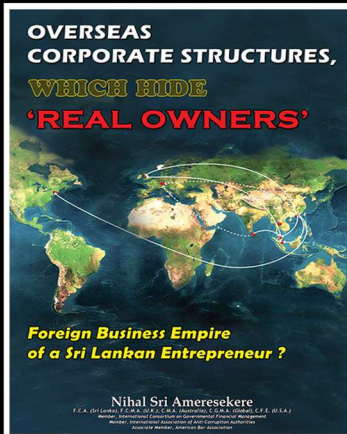
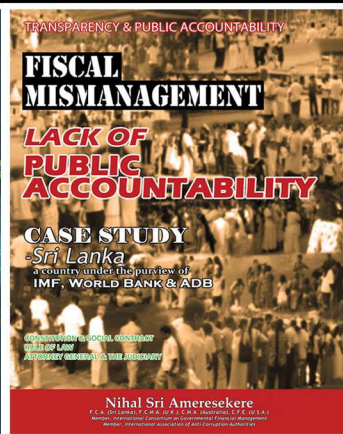


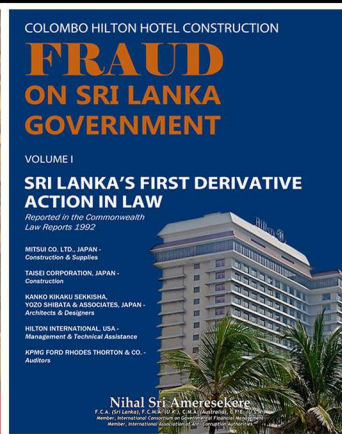
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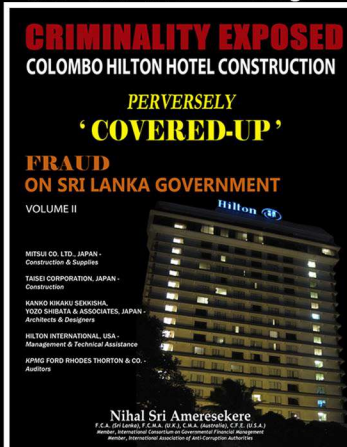
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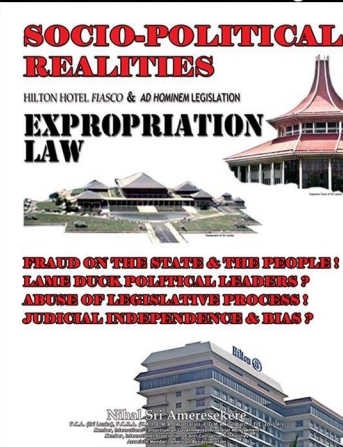
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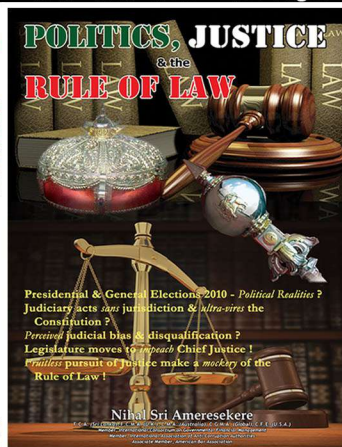
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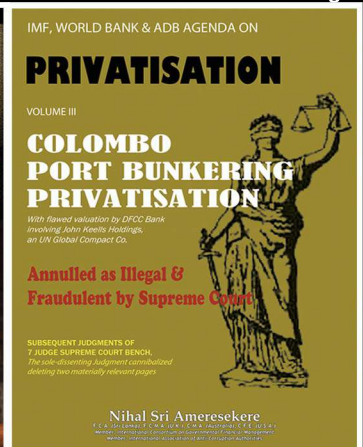
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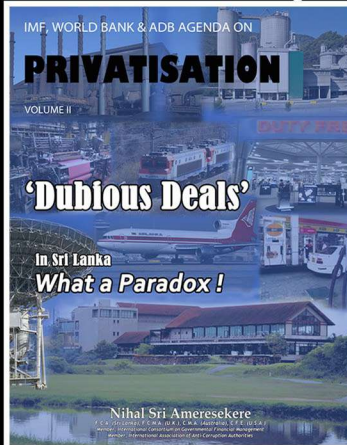
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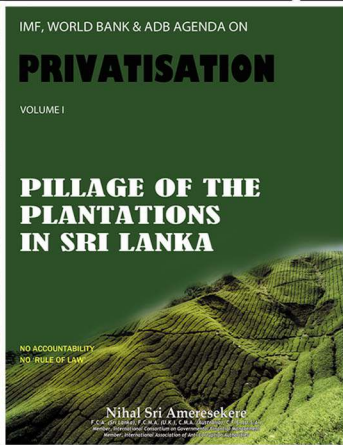
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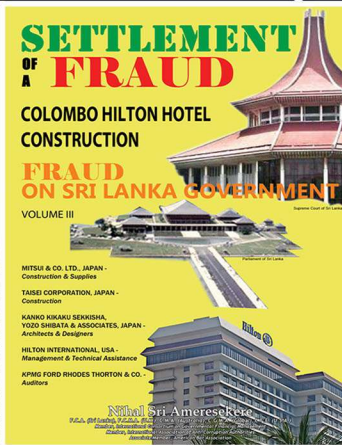
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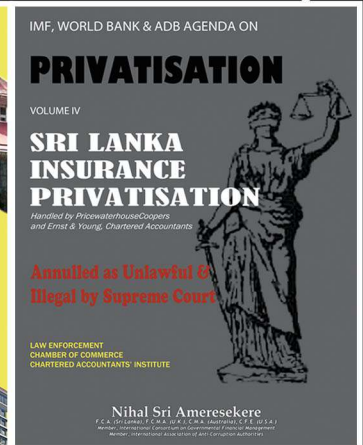
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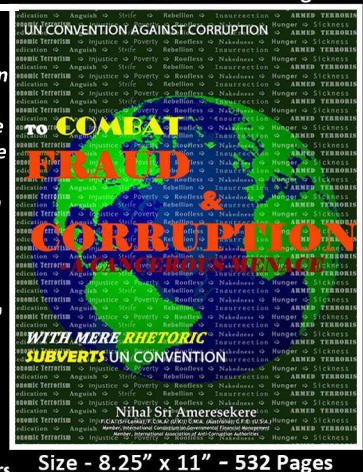
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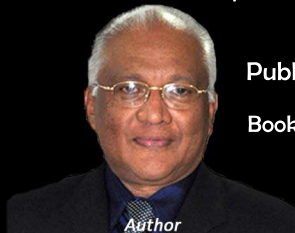
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From The Dhammapada* of LORD GAUTHAMA BUDDHA

