

# Appendix One.

Siyam Nikāya.

Interview 1



## PERSONAL

AGE: 55

PABBĀJJĀ: Bāmbāragala 1923

UPASAMPADĀ: Asgiriya 1930

TEACHER: Wāwēgama Candajoti (pabbajjā) and Wēndaruwa Sonuttara (upasampadā)

FAMILY: Nangilā and mallilā (eldest in family). Father landless carpenter in Wāwēgama, never became an upāsaka.

RESIDENCE: Bāmbāragala till c. 1945, then Kūmbaloluwa for c. 5 years, then back to Bāmbāragala. ~~as 2 teachers.~~ 1955 came here on teacher's death.

EDUCATION: Ayitiwāsakama both here and Bāmbāragala as 2 teachers. Gonagala Pirivena near Bentara for 6 years.

LANGUAGES: Just Sanskrit, Pali and Sinhalese at school, no Tamil or English.

OTHER SPECIALIZATIONS: No medicine. Can read a horoscope a bit, can't cast them.

## RELIGIOUS PRACTICES

PREACHING: When the dayakas need it. Often during vas.

MEDITATION: Granthadhura: like the other monks round here. "Much less" meditation.

VINAYA: [Bāmbāragala?]

FOOD: normally eats own food, cooked by young man. Vegetarian, no eggs.

## RELIGIOUS BELIEFS

SUPERNAT. Beings: Buddha gave Ceylon to Visnu to protect. "Patitthissati devinda Lankāya mama sāsanaṃ." He is related to Kataragama, but Kataragama

is only a provincial (palāta) god; his area is Ruhuna, just as here is

Pitiya Deyyō. Can't name other provincial gods. Has been 3 times to

Kataragama just to look. All these gods were just men ("minissu mayi"),

who because of pin were reborn as powerful gods. Mostly they were born

in India - Visnu too. People come from far to make vows to Visnu here,

Interview 1 cont.

monks as well as laymen. Visnu is bodhisambhāra purāṇa aya.

MERIT: Among perētayō only the paradattopajīvin ones can receive merit.

Gods can too. For transfer of merit, produces simile of lamp lighting

another. Merit varies according to intention, not size of gift; but

also according to recipient. Giving to any sīlavant person more meri-

torious than giving to hungry beggar; but while giving one must have a

pure mind in order to get merit [A compromise: the fat monk gives more

merit than the thin beggar, but you get no merit from feeding even a monk

unless you're in the right frame of mind.

NIVAN: Only attainable through meditation. Gods in divya lōka can't

meditate, must go up or down in order to gain nirvāna: meditation only

possible in Brahma worlds and human world. Not impossible for anyone

to attain nirvāna now, but "pratipatti durvalayī, arhat vecca aya innavā

kiyalā hitanta amāruyī."

KARMA: Diseases usually curable by medicine or bali. In bali too they

use the Buduguna. One gets better because of one's own ideas ("tamangē

adahasa").

CASTE: Rodi can come and do any pinkama, give dānē too. But low castes

cannot enter the Siam Nikāya. The Buddha did not forbid it but the Sinha-

lese did. If he took a low caste pupil [my suggestion] he would be refused

upasampadā and there would be trouble. Rāmañña Nik. priest who comes to

Alutwela has just one dāyaka. Meets him socially only.

POLITICS: Participated only in this past election. Went to meeting and

spoke. Against Communism. No fear of Catholics now. Not against the

S.L.F.P.

IMPRESSION. Simple old-fashioned monk, quite typical. Very hospitable

reception: with his own hands makes tea for me on a kerosene burner, stirs

in Nestomalt, piles up a plate of kāvun, kakis, bananas, biscuits.

Interview 1 cont.

Tea and food also for Kalubandā, who is with me. Walks around with toes out looking a bit like an amiable giraffe, but no doubt less graceful, with a long face and shaved off eyebrows.

PUPILS

Alutwela Candajoti. Mahana vunā aged 11, 3 years ago. Now at Dharmarāja Pirivena, Matalē. No relation. Son of widow, several brothers.

Abittayā - true malli of above, aged 11. Goes to school. Says he is to enter order, <sup>informant</sup> ~~he~~ says he hadn't heard it, but if so fine.

VILLAGE

ALUTWELA

c. 80 dayakas.

Several Moslem houses, no other minorities.

Drummers.

UPASAKAS. No 10-sil. No 8-sil on past māsa pōya, several on full pōya.

SUNDAY SCHOOL. None. There used to be one run by schoolmaster, but it lapsed with his death.

GRĀMA SAMVARDHANA SAMITIYA - Attends when asked. They cut paths etc.

DEVĀLĒ - Only Visnu in temple, People come from surrounding villages. No kapurālā.  
No kembara (gam maduva) for some time.  
Bali.

TEMPLE

KOTAVEHERA VIHĀRAYA

Founded by his teacher, Wēndaruwa Sonuttara, from the Kirivihārē Wēndaruwa.

His teacher used to come here for vas. Vihāra finished 1908, contemporary

w. founding. Teacher had only one other pupil, from Wēndaruwa. [Kalubandā: that pupil moved to Wāgala when this monk, as last pupil, took over here on his teacher's death.]

LANDS: vī 5 busal. Enough to eat and some over to sell.  
goda 4 acres.

No car, no electricity. Radios cost Rs. 475. Monks shouldn't have cars.

Interview 1 cont.

BUILDINGS Pansala, vihāra, Bo tree, bana sālāva.

Pansala smallish cottage, doors off front verandah. Outside painted blue above yellow base. Lots of chairs. Many miscellaneous photos and pictures, some of them old, out of date calendars etc. Large photo of teacher. Calendar of Dudley also prominent. Library consists of a few books in a book case in an extremely musty room full of odd things.

Temple whitewashed, bears date inside 1907. Porch added 1948. Porch a bit unusual architecturally: there are 5 steps up and then a white façade with ornamental lattice work. Over the keystone is a peacock. The cement floor of the porch has a pattern stained in red. The front of the shrine proper is white, with paintings; neither here nor inside is there a proper makara torana. The door is flanked by paintings of 2 lions rampant. Outside them stand 2 figures in high relief waving outlasses. Beyond them again are painted 2 figures with bushy mustaches with rifles over their shoulders. All the men look amiable. Higher up, on the R of the door, Siddhatta<sup>h</sup> is about to leap over the river on his horse, accompanied by his charioteer. Over the door the river is painted, full of fish, On the other side Siddhatta is cutting off his hair with his sword, still attended. He wears Kandyan costume, with shoes with the toes curled upwards.

The shrine is very full, almost cluttered. On the altar are lots of flowers. Before the B. on the far wall hang curtains - red, white and blue. Before these again hang votive flags - kodi. On the L is a wooden case with lattice grill containing the relic casket; also a bet<sup>e</sup>l stand and drums. On the R is a low table cluttered up with old bottles, candles etc. - by the door on the R corner is a huge glass case with wooden frame, entirely concealed by blue curtains. In the case stands a wooden dark blue statue of Visnu, nearly 6' high. The floor is plain cement.



Siyam Nikāya

Interview 2 cont.

PERSONAL

AGE: 51-53

<sup>B</sup>PABAJJĀ: Āmbalagama 1925

UPASAMPADĀ: Malwatta 1935

TEACHER: Wāwēgama Sunanātissa, died 1943

FAMILY: Ayyālā in Godamunna.

ENTRY: Was not ābittaya here, but often met his teacher while still going India to school.

RESIDENCE: 9 years at pirivena, since then based here, but <sup>went for</sup> 5 years to Laggala as itinerant preacher to collect funds for his building <sup>here</sup>, as here there are so few dāyakas. His pupils stayed here meanwhile, and he would visit them occasionally.

EDUCATION: Doranāgoda Piriveṇa, Campaha and Ampitiya Piriveṇa, Kandy - 9 years. "Abhidharma kotas dekaya gatta" if you get all 3 parts you are an abhidharma-acārya, but he was prevented from further study by the death of his teacher.

LANGUAGES: A little Sanskrit and Pali.  
A very little English. They thought that if monks learnt English they would become English teachers and leave the Order.

OTHER SPECIALIZATIONS: Teacher taught him a little medicine (vedakama) but he does not practise it.  
He knows how to examine horoscopes, but it is wrong (hari nā) for monks to do so. Even his pupils' kendara he gets examined by someone else. If a monk's horoscope is unsuitable he must leave the Order. To be a monk one must be in senasuruyōge.

RELIGIOUS PRACTICES

PREACHING: He used to go round giving sermons, and could for instance describe Maitrī B. so movingly that people wept. But now he cannot stay up at night (nidi maranta) because he gets such terrible headaches. Last pōya the eldest sāmanera preached after reading it up in the Saddhammalankāra.

MEDITATION: Times are hard for monks. Previously, one didn't tell people that one meditated but they treated one well; now even if one tells people that one meditates they don't treat one well; so it is hard to do it.

Interview 2 cont.

[But pupils say that every morning and evening they do just a little ("podda podda bhāvanāva") with him: pilikul bh., maitrī bh. and Buddhānusmṛti.]

VINAYA: Kurukuhōgama for vinayakam.

FOOD: Dānē in vas, but not every day.

RELIGIOUS BELIEFS

SUPERNAT. BEINGS: Went to Kataragama for first time last week. Kat. is very truthful (satyavādī) and good. When Kataragama came to Ceylon from India he assumed the form of a boy. When he had landed in Ceylon it grew dark and he needed shelter. He knocked at the hut of a Tamil, who refused him. He then went to the hut of a Sinhalese, who not merely asked him in but went out himself, to give the whole hut to the visitor. For this Kataragama is now making the Tamils pay (vipāka denavā), while the main kapurāla has to be a Sinhalese; the hut is reconstructed in front of Kat.'s dēvalē. Kat. is very good. He killed the asuras, who were very wicked, because people who do the 10 akusala karma must be punished. Though killing is assin [he brings this up spontaneously], if Buddhism is in danger it is no sin to kill in its defense - cf. Dutugamunu.

The highest god, next to the B. in rank, is Saman; then come Visnu, Kataragama and Alutnuvara (who = Hūniyam). [This theology reflects the vihāraya.] These 4 are in charge of the sāsanē, and are all Bosats. Saman is a sovan, he and Alutnuvara in particular don't like sinners. [Who is Alutnuvara?] Alutnuvara is someone in charge of Buddhism (sāsana bāra kenek); he talks in the assembly of the gods (dēvasabhāva) about who does good and who ill. Kataragama is not yet sovan.

The vihāraya here, having no kapurāla, is guarded by cobras who live around.

Interview 2 cont.

STATE OF RELIGION: Impossible to see nivan before the time of Maitrī. People now are sinful (keles). Politics are not affecting Buddhism now, but the decline started at the assassination of S.W.R.D. Bandaranaike, just after the sāsane was 2500 years old.

CASTE AND SECT: The Siyam Nikāya takes only goyigama; these were the orders of the Sinhalese kings, and they still obtain, nor would a Mahānāyaka at Malwatta or Asgiriya now accept a low-caste person for upasampadā. But Buddha went on pinḍapāta to Rodi and even took them into the Order. Rodi can come into temples etc. - one cannot forbid it ("ēpā kiyanta bā").

POLITICS: He went and spoke at meetings this time for the U.N.P., never took part in politics before. This government good; previous govt. bad because of N.M. Perera etc. Afraid of Catholics who are opposed to Buddhism, are samasamāja-kārayō (socialists). He knows Catholics, they wear belts, some of their priests are very good men. They have both good and bad. Speaks well of Ampitiya seminary, has been to church. This government won't give scope to Catholics, there are none in the Cabinet now. Not afraid of Tamils; they and Muslims are good to Buddhism. S.W.R.D. Bandaranaike was very good, his character and conduct (gatiḥḥa) were those of a Bodhisattva. The 1958 riots were to get rid of the U.N.P., they were unholy work (adharmavāda). There were many deaths on both sides, it was very terrible. But it is no sin to kill in defense of Buddhism (see above). He has already

IMPRESSION: Quite an interesting monk, by age and education half way between the old and the new e.g. his support for U.N.P. now but praise for S.W.R.D., his rather contradictory views on Catholics, his muddled idea of recent political history. Very friendly and easy to talk to. Offers tea. A completely unreligious type, and perhaps ill-suited to

Interview 2 cont.

his life, because he chafes very much at not being able to travel round preaching as he used to. This irks him doubly because he thus cannot collect money for his new house, which stands unfinished. Note that he stressed that the house is built at his own private expense; i.e. he earned money by preaching. His daily headaches, which sound like migraine, he ascribes to no supernatural cause (I suggested yaksayō) but to pita (bile); he has tried both Sinhalese and western medicine, to no avail. He has had them for about 6 years, and gets 2 or 3 attacks a day, and insomnia. He chews incessantly, and is amazed that one can live with neither betel<sup>e</sup> nor cigarettes, which he assumed all westerners are addicted to.

PUPILS

1. Poddalgoda Pemānanda, upasamp. 1945, in pansala at Vēyangoda. No relation.

One left the Order.

2. Walala Candānanda. Age 16. Mahana vuna 1962. Studies at Sangharāja.

3. Minruwangomuwa Gunānanda. Age 14. Mahana vuna 1965. Lives here.

4. Ulpatagama Saddhānanda. Age 11. Mahana vuna 1965. Lives here.

None of them are related to their teacher, but 2, 3, 4 are related to each other: Beisamallipya is putā to 2. 2 met his teacher while he was doing vas near Minipē; he has always wanted to be a monk. Has ayyā and 2 akkalā. After 2 or 3 more years at Sangharāja he hopes to go to university. Sangharāja costs R. 1.30 a day; the N.T. and his family pay the fees in alternate months, the N.T. supplies books and stationery (potpat). He has already said some bana (see above). Despite this, he strikes me as a pretty tough and worldly adolescent. He says that 3 and 4 met their teacher during another vas; but the fact that they are related to him is no doubt crucial.

Abittayā aged 13, from Codamunne, manuburā to teacher. Will join Order. Has left school at 7th grade.

Interview 2 cont.

VILLAGE. AMBALAGAMA

30 dayaka houses.

Rajakariya - one drummer for 3 villages. [ I assume here, Gabbala and Godamunne. ]

Only Sinhalese Buddhists here.

UPĀSAKAS: No 10-sil. (One died). 15 8-sil last pōya, 35 to 50 on full-moon pōyas.

SUNDAY SCHOOL: None.

GRĀMASAMV. SAM: Advises (anusasanē).

DĒVALES: Pattinī Dēvālē.

Devol Deyyō Dēvālē.

Adukku to Vanniya Bandāra D. Kembara natanava in private houses.

Bali.

TEMPLE. ŚRĪ PUSPĀRĀMAYA.

HISTORY AND LINEAGE: This pansala was originally made for an arhat called Anbala Terunnanse, who was first living in a place nearby where a Bo tree grew, but because no one was there he brought a branch of the Bo tree to here and settled here. This was long ago. The present pansala is about 200 years old: the lineage is Sobhita T., Wattegedara T., Mahakumburagedara T., Godamunne Dīpaṅkara, Wāwēgama Sumanatissa. Vihāraya 1942 by Andris of Mātara District.

LANDS: vī amunu 2.

goda akkara 6. Includes one acre of tea which is rented out.

BUILDINGS: Pansala (the main part unfinished), vihāraya, 2 Bo trees, oil lamp column, maduva (temporary). Relic in vihāraya, inherited.

The new pansala is fairly large square white bungalow, with tiled roof, no verandah, and a porch. It has cost R. 25,000, and R. 10,000 are

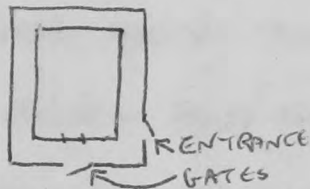
Interview 2 cont.

needed to finish the inside, but work is suspended for lack of funds.

The N.T. and pupils all sleep in a smaller white building to one side of this, like an annexe. This annexe is fairly full and well-appointed, with a bookcase full of books, a prominent picture of Sir John Kotalawela, and a recent U.N.P. manifesto. There is an old small ivory ot pilimvahansē.

Big blue vihāraya with red tiled roof. An oblong within an oblong, i.e. an ambulatory runs round the central shrine. This in turn is enclosed by a wall to half height with square columns at regular intervals to the roof. It is entered by 2 gates, half-height like the wall. A

bell hangs above



the front gate. From the front gate to the door of the temple is a board ceiling at  $45^\circ$  to the horizontal, on which is painted (facing the temple) a scene: the Buddha, R hand on knee, with many monks to either side of him and gods outside them. It could be the first sermon but there are more than 5 monks and the mudrā is wrong. Before the shrine door is a doormat. Over and around the door a big makara torana. From the makara's mouth issue flowering creepers, and in the middle of them are 2 birds. In place of ascetics at the top next to the makara are 2 boys. A door guard has lost an arm.

The shrine is full of tall statues behind curtains; even the standing Buddhas are behind curtains - pink ones. The main Buddha is a samādhi pilima c. 8' high, on an altar from which a cloth hangs to the ground. The B.'s hands and feet are covered by a big cloth. Over him in high relief is a makara torana with many figures. He is flanked by 4' standing statues of Sāriyut and Mugalan. Outside them kneel 3 statues of monks on each side, facing the B., with more painted on the walls behind. All

but one of the monk statues have cloths over their folded hands. Higher up, on the side walls next to the back, more arhats are painted worshipping on clouds. Half way along each side wall is a 9' standing B., each on an altar (or pedestal), with a similar cloth hanging to the ground. On these altars and the main ones are flowers; on the main one is also a tray with betel leaves. Nearer the door than the standing Bs. are statues of gods, equally large but on lower pedestals. On the R is Saman, with a white elephant painted on the wall behind him; on the L is Visnu, with Garuda painted on the wall. Visnu is enclosed by a fence, with a pin peṭṭiya on it. Next to Saman, nearer the door, is a 4' painting of Hūniyam Dēvatā, shown as a king in white; next to Visnu, opposite, is a similar painting of Kataragama. Above the entrance door is painted Maitrī, flanked by gods gracefully inclined towards him in worship. On either side of the door is painted a roughly life-size portrait of a monk: on the R Godamunne Dīpamkara, on the L Wāwēgama Sumanatissa. On the ceiling are painted the sun and moon with much fanciful embellishment. Behind the vihāraya stands a brick kiln, with large piles of bricks ready for repair work. Just in front of the vihāraya is a stumpy (3') column for an oil lamp, erected 1899. The Bo tree (for its origin see history of temple) grows at ground level and is surrounded by an elegant square cement bāmma with square panels. No altar, flowers on the bāmma itself. The 2nd Bo tree has a low circular bāmma of stones.

The maduva (shed) was erected for a sūvisi pinkama held to raise funds for repairs to the vihāraya.

PREACHING: said last year (1950) ...  
 MEDITATION: I did not see ...  
 VISITATION: ...

Siyam Nikāya

3

PERSONAL

AGE: 44 (born 1921).

PABBAJJĀ: 4.11.1943 Nugētāna.

UPASAMPADĀ: 2.6.1944 Asgiriya.

TEACHER: Nugētāna Sobhita. His teacher Nugētāna Ratanajoti, d. 1931.

N. Sobhita had 3 pupils: N. Candānanda, now at Anurādhapura; N. Somānanda, at Watuliyadda; this monk. N. Sobhita is his attā ("attālā"), N. Candānanda, his "māmandi", N. Somānanda also his "attālā"; his first pupil W.P. below is a malli.

ENTRY INTO ORDER: Aged 22, he was about to marry and his horoscope was inspected; it was found to be such that he had to enter the Order. No

previous occasion for consulting the horoscope had arisen, so no one had noticed before. He came here just a week before the lower ordination ceremony.

FAMILY: 1 malli, 1 nangi.

RESIDENCE: Here for 11 months after upasampadā, then a year at Nugētāna. Then went for 3 years 11 months to pirivena at Pānadura, came back here June, 1949, here since then.

EDUCATION: 3 years 11 months at Saddharmākara Pirivena, Pinvatta, Pānadura.

LANGUAGE: A little Sanskrit ("sāmānyin"), Pali. No Tamil or English. Cannot read English letters.

OTHER SPECIALIZATIONS: No medicine or astrology. Horoscope certainly a determinant for entry into Order - see above.

