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MADRAS RECORD OFFICE

GOVERNMENT OF MADRAS

Public DEPARTMENT

G.O. No. / B.P. No.	898	Press / Mis.
Dated	30 · 4 · 1883	~~196~~ .

Not to be folded or roughly handled

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1

Copy of letter from
the Government
Agent of the Western
Province to the
Government.

Government Agent's Office
Colombo 26th January 1883

Sir,

I have the honor
to forward for the information
of His Excellency the Governor
copy of a letter and
enclosures from the Assistant
Government Agent of
Negombo relative to
some olas which are in
circulation in the Hapit
gam Korale. I also
enclose somewhat similar
olas which have been
in circulation in the
Three and Four Korales,
where as you are
possibly aware the
population is principally
Kandyan

The Honble
The Colonial Secretary

Kandyan. The fact that
dias of this description
have for some time past
been circulated through
parts of the Western
Province has had my
attention, and I have
been in semi-official
communication with both
Assistant Agents on the
subject. At first I was
inclined to think that
all interest in the subject
would soon die out, but
as I learn that it is
spreading, and that the
people are in some parts
agitated about the
matter and are selling
their fowls and poultry,
I think it right to
report

report the matter to
Government and to
solicit instructions.

I am told that
similar dias have been
extensively circulated
through the Central
and North-Western
Provinces and if that be the
case it is desirable
that one course should
be followed by all the
Agents and Assistant
Agents with regard to
the treatment of these
disquieting documents.

For my part I regard
them merely as parts
of a religious revival,
started by some severe
Buddhists, who would

fain

fain frighten the people into a stricter observance of the laws and precepts of Buddhism by threatening them with immediate pains and penalties at the hands of an earthly King, who by some supernatural means is shortly to assume the throne and Government of Ceylon. At present the matter hardly deserves serious notice, but the people of the country are extremely ignorant, and if they were to become thoroughly persuaded that some great event, such as these olas

predict

predict, was shortly to happen no story would be too absurd to obtain credence; and any fanatic declaring himself to be the promised teme would be believed, and might possibly for a time create a disturbance.

As to what notice, if any, should be taken at present, much I think must depend on the altitude of the Buddhist priesthood.

If they ridicule and preach down the thing, it will soon die out, but if they encourage it, it may become more serious than

at

at present appears
likely or possible.

I am &c.

Sig? J. R. Saunders
Gov. Agent

at present appears
likely or possible.

I am &c.

Sig? J. R. Saunders
Gat Agent

Copy of letter from Assistant Agent Negombo to Government Agent Western Province

Confidential

Negombo 5
15th January 1863.

From the Assistant Government Agent, Negombo

To the Honble
The Govt. Agent
Western Province

Sir,

Referring to the disquieting rumours recently said to be in circulation amongst the Singhalese, I have the honor to forward herewith a translation of one of the olas now being sent round in this district, which I have been so fortunate as to have secured.

It

It appears to be interesting if it is not important.

2. There are so far as I can ascertain, a very large number of these olas in the District, and they emanate from Buddhist Pansalas, whence they are handed on from Village to Village. At present I know that they are being circulated from the Kohelelle Pansala in the Dumagaha Pattuwa of the Aluthkuru Korale North. They are also very rife in the Hapitigam Korale, whither they have

come

come from the Seven Korales

3. It is asserted that a Brahmin brought over from India an original copy of the document which I now forward to you, and that it has been locally translated in Ceylon.

4. The common people are undoubtedly a good deal disturbed by this so called prophecy. They are in many instances selling or driving into the jungle their pigs and poultry, to avoid incurring the displeasure of the coming king by rearing animals for the destruction of life. They

beliave

It appears
interesting i
important.
2. There
as I can
a very larg
of these ol
District, an
emanate
Pansalas, i
are hande
Village to
present I h
they are b
from the P
sala in t
Pattuva
Korale No
also very
Hapitiga
whither

believe that this king
will restore the ancient
Sinhalese Dynasty
and expel the English;
and that he is to
"appear" on the 15-th of
May next.... ofcourse
this idea is not
entertained by any
Natives of intelligence
but it is here very
widely prevalent
amongst the lower
classes, while some
even go so far as to
state that the king
has already arrived
from India, and is
now at Kataragama
5. With regard to
the language of the
prophecy

prophecy itself you will
observe that it is mainly
religious. It speaks of
a "king of Righteousness"
who is to come as an
universal (Chakkrawarti)
Monarch over the whole
world in consequence
of the present sinfulness
thereof, while the wicked
are to die of various
plagues.

So far I should
imagine that the ola
is an old Sutra revived
and adapted; and I
would class its present
revival (at first sight)
with the numerous religious
revivals and prophecies
of the "end of the world"

in

in other countries. It is
note worthy as a coincidence
that a new order of
Missionary Buddhist
Priests are making ~
great way in the ~
Hapitigam Korale: They
are simply the new
"Amaraputra" priests
but they have only
been here for about a
year and they are
distinctly "Revivalists",
and are making ~
rapid progress in
reviving the fast ~
decaying Buddhism
of this District.

In view moreover
of the comet, the fish
plague, bad seasons &c
it

it is natural that religious
revival should take a
moody turn and look
for a "king of Righteousness"
and the "approaching
end of the age".

6. But you will see
that the whole prophecy
of this ola is inter-
mingled with narrative
of what is alleged to
have already occurred,
and foisted into it are
complaints of the "wicked
"foreigners who cause honor
"to be paid to Blacks
"and low caste men", and
references to the necessity
of "governing Lanka
properly". All this is
I think, modern inter-
polation to suit possibly
seditious purposes; —
although

although no acts of insurrectionary violence are mentioned, but it would seem that the proper Government of Ceylon is to be brought about by supernatural means.

