because Vinoba Bhave did not command Gandhi's extraordinary genius for organizing the masses for a national crusade, and partly because in independent India the tendency grew for the people to look up to the government rather than to rely on voluntary and cooperative effort for effecting reforms in society. Soon after Gandhi's death in 1948, a delegate speaking at the United Nations predicted that "the greatest achievements of the Indian sage were yet to come"

"Gandhi's times," said Vinoba Bhave, "were the first pale dawn of the sun of Satyagraha." Forty years after Gandhi's death, this optimism would seem to have been too high-pitched. The manner in which Gandhi's techniques have sometimes been invoked even in the land of his birth in recent years would appear to be a travesty of his principles. And the world has been in the grip of a series of crises in Korea, the Congo, the Vietnam, the Middle East, and South Africa with a never-ending trail of blood and bitterness. The shadow of a thermo-nuclear war with its incalculable hazards continues to hang over mankind. From this predicament, Gandhi's ideas and techniques may suggest a way out. Unfortunately, his motives and methods are often misunderstood, and not only by mobs in the street, Not long ago, Arthur Koestler described Gandhi's attitude as one "of passive submission to bayonetting and raping, to villages without sewage, septic childhood's and trachoma." Such a judgement is of course completely with the same.

Tenacity with which he battled with the British Raj. He advocated nonviolence not because it offered an easy way out, but because he considered violence a crude and in the long run, an ineffective weapon. His rejection of violence stemmed from choice, not from necessity.



Mahatma Gandhi Memorial Essay Competition



THE FORCE OF NON-VIOLENCE

By: Miss. Logachandran Madusha

Grade 11 -MT/Pakkiyam National College, Matale

Mohandas Karamchand Gandhi, more commonly known as 'Mahatma' (meaning 'Great Soul') was born in Porbandar, Gujarat, in North West India, on 2nd October 1869, into a Hindu Modh family. His father was the Chief Minister of Porbandar, and his mother's religious devotion meant that his upbringing was infused with the Jain pacifist teachings of mutual tolerance, non-injury to living beings and vegetarianism

Born into a privileged caste, Gandhi was fortunate to receive a comprehensive education, but proved a mediocre student. In May 1883, aged 13, Gandhi was married to Kasturba Makhanji, a girl also aged 13, through the arrangement of their respective parents, as is customary in India. Following his entry into Samaldas College, at the University of Bombay, she bore him the first of four sons, in 1888.

Gandhi was unhappy at college, following his parent's wishes to take the bar, and when he was offered the opportunity of furthering his studies overseas, at University College London, aged 18, he accepted with alacrity, starting there in September 1888.

Determined to adhere to Hindu principles, which included vegetarianism as well as alcohol and sexual abstinence, he found London restrictive initially, but once he had found kindred spirits he flourished, and pursued the philosophical study of religions, including Hinduism, Christianity, Buddhism and others, having professed no particular interest in religion up until then. Following admission to the English Bar, and his return to India, he found work difficult to come by and, in 1893, accepted a year's contract to work for an Indian firm in Natal, South Africa.



Although not yet enshrined in law, the system of 'apartheid' was very much in evidence in South Africa at the turn of the 20th century. Despite arriving on a year's contract, Gandhi spent the next 21 years living in South Africa, and railed against the injustice of racial segregation. On one occasion he was thrown from a first class train carriage, despite being in possession of a valid ticket. Witnessing the racial bias experienced by his countrymen served as a catalyst for his later activism, and he attempted to fight segregation at all levels. He founded a political movement, known as the Natal Indian Congress, and developed his theoretical belief in non-violent civil protest into a tangible political stance, when he opposed the introduction of registration for all Indians, within South Africa, via non-cooperation with the relevant civic authorities.

On his return to India in 1916, Gandhi developed his practice of non-violent civic disobedience still further, raising awareness of oppressive practices in Bihar, in 1918, which saw the local populace oppressed by their largely British masters. He also encouraged oppressed villagers to improve their own circumstances, leading peaceful strikes and protests. His fame spread, and he became widely referred to as 'Mahatma' or 'Great Soul'

As his fame spread, so his political influence increased: by 1921 he was leading the Indian National Congress, and reorganising the party's constitution around the principle of 'Swaraj', or complete political independence from the British. He also instigated a boycott of British goods and institutions, and his encouragement of mass civil disobedience led to his arrest, on 10th March 1922, and trial on sedition charges, for which he served 2 years, of a 6-year prison sentence.

The Indian National Congress began to splinter during his incarceration, and he remained largely out of the public eye following his release from prison in February 1924, returning four years later, in 1928, to campaign for the granting of (dominion status' to India by the British. When the British introduced a tax on salt in 1930, he famously led a 250-mile march to the sea to collect his own salt. Recognising his political influence nationally, the British authorities were forced to negotiate various settlements with Gandhi over the following years, which resulted in the alleviation of poverty, granted status to the (untouchables', enshrined rights for women, and led inexorably to Gandhi's goal of 'Swaraj' political independence from Britain.

Gandhi suffered six known assassination attempts during the course of his life. The first attempt came on 25th June 1934, when he was in Pune delivering a speech, together with his wife, Kasturba. Travelling in a motorcade of two cars, they were in the second car, which was delayed by the appearance of a train at a railway level crossing,

causing the two vehicles to separate. When the first vehicle arrived at the speech venue, a bomb was thrown at the car, which exploded and injured several people. No investigations were carried out at the time, and no arrests were made, although many attribute the attack to Nathuram Godse, a Hindu fundamentalist implacably opposed to Gandhi's non-violent acceptance and tolerance of all religions, which he felt compromised the supremacy of the Hindu religion. Godse was the person responsible for the eventual assassination of Gandhi in January 1948, 14 years later.

During the first years of the Second World War, Gandhi's mission to achieve independence from Britain reached its zenith: he saw no reason why Indians should fight for British sovereignty, in other parts of the world, when they were subjugated at home, which led to the worst instances of civil uprising under his direction, through his 'Quit India' movement. As a result, he was arrested on 9th August 1942, and held for two years at the Aga Khan Palace in Pune. In February 1944, 3 months before his release, his wife Kasturba died in the same prison.

May 1944, the time of his release from prison, saw the second attempt made on his life, this time certainly led by Nathuram Godse, although the attempt was fairly half-hearted. When word reached Godse that Gandhi was staying in a hill station near Pune, recovering from his prison ordeal, he organised a group of like-minded individuals who descended on the area, and mounted a vocal anti-Gandhi protest. When invited to speak to Gandhi, Godse declined, but he attended a prayer meeting later that day, where he rushed towards Gandhi, brandishing a dagger and shouting anti-Gandhi slogans. He was overpowered swiftly by fellow worshippers, and came nowhere near achieving his goal. Godse was not prosecuted at the time.

Four months later, in September 1944, Godse led a group of Hindu activist demonstrators who accosted Gandhi at a train station, on his return from political talks. Godse was again found to be in possession of a dagger that, although not drawn, was assumed to be the means by which he would again seek to assassinate Gandhi. It was officially regarded as the third assassination attempt, by the commission set up to investigate Gandhi's death in 1948.

