

Dear reviewer,

Thank you for the suggestions, especially your comments on the iconography of Manjusri.

With regard to the politics of Sumangala Thero I have included in the revised edition one of the political aims of the JHU (the political party which he was involved in): that the “*national heritage of a country belongs to the ethnic group who made the country into a habitable civilization.*” This particular point shows the majoritarian mind-set present among the monks of this party. I have also included the twelve goals of the Sri Devram Maha Viharaya in my article to give a broader context for the Ravana activities undertaken by this monk. Some of the goals are: (2) to make the ancient history/pedigree known to the young generation, (4) to get the population used to the everyday living of *Hela* people, (5) to upkeep Ayurveda. The connection to the discussed rituals for Ravana is rather evident.

I have also included that it is a common practice in Sri Lankan Buddhism that lay-custodians take care of the shrines for the gods (monks are most often not involved). It is not the full-time job of the lay-custodians at the Sri Devram Maha Viharaya to take care of the shrines. Therefore I have avoided to use the traditional word *kapurala*. Also, I have avoided the word which the lay-custodian of the Ravana mandiraya used to refer to his own position, namely ‘care-taker’. Since these men are appointed to take care of a particular shrine and they also dress like traditional *kapuralas* (in this way it is a ‘formal position’) I prefer the word ‘lay-custodian’ over ‘care-taker’.

With regard to the iconographic resemblances of Ravana with Manjusri I have made explicit in the revised edition that some people consider Ravana to be Avalokitesvara (another bodhisatta). However, Manjusri was never referred to in my fieldwork and I have not seen any statues of this bodhisatta myself (although there are some in Sri Lanka). That is why I do not discuss this topic in this particular article, but I will definitely pay attention to the connection of Ravana with several bodhisattas henceforth.