But in considering the effect of the ola on the people it must be remembered that probably not one of the villagers amongst whom it is circulated can read it, still less can they understand the dates - (the present translation has cost Mr. Abeyakoon, to whom I am indebted for it) much

much trouble owing to the corruptness of the text, whilst I have had to give much care to the adjustings of the dates) - Therefore, all that the people know of the contents of the document is derived from verbal accounts of it given to them by a few priests and astrologers, and the result is that the people believe the purport of the ola to be simply this - "That a great king is "to come to Ceylon from "India to drive out the "English and to restore "Buddhism; and that "they must carefully keep "the precepts of Buddhism

&c

"so that they may have
"a share in the honors
"and prosperity of the
"new kingdom"; and
some as before stated,
believe the king has
already come and is
at Kataragama

8. A. Horle Mudaliyar introduced the subject of this ola to me on circuit the other day, and asked me if I had heard of it and what I thought of it, speaking somewhat seriously of the views of the ignorant villagers about it. I told him that I had seen the ola and that it was all

nonsense

10

nonsense about the seditious interpretations which he alluded to, and I said that it probably referred to a fore-runner of Maitri Buddha - He did not appear satisfied with a religious version, and I therefore added that the people could not seriously think that a small and unwarlike population with no vestige of any army could drive out the English with their armies. He replied that of course the Singhalese would never face an army, "but they could

stand.

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stand.

"stand behind a coco-
"nut tree and shoot"

9 There seems to be an expectation, too, that India is to bring about the expulsion of the English and not merely that the king is to come from India.

I have the honor therefore to ask whether it might not be ascertained from India whether there are these or similar olas in circulation among the natives in that country. As before stated this ola is said to be a translation of one brought from

from India by a Brahmin"

10. I have also the honor to ask whether the Government would wish me to take any steps when on circuit for the contradiction of these rumours. at present I have treated the whole matter as strictly confidential with the exception above mentioned when it was forced upon my notice, and with the further exception of the necessary assistance which I required for the translation and copying of the ola.

11 With regard to the dates mentioned in the ola, the Prince is according to it already born, and he is 15 years old, or 16 next april.

The calculation is as follows:-

Present year in the era of Kali-uga ... 4983 (AD. 1883)
Ola date of birth of the Prince - - - 4968 (AD 1868)
age - - 15

Present year in Saka era - 1804
ola date of birth of the Prince - 1789
age — 15

Present year in Buddhist era - 2425
ola date of birth of the Prince - 2410
age — 15

Present year in Prathawe years is 16 in cycle of Brahma
ola date of birth is "1st Back" (april) in 1st year of cycle of Brahma
age - 15

12 The prathawe cycles run as follows:-

1. cycle of Brahma .. 20 years in duration
2. cycle of Vishnu .. 20 do
3. cycle of Iswara or "Siva" 20 do

These cycles of 20 years go on in perpetual recurring rotation, the present year being 16 in the cycle of Brahma.

The Petition of the Gods alluded to in the ola having taken place in the 9th year of the last cycle of Iswara or Siva it would fix that date as 1854 Anno Domini, the period of the crimean war shortly to be followed by the Indian Mutiny, when we know as

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ola date of birth of the Prince - 1789
age — 15

Present year in Buddhist era - 2425
ola date of birth of the Prince - 2410
age — 15

Present year in Prabhawe years is 16. in cycle of Brahma
Ola date of birth is "1st Back" (April) in 1st year of cycle of Brahma
age - 15

12 The prabhawe cycles runs as follows:-

1. cycle of Brahma .. 20 years in duration
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as a matter of fact that prophecies of the end of the British Raj were in vaque throughout India I calculate in this manner.-

Present year 16 of Brahma = A.D. 1883
1 of Brahma = " 1868
" of Previous Iswara } = " 1854

I have worked out a full table of years at the end of this letter which table will exactly explain my figures.

13. It is further stated in the ola that the world will be well governed after the 20 years cycle of Iswara. Does it mean the last cycle of Iswara (i e to be well governed after A.D. 1867)

or does it refer to the next cycle of Iswara which ends in A.D. 1927? - The Prince Brajita was born in 1868 A.D. according to the ola.

14. Finally the "destruction of the wicked" is fixed for the 5th year of the ensuing cycle of Brahma.

If this ola was written before A.D. 1868 the ensuing cycle of Brahma would be the present one in which we now live and the "5th year" would be A.D. 1872, and consequently the prophecy has failed in its effect.

If however the ola was written after 1868 the

ensuing

ensuing cycle of Brahma does not commence until A.D. 1928, and we shall have to wait until A.D. 1932 for the destruction of the wicked in the 5th year of the ensuing cycle of Brahma.
In other case the sting is considerably extracted from the tail of the Serpent. Scorpion.

15. But the fact remains that the ordinary Singhalese Villager, having no knowledge of dates, is much disturbed in mind, and believe in an immediate fulfilment of the prophecy

prophecy, more especially since Venus has been visible in the daytime "suns stars in the day" being one of the matters mentioned in the ola.

16. I should be obliged if you would forward this original letter and translation of the ola to the Honble The Colonial Secretary when you have perused it, as, if copied, errors might occur.

I am &c.

Sig^{d} A. W. Green.

Table of years.

A.D.		years of Cycles of Brahma &c:
1848.		1 m Cycle of Iswara or Siva
1849		2
1850		3
1851		4
1852.		5
1853.		6
1854 *	-- date of Petition of Gods --	x 7
1855		8
1856.		9
1857		10
1858.		11
1859		12
1860		13
1861		14
1862		15
1863		16
1864		17
1865		18
1866		19
1867		20
1868. x	Birth of Prince --	x 1 m Cycle of Brahma
1869		2
1870		3
1871		4
1872 x	.. Destruction of the wicked (unless it is in A.D. 1932. vide my letter. probably it is 1932).	x 5
1873		6
1874		7
1875		8
1876		9
1877		10
1878.		11
1879		12
1880		13
1881		14
1882.		15
1883		16
1884		17
1885		18
1886.		19
1887		20
1888		1 m Cycle of Vishnu
1889		2
1890		3
1891		4
1892		5.