The British plan to partition what had been British-ruled India, into Muslim Pakistan and Hindu India, was vehemently opposed by Gandhi, who foresaw the problems that would result from the split. Nevertheless, the Congress Party

The fourth attempt on Gandhi's life took the form of a planned train derailment. On 29th June 1946, a train called



the (Gandhi Special', carrying him and his entourage, was derailed near Bombay, by means of boulders, which had been piled up on the tracks. Since the train was the only one scheduled at that time, it seems likely that the intended target of derailment was Gandhi himself. He was not injured in the accident. At a prayer meeting after the event Gandhi is quoted as saying:

"I have not hurt anybody nor do I consider anybody to be my enemy, I can't understand why there are so many attempts on my life. Yesterday's attempt on my life has failed. I will not die just yet; I aim to live till the age of 125."

Sadly, he had only eighteen months to live.

Placed under increasing pressure, by his political contemporaries, to accept Partition as the only way to avoid civil war in India, Gandhi reluctantly concurred with its political necessity, and India celebrated its Independence Day on 15th August 1947. Keenly recognising the need for political unity, Gandhi spent the next few months working tirelessly for Hindu-Muslim peace, fearing the build-up of animosity between the two fledgling states, showing remarkable prescience, given the turbulence of their relationship over the following half-century. Unfortunately, his efforts to unite the opposing forces proved his undoing. He championed the paying of restitution to Pakistan for lost territories, as outlined in the Partition agreement, which parties in India, fearing that Pakistan would use the payment as a means to build a war arsenal, had opposed. He began a fast in support of the payment, which Hindu radicals, Nathuram Godse among them, viewed as traitorous. When the political effect of his fast secured the payment to Pakistan, it secured with it the fifth attempt on his life.

On 20th January a gang of seven Hindu radicals, which included Nathuram Godse, gained access to Birla House, in Delhi, a venue at which Gandhi was due to give an address. One of the men, Madanla Pahwa, managed to gain access to the speaker's podium, and planted a bomb, encased in a cotton ball, on the wall behind the podium. The plan was to explode the bomb during the speech, causing pandemonium, which would give two other gang members, Digambar Bagde and Shankar Kishtaiyya, an opportunity to shoot Gandhi, and escape in the ensuing chaos. The bomb exploded prematurely, before the conference was underway, and Madanla Pahwa was captured, while the others, including Godse, managed to escape.

Pahwa admitted the plot under interrogation, but Delhi police were unable to confirm the participation and whereabouts of Godse, although they did try to ascertain his whereabouts through the Bombay police.

After the failed attempt at Birla House, Nathuram Godse and another of the seven, Narayan Apte, returned to Pune, via Bombay, where they purchased a Beretta automatic pistol, before returning once more to Delhi.

On 30th January 1948, whilst Gandhi was on his way to a prayer meeting at Birla House in Delhi, Nathuram Godse managed to get close enough to him in the crowd to be able to shoot him three times in the chest, at point-blank range. Gandhi's dying words were claimed to be "He Ram", which translates as "Oh God", although some witnesses claim he spoke no words at all.

When news of Gandhi's death reached the various strongholds of Hindu radicalism, in Pune and other areas throughout India, there was reputedly celebration in the streets. Sweets were distributed publicly, as at a festival. The rest of the world was horrified by the death of a man nominated five times for the Nobel Peace Prize.

Godse, who had made no attempt to flee following the assassination, and his co- conspirator, Narayan Apte, were both imprisoned until their trial on 8th November 1949. They were convicted of Gandhi's killing, and both were executed, a week later, at Ambala Jail, on 15th November 1949. The supposed architect of the plot, a Hindu extremist named Vinayak Damodar Savarkar, was acquitted due to lack of evidence

Gandhi was cremated as per Hindu custom, and his ashes are interred at the Aga Khan's palace in Pune, the site of his incarceration in 1942, and the place his wife had also died.

Gandhi's memorial bears the epigraph *He Ram* (Oh God) although there is no conclusive proof that he uttered these words before death.

Although Gandhi was nominated for the Nobel Peace Prize five times, he never received it. In the year of his death, 1948, the Prize was not awarded, the stated reason being that "there was no suitable living candidate" that year.

Gandhi's life and teachings have inspired many liberationists of the 20th Century, including Dr. Martin Luther King in the United States, Nelson Mandela and Steve Biko in South Africa, and Aung San Suu Kyi in Myanmar.

His birthday, 2nd October, is celebrated as a National Holiday in India every year
The Power of Non-violence
Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the pitting of one's whole should against the will of the tyrant. Working under this law of our being, it is possible for a single individual to



defy the whole might of an unjust empire to save his honor, his religion, his soul and lay the foundation for that empire's fall or its regeneration.

Active Force

The non-violence of my conception is a more active and more real fighting against wickedness than retaliation whose very nature is to increase wickedness. I contemplate a mental and, therefore, a moral opposition to immoralities. I seek entirely to blunt the edge of the tyrant's sword, not by putting up against it a sharper-edged weapon, but by disappointing his expectation that I would be offering physical resistance. The resistance of the should that I should offer instead would elude him. It would at first dazzle him, and at last compel recognition from him, which recognition would not humiliate him but would uplift him. It may be urged that this again is an ideal state. And so it is. The propositions from which I have drawn my arguments are as true as Euclid's definitions, which are none the less true because in practice we are unable to even draw Euclid's line on a blackboard. But even a geometrician finds it impossible to get on without bearing in mind Euclid's definitions. Nor may we ... dispense with the fundamental propositions on which the doctrine of Satyagraha is based.

I admit that the strong will rob the weak and that it is sin to be weak. But this is said of the soul in man, not of the body. If it be said of the body, we could never be free from the sin of weakness. But the strength of soul can defy a whole world in arms against it. This strength is open to the weakest in body.³³

Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. Man lives freely by his readiness to die, if need be, at the hands of his brother, never by killing him. Every murder or other injury, no matter for what cause, committed or inflicted on another is a crime against humanity.

Nonviolence is like radium in its action. An infinitesimal quantity of it embedded in a malignant growth acts continuously, silently and ceaselessly till it has transformed the whole mass of the diseased tissue into a healthy one. Similarly, even a little of true nonviolence acts in a silent, subtle, unseen way and leavens the whole society.

Matchless Bravery

An armed soldier relies on his weapons for his strength. Take away from him his weapons--his gun or his sword, and he generally becomes helpless. But a person who has truly realized the principle of nonviolence has the God-given strength for his weapon and the world has not known anything that can match it.

A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history.

Nonviolence of the strong is any day stronger than that of the bravest soldier fully armed or a whole host.

Exercise in Faith

The hardest metal yields to sufficient heat. Even so the hardest heart must melt before sufficiency of the heat of nonviolence. And there is no limit to the capacity of nonviolence to generate heat.

Every action is a resultant of a multitude of forces even of a contrary nature. There is no waste of energy. So we learn in the books on mechanics. This is equally true of human actions. The difference is that in the one case we generally know the forces at work, and when we do, we can mathematically foretell the resultant. In the case of human actions, they result from a concurrence of forces of most of which we have no knowledge. But our ignorance must not be made to serve the cause of disbelief in the power of these forces. Rather is our ignorance a cause for greater faith. And nonviolence being the mightiest force in the world and also the most elusive in its working, it demands the greatest exercise of faith. Even as we believe in God in faith, so have we to believe in nonviolence in faith.

Violence like water, when it has an outlet, rushes forward furiously with an overwhelming force. Nonviolence cannot act madly. It is the essence of discipline. But, when it is set going, no amount of violence can crush it. For full play, it requires unsullied purity and an unquenchable faith....