RELIGIOUS PRACTICES

PREACHING: Said bana last pōya (pasalovaka)

MEDITATION: I did not ask: inconceivable that he does any.

VINAYAKAM: Goes Bānbaragala, <sup>K</sup>Yurukuhōgama, Udispattuwa or Pallevāla. I

can only vouch for the first, but assume he means he has been to all these places at least once.

FOOD: Dānē throughout vas, I deduce that not regular otherwise.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Does not worship gods, just gives them merit.

CASTE: Rodiyō can come to door of pansala, can go into vihāraya.

SECT: All respectable (sālakiyutu) people join the Siyam Nikāya. Some high/-caste men join/ the Ramanna Nik. But that is wrong ("ēka hari nā"). He does not visit the Rām. monks in Dunūvila, the next village, because they worked for the S.L.F.P. [they told me they were politically neutral]; other Rāmanna monks go there. But it is just as possible for a low-caste person to see nivan.

NIRVANA: Impossible to see nirvāna before Maitrī.

POLITICS.

The pansala contains portraits of all 3 U.N.P. Prime Ministers, and he points out to me that he has no portrait of S.W.R.D. He has always voted U.N.P., ever since 1947 and including 1956, but this was the first election in which he took part. He has a poster for the anti-government Sangha rally in Colombo in late '64; he did not attend that; but in the election campaign he spoke for the U.N.P. at Akurana, Kandy, Kurunāgala, Mātālē, Rikiligaskada, Podiyāpola (?), Walapanē, Dehipē, Minipē, Kunnasgiriya and Mādugoda. He has no fear of Catholics under the U.N.P.; there are no Catholics in the cabinet and even if there were it would not matter. He clearly associates the S.L.F.P. with low caste: rodi, kinnarayō and beravayō are for the side of the poor, the S.L.F.P., and don't understand politics. The English were good.

IMPRESSION

Quite a character. It is highly credible that he was not originally intended for the Sangha, for it would be hard to find someone less suited to the religious life; indeed, he seemed to want to discuss anything rather than Buddhism, and though I spent longer with him than my usual interview I was able to elicit hardly any views on religious matters. In another way, on the other hand, he was an exceptionally good interviewee, as he was delighted to talk of his own career and activities, and his unhesitating production of details such as the exact dates of his ordinations was unique - the information was of course more precise than I specifically requested. He was very proud of the building and improvements he had made to the temple, and even fuller of those now under way; he gave an impression of constant activity, almost restlessness. We climbed scaffolding to see the future library which is being built as an upper story of the pansala. He plans a sūvisi soon. Though he had me sit down (on a mat) he hardly

sat for a moment himself, except while he was being shaved, preparatory to going out. He was also the most effusively hospitable monk I met: on my arrival at c. 9 a.m. he had me brought kāvum, talaguli and tea; and then he made me share the dānē. This was done in semi-secrecy; he took me into his private room in the front part of the pāsala, spread a mat for me, and himself brought me the dishes from the dāna-sālāva as soon as he had finished his own meal. Intellectually he seemed a simple sort and his attitudes were very old-fashioned, though he was perhaps even more caste-proud than one would expect from an undisturbed traditional setting; his purchase of aristocratic insignia, to which as a layman he would not be entitled but which in a monastery pass as mere ornament, is another straw in the wind. But all in all, a good layman.

### PUPILS

1. Waṭuliyadda Premānanda. Upasampadā 1963, Asgiriya. Incumbent's malli. Educ. Asgiriya, now finished and resident Nugētanna.
2. Ambālē Nānavimala. Age 14. Entered order recently. Staying Nugētanna to ensure his good behaviour. Studying at Asgiriya. No abittaya during vas.

### VILLAGE      AMBĀLĒ

600-800 dayaka houses.

A few Tamils and Moslems, who come too. No R.C.s.

Rājakarayo - drummers.

UPĀSAKAS: No 10-sil. 50 to 60 8-sil last pōya (pas/alosvaka pōya).

SUNDAY SCHOOL: Śrī Dhammānanda Rīdivihāra (?) Daham Pāsala. Reg. no. (anka) 4130. 400 pupils registered for official purpose, c. 150 attend. He teaches (pradhānacārya). He is also chairman of the young Buddhists club (Taruna-bauddhasamitiyēsabhāpati), and of the Citizens' Club (Prajāmandalasabhāpati); I suspect that both of these organizations are fairly nominal, mere products of incumbent's energy.

GRĀMASAMV. SAM.: Functions. Adviser.

DĒVALĒ: To Vanni Bandāra Dēvatā, has fallen into disuse.

Adukku this year to Vanni Bandāra D. Kembara and bali.

Kiriamāgē dānē (= kiribat utśavaya) performed in private houses before Wesak.

### TEMPLE.      ŚRĪ ĀSOKĀRĀMA VIHĀRĒ

Founded 30 or 40 years ago by Nugētānna Ratanajoti, his teacher's teacher, who had first vihāraya built. But there was something here before, which belonged to Bambaragala, and they gave him (N.R.) the ayitivā-Ēakama. For a while it was uninhabited, then used by the Rāmānna Nik.; then the present incumbent was given it. It still belongs to Nugētānna, along with Nug. itself and Waṭuliyadda. While this monk was away study

another monk was here but his health was bad, and he has since left the Order. This monk repaired the caitya, made and is now enlarging the pansala, and is rebuilding the vihāraya from scratch (see below); he also had the path cut which leads from the road to the temple area. The entire building programme has cost and is presumably still costing R. 100,000.

LANDS: vī busal 10. gōḍa akkara 3½.

FEATURES: Pansala with separate dāna salāva, library under construction; vihāraya under construction on site of old one; Bo tree, caitya, bana maduva, ganthāva. The pansala, vihāraya, Bo bamma and bana maduva are whitewashed. No relic ("tibunā"). No electricity, car, or radio.

The pansala is fairly large, with several rooms, but quite poorly furnished. <sup>informant's</sup> study-bedroom gives off the enclosed verandah. There are large photos, and much U.N.P. material (see above under politics). In a corner are gēsa, which <sup>informant</sup> bought. Things were disordered by the presence of workmen. The ceiling is very high, and an upper storey is being put in; there are no stairs yet, but we enter it by a ladder and scaffolding from the outside. This is to serve as library and committee room; there are very few books as yet, but N.D. hopes that the government will donate some. Next to the pansala is a small white-washed building, dāna salāva; this will be joined on to the pansala.

The vihāra is being completely reconstituted, because the door on to the previous one faced in an inauspicious direction ("avamangala ~~ḍāḍāka~~ tālaḍa vihāra tibunā"). It was desolate (pālu). The door was I think roughly to the east and now it will be to the south, but the point of the compass <sup>is</sup> not be relevant, as E is not usually inauspicious. The bā making the new statues, "in the style of Dambulla", is Karagōḍa Uyangōḍa Piyasevana of Mātara; his master was A.W. Piyadēsa. The vihāraya will be on the old plan of a square shrine within a square ambulatory. In the shrine there used to be 4 small B. piḷim, and paintings of Viṣṇu and Saman are still on the walls (they must have flanked the old shrine entrance) but will be destroyed. Facing the new entrance will be a sātapena B., on the L will be a samādhi B. with statues of Sariyut and Mūgalan, on the R an otpilima B. There will also be a statue of Maitrī. The work is only just beginning, but plainly the statues will be over life size.

The Bo tree is very old, its origin unknown. It has a square low bamma, with 4 malāsana.

washed

The caitya is c. 20' high, recently cemented and unwhitewashed; the pale grey form is rather handsome. It has one free-standing malāsana.

The "dhammasālāva" is whitewashed, has square stone pillars at the corners of the inner platform and a tiled roof. The bell tower is as usual of grey stone. The dharmasālāva is whitewashed, has square stone pillars at the corners of the inner platform and a tiled roof. The bell tower is as usual of grey stone. The dharmasālāva is whitewashed, has square stone pillars at the corners of the inner platform and a tiled roof.

Amarapura Nikāya.

4

PERSONAL

AGE: 42?

PABBAJJĀ: 1938 Amupitiya

UPASAMPADĀ: 1943 Nuwara Eliya (Widurupola)

TEACHER: Māma. Also from Amupitiya. D. 1951.

FAMILY: All here. Ayyalā. Māma's line owns fine big old house.

RESIDENCE: Always here, except while studying.

EDUCATION: Hāramitigala Pirivena

LINGUISTIC KNOWLEDGE: Claims Sanskrit, Pali, Tamil, some Hindi.  
A smattering of English.

OTHER SPECIALIZATIONS: No Ayurveda or astrology. Can look up auspicious hours.

GENERAL KNOWLEDGE: Thinks London is a country with England, Ireland, Scotland and New Zealand all together - as parts of London? Confuses it also with Eksat Janapada (United States), which he does not know to be in America. Amazed that there is no caste distinction in England.

RELIGIOUS PRACTICES.

PREACHING: Preached Wesak and Poson. On pōyas etc.

MEDITATION: He is granthadhura, which means "pot pat kiyavanavā". Vidarsana-dhura is meditation. He doesn't meditate, just teaches about it. "Varadak nā if granthadhura meditate, but "bū". All monks in Teldeniya area are granthadhura. The only one who meditates is at Rammulla, living in a hut. [In fact quite a normal temple.]

VINAYA: Every fortnight, here. Baddasimāva. 3 or 4 monks - 4 a quorum. The one from Rammulla comes.

BEGGING: Every day 4 pupils go out on pindapāta, for all meals. They take it in turns. No cooking in pansala. [All this is sheer fabrication - they never go begging.]

For Wesak hired LC drummers for R. 300 for 2 days' sabdapūjāva.

RELIGIOUS BELIEFS

SUPERNAT. BEINGS: Believes in them. He did not use to. When he was young he believed only in his parents, his teachers, and the B.; he did not even give pin to the gods. Then one day in this temple he had a dream. A yaksa came to him and told him the gods (Kataragama and Visnu) wanted him to separate off their devale from the rest of the temple, as it was not

pure enough. He replied that surely what was pure enough for the B. was pure enough for them. No; the B. used to go anywhere, without caring about purity or impurity; but gods will only go to pure places. This argument seemed reasonable, so he told the yaksa he would believe him if they could tell him what was in his mind, concerning some great loss he had sustained. The yaksa said that at a certain milepost on such a road his car had been seized by the H P agents because he had defaulted on payments. Now he was convinced of the gods' power. Kataragama was originally a clever man "āaku" - but of course a sinner (pavkaraya).

CASTE: Against all caste distinctions. 5 rodiyō from near Kadugannāwa have been ordained at Vajirārama.

STATE OF RELIGION. Still possible to obtain nivan if one does bhāvanāva. There may be such people around, though very few these days do meditate.

MERIT: Some dead people can receive pin and some can't; some reborn as animals can and some can't. [Got confused.]

#### POLITICS.

Has worked for S.L.F.P. ever since 1956. In '60 was for Mādiwaka (S.L.F.P.), not Kulatillaka (Indep.) - one should be for policy, not caste etc. This time however he was not very active in the campaign, because he was unhappy about the Coalition with the Marxists - and he is still unhappy about it. Had the S.L.F.P. gone it alone they would have won over 100 seats. He went to the big meeting at Teldeniya and was invited to speak, but refused; this time he spoke at no meetings. He supported Kulatillaka this time for personal reasons; doesn't know his opinion on Coalition. No, he is not afraid of Catholics now. One religion should not speak ill of another. He has a good friend who is a Catholic priest; they have such respect for each other that they will not smoke in each other's presence. Asked to name any Catholics in Cabinet, says J.R. Jayawardena and Shirley Corea. J.R. is tough and cruel ("tada vādi, daruṇu"). Speaks brusquely to priests (imitates), just like Īlangaratne.

#### IMPRESSION

Friendly and helpful, and on the whole very frank, except for his extraordinary lie about pindapāta. As I interviewed him in the presence of a local friend he must have known I would find him out. Also struck me as a bit of a rogue; certainly extremely interested in any financial detail. Though active and sociable, I got the impression he runs the pirivepa mainly to make money out of it; he has the classes in the afternoons so that he can enrol the lay pupils from the school across the road and get a subsidy for them, but the enrolment is merely nominal. He has had several cars, and at least one seized for default on terms of hire

1. E.g. he tells us that at the Vajirārama Bhikkhu Training Centre at Maharagama the charge for a main daṇe is R.50, for a gilampasa R.25. His bank is the People's Bank since his account at the Bank of Ceylon ran dry.

purchase (see his dream). Made a trip to Madras, and remarked that beer is very expensive there (R. 17 a bottle), and it is hard to get a drink. However, he not only is no hypocrite, but has genuinely liberal views, e.g. on caste and Catholics.

PUPILS

Claims c. 50 pupils. 3 have upasampadā, which they all took in 1959.

1. Teaches at Kākirāva Central School.
2. Is at Vidyālakāra.
3. In residence here, nikam. Related only to a couple of his small pupils.

VILLAGE AMUPIṬIYA

Comprises: Kandagolla, Makuldeniya, Ambalagama, Gabbāla, Uḍamulla, Balan-gahatanna, Pussallagola and Amupiṭiya.

400 dāyakas, inc. some Tamils. No Catholics.

Local drummers, but unskilful, so hires outsiders for special occasions.

UPĀSAKAS: No 10-sil. About 50 8-sil on pōyas.

SUNDAY SCHOOL: Two: Saṅghamittā daham pāsala. Total c. 300 children  
Sīlālakāra daham pāsala.

GRĀMAVARDHANASAMITIYA: Advises.

DĒVĀLĒ: In temple premises (see above) to Viṣṇu, Kataragama, Hūniyam and Daḍimūḍa. Started 1949. He had a kapurāla from here, but he took all the money and did nothing for the improvement of the dēvalē; he also shook his head and got into a trance till <sup>informant</sup> told him this was not permissible near a temple. So he sacked him, and recently hired a man from Mātara, to whom he pays a salary of R. 75 a month plus his keep, and takes all the offerings himself. This man works here for 3 months of the year, and 4 months in Kataragama.

TEMPLE. VANAVĀSĀRĀMAYA  
SIRI DHAMMĀRĀMA PIRIVENA

Founded 1860 as pansala, 1955 as pirivena  
Nāyakas: Dhammārāma, Dhīrānanda, Sīlālakāra, informant (since 1951).  
Saraṇapāla, a "brother" of Dhīrānanda, was here, left the Order.  
There are now c. 20 people staying here, of whom I think 3 are upas. monks.

LANDS. vī 20 busal  
ḡoḍa 6 akkara.

All originally given as pūjā. Mostly cultivated in andē, some now given to drummers.

BUILDINGS. A silver-painted stone staircase with ornamental balustrade leads down from the main road. On the 2 posts flanking the top sit small silver lions in a human pose, resting on their elbows. The pirivena is on a hillside and built on 3 terraces. On the top terrace stand vihāra, caitya, bell tower, 3 Bo trees, dēvalē; on the middle terrace the large one-room school building, and an entrance to the pansala; on the bottom terrace the main entrance to the pansala. The 2-storey pansala is a large blue-washed building. I did not enter it. Prominent are the silver caitya and bell tower.

The pirivena has a private dynamo, and a motor car (and driver). The government supply books for a library, but incumbent is looking for ways to ask people for more.

Vihāra c. 70 years old. The shrine is surrounded by a covered verandah enclosed by a low wall and columns, all washed blue.

The main image is a samādhi pilima, c. 4' high, in marble brought from India for R. 400 in 1901; B is white, with a gold robe. Over this image is a red and yellow ornamental reminiscence of a makara torana - the same shape, but no figures. On either side on a much lower level stand images of Sāriyut and Mugalan, also c. 4' tall. Against the side walls stand 2 large Buddhas, and on the walls, between them and the rear walls, are painted standing arhats (one on each side), each holding a blue flower.

On the L of entrance door is a statue, slightly under life size, of Dhammārāma, the monastery's founder; his R arm is bent, with his leather kneeling mat over it, and in his R hand he holds a real white flower. On R of door is painted a figure of Hūniyam, shown as a prince dressed in white with a white turban, a garland of blue flowers about his neck, holding a crook.

The silver caitya built 1934, 32½' high, on an octagonal base. The silver bell tower next <sup>(of)</sup> it is 31½' high, cost R. 1010. On the middle one of three <sup>roofs</sup> ~~steps~~ across the middle between the 2 pillars stands a large statue of Sanghamitta, facing the caitya and the main road; in her hands she holds a light bulb directed onto the caitya.

The main Bo tree was brought from India by Dhammārāma. It has 2 off-shoots nearby, of decreasing size. The 2 larger trees have walls built round them, the smallest just has a row of stones.

The school building (and bana gedara) is very large, with a high roof. Full of benches etc. Pictures round the walls, inc. a painting portraying a clerical "brother" of his teacher, from Ataragalla.

The dēvalē stands to one side, a small blue building with a blue painted door. Inside is nothing but a long altar ledge, and room to stand in front of it.

Viṣṇu has a small statue, and a "foto", painted. There is a printed

Siras Nikāya.

picture framed with glass of Mahasena Kataragama, who is not the Kat. from India, but local. A printed picture of Sarasadī/Sarasvatī. A painting of Dādimunda as a king. Of Sūniyam a small statue, dressed in white, as a tāpasa taking sil, and a picture of gambāra Sūniyam, which is not his usual form ("niyama svarūpaya"). He has 4 arms. There are a lot of weapons. 12 are for Kataragama, 12 for Sūniyam, 4 for Viṣṇu. Viṣṇu is in charge of whole world, Sūniyam all Ceylon, Dādimunda the udā raja. Informant: kapurāla.

PIRIVENA SIRI DHAMMĀRĀMA PIRIVENA  
Founded by incumbent in 1955.

Financed by the govt. Pupils both clerical and lay. (I suspect latter nominal only). About 25 of each. 6 teachers: incumbent, a monk from Mātara, 4 laymen.

Sāmanēra pupils aged 12 to 18, all Amarapura Nikāya, all from Tel-deniya except one from Wattedagama constituency.

Classes in the afternoons only. Subjects: Sinhalese, Pali, Sanskrit, English, Maths., History, Geography, Hygiene, Buddhism, Art.

Village ... alias ...  
Includes ...

No Sunday school.  
No ...

These people are not ...

...

For ...

Founded by teacher of ...

...

Small ...



The ... is a ... with a large ...

Siyam Nikāya.

2

AGE: 36

MAHANA VUNĀ: 1944, here? Was abittayā for a year first.

UPASAMPADĀ: 1950. Asgiriya.

TEACHER: Rāmbukvālla Indasāra. d. 20.4.1960.

FAMILY: Malli here as sāmanēra.

RESIDENCE: Mainly at a pansala near Minipē, 4 hours' journey away. Dehigashinna pansala is also his but I didn't think he goes there.

POLITICS; Took no part till this year, when he went to meetings and spoke for U.N.P., because the Coalition was against religion.

GENERAL. I only just caught him before he was leaving for a dānē, so we had hardly any conversation. He seemed pleasant. This temple is really without a resident incumbent; it has come under the old monk at Udavela, but the villagers are dissatisfied because he is too old to preach or take any active role. According to Mr. Allepola when the old incumbent died his senior pupil soon disrobed too. Then the old monk at Udavela took over, but the villagers have invited this monk instead. However, he doesn't want to come and upset the old monk, who will probably die soon.

VILLAGE ANCIKADE alias UDUDĀKADA.

Includes Tamils.

No Sunday school.

No dēvalē.

Some people now use Bambaragala because no resident monk.

TEMPLE

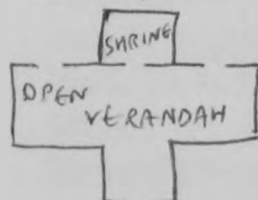
For ayitivāsakama see above.

Founded by teacher of Rāmbukvālla Indasāra. Probably 1911, the date of the vihāraya.

BUILDINGS: Pansala, vihāraya, Bo tree.

Pansala blue, vihāraya and Bo bamma white. No radio.

Small pansala of simple plan, one verandah-room straight across in front, the other rooms give off it:



The vihāraya is rather small, with a large open verandah. The ambulatory is undecorated, just whitewashed. So is the front wall of the shrine - no makara t̄raṇa! The decoration



Siyam Nikāya.