A.D.	
1893	6
1894	7
1895	8
1896	9
1897	10
1898	11
1899	12
1900	13
1901	14
1902	15
1903	16
1904	17
1905	18
1906	19
1907	20.
1908	1 in cycle of {Iswara or Siva
1909	2
1910	3
1911	4
1912	5
1913	6
1914	7
1915	8
1916	9
1917	10
1918	11
1919	12
1920	13
1921	14
1922	15
1923	16
1924	17
1925	18
1926	19
1927	20
1928	1 in cycle of Brahma
1929	2
1930	3
1931	4
1932 X Destruction of the wicked	5.

Seq? H. W. Green
15th January 1903.

Translation
The Invocation of Gods.

Let us all with true devotion believe in and worship, always, morning and evening, the Almighty God Maha Brahma, the god Sakkra and the god Vishnu. This prophecy says that according to the Prabhawe years, in the year denominated Bhawot which occurs within the 20 years cycle of Brahma, according to the Kali-ugu years, in the year Four thousand nine hundred and sixty eight; according to the Saka era, in the year one thousand seven hundred and eighty-nine,

and

and according to the
Budhistical era in the
year two thousand four
hundred and Ten, as
the wickedness in the
human world multiplied
the great King Were Poge
Bragita Usandare of
Kasi desa in Pambadiva
who was designed for this
world by the grace of
Maha Vishnu, will come
into this world from the
1st day of Back in the
year of Budha two
thousand four hundred
and ten, in the first
year of the 20 years' cycle
of Brahma - He is
a

Kasi-desa = Benares
Pambi-diva = India
Bak = Lunar month of part March & April

17

a potentate like the Chak-
kravarti King having
dominion over five hundred
countries and diffusing
rays of light like the sun.

The circumstances of
this event are as follows:-

The gods presiding
over this world perceived
the sinful acts on the part of men
in this terrestrial globe,
as well as those (sinful
acts) resulting from the
(royal) laws of Kings.
They saw that Budhistical
places of worships and
Temples of gods had
become waste, and
knowing from the
prediction of sages that
the world will be well
governed.

governed after the
escpiration of the 20 years
cycle of Iswara, they all
went up to Vishnu who
resides at Waikuntaparwah
on the full moon day
of the month Back, of
the 9th year of the 20 years'
cycle of Iswara and
then and there wept
and cried out saying
that in the world of
men there is no
righteousness owing to
the (escample) of wicked
things; that there is
destruction of annimal
life; theft; lieing; com-
mitting adultery, drun-
kenness; destruction of
a great number of
annimals

Iswara = Siva

annimals daily; committing
murder; that there is
maliginity; disrespect
and contempt towards
parents, fathers-in-law,
mothers-in law and
elders; committing the
five sins as well as the
ten sins - when divided
into 100 about $\frac{1}{100}$th part will
represent the good and
about $\frac{99}{100}$ will represent
the evil doers.

The wicked foreigners
cause honors to be paid
to Blacks and low-
caste men and make
them proud.

As they (ie the Blacks
and low caste men) want
to enjoy life much, they
forsake their own religions
and

and embrace foreign religions; therefore the gods said that the world would be ruined and that His Lordship should give them an answer. Then the god Vishnu told the gods of the world of men that he would hold a council and discuss the matter therein with the gods Sakkra Maha Brahma and Iswara and would consider the question of governing Lanka (Ceylon) properly. Thereafter the god Vishnu addressing himself to the gods Sakkra Maha Brahma and Iswara said that owing to multiplied

multiplied iniquities in the world the religion of Buddha had ceased to exist

Thereupon Vishnu was commissioned to nominate and cause the birth of a fortunate god in the world so that he may propogate the Dhamma

As soon as this permission was given to Vishnu he remembered that there was a great being living at Kasi called Sinha, that he was leading a righteous life and that fortunate Being was accordingly conceived in the womb of the Queen of that

monarch

monarch.

In the 7th year of the birth of this fortunate personage he proceeded towards the North-East, and went to a venerable and pious hermit who lived in a cave and as the prince was imparting knowledge to the other ascetics who were living in the cave the hermit perceived that he was the prince sent by Vishnu over the kingdom of men; and he rejoicing exceedingly, put a Crown on his head and said that he

he was a Chakkerawarti King and the great hermit conferred on the Prince Pale the titles of Were Poge Brajita maandaa

Prince Were Poge told the ascetics that he was proficient in all the arts and sciences, Religion, Logic Languages including those of beasts; in short everything in this world of men.

As iniquities abounded in this world Maha Brahma created one personage; Iswara created another. There is an evil spirit conceived in the womb of the goddess Iswara deir

When he is born the

the wicked in this
world will perish. Many
gods have created a
great number of beings