A Science

Ahimsa is a science. The word 'failure' has no place in the vocabulary of science. Failure to obtain the expected result is often the precursor to further discoveries.

If the function of ahimsa is to devour all it comes across, the function of ahimsa is to rush into the mouth of ahimsa. In an atmosphere of ahimsa one has no scope to put his ahimsa to the test. It can be tested only in the face of ahimsa.

The Deed, not Doer

'Hate the sin and not the sinner' is a precept which, though easy enough to understand, is rarely practiced, and that is why the poison of hatred spreads in the world.

This ahimsa is the basis of the search for truth. I am realizing every day that the search is vain unless it is founded on ahimsa as the basis. It is quite proper to resist and attack a system, but to resist and attack its author is tantamount to resisting and attacking oneself. For we are all tarred with the same brush, and are children of



one and the same creator, and as such, the divine powers within us are infinite. To slight a single human being is to slight those divine powers, and thus to harm not only that Being but with Him the whole world.

Man and his deed are two distinct things. Whereas a good deed should call forth approbation and a wicked deed disapprobation, the doer of the deed, whether good or wicked, always deserves respect or pity as the case may be.

Those who seek to destroy men rather than manners adopt the latter and become worse than those whom they destroy under the mistaken belief that the manners will die with the men. They do not know the root of the evil.

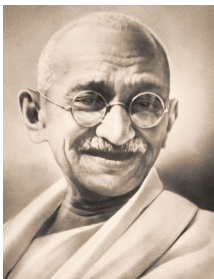
It is the acid test of nonviolence that, in a nonviolent conflict, there is no rancor left behind, and in the end the enemies are converted into friends. That was my experience in South Africa, with General Smuts. He started with being my bitterest opponent and critic. Today he is my warmest friend.

The principal implication of ahimsa is that the ahimsa in us ought to soften and not to stiffen our opponents' attitude to us; it ought to melt him; it ought to strike a responsive chord in his heart.

As ahimsa-its, can you say that you practice genuine ahimsa? Can you say that you receive the arrows of the opponent on your bare breasts without returning them? Can you say that you are not angry, that you are not perturbed by his criticism?

By reason of life-long practice of ahimsa, I claim to be an expert in it, though very imperfect. Speaking in absolute terms, the more I practice it the clearer I see how far I am from the full expression of ahimsa in my life. It is his ignorance of this, the greatest duty of man in the world, which makes him say that in this age nonviolence has little scope in the face of violence, whereas I make bold to say that in this age of the Atom Bomb unadulterated nonviolence is the only force that can confound all the tricks put together of violence.

Violence can only be effectively met by nonviolence. This is an old, established truth that the weapon of violence, even if it was the atom bomb, became useless when matched against nonviolence. That very few understand how to wield this mighty weapon is true. It requires a lot of understanding and strength of mind. It is unlike what is needed in military schools and colleges. The difficulty one experiences in meeting ahimsa with ahimsa arises from weakness of mind.



Mahatma Gandhi Memorial Essay Competition

IDEALIST MAHATMA GANDHI.

Master. Randika Thulanga Nanayakkara

K/Teldeniya National School, Teldeniya



Mohandas Karamchand Gandhi was a man considered one of the great sages and prophets. He was held as another Buddha, another Jesus, Indians called him the 'Father of the Nation'. They showered their love, respect and devotion on him in an unprecedented measure.

Mohandas Karamchand Gandhi, more commonly known as 'Mahatma' was born in Porbandar, Gujarat, in North West India, on 2nd October 1869, into a Hindu Modh family. His father was the Chief Minister of Porbandar, and his mother's religious devotion meant that his upbringing was infused with the Jain pacifist teachings of mutual tolerance, non-injury to living beings and vegetarianism. Mahatma Gandhi or Mohandas Karamchand Gandhi is known for his significant contribution to the Indian

Independence movement. Mohandas Gandhi is considered the father of the Indian independence movement. He was the most popular as well as the most influential political and spiritual leaders of India. Gandhi propounded the philosophical theory of "Non-violence" or "Ahimsa" and "Truth Force" or "Satyagraha".

Mahatma Gandhi completed his schooling in Porbandar where his family stayed. Post his marriage with Kasturba Gandhi at the age of 13 years. In 1885, when Gandhi was 15, the couple's first child was born, but survived only a few days. Gandhi's father, Karamchand Gandhi, had also died earlier that year. Mohandas and Kasturba had four more children, all sons: Harilal, born in 1888; Manilal, born in 1892; Ramdas, born in 1897; and Devdas, born



in 1900. After completing university education, Gandhi sailed to England in the year 1888 for pursuing a degree in law. Before leaving India, he promised his mother he would abstain from eating meat, and he became a more zealous vegetarian abroad than he had been at home.

When consider the Mahatma Gandhi journey, every time showed the idealistic quality from his activities and thinking methods. After the studies he enters to the job industry in 1891, he accepted the job offer from a South Africa based Indian Law Company in 1893. During his 20 year's stay in South Africa, Gandhi fought against the appalled treatment provided to the Indian immigrants based there. After several imprisonments, finally the government of South African decided to agree on to many of his demands in 1914. After he became a lawyer, he went to the British colony of South Africa where he experienced laws that said people with dark skin had fewer rights than people with light skin. Gandhi was 24, when he arrived in South Africa to work as a legal representative for the Muslim Indian Traders based in the city of Pretoria. He spent 21 years in South Africa, where he developed his political views, ethics and political leadership skills.

In South Africa, Gandhi faced the discrimination directed at all coloured people. He was thrown off a train at Pietermaritzburg after refusing to move from the first-class. He protested and was allowed on first class the next day. Travelling farther on by stagecoach, he was beaten by a driver for refusing to move to make room for a European passenger. These events were a turning point in Gandhi's life and shaped his social activism and awakened him to social injustice. In 1915, he returned to India, and he decided then to become a political activist. He joined the Indian National Congress and was introduced to Indian issues, politics and the Indian people primarily by Gopal Krishna Gokhale. After joining the Congress movement, he emerged as one of the party's leaders. Mohanchand karmachand Gandhi is really a great man who lives in austere way like a hermit. He played great role in the freedom fight of India from British rule. He thinks that nonviolence is god and to see god see man. God resides everywhere. I think that Gandhi played a crucial role in making and building a prosperous India.

Gandhi's first major achievements came in 1918 with the Champaran and Kheda agitations of Bihar and Gujarat. The Champaran Agitation and Kheda Satyagraha of 1918 was the first major success of Mahatma Gandhi in his struggle towards India's freedom. The reason for the agitation was the levy of an oppressive tax by the British, which they insisted on increasing further. He organized his supporters as well as volunteers to protest against this atrocity and also began leading the cleanup of villages, building of schools and hospitals as well as encouraging the village leadership to condemn the numerous social evils affecting

the society. Mahatma Gandhi -was successful in signing an agreement with the British, wherein the poor farmers were granted more compensation and controlover farming.

In 1918, Kheda was hit by floods and famine and the peasantry was demanding relief from taxes. Gandhi moved his headquarters to Nadiad, organizing scores of supporters and fresh volunteers from the region, the most notable being Vallabhbhai Patel. Using non-co-operation as a technique, Gandhi initiated a signature campaign where peasants pledged non-payment of revenue even under the threat of confiscation of land. A social boycott of Mamlatdars and Talatdars accompanied the agitation. Gandhi worked hard to win public support for the agitation across the country. For five months, the administration refused but finally in end-May 1918, the Government gave way on important provisions and relaxed the conditions of payment of revenue tax until' the famine ended. In Kheda, Vallabhbhai Patel represented the farmers in negotiations with the British, who suspended revenue collection and released all the prisoners.