PERSONAL

AGE: c. 50?

PABBAJJĀ: Batalawatta? c. 1945

UPASAMPADĀ: none. Teacher (Kundasālā) in Malvatta seat.

REASON FOR ENTRY: conviction?

FAMILY: antecedents etc. not known. Said to have wife and children in Karḷiyadda.

RESIDENCE: First in Kundasālā (5 years?), here since 1965.

EDUCATION: No pirivena. I guess elementary schooling.

LINGUISTIC KNOWLEDGE: Nil.

OTHER SPECIALIZATIONS: Nil.

RELIGIOUS PRACTICES

PREACHING: I guess nil, as not invited.

MEDITATION: Main meditation is anicca, dukkha, anatta. Prob. meditates a lot

VINAYA: None, because no upasampadā. Probably could not take it because a bit queer in the head, but says he did not take it because a good bhikkhu with the upasampadā is not allowed to cook or do any kind of work, or chew betel; he could not make tea for me if he had the upasampadā. All present ups. bhiks. are imposters ("boruvata"). Goes begging daily.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: All the gods exist and have power; if we do not placate them by giving them pin, our lives will be unsuccessful. Kataragama, Jesus etc. all exist but are inferior to Buddha.

SECTS: denounces them all.

PRESENT STATE OF RELIGION: V. low. No one can attain nivan until Maitrī comes. (See next section). No laymen now observe 5 precepts; while monks multiply pictures and clocks in their monasteries till they are smarter than hotels. The B in Jētavanārāma lived in utter simplicity.

PERSONAL THEOLOGY: Only that man can be called a Buddhist who prays to reach nātmāna (in the time of Maitrī): "nivan labanta prārthana kalot Buddha amkarayek, nātnam nā:" Religion is truth: "āgama ātta paviccikirī-mayi." Nirvāna is purity of thought ("hita pīsuda kirīma"). A man who has attained nirvāna is no longer liable to birth, decay, sickness and death; moreover his body has no weight so that he can fly through the air, and nothing will harm him: even if he treads on a snake, the snake will

not bite him. If he takes the 3 Refuges and observes the 5 Precepts it is enough, for only sin weighs him down and makes him subject to mortal changes. But he cannot attain nivan without the help of Maitrī; and pina by itself is useless, for despite pin kam one may be reborn in some low state like a louse, and then what use is one's merit? So pina is ahosi, nikam useless. We attain nirvāna by our prārthanā and earnest wish to reach it; as this wish grows more intense we go through the 4 stages on the path, till in the final stage we reach nirvāna, the supra-mundane good, which no termite or mouse can destroy ("lokottara kusalata kisi veyyek, miyek kanne nā, anaturak nā.")

Gotama Buddha has not yet completely seen nivan, in that he has 3 nivan. The first 2 are his original enlightenment and his parinirvāna. The third will come at the end of the 5000 years <sup>for which the sāṣana (doctrine) will last. For these 5000 years</sup> the B. is alive in the three worlds (kāma -, rūpa -, arūpa -). At the end of this period, all relics and images of the Buddha will reassemble and join into one. (Arhats' relics etc. will not be affected.) In Ceylon every relic, every image, every picture of the Buddha will go to the Ruvanvalisāya at Anurādhapura. From Anurādhapura all these will go to Rangoon, and at the Rangoon caitya the corporeal Buddha will come to life again. Simultaneously the branch of the Bo tree at Anurādhapura will rejoin the original Mahajaya bōdhin-vahansē. Then the Buddha will return to the foot of the Bo tree, and seated there will preach his last sermon, for 7 hours, and all the gods will come to listen. At its conclusion the Buddha will finally enter nirvāna, and all trace of his doctrine will have disappeared from the earth.

POLITICS. Nil. Improper for monks to take part.

IMPRESSION. An exceptional case: he has entered the Order late in life and never taken the higher ordination. In declaring the ultimate uselessness of works alone he is really a Mahāyānist "heretic". He lives in great poverty: may well be right to claim that he is the poorest monk in Ceylon, and is certainly the only monk in the area to go begging for his food. His poverty is not really by choice, although he tries to give this impression: his monastery has the disadvantage of being supernumerary, in that it lies between 3 villages each with its own manastery; and its own lands are in dispute, and at least for the time being he gets nothing from them. But the root of the trouble is that he is not personally regarded by most laymen. The fact that he is a bit queer may be the main reason for this, but I doubt it, and certainly this does not feature much in remarks about him - though people might be too polite to say so. The general feeling seems rather to be that it is not proper for a monk to have a wife and family - although he has left them; that there is not much merit in a monk who has not got the higher ordination; and that he is insufficiently learned (ugat madi). As he is not accepted by the other priests he does not get invited to normal pin kam, and this is a vicious circle.

Once he gets going he speaks of his beliefs with vehemence, and he frequently makes prārthanā for himself and others and slips in "Sādhu"s. He also worships any Buddha images in reach, and the general way he punctuates his conversation with obeisances is just like a devout Catholic crossing himself. He has an odd way, whenever he says "Pin siddha vēvā", of making a violent downward motion with his fan, or just with his hand if he is not

holding a fan. I often had to kneel to receive pin, and got my hair quite blown around. But he never gives pin without following it up by a prārthanā to Maitrī, to which one must say "Sā".

He received me very kindly. When I arrived he was bare to the waist, and the only other person present was an obviously very poor labourer who seemed imbecile. This man was told to make us tea, and finally produced a can of hot water. Informant then made tea by straining it through rather a dirty cloth, and stirred it with an arm of his areca nut cutters. He asked the labourer to bring a saucer, but then had to tell there was none. He was quite delighted when I said the tea was good - he had made it very sweet for me. When I left he gave me a preaching fan, of which he seemed to have several.

No pupils or ābittayā.

#### VILLAGE.

On the boundary of Rambukvālla, Udavela and Karaliyadda.

No regular dāyakas. Goes on pindapāta a long way round, e.g. as far up main road as Mahaberi. In Wāwēgama is received in dhobi houses (Alwis, Martina etc.).

UPĀSAKAS. 4 or 5 8-sil on usual pōyas, 10-12 at Wesak.

No Sunday school.

No devalē on temple premises.

#### TEMPLE

##### BATALAWATTA PANSALA.

Founded c. 1900. History of incumbents not available. Informant's teacher and predecessor was monk from Kundasālē.

LANDS: vī 6 (kumburu) } Other pupil of Kundasālē N.T. has got it. In-  
goda 2 acres. } submitted petition to C.P. de Silva.

No food brought by dāyaka.

No car, no electricity.

Buildings: pansala, vihāragē, caitya, Bo tree, bell tower, All whitewashed.

PANSALA: Ordinary cottage w. T-shaped verandah. Derelict and dirty. No library, no photos.

Relic in vihāragē.

VIHĀRAGĒ. Dated 1925. Small rectangular building, pleasant Kandyan art. Built by previous N.T. of brick and cement. Made by sittaru. Main object of worship is the Siripatula, which is painted in red, with all the lakunu depicted on it in shades of red: pictures of animals, buildings,

Siyam Sāyā.

etc. Above it on a shelf lies a Sātapena Buddha, c. 3' long statue. To the R is Ānanda. On the vaulted ceiling and high on the walls clouds are painted, and on each wall 5 gods, in high relief, kneel on the clouds in worship. Below the clouds are painted kings. Arhats are also painted on the walls, and 2 princes guard the entrance. On the altar before the Siripatula are flowers and papaw lamps - the place is obviously much in use.

CAITY. Base c. 3' high, dome c. 6', box and spire c. 5'. 2 altars.

BO TREE. From Kandy Nātha Dēvālē. 4 altars.

BELL TOWER - small.

The vihāra and its surroundings are well cultivated. There is a large śūntara. Incense burners are set up in the courtyard of the original Bo tree, of which the south branch is still standing.

REMARKS: paṇḍita, viḥāra, Bo tree with shrine.

The paṇḍita is a small whitewashed cottage. It has a veranda. There are no chairs and no furniture on the veranda. The roof is thatched with palm leaves. It has a veranda with half-height wall.

The viḥāra is whitewashed and simple. It is small, with a veranda. A veranda with half-height wall and a central shrine. The shrine's base is plain.

REMARKS. The paintings and sculptures are simple. There is a śūntara (c. 6' long). In front of the main shrine are 2 statues of Śāriputra and Mahānāma. Opposite the 2 statues is a 6' statue of Śāriputra; opposite it is a 6' statue of Śāriputra. In front of the main shrine is a śūntara with a table. In front of the main shrine is a śūntara with a table.



is painted white, to the L. There is a śūntara with a table. In front of the main shrine are 2 statues of Śāriputra and Mahānāma. Opposite the 2 statues is a 6' statue of Śāriputra; opposite it is a 6' statue of Śāriputra. In front of the main shrine is a śūntara with a table. In front of the main shrine is a śūntara with a table.

A large old Bo tree, which grows from a level above the ground, is surrounded by a rectangular śūntara washed blue. In the courtyard of the śūntara there have been placed oil lamps. On the outside of the śūntara are 2 altars. On the 4th side abutting on the śūntara is a small white marble śūntara with a small white marble śūntara in a hole. In front of the śūntara is a table with flowers on a table before it.

Siyam Nikāya.

I

Said by neighbour at Watuliyadda to be about 95 years old - plausible. Quite blind and almost deaf. Says he comes from Hanvalla; that he was bitten by a cobra, and the Sinhalese medicine they gave him made him blind - also possible. Obviously very bad-tempered - "hari sārāyi", as they all say. Lives alone, dirty and unshaven, in a squalid small pansala, with strings tied as guide-ropes. His food is brought to him by villagers, principally by one family, but no one will stay with him because he is so hard to get on with. Even his pupil, who lives at Kurunāgala, only comes to see him at Wesak.

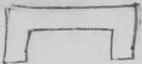
The villagers of Bōmurē almost all use the Watuliyadda temple, which is only about a furlong away, and are no doubt subsumed under Watuliyadda.

The vihāraya and its surroundings are well maintained, obviously by lay volunteers. Incumbent says that this is the north branch of the original Bo tree, of which the south branch went to Anurādhapura.

FEATURES: Pansala, vihāraya, Bo tree with shrine.

The pansala is a small whitewashed cottage, old and shabby. No decorations and no furniture on the verandah. Two or three small rooms lead off a verandah with half-height wall.

The vihāraya is whitewashed and clean. It is small, roughly square. A verandah with half-height wall and gates front and back surrounds the central shrine. The shrine's outer wall is plain whitewash.

SHRINE. The paintings and sculptures seem fairly recent. The main B. is lying (sātapena), c. 6' long. Against the side walls, facing him, are statues of Sāriyut and Mugalan. Against the R wall (nearer entrance) is a 6' statue of Maitrī: opposite it against the L wall is a white marble samādhi pilima with gold robe, Burmese style. In front of all these statues runs a trestle altar . To the R of the entrance door

is painted Visnu, to the L Saman. Visnu has a blue-green curtain, Saman a white; before the main Buddha are 3' curtains, red, green and white, but these are furled. The floor is plain cement, the ceiling is decorated, with lion's heads in roundels.

A huge old Bo tree, which grows from a level with the top of a 3-storeyed rectangular bāmma washed blue. On the corners of the lower 2 tiers have been placed oil lamps. On the centres of 3 sides are flower altars. On the 4th side abutting on the bāmma is a small brick shrine with a small white marble samādhi pilima in a gold robe (Burmese?) c. 2' high, with flowers on a table before it.

CASTE: Sinhalese. Incumbent says he is a Sinhalese. He talks to the Buddhist priest.

POLITICS: Took no part in any election. He is a Buddhist. He is opposed to Communism. He is a member of the Buddhist League.

Siyam Nikāya

8

PERSONAL.

AGE: 45.

PABBAJJĀ: Malvatta 1928.

UPASAMPADĀ: Malvatta 1931.

TEACHER: Has two. First Rāmbukvālla Dhammaratana. Then (1929) at Doraliyadda Giddava Sumana. One of these was a "brother" (i.e. parallel cousin).

FAMILY: Ayyālā in Gangoda, which is beyond Hunnasgiriya.

RESIDENCE & EDUCATION: Malvatta 1929-30. Since then Doraliyadda, but studied 5 years at Sadānanda Pirivena, Vēyangoda. Moved here 1962 from old village pansala.

LINGUISTIC KNOWLEDGE: Pali. No Sanskrit, no Tamil or English.

OTHER SPECIALIZATIONS: Knows medicine but does not practise. Knows no astrology. Horoscope (kēndara) necessary for becoming monk. Monks too need to use auspicious moments.

RELIGIOUS PRACTICES.

PREACHING: When required. None to-day (atavaka pōya).

MEDITATION: When he has time. There are 40 karmasthāna (objects of meditation); he evades my question on which he does. Asked if any meditation is especially good he names maitrī bhāvanāva.

FOOD: To-day dāyakas brought badu, (i.e. uncooked food) not dānē, food will be cooked here.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS. Has never been to Kataragama. Kataragama fought as an ally of Dutugāmuṇu: that is, he gave him divine aid.

SIN: The Tamils were (=) Asuras. It is sin to kill under any circumstances, but Dutugāmuṇu's pav has no time to mature, so ahosi venavā.

SALVATION: No one can now attain nivan before Maitrī comes. But some laymen do meditate.

CASTE: Sinhalese kings' laws still hold to keep the Nikāyas apart. But he talks to the Rāmaṇṇa priest. Roḍi can now come into temples etc.

POLITICS: Took no part in any election. But new govt. will bring progress to Buddhism. Buddhism is opposed to Communism. No fear of Catholics or Tamils now, ("āgama/jāti beda vaṣen bayak nā").

GENERAL IMPRESSION. A perfectly pleasant, average, not very interesting monk. Not interested in discussing religion - is perhaps nervous that I may know more than he. Has me served strong tea and gives me a papaw to take home.

PUPIL: Gangoda Gunaratana, no relation. Entered order in Doraliyadda. Upasampadā Maivattā 1963. Has learnt Sanskrit and Pali. Now at Vidyālaṅkāra, takes his B.A. general next year.

"Abittayā, will not become monk.

VILLAGE.

DORALIYADDA.

Dayakas: c. 100 houses.

All Sinhalese Buddhists. No rājakārayō - drummers hired for pōya.

UPĀSAKAS: None to-day. About 15 last loku pōya.

SUNDAY SCHOOL: None.

GRĀMASAMV. SAM.: Does not participate.

DĒVĀLĒ: To Kadavara. No traditional (paramparāva) kapurāla, just a casual man. Kadavara D. cut a rock to make a channel at the Māligāva.

Next to this new pansala (see below) is a small Visnu Dēvālē, with its own kapurāla. He plans to hold a perahāra for it annually, starting this year, hiring elephants, drummers, etc. Visnu's picture and a Buddha relic (dhātu) will be taken in procession. The kovil to Kataragama next door has a large established perahāra, and his will follow it: this year the kovil's perahāra finishes on September 3rd and 4th, the Visnu perahāra will be on the 6th.

A Kataragama dēvālē has also been started just now in the jungle nearby, under the auspices of ~~Piṅgala~~ ~~ittihada~~, the monk of Mādamahanuwara (18).

TEMPLES. 1) DORALIYADDA VIHĀRAYA

Not visited. Said by Māngoda priest to be new, i.e. since 1914. A landslide destroyed the baṇa madūva, so there is no possibility of progress (diyunuva) there and in 1962 he moved here. The old pansala is deserted, though he visits it sometimes. It has a small vihāraya, an old Bo tree, a caitya about 50 years old, and a broken bell tower. The pansala was founded in the early English period, according to this informant.

LANDS: vī busal 12, goda akkara 2. Income sufficient for needs.

2) VĪDIYA BAUDDHYA MADHYASTHĀNA VIHĀRAYA. (?)



(This title may have been produced ad hoc. The first word I cannot

explain - connected with vidyā? - and the second word is certainly false Sanskrit.)

Begun 1962. A bungalow by (below) the road, whitewashed with a corrugated iron roof, no verandah. Inside is mainly one large room. Pot are kept in a cupboard. No electricity. At one end of the room is a shrine separated from the rest of the room by a wooden frame decorated with cut paper. The Buddha image is seated, c.2' high. There are framed pictures of Sivali and the Buddha, some white flowers before the main image, and another small Buddha image of the Burmese type, in white marble with a gold robe.

When I was conducting this interview a father arrived with his daughter to have her begin her instruction in the alphabet (akuru kiyavanta). The little girl was not yet 4, and very shy. The auspicious moment is 10.52 but no one has an accurate watch, so the time is approximate. The girl has to face in the auspicious direction (there is some dispute over where it is) and hold the primer in her hand. Dummala incense is burnt in a coconut shell, and at the auspicious moment the father splits a coconut. The monk says "Ayanu" and the little girl is urged to repeat it after him but is too shy to speak. After a couple of attempts they give up, and finally persuade her to put her hands together in an anjali while the monk recites some of the Mangalasutta.

Nearby a new sign-board on the main road announces a Kataragama Devālē allegedly founded by King Vimala Dharma Sūrya in 1592. This has recently been established by <sup>monk</sup> ~~an~~ of Mādamahanuwara Vihāraya up the road, on the discovery of a cave with a few votive offerings, and an inscribed rock. The kapurāla now lives near the pansala; he was brought here 2 months ago from a village the other side of Kandy. He is a wild-eyed young Sinhalese man. He tells me that 3 months ago he was kapurāla in a Visnu devālē there, but he had a dream in which Kataragama told him to come and fix this temple up, so he closed up the Visnu devālē and came. He claims his ancestors were kapurālas here - I am not sure whether this was part of the alleged dream. I think he was merely hired by the monk, did not come on his own initiative. He replies to a question of mine that Kat. and Visnu are on the same level.

Near the road among the trees by the river is flat rock with a Tamil inscription, drawings of a trident, 2 conches  and . The

first sign I <sup>am</sup> told denotes an īśvara, the second a yantra.

The cave is on a steep hillside. Below it men are levelling ground to build a devālē. A small shed has been put up in front of the cave, as a front room to the shrine. There is a pūjā at 11.30; the ritual is very like the Hindu ritual at the kovil just down the road! All is hidden behind a red curtain; behind this is a blue curtain, just donated by a Sinhalese lady; behind this a white curtain. Behind this is the

Mānātha Nīkāya.

8

Interviewed twice.

cave, on a high ledge. In this cave (which is hardly more than a hole in the hillside) were found an iron spear, a small votive spear and a votive elephant image. At the mouth of the cave, on the ledge, is a makeshift altar of boards. On it are flowers, a multiple oil lamp, and pictures of Kataragama now available in shops. Round the altar one man beats a bera while the kapurāla chants, blows a conch and rings a bell. According to the Hindu custom they are hidden during the puja, and after it is over portions of the food are distributed to be eaten; I get milk rice, papaw and varaka on banana leaves. But they are more lax than the Hindus, as after the puja I am allowed up to inspect the altar.

RESIDENCE: Kataragama (here), and at Kataragama near Kataragama, and at Polonnaruwa.

FAMILY: Father (name here), ... (Lay inf.)

RESIDENCE:

EDUCATION: ... at Vayyambodhi. Passed ... (Lay inf.)

LANGUAGES: Sanskrit, Tamil. Literate in Tamil but cannot speak. A little English.

OTHER OCCUPATIONS: No medicine, knows a little astrology but doesn't practise. Wants should not engage in these things, as Mānātha Nīkāya makes people do. To become a cleric in any religion a suitable marriage is necessary.

RELIGIOUS PRACTICES.

FASTING: Not to-day (māna pāya).\*

ABSTINENCE: Necessary for ...\*

VISITS: ... of Mānātha Nīkāya in Vayyambodhi, ... the ... ceremonies are held once in 2 or 3 years, ... of above 5 years; they take place in a river, at ... Mānātha. Of the ... there once a month ... the local Mānātha ... in Valampiya constituency.

FOOD: Main meals supplied by ... each day of the month. ... called ... because in the afternoon ... dinal herbal drinks, where now they take tea.

RELIGIOUS BELIEFS.

SUPERNAT. BELIEFS: Has been to ...

Rāmañña Nikāya.

2

Interviewed twice.

\* In first half means "see second interview".