When Were Poge ~
Brapita usendara ~
Pale thy Prince was
with the Hermit in the
city of Rajegaha, in
the territory of Condaiñe
two grants were born
by permission of the
gods Brahma and
Iswara. The great Nvada
Muni arrived at ~
Sinhadesa where Ramaya
lived but he did not bow
nor prostrate himself
before them; he simply
invited them to come.
When they asked him who
was the prince the hermit

replied

replied that he was prince
Pale sent to this world
by the God Vishnu to
propogate the doctrines
of Budha "He came to
me" said the hermit,"
"and acquired all the
arts and sciences and
divers other things, he
was conceived in the
womb of the Queen of
King Singha and he
was born at Kasi, to be
a righteous King over
Lanka and he is now
with me". And when
Ramaya enquired
who are you two persons?
They replied: We two are
persons sent by Brahma
and Iswara to govern

the two

this world, to eschatpate
the wicked to quicken
the righteous, to promote
the Dharma, to destroy
the wicked who commit
sins; and that in the
5 year which falls
within the ensuing
20 years cycle of Brahma
the wicked will die. The
diseases they will be
effected with are con-
sumption, distempers
caused by witch craft,
diseases arising from
insanity, Fever and
Small-pox arising
from the ire of the gods-
fears arising from
conflagration; fears
arising from robbers;

fears

fears arising from perils
in the waters of the ocean
From these causes there
will be destruction in
every part of the world-
Even the wicked Kings
of divers Kingdoms will
perish- some will die
in consequence of heavy
rains- some from the
bite of serpents under
the sanction of the God
of Kattragama- some
will die from the effects
of flowery showers- some
will die of from seeing
stars during day time-
The inhabitants of
many countries will die
from inundations of the
ocean. A great many

will

will die from the force of
winds - Many will die in
consequence of the rain,
and many will die in
consequence of the -
agitation of the earth
caused by the terrestrial
goddess. All these deaths
are appointed solely
for the evil doers. Only
six months have elapsed
since Prince Pale after
receiving homage from
the goddess of the earth,
returned to the Hermit
with a view to govern
the world properly - Only
two months have elapsed
since the departure of
Prince Kesare. Taking
oil and leading the life
of

of an ascetic he with a
view to obtain an
answer from the god
Sekkra, thrice repeated,
went up to the rocky
mountain Sanquha where
the great sage dwells
and in which is the river
wherein the great Muni
dips his head
In it he put a -
ring on his finger and
made a speech to the
following effect, that in
proof of the birth of the
great King Wera Pooja
Brajita wander in this
world and in order that
all may understand
it there will be showers
of

of pearls over the houses
of many a needy
person who will rejoice
exceedingly repeating
the word "Sadu" and they
will fill up their granaries
and enclosures. There
will be rain for three
months. All the Dharma
will be introduced.

The Brahmins, women
and Landlords, High
caste men and friendly
people will be delivered
from hell and all who
will live righteously
will enjoy life quietly.
Those who believe in these
things will prosper.
Those who give out that
the above facts are

false

false will on the ensuing
5th year die from cancers
on the throat. These things
will not be long in coming
to pass - For this life itself
and very soon, as the
people are not wise
enough to secure things
which will last long,
they will die and go
down into hell or be
born in heaven.

Will people accept
the ancient teachings
of Buddhas on this point?

If they abstain
from committing sins in
future they will see the
king of righteousness.

To the priests and
their attendants who
live in the temples and

places

of pearls over the houses
of many a rudy
person who will rejoice
exceedingly repeating
the word "Sadu" and they
will fill up their granaries
and enclosures. There
will be rain for three
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the ancient teachings
of Buddhas on this point?

If they abstain
from committing sins in
future they will see the
king of righteousness.

Do the priests and
their attendants who
live in the temples and

places

places of Budhistical worship the Ministers of state, Headmen, converts who become attached to places of worship, to all Villagers and females who die from wrics these things are written and this 3rd copy is issued for the information of all the countries All who write and live according to the contents of this book will be protected by many gods and they will receive many blessings after the advent of the King into this world. The demi-gods will kill those who give out that these things are false.

The

The two prime ministers of King Sailan Branthi Ramai Ré declared these things by permission of sages. We will write and send out this book so that all the righteous born in this world may understand it

This Book was found out by Prince Ananda Suppriah of Iruida Nagaran x x x x x x x x x The text is here hopelessly obscure and it was written in ignanthe character.

Ananda Suppriah and the Brahmin read over this book, wrote it out in Tamil characters and they wrote and gave out

out its contents to many persons, which fact the English gentleman came to know and they asked why was this thoroughly false book published throughout the world! Moreover they sent two missengers to fetch the two Sailan Branthi Ramays and when they arrived the English Gentleman questioned them why was this utterly false book circulated or published throughout the world? To which they replied "we have not published it. The God Iswara did it"

Moreover

Moreover Sailan Brant has appointed that this book should be publishe or circulated so that its contents might be known at every place.

All these matters being discussed on 10,000 Sackwales amongst 10,000 gods and Brahmins in 10,000 councils, and decreed by the gods in 10,000 cases coming before them, they concluded once for all that wickedness had increased in the world manifold, and all the gods were wroth and disturbed in their minds and addressing themselves to the god Vistnu

said

said that the Kingdom
of Earth should be
given over to Prince
Pala.

Bow to him who is
sanctified, deified and
is the omniscient Supreme
Buddha

It is proper in the
first place to take the
refuge of the three gems-
Let us all of us, in the
second place, believe
in the great Brahma
and Sikrathe chief of
the gods, always both-
day and night with-
full belief- according to
the present reckoning
in the era of Brahma
visatuja, in the year
of Kaliyuga 4968 in the
year of Saka 1789 and
in the year of Buddha
2410 on account of the

K. 4968.
S. 1804
B. 2425.

increasing

increasing unrighteousness
and cruelty of the
human world by the
permission of Maha
Vishnu having descended
into this world, a great
king by the name of
Viraparga Brajita
Usanda, became
supreme like unto
Chakrawarti, refulgent
like the light of all
the suns of 500. worlds.
In the year 2410 of
Budha from the first
day of the year of the
Brahma Vinsantiya,
on the 15th day of the
increasing moon in the
month of Bak the great
king will descend into
this

this world, and the
advent of that king
is as follows. The gods
who preside over this
world having come to
know the evil doings of
all the people born on
this earth and of the
law, because the places
of worship of Buddha
and of the gods and
the Vihara are in
ruins and have been
lost in the wilderness,
as it clearly appears
that the close of Iswara
vinsatiya of the Kaliyuga
era the world should be
governed properly on
the full monday of the
month of Bak in the
year

year 44 of the Iswara
Vinsatipa, all the gods
approached the Vykunta
rock of Vishnu with
loud cries and lamen-
tations