Satyagraha means to hold fast to the truth, which means that while all creation from our bodies to solar systems are born and die, only the original truth behind creation stays ever present and ever harmonious. Satyagraha was a term used by the Mahatma Gandhi to describe the kind of activism he undertook to oppose British rule and to hasten political reforms.

Mahatma Gandhi's advocacy of "Non-violence" and "Satyagraha" had a major contribution towards the freedom of India from the 200 years' old British rule. Besides these, his strict honesty and truthfulness helped him stick to his ideals. His activities and movements based on his principles of Satyagraha and Ahimsa gradually took the country towards its independence.

Non Co-operation Movement is the first non-violent protest among the senes. Though the movement did not gain much success, still this nationwide movement of boycotting everything related to British awakened Indians to go against the foreign rule. Non-cooperation Movement of Mahatma Gandhi was one of his prime fights against the British. The massacre at the Jallianwala Bagh of Punjab was what instigated him to take this step. After the gruesome incident, he focused himself entirely on obtaining complete autonomy for the country as well as the control of all Indian government institutions. Soon, this movement turned into Swaraj. His association with the Indian National Congress was further strengthened in December 1921, when he was made the executive authority of the party. Under Mahatma Gandhi, INC was restructured, accepting the goal of Swaraj, having open membership, forming a hierarchy of committees, and so



on. He urged Indian citizens to boycott imported goods, British educational institutions, law courts, government employment, and the like. Non-cooperation became very popular and started spreading through the length and breadth of India. However, the violent clash in Chauri Chaura town of Uttar Pradesh, in February 1922, led to a sudden end of this movement. Gandhi was arrested on 10th March 1922 and was tried for sedition. He was sentenced to six years imprisonment, but served for only two year prison.

During the period of 1920s, Mahatma Gandhi concentrated on resolving the wedge between the Swaraj Party and the Indian National Congress. Around 1928, Gandhi again started focusing on Indian freedom struggle. In 1927, British had appointed Sir John Simon as the head of a new constitutional reform commission. There was not even a single Indian in the commission. Agitated by this, Gandhi passed a resolution at the Calcutta Congress in December 1928, calling on the British government to grant India dominion status. In case of non-compliance with this demand, the British were to face a new campaign of non-violence, having its goal as complete independence for the country. The resolution was rejected by the British.

The flag of India was unfurled in Lahore by the members of the INC on 31 st December 1929. January 26, 1930 was celebrated as the Independence Day of India. Soon, British government levied a tax on salt and Salt Satyagraha was launched in March 1930, as an opposition to this move. Mahatma Gandhi started the Dandi March with his followers in March, going from Ahmedabad to Dandi on foot, to make salt him. The campaign became so successful that British ended up arresting over 60,000 people who participated in the March. Gandhi-Irwin Pact was signed in March 1931, where the British Government set all political prisoners free as an exchange for the suspension of the civil disobedience movement.

Gandhi strongly favoured the emancipation of women, and he went so far as to say that "the women have come to look upon me as one of them." He opposed purdah, child marriage, untouchability, and the extreme oppression of Hindu widows, up to and including sati. He especially recruited women to participate in the salt tax campaigns and the boycott of foreign products. Sarma concludes that Gandhi's success in enlisting women in his campaigns, including the salt tax campaign, anti-untouchability campaign and the peasant movement, gave many women a new self-confidence and dignity in the mainstream of Indian public life.

One of the Gandhi's major strategies, first in South Africa and then in India, was uniting Muslims and Hindus to work together in opposition to British imperialism. In 1919-22 he won strong Muslim support for his leadership

in the Khilafat Movement to support the historic Ottoman Caliphate. By 1924 that Muslim support had largely evaporated.

Among journey of Mahatma Gandhi he passed different mile stone using support of Indian people. He converted think method and believes to ward positive way. Congress in the 1920s appealed to peasants by portraying Gandhi as a sort of messiah, a strategy that succeeded in incorporating radical forces within the peasantry into the nonviolent resistance movement. In thousands of villages plays were performed that presented Gandhi as the reincarnation of earlier Indian nationalist leaders, or even as a demigod. The plays built support among illiterate neasants steeped in traditional Hindu culture. Similar messianic imagery appeared in popular songs and poems, and in Congress- sponsored religious pageants and celebrations. The result was that Gandhi became not only a folk hero but the Congress was widely seen in the villages as his sacred instrument.

In 1934 Gandhi resigned from Congress party membership. He did not disagree with the party's position but felt that if he resigned, his popularity with Indians would cease to stifle the party's membership, which actually varied, including communists, socialists, trade unionists, students, religious conservatives, and those with pro-business convictions, and that these various voices would get a chance to make them heard. Gandhi also wanted to avoid being a target for Raj propaganda by leading a party that had temporarily accepted political accommodation with the Raj.

Gandhi returned to active politics again in 1936, with the Nehru presidency and the Lucknow session of the Congress. Although Gandhi wanted a total focus on the task of winning independence and not speculation about India's future, he did not restrain the Congress from adopting socialism as its goal. Gandhi had a clash with Subhas Chandra Bose, who had been elected president in 1938, and who had previously expressed a lack of faith in non-violence as a means of protest. Despite Gandhi's opposition, Bose won a second term as Congress President, against Gandhi's nominee, Dr. Pattabhi Sitaramayya; but left the Congress when the All-India leaders resigned en masse in protest of his abandonment of the principles introduced by Gandhi. Gandhi declared that Sitaramayya's defeat was his defeat. As a rule, Gandhi was opposed to the concept of partition as it contradicted his vision of religious unity. Concerning the partition of India to create Pakistan, while the Indian National Congress and Gandhi called for the British to quit India, the Muslim League passed a resolution for them to divide and quit, in 1943. Gandhi suggested an agreement which required the Congress and Muslim League to co-operate and attain independence under a provisional government,



thereafter, the question of partition could be resolved by a plebiscite in the districts with a Muslim majority. When Jinnah called for Direct Action, on 16 August 1946., Gandhi was infuriated and personally visited the most riot-prone areas to stop the massacres. He made strong efforts to unite the Indian Hindus, Muslims, and Christians and struggled for the emancipation of the “untouchables” in Hindu society.