PERSONAL.

AGE: 37?

PABBAJJĀ: Dunuwila 1940. Before that 5 months here as abittayā.

UPASAMPADĀ: Kalutara Kalugāṅga, Udakukepa sīmāva 1948.

TEACHER: Doraliyadda Sugatasiri, 1896 - 1959. Distant relation. Had 4 pupils: Godamunne Saddhātissa (here), one at Kātavala near Ampitiya, one at Polonnaruwa.

FAMILY: Father farms here. Akkālā, nangilā, mallilā, but no ayyalā (Lay inf.)

RESIDENCE: \*

EDUCATION: Pirivena at Veyyangoda. Passed pandit exam. (Lay inf.)

LANGUAGES: Sanskrit, Pali. Literate in Tamil but cannot speak. A v. little English.

OTHER SPECS: No medicine, knows a little astrology but doesn't practise. Monks should not engage in these things, and Rāmañña Nikāya monks never do. To become a cleric in any religion a suitable horoscope is necessary.

RELIGIOUS PRACTICES.

PREACHING: Not to-day (māsa pōya).\*

MEDITATION: Necessary for nirvāna.\*

VINAYA: Mulusthānē of Rāmañña Nikāya is Payāgala, beyond Kalutara. For vinayakam the vidhāyaka (managing) monks meet there in Colombo. Upasampadā ceremonies are held once in 2 or 3 years, but never at an interval of above 5 years; they take place in a river, at Kandy, Kalutara or Mātara. Of the uda rata Rāmañña the Anunāyaka is at Mānikhinna, and he goes there once a month [in answer] to my leading question for prāti-moksa. Baddhasimāva. Not going to-day. For the kathina pinkama the local Rāmañña monks come here. 2 other inhabited Rāmañña pansal in Teldeniya constituency.

FOOD: Main meals supplied by dayakas in fixed rotation, one family for each day of the month. [Lay inf.] Gilampasa prepared by man. It is called gilampasa because in the afternoon monks used to take various medicinal herbal drinks, where now they take tea.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS. Has been to Kataragama. Kat. was born once as Skand

Kumārāyā to fight the Asuras. He protects people melova vasen (in mundane affairs) and they make vows to him which he fulfils; but all this has nothing to do with Buddhism: belief in gods is not contrary to Buddhism but has no connection with it.

MERIT: We give pin to the gods in general, but only those who are waiting for it get it. A human can get pin (karaganta) just by observing it, but a god has to be looking, as it were. In giving pin nothing is transferred: your giving it causes pure thoughts to arise in you, and then in the "recipient", just as one lamp is lighted from another.\*

NIVAN AND RELIGIOUS DECLINE: But however much pin you do, this is not the way; to nivan: you must purify your thoughts by meditation. Books teach us that it is not possible for anyone to realize nivan now; but we do not know of anyone so doing. The sasana declines because it is subject to the universal law that there is nothing eternal "sadākālika deyak nā." There are 3 ways of realizing nivan:

- (1) Budu vīma                      (2) Passebudu vīma                      (3) Rahat vīma.
- (1) Lottara\* budu. The 24, Gotama, Maitrī and beyond, Such Buddhas found a sāsane.
- (2) "Tamangē nivan avabōdha pamanayi." Like (1) they reach nivan by their own unaided efforts, for they are born in periods without a sāsane - "Budu sāsane lōkē pavatina nāti kālakā āti vennē" (. . . there are none now); but unlike (1) they found no doctrine so help no one else. They mostly occur in the Himalayas and such remote regions.
- (3) Achieve nivan as disciples (śrāvaka vasen), being taught by a Buddha.

CASTE AND SECT: The Siam Nikāya got their ordination from Siam, the Amara-pura from Burma, and then the Rāmanna again from Burma, like the Reformation (rapramādu). Originally Buddhism recognized no castes: Sunīta and Upāli were low-caste but became arhats. However, Sinhalese kings at one period prevented low-caste men from becoming monks. In the Low Country the Rāmanna Nikāya has low caste people, though not rodiyō [seemed amazed that the Anarapura had them], but the up-country Rām. has mainly or only Goyigama. He cannot vouch for, say, Ūva, or even the city of Kandy, but the monks he mainly meets, who are from the territory between Kandy and Minipē, are all high-caste.

He chose to enter this Nikāya because it was his local pansala, where he had always been.

Rodiyō can come here of course if they wish, but normally they would not enter a pansala.

POLITICS. None. Monks should not participate. It is true that in ancient times they had some connection with it; but in these days the kings came to ask the advice of good monks; whereas in the last 10 years monks have got mixed up in everything.

No fear of Catholics now, nor can politics have any connection with

religious decline. Under this govt. Catholics may be able to do some things they couldn't under the S.L.F.P., but 70 to 80% of U.N.P. officials are Buddhists, and the other religions get a look in, which corresponds to the population at large. There are Catholics in the cabinet, can't say who.

IMPRESSION. Intelligent and well-informed, quite frank, though my questions on caste embarrassed him. I made the mistake of telling him my future job, so he had some idea of what I ought to know, and maybe reacted accordingly. Seemed to have little interest in the village or in studies, does no politics; so I wonder how he spends his time. Eyebrows but clean shaven. Reception average, and gave me a glass of tea.

FUPILS. None. None of the 4 pupils of his teacher have any pupils. No abittaya, just an adult servant (upasthāyakayek).

VILLAGE The area includes the chapel (and its surroundings) date from 1880. The chapel is DUNUWILA.

c. 500 dāyakas.

Mainly Sinh. Buddhists, a few Tamils inc. some dāyakas. No Catholics, Moslems.

Drummers, on temple land. (Man present has 1 pāla.)

UPĀSAKAS: No 10-sil. Claimed c. 40 8-sil to-day, but none there at 9 a.m. - had all gone home.

SUNDAY SCHOOL: None. Used to be one in the Mahā Bodhi school, and he taught, but he stopped going as too much trouble, then after a while the lay teacher gave up too.

GRĀMASAMV.: Does not work with it. It doesn't do much.

DEVĀLĒ: Kadavara Deyyō. Open only one day a year, at about this time, on a Friday. High on a rock, very hard to reach. No gods in the pansala. People make vows to Kadavara or to Kataragama at Moragahamulla.

Lots of bali.

TEMPLE

SANDASIRILENA ĀRĀMAYA

Founded 1857. Founder unknown, but more than 3 previous nāyakas. Two tombs, of teacher Doraliyadda Sugatasiri 1896-1959, and previous one, largely illegible, died 1925. Rock inscription that the vihāra was finished 1880.

LANDS: 25 busal vī, 4 akkara pōḍa.

BUILDINGS: Pansala, vihāra, caitya, 2 Bo trees, dharmasālāva.

The whole temple is built on a hillside and nestles against huge rocks. One first comes to a level stretch of ground with the dharmasalāva, caitya, and one Bo tree, with the other Bo tree just above it. Further along the vihāra is built in a cave, as a rock temple; the pansala is beyond this at the end of the path. All buildings are whitewashed.

The pansala is large, with a high ceiling and a rudimentary upper storey under rock.

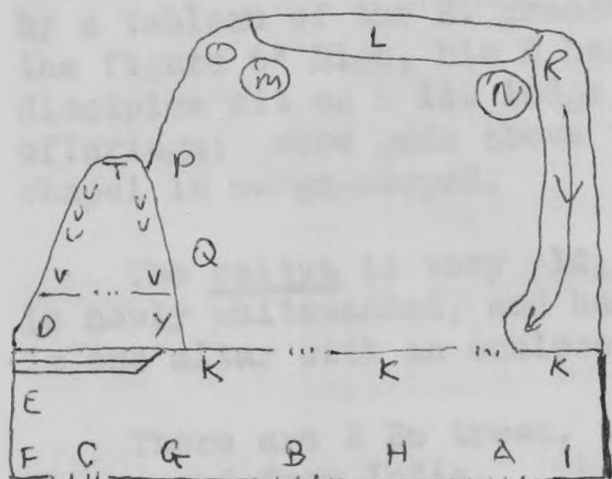
No electricity, radio, or car. No library, just some books in a case. Lots of photos and pictures, inc. 2 of the teacher.

No relic; there used to be one but "nāti vunā" - and where to get another?

Rock temple constructed 1880. The original temple was just mud, no cement. The main Buddha statue (and its surroundings?) date from 1936, the chapel was finished 1952. Low country (Mātara) craftsmen.

Both the main shrine and the chapel have the ceiling, which is of living rock, decorated with red and white lotuses. The floor everywhere is of cement, and in the vestibule is a strip of coconut matting. The outside wall, which is the front, is whitewashed with yellow doors. The vestibule has mural paintings, the shrine and chapel mainly sculptures.\*

Vestibule.



A main door.

B barred window.

C other door (closed)

D-J murals of the Buddha's early life as Siddhārtha.

D Mahāmāyā dreams white elephant with white lotus in trunk enters her R side.

E Birth. F Marriage. G leaving wife and child. Unusually, the B. is walking away, with a sneering expression. H leaving the palace with horse and charioteer. In the sky a bright green god, Vasavatti Mārāyā, is telling the B. not to go, but he raises a forefinger and persists. I cutting off his hair. J Sujātā offers milk rice (kiri piḍu). K Paintings of dvarapāla, grey on green ground, prettily done all antica, each holding aloft in one hand a pot of flowers. W barred window. X and Y paintings. X Brahmā asks B. to preach. Y B.'s meeting with the Ājīvaka Upaka.

Main shrine room. On table in front of main B. pilima lots of flowers and pin pettiya. Drums. Cut-outs of Mahinda etac (showing the scene

of his meeting with Dēvanam-piya Tissa).

L Satapena B. over 20' long. Yellow skin with carmine lips and palm, orange robe. On his R palm, facing upwards on the pillow by his face, is a small cloth flower. In the centre of the halo over the rear wall, protruding in high relief slightly above the B.'s waist, is a lion's head.

M & N Sariyut and Mugalan, standing statues 6' tall, face sideways inwards, and worship.

O Standing B. with arms down by sides, 6' tall, both shoulders covered, standing on red lotus.

P B. seated under a sculpted canopy, the 4 corners supported by slender white columns, the red curtains at side raised. The roof is staggered, pagoda style.

Q Statue, 6' tall, of Maitrī (sic), holding white flower in R hand. No B. in his hat.

R Sculpted figures and groups, showing the B.'s first 7 weeks of meditation (sassatiya). Start at the lying B.'s feet, finish at door.

The side chapel. Before it a table with marble-like top, covered with flowers (S). The front wall of the chapel is glass in a wooden frame, with a glass door usually kept closed. The entire interior is occupied by a tableau of the B. preaching the first sermon. At T sits the B., the figure 6' high, his R hand palm upward on his knee. At U the five disciples sit on a low ledge, at V gods emerge from the wall bringing offerings; more gods above the 5 disciples, worshipping. The entire chapel is wedge-shaped.

The caitya is very old, maybe 100 years. Like the other things, it is newly whitewashed, and has blue leaves at the top of the bubble. There is one altar with an enclosed small samādhi-pilima.

There are 2 Bo trees, the first an old one which was always here, the second from India. The first one is surrounded by a heptagonal wall, with one main altar. The other stands higher up and has an octagonal wall and one main altar. See photo.

The dharmasālāva is T-shaped, and contains only one chair and a small desk. About a mile away is a rather grand dharmasālāva with a pagoda style roof, which used to belong to the temple and be shared with the school, which was run by the Mahabodhi Society. The govt. took the school, and the dharmasālāva was made a weaving centre.

The road to the temple passes <sup>a</sup> small burial ground, on which are the white-washed tombs of the 2 previous incumbents, small stupas on rectangular blocks.



Siyam Nikāya.

PERSONAL.

AGE: c. 51.

PRAVĒJYĀ: 1917 Gabbāla.

UPASAMPADĀ: 1925 Asgiriya.

TEACHER: Wāwēgama Sumanatissa. Related to B'gala monks.

FAMILY: Not related to teacher.

ENTRY INTO ORDER: Came to temple as teacher's ābittayā.

EDUCATION: 5 years in an ordinary pirivena in Kottē.

LANGUAGES: No Sanskrit. Pali.

OTHER SPECIALIZATIONS: Knows a little ophthalmology (as vedakama) but does not practise. No astrology.

GENERAL KNOWLEDGE: Has mixed ideas about geography, not sure that England is just one country, uncertain what Greek is. Tells me traditional geography, e.g. Mt. Meru in centre of universe, but says "not according to the English way - now they learn differently" ("ingirīsi kramayata nā - dān igenīma venayi"). He seems to realize the discrepancies and to accept both systems. Asks whether England has independence (nidahasa). Never been to India.

RELIGIOUS PRACTICES.

PREACHING: His pupils preach on pōyas. Last pōya held a mal pūjā perahāra.

MEDITATION: Grāmvāsi monks too busy (see beliefs).

VINAYA: Kurukuhōgama for prātimōkṣa. Went for āsala pōya.

FOOD: Depends on donations - dānē roster hanging up. I am not sure whether this applies all the year round or only during vas. (He has just come here - see below.)

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has been to Kataragama. Visnu is a Bosat, but Kataragama is not. There are various beliefs (noyek adañās) about him, but whether he killed asuras is dubious. He has been to the devales in Wāwēgama, and there is a local one to Kadavara D. He was a man, died and became a yaksa ("manusyek mārilā yaksek vūnā"). As a man he was a minister of a King of Malaya in India. Now he has power here, can give men some help; but belief in gods is not a matter of religion ("āgama vaṣen adahanne nā"). Kadavara is a malayakā - he (informant) believes in ghosts but has never seen one. Kadavara receives adukku and kembara, not pideniya.

CASTE: Buddha only regarded merit (pin), not caste, for admission to the Sangha. Under Kirit Sri Rājasimha a low-caste monk rose from his chair to greet the king, so the king banned low castes from the Sangha, and the B. said that if a king is righteous (dharmistha) one must obey him. There are no kings now, but the edict survives. Now there are the 3 Nikayas, which can mix except for religious occasions. But none of them take rodi, though the B. accepted even the lowest castes. Old customs didn't let rodi even enter temples, but now they can, and they come to pansal too. There was never a legal restriction on them.

MEDITATION etc. One must do meditation, e.g. kasina bhāvanāva, to realize the truth of B.'s doctrines, that nivan is the best. Previous teachers said that there were endless rebirths; only he realized the way to release. No one nowadays does proper bhāvanāva to the extent of understanding the doctrines fully. To do bhāvanāva one must become a forest-dweller (āraññavāsī); āraññavāsī monks used to be able to go through the air, various things possible then are no longer practicable; in B.'s day some even surrounded themselves with corpses to meditate. Grāmavāsī monks cannot collect their thoughts, as they have to look after the temple and their pupils.

STATE OF RELIGION. Maliyadeva was the last arhat. No one can now see nivan till Maitrī comes. By the light of Gotama B.'s śāsanē we can search for the path, but cannot find contentment (sāpa). The human life span is now 120 years, it will gradually decrease to 10 years, then will come the Muruśamvarsāva. After this human life goes up again to infinite, then decreases again for 84,000 years, at which point Maitrī will come.

After Sinhalese independence religion came to the forefront (āgamata visāla tānak lābunā). The English gave no scope to our religion (apē āgamata ida dunnē nā). This year after the elections a similar improvement - now the Sangha are held in more respect (gaurava).

#### POLITICS

Has always been for the U.N.P., which brought independence, but never took part in politics till this election, when he went to meetings but did not speak. D.S. Senanayake, Arunachalam etc. worked for independence, but none of the present men did; Bandaranaike's father was a Catholic and helped the English. Before Independence there was no place for Bism, (see above), and no one looked out for the poor people to help them and do social reforms. Has no fear now of Catholics or any other group; all are working together and this is good. Doesn't know whether any R.C.s in Cabinet, but there are some in the Opposition, e.g. Felix Dias Bandaranaike.

GENERAL IMPRESSION: Friendly and alert monk, with quite a lot of general religious knowledge. Interesting also in his political statements: the only monk to tell me something against the English rule. Very hospitable. I eat my meagre lunch there, and he gives me 2 aluva and a piece of cake, and has tea brought for me from a shop.

Aśokaśāstra Nīkāya.

10

PUPILS. 6. 5 have upasampadā. 2 now at Vidyālamkāra; one staying at Gabbāla.

AGE: 43?

VILLAGE.

GABBALA.

UPASAMPADĀ: 400 dāyakas.

[Gabbāla runs into Udispattuwa, so prob. has some Tamils.]

Drummers - rajakarayo.

[Lack many data, as I failed to get to Gabbāla pansala - see below.]

DEVALE. To Kadawara. Hereditary kapurāla.

Aduku, kembara.

TEMPLE.

UDISPATTUWA SĀRĀRUKKHARĀME.

Informant is spending vas here, in a bungalow right at the centre of Udispattuwa. After the vas he will stay here, i.e. a new temple is in the process of being founded. The donor is U.P.R. Simon de Silva, a local businessman of low country origins. Informant will of course keep the ayitivāsikama of Gabbāla, but a pupil of his will be resident there. Gabbāla temple dates from the last century, and is independent, i.e. does not belong to B'gala or another monastery. I failed to get there, so I have only details on the avāsaya where the interview took place.

LANDS: none.

BUILDINGS: Just a white bungalow with corrugated iron roof. There is a wide verandah with half-height outer wall, where we sit and people crowd in. Off this <sup>are</sup> ~~is~~ just two rooms, one for informant to live in and one a vihārāya.

The vihārāya is still very simple and undecorated. The Buddha image is c. 2' high, of cement, with yellow skin and red robe, seated w. right hand on knee. It rests on an altar covered with oilcloth or lino, green with a pattern of white flowers. On the altar also are a relic casket covered with a green cloth, dishes and flowers. On the back wall behind the B's head his halo is painted in concentric circles like a target.

The relic is from Gabbāla, inherited from informant's teacher.

RELIGIOUS BELIEFS

INFORMANT. BELIEFS: Has been 3 times to Udāra, but only Buddha. ...

Amarapura Nikāya. to him he may 11 such names in the village. Kataragama was like that. People, but he did it in a righteous way, as for a person, PERSONAL The intention is what counts.

All these gods were originally men. AGE: 43? born reborn as god. PABBAJJA: Amupitiya 1935

UPASAMPADA: Hal oluwa 1942. TEACHER: Makuldeniya Sīlālamkāra. Informant 2nd pupil. (Teacher's teacher these days Ataragalla Dhīrananda.)

FAMILY: Big local family, lots of ayyala etc. ENTRY: Parents took him to Amupitiya and entrusted him to priest.

RESIDENCE: Here since 1953. Before that Vidyālamkāra, based on Amupitiya. EDUCATION: Vidyālamkāra, all subjects. Also taught?

LANGUAGES: Sanskrit, Pali well. Addressed me in Pali, seemed ready to do so in Skt. Quotes Pali. A little Hindi, a little English, just a little Tamil.

OTHER SPECIALIZATIONS: Knows a little medicine but does not practise. For monks it is disgusting - pilikula. No astrology. A priest should not practise these skills, as there are then too many demands on his time, and his true vocation suffers - "mahanakama karaganā kal madā venavā."

RELIGIOUS PRACTICES. PREACHING: Every pōya (fortnight) he preaches in the morning and evening: at mid-day presides at the meeting of Kāntasamitiya - women's council. Seems active in social work. Says pirit maybe 8 or 9 a month, usually vāru pirit, alone, because the people are poor and this is cheap for them.

MEMORATION: Is granthadhura. As such he has many parish duties as well as studying the scriptures. Under these circumstances meditation is difficult - apahasuyi.

FINAYA: Goes once or twice a month, either to Amupitiya or to Waradiwela. On a pōya there are generally 12 or 15 monks. If they meet in a river - diyasimāva - 4 are a quorum. He and his colleagues hold the annual kathina ceremony in the river; the Amarapura monks of the area meet here, and then proceed to the Kota Gaṅga, where they sit on rocks. The laymen can watch from the shore.

FOOD: Two main meals supplied by dāyakas. Makes gilam pasa in temple.