There is no right-
eousness whatever at
present in the human
world - on account of the
wicked kingdom there
prevail killing of c
animals, thefts, adultery,
lying, the use of evil
drink, anger and c
enmity, disrespect and
hatred towards father
and mother, wife's c
parents, teachers, gods,
Buddha, Dharma c
and priesthood, and

elders

elders, and the taking
of things belonging to
Buddha, Dharma and
the priesthood either by
stealth or by force - of
the people one in a
hundred is good and
there are ninety nine
wicked people - The
men now living are
wicked foreigners - All
the remaining people
pay great respect to
and exalt the low castes,
and to enjoy much c
happiness themselves, c
renounce their own religion
and embrace other c
religions and the world
is thus destroyed - Thou
O! god shouldst grant

no

as an answer therefor."

Then Vishnu replied to the gods of the human world- "I shall speak with Sekra the chief of the gods, with Brahma and Iswara in the council and will consider about the right governing of Lanka"- Afterwards Vishnu, Sekra, Brahma and Iswara held a council and said that the religion has become extinct on account of the evils of the human world and will himself select and appoint a meritorious person to this world to promote justice and righteousness-

Vishnu

Vishnu was permitted to present the world with the birth of a god- As soon as that permission had been given Vishnu took to his thought and as he knew that there was a great king called Srisinha in Kasi desa, living righteously, he determined that a person should be conceived in the womb of the queen of that king- On the same day that that great and meritorious person was born and immediately after he came out of the mothers' womb having proceeded to the North East,

to

to a rock cave in which
there were ascetics of
great wisdom, and
having thus arrived
there, great many ascetics
living in that rock cave
being wise men, discovered
that he was the prince
sent by Vishnu to reign
in the world of men,
crowned him, told him
that he would become
a Chakrawarti king
and called him Prince
Pala - The same Rishi
(the chief ascetic) also
called him by the
name of Viraboga
Upasandanan and
told that prince Viraboga
that he would learn
completely

completely all the arts,
sciences and things
and all the languages
which are in this world
of men. On account of
the increase of evil in
the human world Maha
Brahma created one
person - a wicked
prince has been
conceived in the womb
of the queen of Iswara
and twenty months
have now elapsed of
the period of pregnancy
when he is born the
wicked princes of this
world will be destroyed -
A great many persons
created by other gods
are in danger. While
the

the prince Virapoga
Brapita Pala is receiving
instruction from the
Rishi, he having come
to know that two
meritorious beings are
living in Rajagahanuwara
in the kingdom of
Nandikondañña
being born in this
world by the gift of
the gods Brahma and
Iswara and having
gone to the great
Narada Muni residing
at Ramayapiri in Elara
Dambadesa and
having bowed and
prostrated himself
and when he asked
who are the two
princes who are
living

living and are preserving
sil in this place, prince
Pala sent to this world
by Vishnu for promoting
righteousness, born of
the queen of Sirisinha,
for the government of
Lanka from Kasi desa,
a righteous king
having come to me to
learn all the arts and
sciences, who are you two?
(It was answered) we two
(they) are sent by Brahma
and Iswara to
promote good in this
world - for the destruction
of the wicked people
of this world, for the
preservation of the good
men and the preservation
of the true religion,
because

the prince Kirafooga
Brapta Pala is receiving
instruction from the
Rishi, he having come
to know that two
meritorious beings are
living in Rajagahanuwara
in the kingdom of
Nandakondañña
being born in this
world by the gift of
the gods Brahma and
Iswara and having
gone to the great
Narada Muni residing
at Ramayapuri in Eksri
Pamba desa and
having bowed and
prostrated himself
and when he asked
who are the two
princes who are
living

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by Vishnu for promoting
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and Iswara to
promote good in this
world - for the destruction
of the wicked people
of this world, for the
preservation of the good
men and the preservation
of the true religion,
because

because we who commit
sin are evil, for the
destruction of the
heathens, all the people
will die off within the
year achi of the next
Iswara ninsatiya. The
diseases with which
they will be afflicted
are diseases of the
devil, diseases caused
by wicked influence,
madness, fever small
pox, dysentery and
many others of various
kinds - Destruction
will be caused by fire,
by the devil, by water
by sea, and the wicked
kings and kingdoms
throughout the world will
be put out. Further portion

will

will die from rain, portion
will die by the fault of
Katanagama god, will
die by bite of cobras,
portion will die from
rain, countries will be
destroyed by deluge from
the sea, portion will be
killed by storm, portion
by seeing stars at day-
time, the presiding
earth goddess bowing
to king Dharma prayed
for the right govern-
ment of this world. Six
months have elapsed
since prince Pala
went to the Rishi - How
the royal Prince is -
Sub-ministers and ascetics
do much evil - There will

be

be destroyed- Ministers
chiefs and Village
headmen will die
because of the errors
they commit in doing
evil to the world, in
renouncing the faith,
and in bringing to
ruin places of religious
worship, by reason of
their attachment to
wicked deeds- That these
things may be known
to all the countries this
third book is written
and transmitted-

god will give great
help to people of all
countries who take into
their minds the things
mentioned in this book

and

and live accordingly
and to those who
publish it- and when
the king has come to
this world they will receive
favors and will be
pleased. I send the two
chief ministers of the
great king Lelenbraw
and Peymaraway, so
that all the people on
this earth may know
that the gods will torture
and kill any man who
says that the things
mentioned in this book
are false, according to
the decree of the Rusiwaray.
This is the substance-
there are many other
things-