On 14 and 15 August 1947 the Indian Independence Act was invoked. In border areas some 10-12 million people moved from one side to another and upwards of a half million were killed in communal riots pitting Hindus, Muslims, and Sikhs against each other. But for his teachings, the efforts of his followers, and his own presence, there perhaps could have been much more bloodshed during the partition, according to prominent Norwegian historian, Jens Amp Seip. Stanley Wolpert has argued, The “plan to carve up British India was never approved of or accepted by Gandhi ... who realized too late that his closest comrades and disciples were more interested in power than principle, and that his own vision had long been clouded by the illusion that the struggle he led for India’s freedom was a nonviolent one.” In 1944, Britain pledged to grant independence to India once the war was over. Gandhi called for the Congress to reject the proposal once more, since it proposed a division of India among Hindu, Muslim, and Sikh states. The Hindu states would become one nation, while the Muslim and Sikh states would be another. When sectarian violence rocked India’s cities in 1946, leaving more than 5,000 dead, Congress members convinced Gandhi that the only options were partition or civil war. He reluctantly agreed, and then went on a hunger strike that single-handedly stopped the violence in Delhi and Calcutta. On August 14, 1947, the Islamic Republic of Pakistan was founded. The Republic of India declared its independence the following day. As a result of his outstanding performance Time magazine named Gandhi the Man of the Year in 1930. Gandhi was also the runner-up to Albert Einstein as “Person of the Century” at the end of 1999. The Government of India awards the annual Gandhi Peace Prize to distinguished social workers, world leaders and citizens. Nelson Mandela, the leader of South Africa’s struggle to eradicate racial discrimination and segregation, is a prominent non-Indian recipient. In 2011, Time magazine named Gandhi as one of the top 25 political icons of all time. Gandhi did not receive the Nobel Peace Prize, although he was nominated five times between 1937 and 1948, including the first-ever nomination by the American Friends Service Committee, though he made the short list only twice, in 1937 and 1947. Decades later, the Nobel Committee publicly declared its regret for the omission, and admitted to deeply divided nationalistic opinion denying the award. Gandhi was nominated in

1948 but was assassinated before nominations closed. That year, the committee chose not to award the peace prize stating that “there was no suitable living candidate” and later research shows that the possibility of awarding the prize posthumously to Gandhi was discussed and that the reference to no suitable living candidate was to Gandhi. When the 14th Dalai Lama was awarded the Prize in 1989, the chairman of the committee said that this was “in part a tribute to the memory of Mahatma Gandhi.”

In 2007, the United Nations General Assembly declared Gandhi’s birthday 2 October as “the International Day of Non-Violence.” First proposed by UNESCO in 1948, as the School Day of Non-violence and Peace, 30 January is observed the School Day of Non-violence and Peace in schools of many countries. In countries with a Southern Hemisphere school calendar, it is observed on 30 March. Gandhi’s birthday is chosen as a commemoration for the billions of non-human animals that are slaughtered by the human farming industry each year. The practice started in 1983. One of the renowned personalities of India, Mahatma Gandhi was assassinated by Nathuram Godse on 30th January, 1948 at the age of 78 year. The Gandhi Mandapam, a temple in Kanyakumari, Tamil Nadu in India. This temple was erected to honor M.K. Gandhi.

India, with its rapid economic modernization and urbanization, has rejected Gandhi’s economics but accepted much of his politics and continues to revere his memory. Reporter Jim Yardley notes that, “modern India is hardly a Gandhian nation, if it ever was one. His vision of a village-dominated economy was shunted aside during his lifetime as rural romanticism, and his call for a national ethos of personal austerity and nonviolence has proved antithetical to the goals of an aspiring economic and military power.” By contrast Gandhi is “given full credit for India’s political identity as a tolerant, secular democracy.”

Gandhi’s birthday, 2 October, is a national holiday in India, Gandhi Jayanti. Gandhi’s image also appears on paper currency of all denominations issued by Reserve Bank of India, except for the one rupee note. Gandhi’s date of death, 30 January, is commemorated as a Martyrs’ Day in India. There are two temples in India dedicated to Gandhi. One is located at Sambalpur in Orissa and the other at Nidaghatta village near Kadur in Chikmagalur district of Karnataka. The Gandhi Memorial in Kanyakumari resembles central Indian Hindu temples and the Tamukkam or Summer Palace in Madurai now houses the Mahatma Gandhi Museum. He is an icon of world peace. His birthday, 2nd October, is commemorated world wide as the International Day of Non- Violence.



THE SRI LANKA INDIA SOCIETY ANNUAL REPORT for the year 2013 / 2014

We take pleasure in presenting the Annual report of the Society for the Year 2013/2014.

1. MEMBERSHIP

The Life membership stands as 640 while we have 8 Corporate members. (as at 31.03.2014) During the year 06 new Life Member joined the Society.

The followings continue as Hony. Life members:-

1. 'Deshamanya' Ken Balendra
2. 'Deshamanya' Tilak de Zoysa
3. Mr. Manik Pereira
4. Mr. Chandra Schaffter

2. PATRON

The Patron of our Society is ex-officio His Excellency the High Commissioner for India in Sri Lanka. We had the pleasure of welcoming our Patron His Excellency Y. K. Sinha at the Last Annual General Meeting on 31st July 2013. Since then His Excellency and Shrimathi Girija Sinha have participated in our functions and encouraged the society in its activities.

3. VICE PATRONS

The following who were elected as the Vice Patrons for a Three year period at the Annual General Meeting on 31st July 2012, continue as the Vice Patrons:-

Mr. K. Kanag – Isvaran P.C
'Deshamanya' Tilak de Zoysa
Dr. Uvais Ahamed

4. EXECUTIVE COMMITTEE:

The Executive Committee consisting of the following (except the ex-officio members) were elected at the Annual General Meeting held on 31st July 2013 and the committee managed the affairs of the Society during the period under review:

President: Mr.Kandiah Neelakandan
Vice Presidents: Mr. Rohan Tudawe
Mr. Kumar Nadesan
Mr. T. S. Prakash
Hony. Secretary: Mr. Sampath Seresinhe
Hony. Asst. Secretary: Deshabandu K. Jayakumar J.P
Hony. Treasurer: Mr. A.A.M. Illiyas
Hony. Asst. Treasurer: Mr. S. Renganathan
Editor: Dr. A. Kandasamy

Past President:
Mr. Chandra Schaffter (ex-officio)

High Commission's Representative (ex-officio)

Shri Sunil Achaya (Counsellor) was the representative of Indian High Commission in the Committee. Consequent to his transfer on 29-12-2013 his successor **Shri Shiv Darshan Singh** joined the Committee as the representative of Indian High Commission.

5. CONDOLENCES:

We regret having to record the demise of one of our Senior members Mr. Ananda Chittambalam on 17th April 2014. He had served the Society for several years in different capacities including that of Vice Presidency. He was a live wire of the Society and took keen interests in the Society. We had due condolence message published in the Daily Mirror on 02nd May 2014 and Daily News on the 03rd May 2014.

OTHER MEMBERS:

Mr. Ananda Chittambalam (passed away on 17th April 2014)
Mr. Asoka de Zoysa
Mr. Lakshman Samarasinghe
Mr. V. Kailasapillai
Mr. S. Ashokan
Dr. Vijaya Corera
Prof. Daya Edirisinghe
Miss. Chrishanthi Emmanuel
Mrs. Yamuna Ganeshalingam
Mr. Kanishka Jayasinghe
Mr. Bertie G. Jirasingha
Mrs. Nirmla Raganathan
Col. Faiz-Ur-Rahman
Mr. Samantha Wickramasinghe
Mr. Kiron Shenoy
Mr. Ramesh Chandra
Mr. D. Palanisamy
Mr. Biju Jacob
Mr. Praveen Viswakumaran
Mr. S. Ravi (Mr. Praveen Kumar Dangi Succeeded on 01.04.2014)
Mr. Kishore Reddy
Mr. Sanjay Tiwari
Mr. Mr. Satheesh Babu
Mr. John Mathew



6. ADMINISTRATION

- 3.1 The Office address of the Society continues at No.2 Deal Place (Level 5), Colombo 3.
- 3.2 The Executive Committee meetings are being held monthly on the first Thursday (unless it is changed due to reasons beyond our control) at Taj Samudra Hotel. We must place on record our appreciation and gratitude to the management of Taj Hotel for making a function room available monthly for our Committee Meetings and providing catering free of charge.