RELIGIOUS BELIEFS

SUPERNAT. BEINGS: Has been 3 times to Kataragama just to look. "We" do not worship gods, only Buddha. But Kataragama has power to help people priest. Though he had never seen so before.

if they make a vow to him he may e.g. cure barrenness - there have been such cases in the village. Kataragama was like Dutugāmuṇu in killing people, but he did it in a righteous cause, as the occasion demanded - samyakprayoga. The intention is what counts (quotes Dhammapada?). All these gods were originally men; there is a popular feeling that they have been reborn as gods. The old Sinhalese king Mahasena is deified in the popular estimation as Mahasendeviyō; Bandaranaike and Gandhi are similarly regarded.

MERIT: You can receive merit after death if reborn as a god, but not if reborn as a man or animal. As a perētayā again you cannot get it, unless you are a paradatta-upajāivi perētayā. One has to be given pin in these cases, because otherwise one wouldn't notice it, and so would be unable to rejoice in it. Normally as a human (he admits after my objection) one can witness a meritorious act and rejoice in it (anumōdan ventā) without the doer giving it; but if one is in another world one has to have one's attention drawn to it.

The merit accruing from liberality depends on the intention, but it does vary according to the recipient; if the recipient has usās gūna it increases. There is an analogy with sowing seed on good or barren ground. An elephant needs more than an ant so it must be more meritorious to feed him. (Another element is creeping in!) If one has to choose between an unhungry monk and a hungry beggar one feeds the beggar because of the exigency of the moment, but one gets less merit. Moreover, if with equal intention one feeds a monk and a beggar, although the thoughts are the same (hita eka vūnāta) it must be more meritorious to feed the monk.

DECLINE OF RELIGION: Anyone, cleric or lay, can attain nivan in this life by his own effort (utsaha). There may be arhats alive now, but we cannot know, because it is contrary to Buddhism to boast of one's religious achievement. If someone did such boasting people would come from far and wide to see them, and it would impede their spiritual progress and daily life. However, we can say that the religion has declined, because people who call themselves Buddhists are not good Buddhists, i.e. they do not observe the five precepts. Politics has nothing to do with this.

SECTS: Doesn't mix much (āsraya) with Siam Nikāya, but not on bad terms ("taraha nā"). Not done to speak badly of other monks; but Siam Nik. have become less pure mainly because they have too much property. A monk at Bambaragala brought a gun, presumably to defend the temple property.

POLITICS. None. Catholics he can't express an opinion on as he hasn't seen for himself; he only knows what he reads in the papers, and one can't go on that.

PUPIL. At Saṅghananda Pirivena near Kurunāgala. Not a relative. They try to avoid taking relatives, as people will speak ill of making a pansala a family affair.

One ābittayā, who goes to school, not becoming a priest.

IMPRESSION.

Highly intelligent and well educated, lively and probably good priest. Though he had never seen me before treated me most hospitably

When I came he saw to it that I had a pleasant lunch; he had tea made for me, sent for sugar and bread, and gave me 2 passion fruits. While he went to eat his lunch he tuned the radio onto an English lesson. He commented adversely on my eating an egg in the pansala, but this may not have been quite serious. Before I left he also gave me a soft drink. Our conversation was lively and we understood each other well. He obviously takes a great interest in his community; I was impressed also by his handling of personnel, e.g. the boys who came to stare: he was both friendly and firm. Energetic, almost restless; a small-boned man with bright eyes and lively black eyebrows. An interesting person.

VILLAGE

GALABODAWATTA

60 or 70 dayakas.

All Sinhalese Buddhists. Drummers from Wērapitiya for wages.

UPĀSAKAS: No 10-sil. Claims 70-80 8-sil - all the old people and some children.

SUNDAY SCHOOL: About 50 children.

GRĀMA SAMV: Seems very active. The actual Grāmasamvardhanasamitiya began 1948, but they had a similar society for women, the Śrī Anulā Kāntāsamitiya, even earlier. They have another committee for the vihāra, and so on. He advises all of them. Since coming here he has had them cut the path to the village by śramadāna, and got a sewing class started. He has got the govt. to give them a Post Office, a larger school building, and to take some of the landless people for colony schemes.

DEVĀLE: None. To make vows people go to the Kataragama kovil at Udispattuva. Used to be gam madu but none these days.

TEMPLE.

ŚRĪ SUVARNA SAILĀRAMAYA.

Founded c. 70 years ago, by teacher's teacher. Before informant the incumbent was a pupil of At. Candānanda, a "brother" of his teacher. This monk had entered the Order at the age of 28 and not studied; he was here for 18 years but did nothing to improve the temple. So Sīlāmkāra sent him to a temple at Digana, and brought informant here - it was not that informant drove him out. That monk is now near Polonnaruwa.

LANDS: vī 5 busal. Pinkumbaru.

goda:  $\frac{1}{2}$  acre - just what the buildings stand on.

BUILDINGS: Pansala, vihāragedara, Bo tree, old banasālāva and foundations of new one. The pansala is on the lower terrace, the old banagē ~~canon~~

on an entre-sol, the rest on the upper terrace. Good stone staircase.

The pansala and temple are painted blue with the bottom part ochre. No library, just his own books. No car or electricity.

Nice pansala, with 2 buildings: a new 2-room dāhasālāva, build 3 years ago, stands separately. The walls of the verandah (T-shaped) are plastered with pictures, but none of them are political and religion seems prominent. The place is well-kept. A battery radio.

The temple was decorated c. 1925 (not dated) by Low Country craftsmen. The building may well be older: it has plain unvarnished wooden door frames to the outside doors - front and side. These lead to the large vestibule, which is empty. The ambulatory is also empty. From the vestibule the bell can be rung by a wire. There are steps up to the shrine doors, on which stupas are painted. Over this a makara-tōrana has no figures but

The shrine room is very dark, with a plain cement floor and decorated painted ceiling. On the altar are flowers and a well-stocked betel tray. The main B. image, opposite the door, is a samādhi pilima c. 5' high, with yellow skin and orange robe. The lower half is covered with a cloth. On either side Sariyut and Mugalan kneel in worship, each c. 2' high, facing the B. (i.e. the statues appear to us in profile). In front of them are small samādhi statues. On either side, their backs to the side walls, are standing B. statues, c. 5' high, R hand raised but not covered, identical, and they are identically flanked by paintings of Sariyut and Mugalan. High on the side alls are painted standing arhats,  $\frac{3}{4}$  front view, worshipping the main B. On either side of the door are murals in 2 tiers, one painting on each side on the rear wall, one on the adjoining side wall; they show mainly the Sassatiya, B.'s 7 weeks of meditation immediately after enlightenment. They start on the R side wall top, and go across the top tier thus:

R side wall	1st week	<u>Bodhimalayehi vāda sitīma</u>
and	2nd week	<u>Animisa lōcana puḷāva</u>
R rear wall	3rd week	<u>Ruvan salimana</u>
R rear wall	4th week	<u>Ratanāgarayehi vāda sitīma</u>
L side wall	5th week	<u>Ajapalamalayehi vāda sitīma</u> (women tempt the B.)
R rear wall bottom	6th week	<u>Mucalindavilehi vāda sitīma</u>
L rear wall bottom	7th week	<u>Kiripadavarayehi vāda sitīma</u>
L side wall bottom	<u>Devaradhanāva</u> - The gods ask B. to be born in the human world	
R side wall bottom	Birth of the Buddha.	

Next to the temple is a mandapa, a temporary roofed structure, in which

Siyam Nikāya

was held an auction etc. to raise money for the new dharmasālāva at Poson.

There was also a perahāra, but no Nihindu.

The Bo tree, not very large, stands on the level of a square grey bāmma. Informant brought it from Kataragama when he was young. On the bāmma are large flat stones indented so that oil can be poured into them and burnt as a lamp. Next (of) the Bo tree is a quaint stone lamppost like a street light, c. 5' tall, with enclosed top.

A large new dharmasālāva is being built at an estimated cost of R. 12,000. The old dharmasālāva is a wholly enclosed building against the hillside, with just one long room. It could hold 100 people, I think, but this is apparently now insufficient. It contains an old radio set, a desk, some chairs, a few religious pictures.

EDUCATION: ...  
LINGUISTIC SKILLS: ...  
OTHER SPECIALIZATIONS: ...

RELIGIOUS PRACTICES

PROCESSIONS: ...

EXHIBITION: ...

VIRAYA: ...

RELIGIOUS BELIEFS: ...

Siyam Nikāya

12

PERSONAL

AGE: 60?

PABBAJJĀ: Giddawa, 1916. First here as ābittayā for a year. One should be ābit for 3 years, or at least 1 year, to learn.

UPASAMPADĀ: Malwatta, 1925.

REASON FOR ENTRY: Teacher also from Mādiwaka, māmā kenek; seems to have taken him.

FAMILY: all in Mādiwaka. Ayyālā. Politician Mādiwaka a cousin.

RESIDENCE: Giddava, except the 8 years at Vidyodaya. Teacher died 1923.

EDUCATION: Vidyodaya. Had to leave before finishing because teacher died.

LINGUISTIC KNOWLEDGE: Learnt Sanskrit and Pali at Vidy.. No Tamil or English.

OTHER SPECIALIZATIONS: Knows a little astrology, cannot draw horoscope. Suitable horoscope necessary to be a monk. Knows a little Ayurveda but does not practise.

RELIGIOUS PRACTICES

PREACHING: On pōyas "when requested". Preached at wesak, not Poson. Preaches Asal māsa pōya.

MEDITATION: There are 40 karmasthāna and to attain nivan one must do them all. They learn about them at pirivena where the teachers are very good at describing them but don't practise them. One does not have the strength to get far in one life. He mentions specifically only pilikul bhāvanāva - I doubt if he does more himself.

VINAYA: Pōyagedara at Karalliyadda. 10 or 12 monks came, but regularly only during the rainy season. Pamok recited there sometimes by him, sometimes by Narampanava monk. Asal pōya he did it. Says nidānavarga and parājikoddesa.

RELIGIOUS BELIEFS: Complete belief and classic exposition. Has never been to Kataragama - people go there mainly bāravalata, not vandinta. Kat. was not a man but utpatti deyyō, and Ceylon is his bāramandalē. The gods have a system of govt. like the human world. Sakra is the chief of the gods, and he has an amātyapirisa, the 4 gods (Dhrtarastradi) who live in the Cāturmahārājika heaven. Below them are gods in charge of various countries: Ceylon is under the 4 gods Viṣṇu, Kataragama, Saman and Vibhīṣaṇa. Each rules a quarter of the country: this part is under Saman. Pattinī is all over Ceylon in charge of one department "eka amsēta pradhānē". Dādimunda is fierce (candē) - a yakṣa. Below these come the gambāya deyyō (informant wrinkles his nose), under the former as the DROs are under GAs.

"E aya podi podi kotasvala loko." The local DRO equivalent is Pitiya Deyyo. There are 3 classes of beings: deyyo, yaksayo, and pretayo. The latter two groups are ruled by Vessavana, who is yakunnē lokā. He is very violent (sārayi) and if someone breaks his laws he looks at them in a certain way and his gaze burns them to cinders ("āsdrstiya piti piti piccenava"). Gods are pleased by pan sil etc. - pinkam, and like good people; yaksas on the other hand break all the 5 sil, and like wicked people. But they cannot harm the good people because they are scared of Vaisravaṇa. Yaksayo and pretayo live on holman, which are just their apparitions (svarūpa, avatāra); these holman frighten people into making offerings. However, they may be exorcized by the recital of the 3 refuges, at which yakku and pretas will flee for miles.

Smelly foods like meat; to get people to make offerings to them they show them Astrology can only tell trends and dispositions, and give auspicious and inausp. times. To say that it can predict the future in detail is contrary both to truth and to Buddhism. Grahayo are not yakku varṇayak; they are ways of effecting the good and bad karma which a man is born with. In other religions gods make creatures - but who makes the gods? Karma alone determines a man's birth; but karma is a long-term affair (diga); it does not determine the details of one's life but only those things which can't be helped - principally the condition of one's birth. To escape particular misfortunes may be possible by e.g. bali ceremonies, in which the grahayo are propitiated (sānti). Karma is purely the result of one's own efforts and thoughts, like prārthanā. Prārthanā are something like satyakriyā.

STATE OF RELIGION etc. There are people still capable of attaining nivan; but this would be in a heaven - there is no one in the human world. We cannot realize (avabōdha kar.) nivan, only a sovan can. To achieve a good rebirth is easy, but to attain nivan is extremely difficult; it requires persistent effort through a kalpalakṣa. Even an animal can in theory attain nivan; but first to become a sovan one has, by means of the 40 meditations, to realize anicca dukkha anatta; and then one has to spend a kalpalaksaya to eliminate rāga dosa mōha ("āsāva taraha mōdakama"). Nivan may be attained under Maitrī - or under a Buddha after him, for there will be many more. The present sāsana will fade out only after 5000 years, now is just tikak pirihiḷā, a little in decline.

CASTE AND SECT: Anyone, including kinmarayo and rodiyō, can come to worship the Buddha. Coyigama laymen used not to worship Amarapura monks, but nowadays most of them do. Siam Nikaya does not expect them to vandinaṇā - some do, and some "nikam innava". They will mix with them socially, but not for vinaya - mitrakam nā. It is not just caste: even if they are high caste the Siam Nik. won't admit them for vinayakam. The Siam Nik. has the tradition of being honoured by the Sinhalese kings. Though invited, he has not been to see the Putuhapura Amarapura temple in the 4 weeks since the nētra pinkama and does not know the incumbent's name.

POLITICS. Before 1965 he never went to the meetings, but in 1956 and 1960 worked discreetly - a word here and there - for the S.L.F.P.: not because Mādiwaka is his cousin. But the Marxist menace made him U.N.P. this time and he went to 3 public meetings; at Teldeniya when Dudley came, at

Urugala, and at Kandy. He did not speak at any meetings. There are very few U.N.P. votes in the village, because the majority are low-caste, and solidly S.L.F.P., while the Goyigama minority are split. There is great post-election bitterness in the village, so that e.g. the Grāma-samvardhana samitiya is not functioning because of personal animosities.

The present coalition is not what they worked for, but not too bad. The trouble with it is the mixture of races and religions, which makes it hard to do anything to benefit any particular group: the majority should have their language as the state language. He is opposed to Catholicism as a religion (āgamvaśen viruddhaya) but not to individuals; he is not afraid of Catholics politically, as at least they have a religion: the people with no religion are the danger.

IMPRESSION. Very typical old-fashioned monk, with good clear-cut set of well-articulated views like a layman. Lives alone, probably very bored: obviously a minimum of religious activity. There is a pleasing lack of fund-raising atmosphere; a contributory cause for this might be that he couldn't compete with the Amarapura temple at Putuhapuwa: though he claims more dāyakas than they, most of his village is low-caste. Exceptionally easy to interview and willing to talk; also frank, e.g. about preaching. Glad to say teacher was relative. I am obviously a welcome diversion. When I stay over lunch he gets me bread and bananas, and gives more tea. (Tea of course also when I came.) When I write notes he pauses, but is not put off his stride. Takes little interest in temple, surprised when I am keen on the paintings and often tells me the new ones at Nārampanāva are much more worth seeing.

PUPILS

1. Mārassana Dhammarakkhita.

Graduate (but not BA) of Vidyodaya. Studied running of grāma-samvardhana samiti, but doesn't do that now. Teaches at a school in Boralasgamuva, teaches Elu, Pali and Sanskrit.

2. Wērapitiya X.

Aged 15. At a pirivena at Mahabima, near Polgahavela.

VILLAGE

GIDDAVA

About 90 dāyakas.

Lady giving deval dānē is giving on the same day also to Putuhapuwa pansala.

Drummers in village. All Sinh. Buddhists. Goyigama the minority. No drumming daval pūjāva on māsa pōya.

UPASAKAS: No 10-sil. 35 8-sil claimed for pōyas.

Count c. 12 male upāsakas Asal māsa pōya.

SUNDAY SCHOOL: none.

GRAMA-SAMVARDHANA SAMITIYA: Yes. Adviser. But not functioning because of post-election discord.

DEVALE: None. People visit Pattini devālē in Karalliyadda. Bali in village.

TEMPLE.

GIDDAVA VIHARAYA

Founding not known historically but informant claims it is the eldest in the area after Bambaragala. Founded by a pupil of Sangharāja called Ambalagala, which is the name of a gedara in Giddava; the family still lives in Wērapitiya. He knows only of 5 NTs including himself - no records. His teacher's <sup>teacher's</sup> teacher (i.e. ecclesiastical great-grandfather) founded Wērapitiya pansala, was from Giddava and lived here. His teacher's first pupil (Karalliyadda X) is the incumbent at Mahapatana; informant himself is the second pupil. (Informant went to Mahapatana for the Mahinda Perahāra at Poson.)

LANDS: vī: 20 busal in Giddava. Andē cultivators.

godā: almost none.

No car, no electricity.

BUILDINGS: Pansala, vihāragē, caitya, banagē, bell. Bo tree stands some way down among the rice fields, with a white low wall round it and a shrine. The pansala is yellow, vihāragē, caitya, banagē, blue, the bell tower of grey stone blocks. None of the building is new, or newly decorated. The vihāra stands on the site of a previous one which was pulled down c. 70 years ago. Relic inside the main samādhi pilima. Its origin is not known.

PANSALA

Pansala. Quite large and comfortable. Lots of photos. Several pairs of antlers on the verandah. We sit in a room full of photos which also contains a bookcase, and thus serves as a library.

Vihāragedara complete 1905. A pleasing example of uda rata art. A T-shaped external verandah. On the wooden ceiling of the verandah in the central portion next to the makara torana is painted the Mahāparinibbāna Sūtra in 6 scenes, from Māra's tempting the Buddha to the actual parinibbāna. The building looks square. The front wall of the vihāra is painted blue and buff, has 3 doors, each flanked by door guardians, Kandiyan warriors, in high relief. The side-doors have Kinduru latā. The centre door has a makara torana over it, with 4 human figures, and leads into the shrine, in which the main Buddha image, opposite the door, is a samādhi pilima, c. 7' high, in a red robe. As usual his hands and feet are covered with a cloth, "out of respect". Painted on the new wall to either side are Sariyut and Mugalan, c. 4' high, kneeling in worship. To either side stands a Buddha, c. 5' tall. The raised R. hands of these are not coloured - unnecessary. By the door, to the R., is a life-size (c. 5') statue of the donor, the Kōrālēmahattayā of Palispattuwa East. The walls are covered with paintings of identical worshipping arhats, above 80 of them, each named. Each has his L arm

down by his side, his R arm bent at the elbow with a blue cloth over the forearm and a blue flower in the R hand; he is facing  $\frac{1}{2}$  towards the Buddha, seen  $\frac{3}{4}$  on. The arhats are in 3 tiers on the entrance and side walls, and in one row over Sāriyut and Mugalan on the back wall. In front of the main Buddha is a folded yellow curtain. The floor is of flagstones, with a torn and faded patch of gaily-coloured lino in the middle. On the ceiling are 2 paintings, both of which informant says are Sakra preaching in heaven; he has his ~~his~~ R hand raised, with the tips of thumb and forefinger together. To one side stands a battered perahāra palanguin (for standing figure).

The ambulatory. Round the inner wall, beginning on the R stand statues of the 24 Buddhas, each about 3' tall, on a pedestal with his name on it, with his worshipper to our R. There are 8 on each side. Round the wall beneath them is trestle altar of a single plank, with faded flowers on it. Underneath this are pleasant paintings of flowers.

The outer wall has a window in the middle of each wall. These walls and the ceiling, which is at 45°, are covered with paintings, of unusual interest; 2 tiers on the wall and 2 tiers on the ceiling. The bottom tier has pictures of apāyas and of the 16 places of pilgrimage. The next tier up is of the Vessantara Jātaka. The 2 tiers on the ceiling show scenes from the B's early life, the sassatiya, and various vas visimas; their sequence is L top tier, L bottom tier, back bottom tier, back top tier, R top tier, R bottom tier. Note that the paintings go from L to R, whereas the 24 Bs opposite go from R to L - but from L to R if you walk along looking at them. Over each entrance door is painted a scene; these are not labelled or identified. On the floor stands the B-pilima from the previous temple, much decayed. It is a samadhi-pilima, wood covered with plaster.