This book was
found by the Brahmin
named

named Ettala Suppaiya,
son of Irikan are, of the
city called Irinaharan-
nuwara - it was written
in granta characters -
The Brahmin, Ananda
Suppaiya, read this
book, wrote it in Tamil
and explained it to
many people. When
English gentlemen learnt
this they questioned as
to why this book con-
taining falsehoods was
written and published
against them throughout
this world. The Brahmin
said that the god
Iswara had ordered
him to write and
circulate this book
throughout

throughout the whole world.
The gentlemen replied -
"There was no harm done
by the circulation of this
book, but we must see
the cleverness of your
fellows" and loaded the
canon with powder and
two balls and fired when
the two balls were turning
round the body like two
balls of fire they were
caught in the two hands.
When the gentlemen saw
that the two cannon
balls were in the hand
they removed the hats
off their heads, threw
them on the ground,
put the fingers in
their mouths and went
away

away quickly and
with pleasure. Immediately
afterwards Iswara
descended in the air,
speaking to the gentlemen
and telling them that
the Brahmin was
Selenbran Secca that
evil will happen to
them and that they
will die hereafter, but
"you men cannot do
him any harm, you
fred through ignorance
and Iswara returned
to his dwelling place.
Afterwards the book
was written and circulated
throughout all countries.
The aforesaid two
brahmins Selenbran
and

and Ramayore do not
permit any evil to be
done to the people who
read the books in all
the countries and help
them. The Muniswara
desires that persons who
write this book who read it
and who carry it about
should burn frankincense
once in eight days with-
out eating food and
proclaims that because
it relates the story of
the righteous king who
is to come and because
we all will live happily
without fear of death,
by his help, to a great
age, god will take
care of this earth of
human

human beings, it will be replenished with many things, It will always receive favour from the gods Vishnu, Iswara and Brahma, and no danger will happen to it - Here end the first second and the third book - The fourth is begun.

In the 54th year of Iswara Vinsatija in the month of Wesak and on the third day this book found its way to the house of a Brahmin learned in Astronomy - and the matters mentioned in it are as follows:-

The

The young Prince now receiving instruction from the Rishi who lives in Himalawana, will be a great and meritorious king over the whole world, a prince created by Vishnu, born of the queen of the great king Srisinha in the country of Kasi desa, will reign from the first year of the next Vinsatija for ninety nine years, a Supreme ruler like a divine king, governing all countries in a righteous way - as it is certain that his light will be over the whole world people who go to

do

do evil to this king
or who thinks of it will
be destroyed - those who
are just and righteous
will obtain happiness
and their wishes will
be fulfilled - All the
people in the world
will bow and worship
the king - There is not
a single person in
this world who is able
to describe the good
qualities of this king
Virapoga Brajita
Sanda Maharaja,
son of king Srisinha
of Kasi desa sent to
this world by Vishnu,
because there is no
righteousness in it -

They

They can only be
described by a god
There is no falsehood
in this word - it is
certainly the truth
and should be
received by all - Those
who accept it as the
truth will live a good
life and will be
happy. This book
should be read to all
people - Evil will happen
to those people who
know but do not tell
others of it - correct copies
should be written and
be sent to other
countries - All the gods
will show favor to the
persons who write and

circulate

do evil to this king
or who think of it will
be destroyed - those who
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will obtain happiness
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be fulfilled - All the
people in the world
will bow and worship
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this world who is able
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circulate

circulate it - and they will acquire age, colour happiness strength &c - This book has to be written - Let it be accomplished - Let good happen Let no disease follow —

Translation of the Ola

Adoration to Buddha Prayer to the gods. I seek protection from Maha Brahma, Sakra chief of the gods and the great Vishnu all of whom I constantly believe in and worship with sincere piety. The following is an account of the appearance of the great king in this world from the 1st day of Bak (april May) in the first of the 20 years assigned to Brahma commencing from the 1789 year of the Saka era (AD 1867). The tutelary gods of this world having seen the wicked

wicked deeds of mankind and the injustice of rulers feared that the sacred places of Buddhism and the temples of gods would be deserted by pilgrims, and with a view to the improvement of the world in the Kali-Yuga (Iron age or age of vice) they presented themselves before Vishnu on the rock Vaikuntha on a full moon day of the fourth of the 20 years assigned to Iswara (Siva) and made the following statement. "Injustice prevails throughout the world, slaughter of animals, theft, lying, adultery, murder, use of intoxicating liquours, violent animosities, want of respect for mother, father, mother-in-law, father-in-law, teachers, gods, the three-fold gem (Buddha, his doctrines and the priests); living in the commission of the five kinds of sin and the ten mis-deeds &c all this is owing to the malpractices of bad rulers. Of 100 persons 99 will be bad men and only one good man. Amongst the present inhabitants the black people and low caste men have renounced

Buddhism

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Buddhism and
embraced other religions
for the sake of honor
and worldly happiness:
the world is about to
perish: we pray thee
for an answer" Vishnu
in reply, said: "I intend
to effect a thorough
improvement in Lanka
after consulting Sakra,
Brahma, and Iswara. I
was speaking to the
terrestrial gods on this
subject." Subsequently,
Vishnu, Brahma and
Sakra having consulted
together decreed that
(a deliverer) should
appear in the world.
Vishnu, after some thought,
perceived

perceived that the
great king Sinha of
Kasi (Benares) was a
righteous king, and that
a son born of the said
king's wife would become
a righteous prince,
Accordingly, the meritorious
personage was conceived
in the womb of the
queen, and in the 7th
year of birth proceeded
to the North-East and
presented himself before
a pious Rishi (a sage)
who was leading the
life of a hermit. The
hermits who enter the
rock cave (where the
aforesaid Rishi resided)
being