7. WEBSITE

A milestone in the history of the Society was launching of a website. Our website address is www.slindsociety.org.

Website carries the followings:-

- (a) About us
- (b) Message
- (c) Speeches
- (d) Download (Membership applications form)
- (e) Constitution
- (f) Photo gallery
- (g) List of Executive Committee, and
- (h) Contact us details

8. ACTIVITIES DURING THE PERIOD UNDER REVIEW

8.1 ANNUAL FAMILY DAY AND CRICKET MATCH HELD ON 25TH AUGUST 2013

Mr. Prakash and his team deserves to be commended for excellent and efficient organization of this event on 25th August 2013. This event was made a grand one with His Excellency Y.K. Sinha captaining the High Commission Team and playing on the field. Shri Srikanth of the High Commission was awarded the trophy for the "Man of the Match". Mr. Praveen Viswakumaran was awarded a trophy for "Best Batsman". Mr. Schaffter had taken three wickets and his assistance in arranging the ground was very helpful. Pepsi gave free drinks. Ceylon Brewery donated bottles of beer. The Society's team won the Match for the second consecutive year and retained the Primal Cup. All the members who played in the Society's Team were commended by the Executive Committee.

8.2 DINNER TO COMMEMORATE INDIA'S INDEPENDENCE HELD ON 7TH SEPTEMBER 2013

The annual gala dinner, organized by the Sri Lanka India Society to celebrate India's Independence Day on Saturday, 7th September, 2013 was held at Taj Samudra Hotel, Colombo. His Excellency Y. K. Sinha, High Commissioner for India in Sri Lanka graced the event as the Chief Guest.

Delivering the Guest address Padma Bhushan Shri Shekhar Gupta (Editor-in-Chief of the Indian Express) gave an insightful description about India's political, economic and cultural relationships with its geographic and extended neighbouring countries.

Chief Guest His Excellency Y. K. Sinha, said on the occasion, "Let me thank Sri Lanka India Society for carrying on with this admirable tradition of organizing these dinners twice a year to commemorate Republic Day and Independence Day of India. Sri Lanka India Society is one of the oldest friendship societies in Sri Lanka and it is an organization with which we work very closely to advance a shared agenda of ever-closer partnership between our two countries".

8.3 MAHATMA GANDHI ORATION ON 2ND OCTOBER 2013

Mahatma Gandhi oration was held at Indian Cultural Centre on 2nd October 2014. After garlanding the Bust of Mahatma Gandhi and observing two minutes silence in memory of Mahatma Gandhiji, devotional songs were recited by children of 'Sakti Illam' of Colombo Hindu College, Ratmalana.

Professor Sudarshan Seneviratne (Professor of Archaeology of the University of Peradeniya) delivered the oration on "the Universality of Mahatma's thoughts and actions."

His Excellency Y. K. Sinha High Commissioner for India in Sri Lanka participated as the Chief Guest and addressed. Veena recital by Mr. Gamini Dissanayake of the University of Colombo. Student of Abhinayakshatra School of Dance choreographed by Ms. Thivya Sivanesan.

We are glad to record that Prof. Seneviratne has now been appointed as the High Commissioner for Sri Lanka in India.

8.4 MAHATMA GANDHI MEMORIAL ESSAY COMPETITION CONDUCTED BY THE SOCIETY

The Society conducted the Mahatma Gandhi Memorial Essay Competition amongst the students of G.C.E. (A/L) and O/L classes in schools of Sri Lanka as a part of its programme to promote social and cultural relationship between Sri Lanka and India.

The best essay has been awarded a cash prize of Rs. 10,000.00 and a Medal and a certificate. Second and Third essays were given of Rs. 5,000.00 and Rs. 2,500.00 respectively and also awarded with medals and certificates. The schools/colleges of those winners have been presented with collections of books for the respective school/college libraries.

The Sri Lanka India Society has reserved the copyright in the prize-winning articles. The same cannot be published in any newspaper or journal without the Society's prior written consent.

The following were adjudged as the winners and the prizes were awarded at the "SAATHME" – 2014 Members' Fellowship on the 7th June 2014



- 1st Prize Ms. Rubini Balachandran of J/Victoria College, Chulipuram
2nd Prize Ms. Logachandran Madusha of MT/Pakkiyam National College, Matale
3rd Prize Master. Randika Thulanga Nanayakkara of K/Teldeniya National School, Teldeniya

8.5 STHREE UTSAV 2013 HELD ON 24TH NOVEMBER 2013

The Sthree Utsav 2013 was held at Taj Hotel on 24th November 2013 in a grand scale.

The Committee wishes to place on record its appreciation:

- (a). of the substantial support given by State Bank of India and its CEO Mr. Ramesh Chandra for being its main sponsor.
(b). of the support given by the following sponsors:
(i) State Bank of India
(ii) Bluescope Lysaght Lanka
(iii) Brandix Lanka Ltd
(iv) Expo Printers (Pvt) Ltd
(v) J.V. Gokal Ceylon (Pvt) Ltd
(vi) Rita Lalitha (TT US\$ 500/00)
(vii) Robert Hall & Co
(viii) Abans Ltd.
(ix) United Colors of Benetton
(x) Revlon
(xi) La-robe
(xii) Mr. C.T.A. Schaffter
and also Varun Beverages who supplied cool drinks free of charge, and
(c). of the splendid job done by the Project Chairman Mr. Prakash and the other members of his team including Mr. Praveen Viswakumaran, Mr. Kiron Shenoy, Mr. Kishore D. Reddy, Shrimathi Sandya Sunil Achaya, Mrs. Jayakumar, Mrs. Padmini Kandasamy, Mrs. Yamuna Ganeshalingam and Mrs. Sashidevi Neelakandan for a splendid job done.

8.6 TO BID FAREWELL TO SHRI & SHRIMATHI SUNIL ACHAYA (COUNSELLOR) ON 10TH DECEMBER 2013

Shri Sunil Achaya who represented the High Commission in our Executive Committee has been transferred to New Delhi and he left the Island on 29th December 2013 and the Committee hosted a lunch farewell to him on 10th December 2013 at Hilton Colombo with His Excellency High Commissioner also participating.

Paying glowing tribute to Shri Achaya the President said that both Shri Sunil Achaya and Shrimathi Sandya Achaya became members of a large family under Sri Lanka India Society Banner, but we are sorry that they had to leave us. He added that Shri Achaya was always "down to earth but always focused and committed. His endless dedication always made a dynamic impact on our activities. We are duty bound to remember with gratitude that he was a friend indeed and a friend in need who stood by us at all hours of need."

8.7 DINNER TO COMMEMORATE INDIAN REPUBLIC DAY ON 23RD FEBRUARY 2014

We had this Dinner at Taj Hotel, Colombo 03 on 23rd February 2014. His Excellency Y. K. Sinha, High Commissioner for India in Sri Lanka honoured us as the Chief Guest. Padhma Bushan N. Ram, Chairman of The Hindu who was invited as the new Guest of Honour delivered a special lecture on "Where is India heading politically" which was well received and appreciated by the audience.