The caitya is c. 200 years old - but more recently plastered. The base c. 7', the dome c. 5', the top c. 8' tall. Flowers scattered on on the lowest platform.

The Bo tree, in the fields below, was brought from A'pura, is older than the pansala.

The banagē was built 1918, is unusual. It is square. There are 3 roofs, like a pagoda, and they enclose real storeys. The second storey has brick walls, windows, and steps leading up to it from the ground on one side. The top storey is wooden. The roof is corrugated iron and overhanging. The bottom storey has half walls and many columns: in the middle is a square platform, raised about 1'.

The bell tower is c. 12', of grey stone.

Siyam Nikāya

13

PERSONAL

AGE: 59.

PABAJJĀ: Sirimalvatta. Aged 14.

UPASAMPADĀ: Malvatta. Aged 19? (1924).

REASON FOR ENTRY: Father's vow. His father was forced by illness to leave the Order. He married, and died a layman, but vowed 2 sons to the Order. Informant's elder brother is Sirimalvatta Ananda who is now Anunāyaka of Malvatta.

FAMILY: Large, inc. elder brothers.

RESIDENCE: Teacher was at Sirimalvatta. Informant was then at Udispattuva. Came to Godamunne 3 years ago as the first incumbent.

EDUCATION: Sadananda Pirivena, Doranagoda. Not after upasampadā.

REL. KNOWLEDGE: Learnt Pali, Sanskrit. Knows a very little Tamil. Has read Jātakas.

OTHER SPECIALIZATIONS: No astrology. Ayurveda studied privately but does not practice. Possesses books on Ayurveda, MSS of both Ayurveda and astrology.

RELIGIOUS PRACTICES.

PREACHING: Every paṣaḷosvaka pōya, about 20 times a year. (Corroborated by a layman).

MEDITATION: Used to do śamatha, now vidassanā only. Every day, at convenient time. As described in Satipaṭṭhāna Sūtra.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: No scepticism discernible: Kaḍavara is yaksek, "kālavāla gas āsraya".

CASTE: Roḍiyā come to village, cannot come to temple.

SECTS: Siam Nik. is goyikula, welānda and śāstriya. Reason: kings didn't like to worship low-caste people. Goes to see Amarapura priests, on good terms.

SUB-SECTS: Malvatta founded by King Śrī Vikrama Rājasimha abt. 300 years ago, Asgiriya by his Queen. This the only difference.

PRESENT STATE OF RELIGION: No one these days is good enough at controlling their thoughts to attain nirvāna. The kasina bhāvanā not practised

these days because too difficult.

Bhāvanā is really taught only in 3 places in Ceylon: one is Salgala, the other two he doesn't remember. But at pirivenas are taught 10 kinds of samatha; [names] aniccatā, dukkha, anattatā, piḷikul bh., maitrī-bh., Buddhanusati. Suitable for quelling youthful thoughts. Vidassanā is study (granthadhura), and thinking about the books. Further example: sammāthana (?) dhyānā on the 5 elements.

POLITICS. Took active part in '65 campaign. Never before, this time because of Marxist threat.

No fear of Catholics under present govt.

IMPRESSION. Very mild, kind, easy to interview. Gave me a book from his library and a box of biscuits to take away. Seems to use his library, probably meditates as claimed. Perfectly traditional views etc., rather confused about meditation categories.

PUPILS.

(1) Godamunne Sangharatana.

No relation. B.A. Vidyodaya 1960. Now teaches at Govunigoda Mahā Vidyāśālā.

Knows Tamil and English.

(2) Vijeratna Bandā (from Godamunne).

Has been ābittaya for 3 years. Related to neither of above. Will be ordained as soon as his father, who is in Anurādhapura, sends horoscope, which shows a suitable time. Is entering order because of suitable horoscope: "mahana venta hōṇḍa grahayō inta ṇā". Has elder brothers. (Will be ordained here, by 5 monks.)

VILLAGE.

About 100 dāyaka houses. They obviously haven't done much. No Tamils or Catholics. Drummers, who play at temple.

UPASAKAS: 2 male grhastha 10-sil. 8-sil up to 70/80 on pōya days.

SUNDAY SCHOOL: none. Closed down.

<sup>SAM</sup> GRĀMAVARDHANASAMITIYA. Meets every Sunday. Informant is member.

DEVĀLE: Pattinī. (Ankeliya only occasionally.)

Kaḍavara. About 240 years old.

Each has own kapurāla.

For pansala are being prepared also dēvalēs for Kataragama, Visnu, Saman, Vibhisana. Each will have own kap. - already selected - from families traditionally so occupied. [Presumably this means one dēvalē with four statues.]

Gam madu, aḍukku and bali-tovil all occur in village.

Bali-tovil performed only by drummers.

TEMPLE.

SAILABIMBĀRĀMAYA

Founded by Rāmbukvālla Disāva, who gave everything.

Informant has been here 3 years, as the first N.T. So the ārāma as such has been founded 3 years, but the sculpture (see below) started 1942.

LANDS: vī 7 pāla.  
goda 10 acres.  
Enough for needs. Cultivated in andē.  
No car, electricity. No relic.

Only buildings so far are pansala and all-purpose building w. 3 rooms. Both pale blue. Pansala contains library (property of N.T.). Many photos, especially of pupil, also self.

In one room of the general building vī is stored, also the paraphernalia for a perahāra, as well as MSS and other curios, all property of incumbent. Mostly stuff made by trad. craftsmen these days in Urugala, e.g. fine huge round brass tray for offering flowers, w. animals carved on it. The MSS arebana pot, vedapot, nākātpot, all inherited from guru at Sirimalvatta.

Another small room serves as temporary vihāragē. Behind a red, pink and yellow curtain is a glass case c. 3' high w. many compartments containing small B. images, miniature stupas etc. No large or dominant image. - Faded flowers, donations box.  
Both rooms kept locked.



Above, on separate ground, stands in temporary shed, huge seated stone Buddha, c. 8' high x 6' broad, made by 7 S. Indian craftsmen at cost of R. 35,000. One who really knew about the correct marks etc. finished it. It will not be painted, but the stone all polished, and for the inauguration omēda stones put in the eyes. One is already the ūrṇa. Nearly under cadjan is the asanē, w. lotus relief, begun in '44, long finished.

PERSONAL.

AGE: 68 - 70.

<sup>B</sup>PĀBAJJĀ: 1909, Kurukuhōgama.

UPASAMPADĀ: 1917, Asgiriya.

TEACHER: Sirimalwatta Dhammānanda. Related. He was first pupil.

FAMILY: In Kurukuhōgama.

RESIDENCE: First came here 1923. As a result of law-suit against monk 17 of Kurukuhōgama, who, being the pupil of Sumana, informant's grandfather in religion, each of them has custodianship (pālanē) of Kurukuhōgama vihāra in alternate years, unless they live there together, which they prefer not to. <sup>is informant's bēppā in religion,</sup>

EDUCATION: At Kurukuhōgama with teacher. No piriveṇa.

LINGUISTIC KNOWLEDGE: No Sanskrit, very little Pali.

OTHER SPECIALIZATIONS: No medicine. Astrology only sāmanyin. Good kēndara necessary to enter Order.

RELIGIOUS PRACTICES.

PREACHING: Bana last maha pōya.

MEDITATION: Grāmavāsī monks have no time for bhāvanāva these days.

VINAYA: To Kurukuhōgama for vinayakam.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Gods can get rid of disease etc., but this is not their regular occupation. Viṣṇu was the main leader in the fight against Kāvaṇa - Rāma is a name of Viṣṇu. Has never seen a holman (avatārayak) [N.B. use of word] and cannot be sure that they exist. Has been once to Kataragama - very vague about the god

SECT & CASTE: Roḍiyē don't come into pansal or vihāra but stay outside them. No low-caste men in Siyam Nik. - kings prohibited it. Rāmaṇṇa too are Goyigama - he has recently met some at meetings of the Sangha [i.e. through politics]. Amarapura sect are low-caste in uda raṭa, but in pāta raṭa ~~are~~ important people too join it. In the time of the Buddha a few low-caste men got into the Sangha - "pera hētuvak" - because of their previous lives. As an instance tells the story of Upāli: Six brothers of thā B. went to join the Order and took their barber along. In the forest they prepared themselves for ordination and gave him their lay clothes. He thought that if he returned alone with the clothes of the

six princes he would be assumed to have killed them, so he took fright and decided to join the Order too. The Buddha ordained him first so that he was senior to the other six and they had to worship him; he did this to ensure that they would not return to the lay life, because they would be so ashamed at worshipping a low-caste man. Upāli had been born in a low caste because in a previous life he was haughty towards his inferiors; but he had good karma to get him into the Order because he had wished to be a monk under the Buddha for innumerable ages (kalpa lakṣayak).

KARMA (AHOSIKAMA): Duṭṭhāmaṇṇu fought Elāra because the latter wanted to destroy Buddhism. That pava ahoṣi, because the intention was not evil ("napuru cēṭṭhāvaka nevē"). Duṭṭhā and his māli Saddhātissa are now in Tusitapura heaven; under Maitrī B. they will become the R and L disciples respectively.

SALVATION & STATE OF RELIGION: Hard to say whether there is a decline (pirihima). No arhats now on earth, may be in divyaloka or brahmaloka. Nivan only under Maitrī. Hard now for monks (grāmavāsī) to meditate, lay people can just as well; but the result (vipāka) of meditation will only come in the next life.

POLITICS: Generally good (diyuruva) for Buddhism now. No politics before '65. Went to a few election meetings, didn't talk. Gives as reason for going that now there were 2 parties. No fear of R.C.s or Tamils. Wouldn't have any idea whether there are R.C.s in cabinet.

IMPRESSION. Simple old monk of the old school, honest and polite. Lean and bespectacled. Seems pleased and perhaps flattered to be interviewed. Obviously poor, living in dark and rather dingy little hut; but we were offered glasses of tea as we sat on mats. Says he was in right over law suit but gave in to avoid trouble - seems to be true.

PUPILS

- 1) Hīl Oya Saranapāla. Learning at Asgiriya. Age 16. Mahana vuna 1963.
- 2) Wāgala Dharmāloka. Still here.
- 3) Mādawala Sobhita (from Harispattuva). Ordained this year. Still here.

All relations.

Abittayā.

VILLAGE

HĪL OYA.

Dāyakas: 175 houses.

All Sinhalese Buddhists + a few Tamils from surrounding estates.

Drummers, rājakarayo.

UPĀSAKAS: No 10-sil. c. 20 8-sil for main pōyas.

SUNDAY SCHOOL: None

GRĀMASAMV. SAM.: None - defunct.

DEVĀLE: None. Go to Moraḡahamulla bāra venta.

Adukku, kembara and balitovil.

TEMPLE.

TĀNNAPITATENA VIHĀRAYA

Pansala begun by dāyakas c. 100 years ago, has always belonged to Kurukuhōgama. Vihāraḡedara begun 1912, finished 1928. Informant's teacher's teacher Sumana came to live here as first resident. The place is now in generally humble condition, but there are plans to build a new pansala.

LANDS: vī 6 busal, goḡa  $\frac{1}{2}$  acre.

Relic kept in karanduva in vihāraya was here when informant came. Origin of Bo tree not known.

BUILDINGS: Pansala, vihāraya, Bo tree, bana maḡuva, bell tower. All rather crowded into one compound.

Pansala and vihāraya (except façade) whitewashed, bana maḡuva blue wash.

Pansala is humble one-roomed bungalow, very dark, with few chairs. A radio, a big photo of a monk, a picture of S.W.R.D.

Vihāraya a small square Kandyan shrine, built slightly elevated surrounded by an external verandah. There are steps up the front of the verandah from the front and from one end. The verandah columns are blue, the façade of the shrine predominantly yellow, the side walls white. There are 2 door guardians in high relief and no makara toraḡa but an elephant's head painted over the door! Interior has decorated ceiling, plain floor. Opposite door samāḡhi piḡima c. 4' high, flanked by similar ot piḡim in high relief on wall, all under makara toraḡa (high relief). On the ledge on one side of the samāḡhi piḡima is a 2' high white marble (w. gold robe etc.) samāḡhi piḡima from Burma; on the other side is a glass-fronted box containing karandu. 2 more ot piḡim in high relief stand in halos at the far end of the side walls. No Sariyut-Muḡalan. All 4 ot piḡim have the R palm facing outwards. On entrance wall just to R of door is 3' painting of Saman w. elephant, on L of the door is big yakṡa waiting open-mouthed for tiny man in mid-air (Dahaḡsonḡa Jātakaya). The rest of the walls are covered down to near the bottom with the 24 previous Bs., then round the bottom runs the Vessantara Jātika painted on a blue background. Pink and green hangings before the back wall; drums, conch, flowers on altar.

Styva Palkya.

15 14

KARALLIVODA

Bo tree with square bamma of loose stones, one mal asanaya raised on one side.

Bana maduva. Temporary rooms being prepared for when pansala is pulled down and rebuilt. Square blue building, red tiled roof at 2 angles, walls to half height, low square platform inside.

AGE: Bell tower on solid base dated 1936, grey stone, tall.

TRAVEL: 1911. Was not as ...

UPASANA: 1915 Andriya.

RELATIONS: Is a ... of ... of informant B, his colleague.

TRAVEL: Went to India last year on pilgrimage.

VISIT: ... since ... built in 1907. Before that they went to B<sup>o</sup> etc.

PERSONAL: Very friendly, in that he not only offers me tea (which he has to make himself with great difficulty as the servant is out) and share, but makes a point of a meal. But he is extremely impatient and only waits to chat on the ... though even there he does not wait for questions. From the number of questions I do manage to ask I think he has no interest in answering accurately; even that he tells me of the crisis of the people makes little sense.

NOTE:

- (1) Yatsava (7) ... lives at ... (nr. ...).
- (2) Karallivoda ... lives at ... Andriya.
- (3) Nanavada ... lives at ... Virivana, ...

Abitha. ...

INFORMANT B.

AGE: c. 63.

TRAVEL: 1915 Kalyanasa.

UPASANA: 1923 Andriya.

TEACHER: Present ... B, 7.

RELATIONS: A ... of informant above.

Siyam Nikāya.

15.

KARALLIYADDA

Two incumbents. The relation between them is obscure to me - there is some background of quarrels and law-suits.

INFORMANT A.

AGE: c. 68

PRAVRJYĀ: 1914. Was not an ābittayā first.

UPSAMPADĀ: 1918 Asgiriya.

RELATIONS: Is a malli of Udawela priest, bāppā of informant B, his colleague.

TRAVEL: Went to India last year on pilgrimage.

VINAYA: Pāṃok here since pōyagē built in 1941. Before that they went to B'gala.

IMPRESSION. Very friendly, in that he not only offers me tea (which he has to make himself with great difficulty as the servant is out) and cheroots, but makes me a present of a towel. But he is extremely impatient and only wants to show me the vihāraya, though even there he does not wait for questions. Even the couple of questions I do manage to ask I think he has no interest in answering accurately; even what he tells me of the origin of the temple sounds like tall stories.

PUPILS

- (1) Yatavara (?) Sangharakkhita. Lives at Nāpāna (nr. Madawala).
- (2) Karalliyadda Sīlānanda. Lives at Paliyapāna, Asgiriya.
- (3) Hanguranketa Dhammārama. Learning at Sirisāṅgabo Pirivena, Attanagalla.

Ābittayā. MahaṅaVenne nā.

INFORMANT B.

AGE: c. 63.

PRAVRJYĀ: 1915 Mahiyangana.

UPASAMP.: 1923 Asgiriya.

TEACHER: Present Nārampanāva N.T.

RELATIONS: A putā of informant <sup>A</sup> above.

EDUCATION: here. ...

OTHER SPECS.: No astrology or medicine.

GENERAL. Came in only just as I was leaving. Not a very friendly figure at all, and not keen to be questioned. I think on bad terms with informant A. I suspect he may have had to leave some other pansala; informant A seems to be the true native here, and is certainly much more popular with the other monks - informant B never seems to take part in anything.

VILLAGE.

KARALLIYADDA.

Māyakas include some Tamils (see below).

UPĀSAKAS: No 10-sil. Claim 50 8-sil on big pōyas.

SUNDAY SCHOOL: None.

GRĀMASAMV. SAM.: Monks take no part.

DEVĀLĒ: To Pattinī.

TEMPLE

(KARALLIYADDA VIHĀRAYA)

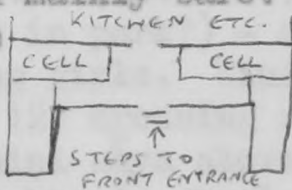
In the days of Maliyadeva there was a viharā at a place called Veheragoḍa, which had to move because of lack of water, and it moved to here. This temple c. 300 years old. In the caitya old coins were found, but they have been reburied. The Bo tree is old. The pōya gē was built in 1941, informant A claims it is used by 15 monks for pamok. The viharāya is still being completed, and is the work of sittaru from Mātara (Akurugoda); I think the work began in 1945. An inscription on it, in Tamil, records that a local Tamil gave R. 1500 towards its construction; the same Tamil gave the money for the banagē.

BUILDINGS: Pansala, viharāya, Bo tree, caitya, banagē, pōyagē.

The completed buildings are mainly washed blue.

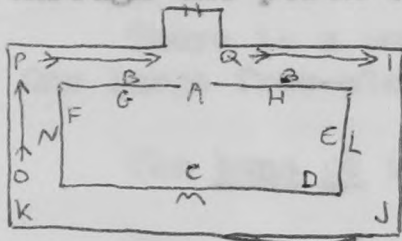
There was a dynamo instilled for electricity some years ago, at the same time as B/gala got one, but it has broken down. No radio.

The pansala is large and mainly bare. Before it are flower beds. It is washed blue. In shape it has 2 wings, which seem to be closed off. The door leads into a verandah, which again gives onto a hall in the centre of the building. Off this hall to each side is a "cell", one for each incumbent; these small rooms are in fact well furnished. Informant A's



room is full of calendars, mainly secular, and pictures of his recent trip to India.

The vihāraya is roughly a square within a square (though slightly broader than it is deep) with a porch protruding front centre. The ambulatory is not quite finished, notably the sculpted groups in the outer corners. 3 bās from Akurugoda are working on it. On coming through the porch one faces an old stone door frame (A) dated 1918.



The rest of the entrance wall to the shrine is covered by a huge makara torana (B). The door frame (shaped on top) is flanked by 2 lions rampant. Over the top of the door is a small scene of the Mahābhiniṣkramanaya, with Nārāya telling him not to go. Above this again, just under the monster's

teeth, are nārīlatā. On either side above the lions are fat small boys like putti and men (magicians + vidyādhara) holding white rosaries. Above the torana proper are, one on each side, Brahmā on a bird (haṃsa) and Indra on his elephant. Of the 4 divine kings, 2 stand, life size or over, at the extreme sides, 2 are smaller. Inside the shrine: against the rear wall (at C) is a sātapena (lying) B., c. 12' long, with monks (painted?) on the rear wall behind him. On the pedestal in front of him are small B. images. In the back L corner (at D) is a seated B., c. 3' high. Against the L wall (at E) is a large seated B., with arhats painted on the wall behind him. R. wall: at F is a sculpted group of the B. and Rāhula: The B. stands erect, arms to sides, while Rāhula, who has a serpent turban, tugs at his robe. Entrance wall: R of door (at G) a statue of Maitrī, c. 12' high; L of door (at H) a large standing B. The wall over the door is decorated. The ceilings are painted with heavens. The floor is plain.

The left outer corners of the ambulatory contain sculpted groups. At I the ksānti pāramitāya; at J the Guttila Jātaka, unfinished (it shows the concert in progress). In the far R corner at K is a Viṣṇu dēvalē, a large statue of Viṣṇu in a glass case. The outer walls of the shrine are covered with large scenes sculpted in high relief, one per wall. At L is the dēvarōhanaya, (unfinished); the B. is descending from heaven on a ladder, at the bottom of it are 2 men, one on each side, one carrying the sōga of a radala, the other a book. At M, also unfinished, is the B. preaching the abhidharma in heaven. At N, completed, on a smaller scale, is the dēvarādhana. The L and rear outer walls are still blank, covered with paintings. The paintings on the R wall, beginning with at the Viṣṇu dēvalē at the back (letter O): 1) B.'s birth 2) return to palace 3) shown to wise brahmins (Kāladēva?) 4) vapmagula 5) shooting bow 6) marriage. On the entrance wall, beginning in the R corner (P on plan): 7) B. sees an enlightened ascetic (the 1st 3 pera nimiti are omitted) 8) uyānē dī sārasiṃ (walking in park?) - and god appears offering robes (sivuru) 9) disgust w. dancing girls. Window. 10) last look at wife and child 11) sets out on horse 12) crossing Anomā Gāṅga. Here is the entrance door, with the Silumāni-sāya above it. Continuing (Q): 13) cuts hair 14) B. passing with his begging bowl is seen by K. Bimbisāra in Rājagaha 15) B. practises extreme austerities, is terribly thin. Window.