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a pious Rishi (a sage)
who was leading the
life of a hermit. The
hermits who enter the
rock cave (where the
aforesaid Rishi resided)

being

being wise, this Rishi concluded that the Prince was sent by Vishnu to assume the sovereignity of the human world. On seeing him, the hermit very gladly crowned him, calling him "universal Emperor" and gave him the name "Vira Poga Brajita usandharapala Kumara. The Prince has been instructed by the Rishi in everything of this human world - all arts, sciences, and languages, not omitting the speech of the brute creation. During the prevalence

of

of injustice in the world of men, Brahma created one, Isawara created another... A malignant deity is now conceived in the womb of Isawara dewi (Uma). When he is born he will destroy false religionists. Many gods will cause many to be born. The diseases which will overtake the wicked are consumption, lunacy, diseases caused by the mysterious influence of witchcraft, kings' evil, and small pox, loss from fire, water and thieves. Wicked rulers in the principal cities of the present day

will

will be destroyed, some
of them by rain, some
by the bite of cobras
who come with the
permission of god -
Katara gama, some
by flowery rain, some
by storm and earth -
quake caused by
the goddesses. Wicked
men are doomed to
such a fate as the
one above described.
The Brahmins Kshatriyas.
householders and -
persons who are friendly,
will be released from
hell and all who are
righteous will come to
a state of happiness.
If any one says that
the

the above statements are
false, he will die from
a diseased throat. Those
who believe that the -
statements are true
will enjoy happiness.
This third book has
been written to inform
the inhabitants of
all countries of the
murders and other
misdeeds committed
by every head man, child
woman and man -
connected with the
sacred places of Buddhism
and the temples of the
gods after renouncing
their religious systems.

Many

Many gods will assist the publication of the contents of this book. Much good will accrue to the world on the appearance of the king. Three Princes of three cities, called Irkan Akshara Ratna Avataka Jataka and Ananda Parpa found these books written in Grantha characters. Ananda Parpa and a Brahmin Pundit translated it into Tamil. The gods of the ten thousand worlds will decide on the merits of this book. Prince Vira Pogae

Brajita

Brajita Vsandarapala who is thankful to Vishnu for what the gods have done in consequence of the prevalence of vice, should be made king. Through the merit acquired by writing and publishing (this book) may I enjoy happines both in this and the next world.

The Pavilion, Kandy

February 26th. 1883

Confidential

Sir,

I have the honour to forward herewith a copy of a translation which has been made at my desire of some alleged prophecies which are in circulation among the Sinhalese population of this island, and which have excited much attention and some uneasiness among the Europeans,

His Excellency
The Right Hon.
M. E. Grant Duff
Governor of Madras

Europeans, and given rise to commons in the newspapers.

The originals from which the enclosed translations have been made were, it is said, brought from Southern India and translated in some of the Pansilas or priests huts in Ceylon.

The copies obtained for me were written on olas, (i.e. prepared leaves of the Talipot palm) in the Sinhalese character.

The document itself reads like an appeal from a prophet

indignant

indignant at the lascity of his people in matters of religion, and is at once an earnest and a product of that revivalism which is undoubtedly abroad among Buddhists and which, in Ceylon, has found outward espression in the reverent repair of the great Dagobas of Anuradhapura and Tissamaharama, and in the building of new shrines.

The part of the prophecy which has attracted most attention here

Europeans, and given rise to comments
in the newspapers.

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which is undoubtedly abroad
among Buddhists and which,
in Ceylon, has found outward
expression in the reverent repair
of the great Dagobas of
Anuradhapura and Tissamaha-
-rama, and in the building of
new shrines.

The part of the prophecy
which has attracted most attention
here

here is naturally the somewhat
obscure prophecy of the uprising
of the King of Righteousness
(familiar in the early Buddhistic
writings) who will overturn
the British Dominion and
secure the reign of the (Buddhistic)
Saints. I am free to confess
that I should pay little regard
in Europe to prophecies which
avowedly depend on supernatural
agencies, but knowing how
powerful the very belief in
such agencies has often been
for

for good or for evil among Eastern
nations I think it right to forward
the enclosed papers for your
Excellency's perusal, and would
request that I might be informed
if any similar expectations have
been reported to you as existing
in the South of India.

I have the honour to be
Sir
Your most obedient
humble Servant
J. Congden

We certainly have heard nothing of anything similar, of late, in his Parts - But, in the course of my service, I have known a dozen prophecies of the same sort, flying about - When the people have reason to be discontented with us as their Rulers, they are dangerous documents - otherwise not -

EC/17/3 -

We might ask Pennington, Crole & Stokes if they have heard of similar 'olas' going about their districts - They are said to have come from the Main land but I should doubt it - Buddha has but a limited number of followers in S. India.

EC/
18/3

96

Public (1883) Deptt

From

J.R. Longden Esq
The Pavilion
Kandy.

8/26 Feby
R/16 March } 1883

allegd prophecies in circulation among the Singhalese population of the island.

Circulate

CHIEF SECRETARY
16 MAR 83
GOVT OF MADRAS

CHIEF SECRETARY
16 MAR 83
GOVT OF MADRAS

over

C16.3

Confidential

97

Public Department.

GS

PROCEEDINGS of the MADRAS GOVERNMENT.

READ the following ~~letter.~~

From Sir J.R. Longden. Kandy. 8/26 Feby 1883.

Order, 20th March 83 No 609 (this)

The letter from Sir J.R. Longden & its accompaniment will be forwarded in original to the Inspector General of Police for report in communication with the Collectors in Southern Districts to whom the papers should be circulated.