8.8 "SAATHME" 2014 MEMBERS' FELLOWSHIP HELD ON 7TH JUNE 2014

The Annual Members' Fellowship held at the Taj Hotel, Colombo on 7th June 2014, commencing at 7.00 p.m. His Excellency the High Commissioner for India Y. K. Sinha and Shrimathi. Girija Sinha graced the occasion as the Chief Guests. The presence of the Deputy High Commissioner and the other officials of the High Commission and a large number of Members and other guests gave us a real encouragement to our Committee.

Music was provided by young talented musicians of Temple of Fine Arts on flute, violin and guitar. The website was also launched at this function.

9. SHRIMATHI INDIRA GANDHI MEMORIAL LIBRARY COLLECTIONS

These Library Collections to perpetuate the memory of Shrimathi Indira Gandhi one of the great leaders of India were established by the Society in Colombo Public Library, Colombo Ananda College, Colombo Ratmalana Hindu Ladies College, Colombo Muslim Ladies College, Galle Richmond College, Weligama Arafat Muslim Vidyalaya, Deniyaya Tamil Maha Vidyalayam, Kandy Mahamaya Girls' School, Kandy Badiuddin Mahamulla Girls' College, Kandy Madhya Maha Vidyalayam, Batticola Vivekananda Girls' Maha Vidyalayam, Kattankuddy Meera Balika Maha Vidyalaya and Trincomalee Sinhala Maha Vidyalaya. We should continue to supplement these Library Collections. Therefore we appeal to all the members to generally donate monies or books and support this noble cause.

10. A BIG THANK YOU

We profusely thank

- Our Patron His Excellency Y. K. Sinha High Commissioner for India for his guidance support and advice and also Shrimathi Girija Sinha for her hospitality.
- Shri P. Kumaran who was the Deputy High Commissioner for India in Sri Lanka and his wife Shrimathi Ritu Kumaran who also graced our functions and supported the society during their stay in Sri Lanka.
- Shri Sunil Achaya Counsellor who was representing the High Commission in our Executive Committee and his successor Shri Shiv Darshan Singh for spontaneous support and advice always readily given to us also Shrimathi Sandya Achaya who took very keen interests in the society's activities and help us in many ways.



- The other officials of High Commission for their continued support.
- We are also grateful to all our sponsors and donors without whom, our activities during the year under review would not have been successfully carried out.
- Taj Hotel and its Management and Staff for their generous support to the Society.

In conclusion, we thank all our members for the co-operation and assistance extended to us for the last 12 months.

For and on behalf of the Executive Committee
of Sri Lanka India Society

Sampath Seresinhe
Secretary

We welcome our New office bearers

(in view of the provisions of the Constitution those who have been recommended by the Executive Committee / submitted nominations are likely to be elected at the Annual General Meeting on 13th August 2014, as there are no counter nominations)

We congratulate them

Executive Committee of
SRI LANKA – INDIA SOCIETY
for 2014 / 15

Patron

His Excellency The High Commissioner for India in Sri Lanka

Vice – Patrons

Mr. K. Kanag – Isvaran P.C. Dr. Uvais Ahmed ‘Deshamanya’ Tilak De Zoysa

President

Mr. Kumar Nadesan

Vice Presidents

Mr. T. S. Prakash Col. Faiz-Ur-Rahuman ‘Deshabandhu’ K. Jayakumar

Immediate Past President

Mr. Kandiah Neelakandan

Hony. Secretary

Mr. Sampath Seresinhe

Hony. Treasurer

Mr. A.A.M. Illiyas

Hony. Assistant Secretary

Mr. Saravanan Neelakandan

Hony. Assistant Treasurer

Mr. S. Renganathan

Editor

Dr. A. Kandasamy

Committee Members

**Mr. Rohan Tudawe
Mr. Asoka de Zoysa
Mr. V. Kailasapillai
Mr. M.Thavayogarah
Mr. Roy Anthony
Mrs. Nirmala Ragonathan
Mr. Samantha Wickramasinghe
Mr. Gamini Gooneratne
Mrs. Yamuna Ganeshalingam
Mrs. Chathuri Ranasinghe
Mr. Bertie G. Jirasingha
Mr.K.Gnanakanthan**

**Miss. Chrishanthi Emmanuel
Mr. Kanishka Jayasinghe
Mr. Kiron Shenoy
Mr. Ramesh Chandra
Mr. Vaivan Somasunderam
Mr. Kishore D. Reddy
Mr. Biju Jacob
Mr. Praveen Viswakumaran
Mr. Sanjay Tiwari
From 1/4/2014 **Mr. Praveen Kumar Dangi
Mr. John Mathew
Mr. K. P. Atchuthan****

Representative of High Commission of India

Shri Shiv Darshan Singh

Counsellor



SRI LANKA INDIA SOCIETY

RECEIPTS AND PAYMENTS ACCOUNT			
For the year ended 31st March,	Notes	2014	2013
Receipts		Rs cts.	Rs.
Members Subscription	06	32,500.00	419,500
Interest Income	04	327,157.23	195,679
Grants from Indian High Commission		725,620.00	722,900
Saathme (Tickets and Sponsorship)		-	444,000
Annual Family Day and Cricket Match		207,500.00	-
Dinner-Independence Day (Donations and Tickets)		1,248,500.00	1,075,000
Farewell Dinner to His Excellency Ashok Kantha		847,500.00	-
Farewell Lunch to Shri Sunil Achaya		140,000.00	-
Republic Day Dinner (Donations and Tickets)		1,244,000.00	1,016,500
Other Miscellaneous Income		51,500.00	-
Sthree Utsav (Tickets and Sponsorship)		1,535,487.50	850,000
		6,359,764.73	4,723,579
Less: Payments			
Administration expenses	05	39,199.00	253,856
Mahathma Gandhi Oration expenses		110,050.00	83,400
Saathme-expenses		-	401,300
Annual Family Day and Cricket Match-expenses		236,446.00	-
Independence Day Dinner expenses		1,305,218.00	1,630,580
Republic Day Dinner expenses		1,415,450.00	1,231,575
Sthree Utsav expenses		1,414,497.50	890,820
Annual General Meeting expenses		207,300.00	-
Mahathma Gandhi Essay Competition Prizes		32,250.00	-
Special General Meeting expenses		32,250.00	-
Farewell Dinner to His Excellency Ashok Kantha		1,024,400.00	-
Farewell Lunch to Shri Sunil Achaya		189,499.70	-
Other Miscellaneous expenses		29,653.76	81,269
Bank Charges		5,250.00	1,050
		6,041,463.96	4,573,850
Surplus / (Deficit)		318,300.77	149,728
Taxation		-	
Excess of Receipts over Payments		318,300.77	149,728



STATEMENT OF FINANCIAL POSITION			
As at 31st March,	Notes	2014	2013
		Rs cts.	Rs.
Accumulated Fund		2,924,844.96	2,606,544
Indira Gandhi Memorial Fund		41,589.30	41,589
		2,966,434.26	2,648,133
REPRESENTED BY:			
Current Assets			
Fixed Deposits	01	1,892,992.00	1,500,000
Receivable		391,000.00	292,860
Cash at Bank and in Hand	02	682,442.26	889,545
		2,966,434.26	2,682,405
Current Liabilities			
Accrued Expenses	03	-	34,272
		-	34,272
Net Current Assets		2,966,434.26	2,648,133
<p>Sgd/.. Kandiah Neelakandan President Colombo</p> <p style="text-align: right;">Sgd/.. A. A. M. Illiyas Treasurer</p>			
SRI LANKA INDIA SOCIETY			
CHANGES IN FUNDS AND RESERVES			
For the year ended 31st March,		2014	2013
		Rs cts.	Rs.
ACCUMULATED FUND			
Balance at the beginning of the year		2,606,544.19	2,555,066
Add:			
Surplus / (Deficit)		318,300.77	149,728
Prior Year Adjustments		-	(98,250)
Balance at the end of the year		2,924,844.96	2,606,544
INDIRA GANDHI MEMORIAL FUND			
Balance at the beginning of the year		41,589.30	41,589
		41,589.30	41,589