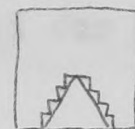
16) Sujātā offers milk rice 17) the bowl floats upstream 18) hidden by the sculptures. It would be a fair guess that the next wall will have the sāssatiya, the rear wall events during the B.'s preaching life till his death. On the ceiling on the 2 painted sides (front and R) are painted roundels, grisailles of the 16 holy places alternating with flower pieces.

The Bo tree has a grey stone bāmma.

There is a small blue cāitya on an octagonal base, c. 12' high. One large free-standing vahalkaḍa.

The baṇa gē is also of grey stone.

The pōya gē is architecturally rather striking: with a steep stair-going up from either side of centre of the first floor marking the baddha sīmāva are set around it. Most of washed blue, the rest is grey stone. Each storey consists of one large room. The pōya is celebrated in the upper room, which contains a seated B. on an altar at the end of the room with flowers and curtains before him. The lower room is full of junk.



The stones it is consists of

Siyam Nikāya

16

AGE: 37?

MAHANA VUNĀ: 1940, Watapāna (after year as ābittayā)

UPASAMPADĀ: 1949, Asgiriya.

TEACHER: Watapāna N.T. No recollection.

FAMILY: In Hurikaduwa. Had 2 ayyālā. One was clerk on estate, now dead; the other works in a D.R.O.'s office.

RESIDENCE: Watapāna till last year. Since then Kumbaloluva. Came to Watapāna because did not want to be ordained in own village.

EDUCATION: Sangharāja Pirivena, Kandy.

LANGUAGES: Sanskrit and Pali claimed. Studied Sanskrit for 5 years. No Tamil or English.

OTHER SPECS: None.

GENERAL KNOWLEDGE: Asks how England gets water, whether it is like here, or salt. But does not know England is an island. Thinks it is a very hot place, ruled by the queen.

PREACHING: [Doubt it.]

MEDITATION: Surely not.

VINAYA: Bāmbaragala. Went there for pānok, will go again tomorrow. Spending vas at Watapāna.

RELIGIOUS BELIEFS: not examined.

POLITICS: Strong U.N.P. Refers to S.L.F.P. supporters as low-caste - "apata aduyi".

GENERAL: Very stupid - too stupid to interview properly. I see quite a bit of him, because he insists on taking me on two trips to solicit funds for the new dēvalē at Watapāna from rich non-Buddhists. He is friendly to me but not effusively so, and not a very attractive personality. It is impossible to discuss religion with him - he plainly has no interest in the subject; fund-raising indeed his only perceptible interest. Even politically he has no knowledge or opinions, only prejudices.

VILLAGE.

KUMBALOLUVA.

c. 200 dāyaka houses, incl. some Tamils.

Rājakaravō - drummers.

UPĀSAKAS: 10-15 8-sil.

DEVĀLE: To Piṭiya Deyyō, on temple premises. Kapurāla.

TEMPLE.

Watapāna N.T. says it is near 100 years old, was given in pūjā to Baṃbaragala. The late Baṃb. N.T. gave it to <sup>monk 16</sup> for life; after his death it reverts to B'gala. R. Sārananda is spending vas here, alone - but seems to spend most of his time at Watapāna. The temple's spectacular situation suggests that the devāle may be the oldest feature.

LANDS: 1 acre kūmburu, 2½ acres goda inc. 1 acre for drummers. [Local informant.]

FEATURES: Pansala, vihāraya, dēvālē, Bo tree, caitya, baṇa maḍuva, lamp post. Mostly whitewashed.

Poor small pansala. No radio. Photo of the late N.T. of Baṃbaragala, small picture of Dudley Senanayake on clock. Whitewashed.

Vihāraya, also whitewashed, consists just of porch and shrine. Quite small. Local art, c. 15 years old. Plain outside except for 2 painted life-size door guardians. No makara torana. Wooden door. Inside the shrine the rear wall is taken up mainly by the B. delivering the first sermon. He sits c. 5' high, R hand on knee palm down, L hand in lap. Most of the back of the wall is covered w. his halo, the rest has painted landscape. No Sāriyut and Mugaḷan of course, as inappropriate to the scene. On B's right are statues of 3 disciples, on the L 2, all kneeling on the floor facing him, c. 2' high. On left also a deer. From the side wall emerge 3 gods, precariously perched on clouds etc. One holds a parasol over B., he is balanced on the other side by one holding a conch. An extra god is painted on each wall. The B. has a Buddhist flag draped on his lap, and in front of him on the pedestal a small (1') samādhi pīḷima. The altar before him is a table, with some flowers on it. A brocade curtain is <sup>f</sup>urled. Against the R wall a 6' statue of Maitrī holds what looks like a rose, must be a pink lotus bud. The rest of the walls are painted w. the 24 previous Bs., each scene named and slightly varied. There are 8 on the R wall, 4 across the top of the entrance wall, 1 on the R side of the door, and 11 on the L wall. On the entrance wall R of the door, at the bottom of the wall, is a 3' painting of Saman holding a flower, with no vāhana. On the L of the door is a similar but larger (6') painting of Viṣṇu. Both have votive curtains, Viṣṇu many more, than Saman.

The ceiling is decorated with child-like patterns. The floor is plain. There are drums, a stool, a broom and an oil lamp.

There are also... it is impossible to see... before...

There are... No pay for... as the...

Siyam Nikāya.

17

PERSONAL

AGE: 75.

PABBAJJĀ: aged 12 or 13 (i.e. 1902?) Kurukuhōgama.

UPASAMPADĀ: 1924 Asgiriya (sic). [Must be wrong. I believe age given.]

TEACHER: Kurukuhōgama Sumana. A radalayā. No relation.

FAMILY: Live in Hanwella area. He was born there at village called Udawela.

RESIDENCE: 3 or 4 months at pirivena at Mānikhinna, 6 months at Wāligama, otherwise here.

EDUCATION: Here except for 3 - 4 months - see above.

LINGUISTIC KNOWLEDGE: No Sanskrit. V. little Pali.  
Understands a little Tamil. No English.

OTHER SPECIALIZATIONS: Practices neither medicine nor astrology; not right for monks. But looked at kēndara of pupils - necessary for entering Order. But now niyama piḷivelak nā - no regular arrangement - i.e. some can get in without horoscope.

RELIGIOUS PRACTICES

PREACHING: On pōya days gives upāsakas bana pot to read.

MEDITATION: Does both granthadhura and vidarsānadhura [he says].  
Meditations: Buddhānusmṛti, Dhammānusmṛti, Saṅghānusmṛti, piḷikulbhāvanāva, paṭiccasamuppāda, anuloma and pratiloma (i.e. forwards and backwards).

VINAYA: Vinayakam held here in vihāraya. It is baddhasīmāva, but the sīmāva "nātivunā". Guesses correctly that Udispattuwa N.T. told me it was sammutisīmāva, denies it.

FOOD: Dānē during vas only.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS. Has been to Kataragama. K. "demala minissunṭa sārāyi". Yakṣayō exist. Buddha visited yakṣa kōralē at Mahiyangana, tamed Alavaka y.. But he has never seen a yakṣa or holman. There are alpēsakya and mahēsakya deviyō; gods and Bodhisattvas are quite distinct categories. Saman and Viṣṇu have made prārthanā to become bosats, Pattinī has not.

NIRVĀNA. Prārthanā also necessary to see nivan, e.g. Kataragama too must make one. But it is impossible to see nivan before Maitrī.

KARMA: Kataragama's pav aḍuyi. No pav for Duṭṭagāmunu as his "pin vāḍi

vunā", so no time for pāpaya (of slaying Tamils) to mature.

CASTE & SECT: Now possible for low-caste (aḍu kula) people to become monks (in other Nikāyas) - "issara bā." [Looks as if he disapproves of modern developments.] Kulabēdaya was laid down by King Mahāsammata. In the Buddha's time low-caste people could not enter the Order, and one must do things according to baṇa. Someone who calls himself a Buddhist must practise maitrī. Roḍiyō don't come here and wouldn't be let in if they did, in accordance with the customs of the Sinhalese kings.

STATE OF RELIGION: No pirihīma for sāsanē. Necessary "diyuna karanta" for pansal etc.

POLITICS: Went to one meeting this time for the U.N.P. (did not speak), but no government can forbid one's helping religion. No trouble now from R.C.s.

IMPRESSION: A little suspicious and perhaps not too frank, e.g. his claim to be both granthadhura and vidarśanādhura is obviously suspect! He is no longer in very good health and lives in rather delapidated conditions; I think he sued monk 14 wrongly for ayitivāsakama, but even so lacks entrepreneurial spirit. Very ill shaven, slightly hunched-backed? He was quite friendly but offered no refreshment, not surprisingly as I came shortly before daval dānē with 2 companions. A fair specimen of a reactionary old monk.

#### PUPILS.

Had several, all have left the Order except the eldest and the youngest lay informant.

- (1) Kurukuhōgama Dhammapāla. At Sirimalwatta?
- (2) Kurukuhōgama Buddharakkhita. At Vidyodaya. (As layman? see above.)
- (3) Hakkana?

Last. Cheeky little sāmanera Kurukuhōgama Ratanasāra. Age 14.  
Mahāna vunā 1962. No ābittayā. Learning Sanskrit, Pali, Sinhalese at Śāstrāloka Pirivena, Gampola.

#### VILLAGE

##### KURUKUHOGAMA

c. 100 dāyaka houses.

Only Sinhalese Buddhists. Tamils from estates used to come here but no longer - most of them have left.

UPĀSAKAS: 3-10 -sil upāsakayō.

20 8-sil last pōya. 60 or 70 on big pōyas like Wesak, Poson.

No Sunday school.

No Trāmasamvardhana samitiya - defunct.

DEVĀLĒ: None. Bāra venta people go to Kat. dēvālē at Udispattuwa, or, less, to the Pattini dēvālē there.

No adukku or kembara. Used to be kiribodapātrē.

Balitovil.

TEMPLE

KURUKUHOGAMA RAJAMAHAVIHĀRAYA.

Founded by Kīrti Śrī Rājasimha. The place was previously called Kiyulētāna because of a salty spring. 7 kings reigned at Galēnuwara, above Mādamaḥamwara. They went to Senkadagala from (?) Kadukāppumē Ambalama. They were brought here and cremated on the site of the present caitya.

Kīrti Śrī founded the monastery on seeing the small ivory Buddha kept in the pansala (see below). As pūjā to this piḷima he gave 30 amupu of rice, and had a sannasa cut in rock, but it has been destroyed by the villagers so that they could seize the temple lands.

The present incumbent claims to have built the banagē, repaired the vihāraya and improved the pansala.

The previous incumbent was Sirimalwatta Dhammananda, died 1937. He was eldest pupil of Kurukuhogama Sunana, died 1933, of whom present incumbent is another pupil. He shares the incumbency with monk 14 of Hīl Oya.

Buildings: Pansala, vihāraya, caitya, 2 Bo trees, bana maḍuva. All whitewashed.

LANDS: vī: 3-4 amupu. goda 2-3 acres.


Rūlic, Bo trees from Anurādhapura.

The pansala is a poor and scruffy building, with a long narrow ante-room full of old chairs, which one naturally enters through a room at one end of it: the building otherwise faces away from the rest of the temple complex. There are some pictures and a broken radio. The image to which K.S.R. is said to have offered the monastery is an old ivory of a standing Buddha, c. 1' tall. There is a relic in a karanduva, also given by K.S.R. A low stone wall is being built round the pansala.

The vihāraya is of a usual pattern: a small rectangular building,

whitewashed with a tiled roof, on a slight elevation with a narrow open verandah all round it led up to by steps and surrounded by round columns. The steps are front centre, and on the bottom one is engraved a pair of peacocks. On the verandah hangs a bell. The paintings must be c. 50 years old. The door has a wooden frame, is guarded by 2 figures in high relief, mainly painted yellow, with raised swords and Nāga heads - on the Alutwela pattern. Over the door is a v. faded painting of a god sitting cross-legged. Inside, the tiled altar is supported by cement steps painted in bright colours. On it is a samadhi pilima in a red robe c. 4' high. He is flanked by paintings on the back wall of Saman (white-skinned) and Visnu (dark-blue-skinned); both wear tiered hats and bear white fly whisks. Against the side walls at the back stand very ugly yellow-robed 5' B. statues in abhaya mudra. Sāriyut and Mugalan are painted on the side walls, one on each side, worshipping them; above them are painted the sun and moon. The rest of the side walls are covered, except for the bottom, by the 24 previous Buddhas; the figures are identical, but their worshippers differentiate them, and they are also labelled. The bottom of the walls are filled by a row of worshipping arhats. On the R of the entrance door is painted Sumana en face, on the left in profile a radalayā, who is offering a plate of kiri bat. The floor is plain cement, the ceiling of plain boards; drums in a corner.

The white caitya, in the paddy-heap shape, is c. 30' high. One detached malāsana.

Bo trees both have square white two-storey bāmmas  with no altars but oil lamps at the 4 corners.

The bana maḍuva is huge, has tiled roof, whitewashed, 2 storeys. The lower storey has full walls, there is the usual low square platform inside, and steps up to the smaller upper storey, also enclosed. The building is now used as a granary, and probably contains more than the 3 - 4 amunu admitted to above.

*[Faint, mostly illegible text, possibly bleed-through from the reverse side of the page. Some words like "The white caitya" and "The bana maḍuva" are faintly visible.]*

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Siyam Nikāya

18

PERSONAL.

AGE: c. 40.

PRAVRJYĀ: Here, Mādamahanuwara, 1934.

UPSAMPADĀ: Malwatta, 1944.

TEACHER: Rāmbukvālla Dhammaratana, still alive and present, but senile (or maybe just deaf).

FAMILY: Ayyālā and mallilā. Live in Pilāsse. (twds. Mātalē?).

ENTRY INTO ORDER: Came here with headmaster, who was native to here.

RESIDENCE: Here.

EDUCATION: Vidyālakāra.

Prācīna vibhāgē is at 3 levels, the top level is pandita.

LANGUAGES: Sanskrit, Pali. Understands a little Tamil, learnt a little English.

RELIGIOUS PRACTICES.

PREACHING: Claims to preach all 4 pōyas. Will preach later to-day.

MEDITATION: No. [See below.]

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has been to Kataragama. Sinhalese believe in gods for vows (bāra venṭa): he has never made a vow. Vihāras and dēvālēs have been built together since the Polonnaruwa period.

CASTE: Siyam Nik. allows no low-caste (adu jāti), Rāmañña Nik. have "good men" (hoṇḍa minissu), Amarapura have some too. Low caste villages have Amarapura temples. The Nikāyas mix, just hold pōyas separately.

ETHICS: Duṭṭagāmuṇu killed lots of Tamils to save his religion, country and race ("āgama raṭa jāti āraksā karagānīmaṭa.") He is now in Tusitāa heaven (divyā-lōkē). His ultimate aim (paramārtha) was to save, so his kyamma is ahosi, and for the killing he pays no penalty (vipāka denne nā). Similarly Angulimāla's 999 murders, which he committed because of a previous birth, became ahosi. [I ask whether B. wd. have done as Duṭṭagāmuṇu.] B. didn't defend his raṭa or jāti because the occasion (avasthāva) didn't arise.

MEDITATION AND SALVATION: To meditate (tapas rakinavā) one must get away

from the crowd. Village monks are granthadhura, one must be vidarsanadhura, sunyavaraka rukkhama (live in the open at the foot of a tree). Recites something about this and explains: one sits under a tree such as a Bo tree, a banyan tree or an attika tree, the oldest trees in the forest (vana deta ruk), which bear no flowers but only fruit. (All sounds very scholastic.) A layman (gihi) too can become a rahat, but then must become a monk. An anagāmi (who has one more life to live) is born in one of the 5 pure abodes (suddhāvāsa): Aviya, Atappa, Sudassa, Sudassī, Akanittha. One cannot see nirvāna from a divine heaven (divyaloka) because it is too comfortable (sāpa vādi), so one has no incentive to meditate: one must be born in the human world where good and ill are mixed (sāpa duka misrayi). That is why Buddhas too always must become Buddha (buduvanta onā) in a human life.

STATE OF RELIGION: Declining. Maliyadeva the last arhat. Nirvāna now impossible - one needs several lives. ("Mē kālēdī nivan dakinta laben nā - ātma gananak labant' onā") No one will manage before Maitrī. Even in Salgala there is no one able to give the correct instruction (śikṣā prajñaptiya deta).

POLITICS: Worked a little for S.L.F.P. in 1956, not in 1960. This time worked for U.N.P. - went and made speeches in 14 seats. Catholics give support (?). Tirulchelvan is Catholic, J.R. Jayawardene used to be.

GENERAL IMPRESSION: Lively, effusively friendly and informal, rather out to impress me. Obviously an active man and a money-raiser, currently making a big thing over this cave in the woods near by, which he is turning into a Kataragama Dēvālē (q.v. under Doraliyadda). I know he preaches a lot - he came to Wāwēgama at Wesak and is often on circuit - but I wonder whether he really preaches at his temple every pōya day, as he claims.

PUPILS

Has two.

Elder one upsampadā last year, now at Vidyālamkāra.

Younger one, Udavela Nanda, mahāna vuna 1962, attends Mahāvihāra Pirivena, Asgiriya.

Abittayō: two small boys, who go to school. Not likely to enter Sangha.

VILLAGE.

MĀDAMAHUNUWARA.

Some Muslims, Tamils and Catholics in town.

Rājakārayō - drummers.

UPĀSAKAS. No 10-sil. 10 - 12 8 sil to-day.

SUNDAY SCHOOL. Big. Sā Sumangala Daham Pāsala. Informant teaches, so do 4 or 5 laymen.

GRĀMASANV. SAM.: Advises. Also advises Sāsana āraksaka samitiya.

DEVĀLĒ. Lena devālē to Kataragama in woods nearby. Has just got kapumahattayā. [See monk 8, end.]

TEMPLE.

MĀDAMAHANUWARA RAJAMAHAVIHĀRAYA.

According to informant, first founded under Vimaladharmasūrya in 1592. K. Senarat (1627-54) had a palace built which extended from here to the cave devālē to Kataragama. The tooth relic was kept here at times during the Portuguese, Dutch and English periods. The Temple Lands Commission investigating in 1859 heard evidence from the Kataragama kapurāla and from the incumbent monk, Sunnandasa Unansē, who said that his teacher, a monk from Doraliyadda, had repaired the temple, finding it derelict, and died in 1856. The temple was restarted in 1918, when incumbent's teacher (still alive and present) came here. The present vihāraya dates from 1948, and cost R. 30,000.

The Bo tree is believed to be ancient.

LANDS: Kumburu pāla 12, goda akkara 8.

BUILDINGS: Pansala (being built), vihāraya, sassatiya shrine, Bo tree, bana gē, bell tower, library, tomb.

The oḍḍi relics were plundered along with everything else, when the temple was empty. But two small relics are kept in a cupboard in the vihāraya vestibule.

The pansala is being built as an octagon with a square pointed roof.