* The preachings of Lord Gauthama Buddha

about 2550 years ago

Well done is that action of doing which one repents not later, and the fruit of which one, reaps with delight and happiness.

Should a person do good, let him do it again and again. Let him find pleasure therein, for blissful is the accumulation of good.

An evil deed is better left undone, for such a deed torments one afterwards. But a good deed is better done, doing which one repents not later.

Those who know the essential to be essential and the unessential to be unessential, dwelling in right thoughts, do arrive at the essential.

Those who discern the wrong as wrong and the right as right — upholding right views, they go to realms of bliss.

Those who are ashamed of what they should not be ashamed of, and are not ashamed of what they should be ashamed of — upholding false views, they go to states of woe.

Those who imagine evil where there is none, and do not see evil where it is — upholding false views, they go to states of woe.

Easy is life for the shameless one who is impudent as a crow, is backbiting and forward, arrogant and corrupt.

One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

Neither in the sky nor in mid-ocean, nor by entering into mountain clefts, nowhere in the world is there a place where one may escape from the results of evil deeds.

There never was, there never will be, nor is there now, a person who is wholly blamed or wholly praised.

CONTEMPORARY REALITIES ROOT CAUSE OF POVERTY

Nihal Sri Amerasekere

Is not the root cause of abject poverty, the fraudulent pillage and plunder by corrupt means of public resources, both by the public and private sectors, out of sheer insatiable greed by a few, which thereby deny the dire basic needs of the many of their very right to livelihood ? Hence, ought not this root cause be courageously addressed and severely dealt with, to prevent the fraudulent pillage and plunder by corrupt means of the resources of the people, by enforcing the rule of law most stringently against such socio-politically powerful and affluent miscreants, than against the hapless poor ?

Is this not of far greater importance, than pontified poverty elevations programs, which really in fact replaces such unjust pillaged and plundered resources of the people, with such ill-gotten wealth even gaining recognition in society, including being 'whitewashed' in public by religious leaders, on mere donations made therefrom ! Does this not finally lead to social injustice, with human rights violations, and finally to social uprisings, with riots giving birth to terrorism, to combat which the very resources of the people are again deployed !

" The ruler's trusteeship of the resources of the State which belong to the people is a part of the legal heritage of Sri Lanka dating back at least to the third century BC as pointed out by Justice Weeramantry in his separate opinion in the International Court of Justice in the Danube Case, by quoting the sermon of Arahath Mahinda to King Devanampiya Tissa as recorded in the Great Chronicle — *Mahawamsa* " — June, 2009, Supreme Court of Sri Lanka

* *The Mahawamsa* "The Great Chronicle" is the single most important work of Sri Lankan origin, written in Pali language translated to Sinhala and English, recording the history and heritage from 543 BC

With the cancerous menace of rampant fraud and corruption, does not the unbridled pillage and plunder of the resources of the already impoverished vast majority of poor people, by few persons socio-politically powerful, influential and affluent, further impoverish them ?

Is it not a curious paradox, that schemes and designs to replace, such pillaged and plundered property of the poor people, through 'poverty alleviation programs', ironically are financed from the very funds of the poor people or by debts to be re-paid by them or their future generations ?

Despite the adoption in December 2005 of the United Nations Convention Against Corruption, specifically identifying as culprits, 'politically exposed persons', do not such persons unabashedly continue to peddle fraud and corruption, and are shielded through socio-political influences, and publicly sanctified by religious leaders seeking the 'lime-light' ?

Should not the pillage and plunder of the property of the poor people, referred to as 'economic terrorism', perpetrated by 'economic terrorists', condemned internationally in contemporary times, be first dealt with, as the root cause for the germination of terrorism ?

Denying the impoverished helpless vast majority of poor people equitable social justice, does it not ultimately lead to disillusionment, alienation, frustration, social unrest, insurrection and justifiable rebellion ?

Does not therefore, the pillage and plunder of the resources of the poor people, consequently result in armed struggles and armed terrorism, with brutal counter offensives by the international community, to destroy such terrorism ?

Ironically, do not such brutal counter-offensives, with the utilization of further resources of the poor people, which consequently give rise to despicable violations of human-rights, with concerns of humanity righteously transcending parochial interests of nationality, justifiably raise international concerns, however, at a very belated stage ?



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