SRI LANKA INDIA SOCIETY			
For the year ended 31st March,		2014	2013
		Rs	cts.
		Rs.	Rs.
01. FIXED DEPOSITS			
Union Bank	A/c.No.3398805014/1	500,000.00	500,000
	A/c.No.3398805014/2	500,000.00	500,000
	A/c.No.3398805014/3	500,000.00	500,000
	A/c.No.3398805014/4	392,992.00	-
		1,892,992.00	1,500,000
02. CASH AT BANK AND IN HAND			
Nations Trust Bank	A/c. No. 001100058706	11,989.53	85,469
Indian Overseas Bank	A/c. No. 0000021141	41,188.60	15,708
Union Bank	A/c. No. 3398800015	(45,438.70)	476,993
Union Bank	A/c. No. 003398801013	674,702.83	191,375
Unrealized Deposits (Subscriptions)		-	120,000
		682,442.26	889,544
03. ACCRUED EXPENSES			
Accountancy Fees - 2011/2012		-	34,272
		-	34,272
04. INTEREST INCOME			
Fixed Deposits		254,772.49	195,679
Savings Account		72,384.74	
		327,157.23	195,679
05. ADMINISTRATION EXPENSES			
Printing Charges		1,500.00	219,584
Accountancy Fees		37,699.00	34,272
Other Expenses		-	-
		39,199.00	253,856
06. MEMBERS SUBSCRIPTION			
a) 05 Life Membership subscriptions		22,500.00	332,000
b) 20 Ordinary Members Subscription Renewal		10,000.00	6,000
c) New Corporate Members Subscription		-	30,000
d) Ordinary Membership Fees Renewal		-	2,500
e) New Applications Admission Fees		-	49,000
		32,500.00	419,500



One of the meetings of SLIS Executive Committee in progress at Taj



SLIS Executive Committee 2013/2014



Standing L to R: Prof. Daya Edirisinghe, Mr. Bertie G. Jirasingha, Mr. S. Ashokan, Dr. A. Kandasamy (Editor), Mr. Sam. Wickramasinghe, Mr. Kanishka Jayasinghe, Mr. Kishore D. Reddy, Dr. Vijaya Corea, Mr. Kiron Shenoy, Col. Faiz-Ur-Rahman, Mr. Asoka de Zoysa, Mr. John Mathew, Mr. D. Palanisamy, Mr. Lakshman Samarasinghe, Deshabandu K. Jayakumar (Asst. secretary)

Seated L to R: Miss. Chrishanthi Emmanuel, Mr. A.A.M. Illiyas (Treasure), Mr.T.S. Prakash (Vice President), Shri Shiv Darshan Singh (Councillor), Mr. Chandra Schaffter (Immediate Past President), Mr. Kandiah Neelakandan (President), Mr. Rohan Tudawe (Vice President), Mr. Sampath Seresinhe (Secretary), Mr. Kumar Nadesan (Vice President), Mrs. Nirmala Ragunathan, Mrs. Yamuna Ganeshalingam

Absent: Mr. S. Renganathan, Mr. V. Kailasapillai, Mr. Ramesh Chandra, Mr. Biju Jacob, Mr. Praveen Viswakumaran, Mr. Praveen Kumar Dangi, Mr. Sanjay Tiwari

Remembering Late. Mr. Ananda Chittambalam

who passed away on 17th April 2014





STHREE UTSAV 24.11.2013 AT TAJ



Shri & Shrimathi P. Kumaran Deputy High Commissioner (Chief Guests) being received by Mrs. Yamuna Ganeshalingam



Shrimathi Kumaran lights the traditional oil lamp



Shri Kumaran addresses



Performance by Fashion Designers



Drums beaters



A Raffle prize winner receives a prize from Shri & Shrimathi Achaya



Mr. T.S. Prakash Chairman of Organizing committee, Mr. Praveen Vishvakumaran and their guests



Shri Ramesh Chandra, CEO of State Bank of India and other guests



DINNER HOSTED BY SLIS PRESIDENT TO BID FAREWELL TO SHRI P. KUMARAN, DEPUTY HIGH COMMISSIONER FOR INDIA IN SRI LANKA & TO SHRIMATHI RITU KUMARAN ON 22.06.2014



L.R. Deshmanya Tilak de Zoysa, Mrs. Zoysa, Shrimathi Ritu Kumaran, Shri P. Kumaran, Shri Arindam Bagchi, Shrimathi Bagchi, Mrs. A. Kailasapillai, Mr. V. Kailasapillai & Mrs. Neelakandan

Deshmanya and Mrs. Tilak de Zoysa honour Shri & Shrimathi Kumaran



Shri Kumaran speaks

Deshmanya and Mrs. Tilak de Zoysa honour Shri & Shrimathi Bagschi →

In the centre pictures Mr & Mrs. Kailasapillai honour shri & Shrimathi Kumaran and the picture above Mr & Mrs. Neelakandan present a memento to Shri & Shrimathi Kumaran

← Shri Bagschi (New Deputy High Commissioner speaks)

FAREWELL TO SUNIL & SANDYA ACHAYA ON 10.12.2013



Mr. & Mrs. Kailasapillai honour Shri & Shrimathi Achaya

Our Patron addresses

Shri Achaya addresses

Shri & Shrimathi Achaya bids farewell to Sri Lanka



ANNUAL FAMILY DAY & CRICKET MATCH AT P.SARA OVAL ON 25.08.2013



Both Teams: SLIS vs High Commission



Our Patron balling on the field



Our Patron continues the balling



Mr. Chandra Schaffter was balling



Mr. Chandra Schaffter receives his trophy



Mr. Praveen Vishvakumaran (Captain of SLIS Team) receives the trophy for winning the match. His team mates celebrating the victory



His Excellency Shri & Shrimathi Sinha and Mr. Mrs Neelakandan relaxing at lunch



Mr. Praveen Vishvakumaran with his team mates in a jubilant mood



INDIAN INDEPENDENCE DAY DINNER ON 07.09.2013



His Excellency High Commissioner of India and Mr. Upali Jayasuriya (President BASL) and Mrs. Sashidevi Neelakandan, Mr. Gamini Gunaratne and Mr. Chandra Jayaratne are also in the picture



Dr. A Kandasamy (Editor), Mr. M. Thavayogara, Mr. K. Gnanenthiran, Mr. Chandru Appar and other Guests including Mr. and Mrs A.Gnanathasan P.C.



Mr. & Mrs. A Kailasapillai and their Guests including Shri & Shrimathi Guru Subramaniam



Mr. A. A. M. Illiyas (Treasurer) and his Guests including Shri & Shrimathi Prem Sharma



Our Patron and President propose the toast



Padma Bushan Shri Shekhar Gupta (Guest of Honour) delivers his oration



Guest of Honour being presented a memento by Deshamanya Tilak de Zoysa (Vice Patron)

Please visit our website www.slindsociety.org