To. The Insp.r Genl. of Police with papers in original } Despd 20/3/83

100

Prophecies

DISPOSED OF
20 MAR 83
Public
BY G.O. No. 609 (mis)

Confidential 111

No. 53

CHIEF OFFICE OF THE INSPECTOR GENERAL OF POLICE,
Madras, 21st April 1883.

101 57

Octacamund
april 13th, 1883

Confidential

Inspector General of Police

Madras

Sir

I have the honor to forward herewith a paper which has been circulated in Ceylon by a Buddhist priest named Hikkaduwe Sri Sumangala Thero, containing prophecies regarding the future of Buddhism in Ceylon and in Southern India.

2. The author is a man of some learning and has a considerable following in Ceylon. He is the author of a book called Dharmapradipika, which is a commentary on the Buddhist Scriptures.

3. The paper was sent to me by Sir J. Longden, who received it from Mr. Dickson, Government Agent, Western Province, Ceylon, with a request that I would have it translated into English.

4. I have had a translation made, and I forward it herewith.

5. It seems very improbable that [illegible] ideas emanated from Southern India where there are no Buddhists.

I have the honor to be
Sir
Your most obedient servant
Sd/ C. G. Master

Col. Forde
I.G. of Police
Despd 13/4/83

G.O. No. 609 Public
dated 20th March 1883.

100

Proprietors

102 ..

No. 53

CHIEF OFFICE OF THE INSPECTOR GENERAL OF POLICE,

Madras, 21st April 1883.

.. 103 52

Ideas emanated from

Buddhists

913-4-83

105

Madras 15 April

100

Prophecies

108 Col Cole

104 .. Col Cole

106

Translation

Text

Version

Extract

Letter

Verbatim

Extract

Verbatim

With reply and sent thereto

CHIEF SECRETARY
GOVERNMENT OF MADRAS
16 APR 83

110 Prophecies

109

Office of Inspector General of Police

Madras 25th April 1883

Dear Master

I have received
— Ceylon prophecy
paper from Cole
letters. Cole says
I can discover
no trace of any
such rumour in
Madura nor has
Phil from head Jit
from friend

H. S. Cole

53

No. _____

CHIEF OFFICE OF THE INSPECTOR GENERAL OF POLICE,

Madras, 21st April 1883.

From

To

The Inspector General of Police,
Madras

Forwarded to Government

Collectorate

uctions conveyed to me in G.O.
09. Public, I communicated
elly and Madura on the subject
were forwarded to them.
with their Superintendents of Police
y such summons on their respective
of any one leaving home over to
tioned.

a somewhat similar prophecy
Presidency it is said originated
which also has predicted the
North.

Ceylon appears to have been
vaccination which has lately been
Buddhists there, who are opposed
on threat of certain penalties to
ing them.

5 It seems very improbable that this prophecy should
have emanated from Southern India where there are no

Buddhists

100

Prophecies

104

108

Confidential 111

No. 53

CHIEF OFFICE OF THE INSPECTOR GENERAL OF POLICE,

Madras, 21st April 1883.

From

Colonel H. D. Clerke

Inspector General of Police,

Madras

To

The Chief Secretary to Government

Ootacamund

SIR,

Enclosures.

Noo.

Agreeably to the instructions conveyed to me in G. O. dated 20th March 1883 No 609. Public, I communicated with the Collector of Tinnevelly and Madura on the subject of the enclosed papers which were forwarded to them.

2 They in consultation with their Superintendents of Police can discover no trace of any such rumour in their respective Districts, nor can they hear of any one having gone over to Ceylon for the purpose mentioned.

3 A few months ago a somewhat similar prophecy was sent from the Bombay Presidency it having originated in the Bellary District, in which also was predicted the coming of a King from the North.

4 The document from Ceylon appears to have been inspired by the spirit of revivalism which has lately been developed among the Buddhists there, who are rejoiced to lead better lives, under threat of certain penalties to be inflicted by the coming King.

5 It seems very improbable that this prophecy should have emanated from Southern India where there are no Buddhists

Buddhists; nor is it at all likely that any one from Southern India would go over to Ceylon, & set himself up as a King for the benefit of the Buddhists. The prophecy has doubtless originated in Ceylon itself and is the offspring of some austere Buddhist who is shocked at the wickedness of his co-religionists.

I have the honour to be
Sir
Your most obedient Servant

H. A. Clarke
Insp.r General of Police

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Public (1883) DEPARTMENT.

(Prophecies)

From Colonel H. S. Olcott

Inspector General

of Police,

To. The Chief Secretary to Govt.

Colombo

No. —

Dated 21st April 1883.

Received 24

CHIEF SECRETARY
24 APR 83
GOVERNMENT OF MADRAS

No.

No. 1350

SUBJECT.

Reporting result of enquiries regarding the prophecy of the arrival of Kelley in Ceylon from the North.

55

Public Department

Despatched with copy of Report by the I.G. of Police 30/4/83.

No. 878 Misc

To

The Honble

The Colonial Secretary

Colombo.

Sir,

I am directed by the Right Honorable the Governor of Madras to acknowledge the receipt of H.E. Sir J. R. Longden's Confidential Despatch, of 26 February last, giving cover to (1) copies of reports by the local authorities in Ceylon upon certain prophecies recently

in circulation among the
Sinhalese population
of the Island, and (2)
translations of the
prophecies themselves -

The Inspector General
of Police to whom the
papers were forwarded
has sent a report of
which I am to enclose
copy for the information
of H.E. the Governor of
Ceylon

~~Mr Grant Duff~~ His Excellency
is not inclined to attach
any importance to
predictions of the kind.
In the somewhat similar
case

* Dated 21st April 1883.

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case referred to in para-
graph 3 of Colonel Olcott's
letter it was directed
that the reputed author
of the 'prophecy' should
be watched, but no
further action was con-
sidered desirable.

Cotta received
30 April 1883