The main vihāraya is painted by M. Sarlis of Colombo. It is an oblong, with the long axis parallel to the entrance wall, and 2 entrance doors each a third of the way along the wall. The whole front wall is covered by a huge makara torana. Two lions guard each door. Over the makara torana are Visnu, Mahābrahmā, Śakra and Tśvarayā. The 4 guardian kings of the quarters are there, and tāpas payō holding it up. Between the 2 doors is painted the Devārdhanava, with the B. figure in fājalilā pose, sculpted in the centre. The other outside walls are washed yellow. Before the shrine is a vestibule with blank whitewashed walls. The shrine is full of huge statues. Rear wall: sātapena pilima, 22' ? long. Left wall: centre is huge samādhi pilima, c. 10' high, on a pedestal. The image is in "Gandhara style", the robe covering the body. On a lower pedestal on his R (i.e. near the entrance wall) stands Mahā Kāśyapa, also c. 10' high, wearing a yellow robe, hands full of flowers. Worshipping arhats are painted on the wall behind. Right wall: hita pilima, R hand with fingers spread, indicating teaching, also 10' tall. On either side, in the corners, Sāriyut and

Mugalan statues stand worshipping. On the rear wall just L of the hita pilima is painted the present incumbent's (informant's teacher's) teacher. In front of the hita pilima and to its right is a glass case containing a large karanduva which is now empty, but used to contain the tooth relic; the casket was given to Senarat by the Portuguese.

Entrance wall: on the extreme R, a.e. btwn. the R entrance door and the R wall, is a 10' statue of Ananda, hands folded on stomach. In the centre is a 15' statue of Maitrī Bosat = Nātha Deyyō [informant]. The floor is covered with white tiles, the rest of the walls are simply decorated, the ceiling has floral decoration.

Next to the vihāraya is a small building also washed yellow. It consists of a porch, entered through an old wooden door frame, and a small shrine with painted walls. There is virtually no entrance wall, just the door. Against the back wall is a white marble B. seated on a lotus, of Burmese make, bought in Ceylon c. 1918. Behind him gods painted on the wall worship him. On each side wall are painted 3 scenes, making 6, one for each week after the B's enlightenment. (The 7th week is in a sense represented by the statue.) The mnemonic verse listing these 6 weeks goes: Pathamam bodhi-pallamkam, Dutiyam ca anisam, Tatiyam cankamanam settham, Catuttham ratanagaram, Pañcamam ajapalanam, Mucalindena chatthamam. The floor is plain, the ceiling painted with floral decorations. Flowers on the altar.

The Bo tree is at the back of this shrine, enclosed on 3 sides by a high grey bamma, on the 4th by the shrine.

The bana maduva is also washed yellow. The bell tower stands at the side of the sassatiya shrine. There are steps up the the library. On the way in is a monk's tomb.

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Rāmañña Nikāya

12

PERSONAL.

AGE: 60.

PABBAJJĀ: 1922 Hurīkaduva.

UPASAMPADĀ: 1925 Maha Oya nr. Alavva.

TEACHER: Anunāyaka of Udarata Rāmañña Nikāya, still now at Hurīkaduva.  
Related.

ENTRY INTO ORDER: When he was a small boy he saw a monk, and said he wanted to become one too. Some years later his father died, and his mother took him to Hurīkaduva pansala; he ran away less than an hour after she left him and went back home; but then he asked to go back, promising to stay, and stay he did.

RESIDENCE: Hurīkaduva and pirivena, then here since 26.7.1933.

EDUCATION: Dharmodaya Pirivena, Galwatta as a young man; then Nittāmbuwē Vidyānanda Pirivena, Veyangoda. He has continued to study for the Pirivena avasāna certificate, taking it subject by subject, and in 1958 got the certificate from the latter institution in Dharma, Vinaya, Sinhala, Pali, Sanskrit, Chandolaṅkāra (poetics and metrics), Tarkanyāya (logic), Itihāsa (history), Purāvidyā (archaeology) and Śilālipi (epigraphy). One can take exams. at 3 levels in each of the 3 piṭakas.

LANGUAGES: Sanskrit, Pali. Obviously fluent in Pali, quotes repeatedly. Some Tamil. No English.

OTHER SPECIALIZATIONS: [Very improbable that he practices medicine or astrology.] Astrology is not lies ("nākat sāstrē boru nā"), but a horoscope is not necessary for becoming a monk, only faith (kēndara onā nā, sraddhāva). One must not rush a child into it, but keep him for a while to see if he is suitable. Horoscopes reflect habits in previous lives, because they are never born at exactly the same moment. He has no horoscope, but he has stayed a monk so long; there is no luck (vāsanāva) for that is just former habit ("vāsanāva kiyanne pera puruddā").

(pera puruddā); people with similar horoscopes may have different

RELIGIOUS PRACTICES.

PREACHING: Every pōya without fail.

MEDITATION: It is no good becoming a monk if you don't meditate. Maitrī bhāvanāva is enough. He meditates 3 times a day, mainly on maitrī. He quotes the Mettāsutta to me, and lots of other texts.

VINAYAKAM: Every pōya day to Hurīkaduva.

Some Rāmañña Nik. monks now touch money, or use books of tickets on buses, but he takes a boy with him to the bus to get his ticket, and

does not touch or carry money.

FOOD: Dānē every day throughout year, supplied according to a roster. (But also owns kumburu.)

PILGRIMAGE: Went to India by public subscription after he had conceived the desire to go on reading the Mahāparinibbāna Sutta. He was in India about a month and saw all the famous sites; when he got into the plane at Madras to come home he thought now it was no matter for him if the plane crashed, for he had completed all he had to do in life.

### RELIGIOUS BELIEFS

SUPERNAT. BEINGS. Sceptical about powers of gods: says there is no dēvalē at the temple, and no pin peṭṭiya either (though the irony is unconscious). As for the village dēvalē (to Kadavara) he says nothing against it, but has no belief (piliṅṅima) in it. He does not believe that Kataragama gives us protection (araksavā); he has been there on a pilgrimage, but not for worship (bhaktiya); he just went with a party, and went to the Kirivehāra. The Tamil priest (kapuvā) at Kataragama scolded them for insufficient awe of Kataragama. Yaksas exist, and can send diseases. People may become yaksas in their next lives. Men are higher than yaksas, so we cannot help them (with prārthanā) except because they think we can.

CASTE AND SECT: He himself is free from caste prejudice and wants all 3 Nikāyas to work together; in October, to celebrate the opening of the new pansala, he is organizing a dānē for 100 monks drawn from all Nikāyas. He does not normally have much to do with the Siyam Nik., who are in decline; he sees more of the Amarapura Nik. On the other hand all the village but one family is goyigama, and though they treat an Amarapura monk properly (salsakanavā) if he comes visiting, were he himself to take a low-caste pupil they would find fault, for some people think they can't worship a low-caste monk. Uda Rata Kāmaṇṇa Nik. is accordingly all goyigama. When he went to India he found that if he talked Tamil they treated him as low-caste.

KARMA (AHOSI): Duṭṭhāmmu killed to protect Buddhism (sāsane), as we read in books. As killing is a sin, it must be sinful (pav siddha ventā onā), and he will have to pay for it, but we don't know whether he will go to hell. He is a Bosat, and finally it will become ahosā, but after some immeasurable period.

STATE OF RELIGION: It is possible now to see nivan, especially for those in the 5 pure abodes (suddhāvāsa) i.e. brahmaloka. "Sāmasese pirinivan pāma". Those who do a lot of bhāvanāva may either go straight to nivan, or be reborn in a Brahma world and see nivan from there. To say that there are no arhats now is a grave error (loku mithyāva), for the Buddha's relics still exist, and so dāparyāpti, pratipatti, and prati-vedanā; there must even be some arhats on earth, maybe in Burma. When

asked by a Brahmin about the decline of his teaching (sāsane) B. replied that as long as bhikkhus, bhikkhunis, upasakas and upsikas practise mindfulness (satipatthana) the sāsane will last, and when they disappear the teaching is lost. So far only bhikkhunis have disappeared. B. said the sāsane would last in Ceylon for 5500 years. Practice, theory and realization constitute Buddhism, and occur in that causal order. "Paryāpti nāti <sup>ven</sup>akota pratipattiya nā, pratipattiya nāti venakota prativēdasāsane nā!" Paryāpti is therefore crucial, and the granthadhura monk plays a crucial role. This means living in a village (grāmantarasē nāsane), but they too do some meditation - it is useless to be a monk if you don't.

### POLITICS.

No government or group has the power to hurt Buddhism, which the B. said would last in Ceylon for 5500 years. There is a lot of shouting now about Catholics, but they have been here a long time. Everyone should be free to exist and to think as they please. ("Kaurut inta ona, kaurut adahanta ona"). What are Marxists to us? ("marxvadayo apata mokda?") Marx said everyone should have enough to eat etc. and that is so good ("ēka koccara hōdayi"). He was impressed by the cities, buildings and industries in India, but especially by the poverty. No politics - his part (kotasa) of the Rāmaṇa Nikaya forbids attendance at political meetings.

### IMPRESSION

A magnificent Buddhist, deeply tolerant and kindly. He tells me that there are learned and virtuous men in all religions, and he will speak ill of none of them ("kisima āgamata dos kiyanne nā"); he has a Bible in his library. He seems to conform admirably to the local ideal of sānta dānta; he is very calm and soft-spoken and at the same time friendly and pleasant. He seems very intelligent (as well as enlightened) and has an excellent knowledge of Buddhism; I am especially impressed by his having continued his education throughout adult life, and his knowledge of the Canon, which he can constantly quote to the point. He looks far younger than 60 years, and is curiously handsome with warm eyes beneath strong black eyebrows. Otherwise neat and clean-shaven. He offers me tea and puts in it powdered milk (which he calls piti). In interview he is frank and informative, but confines himself to answering my questions.

### PUPILS.

- 1) Dor<sup>ā</sup>liyadda Vimalakīrti. Resident Kapuliyadda, on road fr. Kandy to Talātu Oya.
- 2) Watuliyadda ? Resident Veyangoda, works in pirivena library.
- 3) Natarampoṭa Sirivimala. About to enter Pēraḍeniya University.

All have the upasampadā. None live here now, but 3 is coming to see him to-day. They are not relations, but 3 is related to a learned monk (pandita hāmaduruvo) at Hurikaduva, who passed him on. All know English and have the Vinayavibhāga. The first is a Tripitakācārya, the 2nd has the Prācīnaprārambha exam.

An ābittayā, an old man, deaf and wall-eyed, who has been here ever since 1933 when informant came.

VILLAGE:

MAHADORALIYADDA.

c. 100 dāyaka houses.

All Sinhalese Buddhists, all goyigama except one family of navandannō (smiths).

Drummers hired from Kitulangamuwa (Watuliyadda).

UPĀSAKAS: No 10-sil. 40 8-sil last pōya (aṭavaka), 70 for pasaloṣvaka, But fewer outside vas.

SUNDAY SCHOOL: None, There was one which died for lack of teachers - local school teachers gave no help.

GRĀMĀN<sup>A</sup>V. SAM.: Exists, but isn't on it. He is however adviser to both the Committee for Protecting the Doctrine (Sāsanaṛakṣasamitiya) and the Ladies' Committee (Kāntāsamitiya), both of which work for the temple.

DEVĀLE: To Kadavara D. in the village. A hereditary Kapurāla (called Appuhāmi).

Bali tovil.

TEMPLE.

Begun 1918. Site chosen because of old Bo tree. He came here 1933. Vihāraya 1946. New pansala opening this year.

LANDS: vī busal 6, goda akkara 5.

FEATURES: Old pansala, new pansala including library, viḥāraya, Bo tree. Relic brought by informant from Nimalova Arāmayā, Kirinda. Radio in new pansala.

Everything spotlessly clean. The buildings not in an enclosed area - the viḥāraya is up in a field above the area with the 2 pansal.

The old pansala, in which informant and the ābittayā still live, is a small whitewashed bungalow. Many religious pictures on the walls, nothing secular except small portraits of D.S. Senanayake and S.W.R.D. Bandaranaike.

The new paṣala, also whitewashed, is larger, and has been designed by his youngest pupil. 4 rooms symmetrically give off a large squarish rectangular room which has doors to the outside at both ends. This pansala is far the pleasantest and best appointed I have seen in Ceylon. In the main room is a glass-fronted case containing stationary, a radio, and a chest for books. As yet there are not many books. Three of the smaller rooms are bedrooms, the fourth is a storeroom (gabadāva), and contains 3 big lamps.



The vihāraya is a large tile-roofed building of most unusual shape with 18 sides. The shrine within it is rectangular. The ambulatory is undecorated and full of old furniture, chiefly beds, though all very clean. It also contains drums. Outside the shrine door, which is of plain wood, lies a door mat, and above it hangs a bell. The shrine is by Bās Jayanēris, sittarā of Akuru-goda nr. Mātara, 1946, painted in rather unusual bilious colours. Though it is ~~not~~ decorated attention is focused entirely on the main B., a 9' tall sitting image with R hand on knee, L hand palm upwards on R heel (legs crossed as usual); informant calls the pose "vaḍā inna līlāva." His skin is goldish, robe flesh-coloured; he sits on a concrete pedestal painted light blue and mauve. A marble table stands as altar. The halo painted on the back wall is pastel-shaded. 6' statues of Sāriyut and Mugalan stand at ground level, facing the B. at 45° <sup>W</sup> worshipping. 

6
S
M

 Sāriyut on out L has yellow

skin, Mugalan's skin is a discreet blue. There are no other statues. Round the side walls and the entrance wall is a mural of worshipping standing arhats, each holding flowers in his R hand, his L arm down by his side. They are in 2 tiers, the upper tier stands on clouds and goes round above the door; of the lower tier on the entrance wall only one arhat is on each side of the door. At the 4 corners of the shrine are painted columns, slightly trompe-l'oeil. The ceiling is painted with a floral design. There are tiles on the floor by the Buddha, the rest of the floor is plain concrete. The only stray objects are śeṣa.

The Do tree is vast, its roots spread far and wide. There is a high whitewashed octagonal bāmma, onto which one malāsana is being built in brick.

NOTE: Feeding done in gāma by boys, people of śeṣa (śeṣa).

SHRINE BUILDING.

REMARKS. SHRINE: Has been done by informant. Part to say whether he was once a man. Gods were (two) India, say have been seen. No one's knee ṣṣ sat. killed so much. He is very tough on śeṣa, even śeṣa can prostrate themselves on the ground to him in śeṣa.

NOTE: It is not good or necessary that the shrine should be śeṣa, but it was so ordained by the śeṣa śeṣa, and we are not his son (loka śeṣa), so how can we change these śeṣa (śeṣa śeṣa)? śeṣa śeṣa don't come to worship, just to see. The śeṣa at śeṣa.

WIKI: Killing of King. Dependent on the progress of Buddhism (Siyam Nikaya) and will see pari- but it is Siyam Nikaya.

20

PERSONAL

AGE: c. 66.

PRAVRJYĀ: 1914, here (Māngoda).

UPASAMPDĀ: 1920, Malvatta.

TEACHER: Bōvala Upānanda (from Hewahāṭa), not a relative. But came to him via a monk at Udispattuva who was from Wāwēgama and was a relative.

FAMILY: Ayyālā. Related to all three monks at Bāmbaragala. Mrs. Wāwēgama is his nangi, being his ammāgē duva, so B'gala N.T. is his massinā. Both pupils are also relatives.

EDUCATION: Taught (or learnt?) at Śrī Siddhartha Sumangala Pirivena, Malwatta.

SPECIALIZATIONS: No medicine or astrology.

His horoscope was lost when he was young ('kēndara nāti vunaṅ podi kēlō'). One should usually examine the horoscope of a prospective monk, but in his case it was impossible.

RELIGIOUS PRACTICES.

PREACHING: He does not preach because he is rheumatic; he leaves it to the upāsakas, who don't bother him.

MEDITATION: Claims he does it now and then. Mentions Buddhānusmṛti, satipatthāna, piḷikul bhāvanāva.

VINAYA: Kurukuhōgama for pōya.

FOOD: Cooking done in pansala by boys, people pay expenses (viyadam).

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has been once to Kataragama. Hard to say whether he was once a man. Gods came from India, may have been men. We don't know why Kat. killed so much. He is very tough on Tamils, even rich men prostrate themselves on the ground to him in bhakti.

CASTE: It is not good or necessary that the Siyam Nikaya exclude low castes, but it was so ordained by the Sinhalese kings, and we are not big men (loku minissu), so how can we change these customs (sirit pirit)? Rodi etc. don't come to worship, just to beg. They worship at Mahiyangana.

ETHICS: Killing is sin. Dutugāmuṇu did pav, but did it for the progress of Buddhism (sāsanē diyunuvanta). He is now in heaven (divyaloka) and will see nivan. His pav abōsi venavā, but it is a unique case.

Vessantara did wrong, one should not leave people without protection (anātha) [term applies esp. to orphan children].

STATE OF RELIGION: No more arhats - Maliyadeva was last. In the time of Maitri men who have done good (pin karapu aya) will see it. For religious progress meditation is necessary, but it is hard for anyone living in a village, layman or monk, to practise it. Buddhism declining, but over a long period, not due to current circumstances.

POLITICS. Has always voted U.N.P. since 1932, inc. 1956, but this last election was the first time he went to meetings. Even now he didn't talk, because of his ill health. No danger now from Catholics, the present danger is China. R.C.s in Cabinet. [When I go out he tells Das that of course there is danger from Catholics, but he didn't want to say so to me.]

GENERAL IMPRESSION. A difficult monk to interview, which largely accounts for the gaps. He would not sit down and have a proper conversation, and was suspicious, often asking what I was doing; his answers were often evasive and probably insincere, e.g. his remarks about Catholics to Das when I was out; he said he wanted no trouble. He probably said what he thought I wanted to hear. It is interesting that despite this he freely admitted being related to so many monks; plainly this did not strike him as discreditable. He was not unfriendly and quite hospitable; we ate lunch in the monastery.

#### PUPILS.

- 1) Rāmbukpota Ratanasāra. Upasamp., Malwatta 1952. A relative. Educated at Pēradeniya. Now resident at Wattegama Pirivena, teaching school at Yatiravana.
- 2) Māngoda Candajoti. Entered order on August 13th, 5 days ago. Relative. Was in school up to 8th grade - i.e. prob. 13 years old. Boy as ābittayā.

#### VILLAGE

##### MĀNGODA.

150 houses dāyakas.

All Sinhalese Buddhists. A few Tamils from nearby estates.

No rājakārayō. For pōya drummers sent to Miyaṃpaha. The drummers used to be paid annually by the villages in rice, now get R. 2.50 each per pōya.

UPĀSAKAS. No 10-sil. c. 25 8-sil last pōya, an upāsaka said bana.

SUNDAY SCHOOL: None. Poson perahāra held this year.

GRĀMASANV. SAN.: Advises. (anusāsanē).

DEVĀLE. Galkoṭuva to Kandē Deyyō, mal eliya to him. Hereditary kapurāla.  
Aḍukku to Vanniya B.D. Kenbara. No bali-tovil-karayō.

TEMPLE.

MANGODA VIHĀRAYA.

Started c. 1870, but no permanent resident till his teacher came here in 1914. The following pansal are all new [by which I think he means founded in his time, i.e. since c. 1914]: Māngoda, Nātideniya, Hakmana, Rētiyagama, Doraliyadda. Only Gallenavihāraya (at Namadagala) is old, may be 100 years. The lands were given by the father of the present V.C.; his mama built the vihāragē. The buildings are on 3 terraces joined by steps; the pansala on the lowest, then the banagedara, then the rest.

LANDS: vī busal 12; no goda (except temple premises).

BUILDINGS: Pansala, vihāraya, 2 Bo trees, banagedara, bell tower.

Relics; there is supposed to be one in karanduva in pansala, but he can't vouch for it.

The pansala is fairly large and well-appointed, with a corrugated iron roof. It has no verandah, but mainly consists of a large room running round a square in the middle open to the sky; off the main room give smaller ones, with a kitchen (and dānasālāva?) at the back.

The vihāraya is a small oblong whitewashed building with a small porch on the highest of the 3 levels on which the premises are built. Next to it are foundations for a new and larger building. The old vihāraya also has a takaran roof, and the quality of the art in it is poor. It looks as if it was done locally c. 1900. The porch has no door. On it stands a broken baṇa āsanē of wood made in 1933. Over the door is a small makarapṛāṇa. On either side of it are guardians, in relief but whitewashed, each with an arm raised. Inside the shrine the painting is mostly red and yellow. The main image is a samādhi pīlīma c. 4' high, a white cloth with frilly edges on its knees. On the pedestal in front of it are 3 various small samādhi pīlīn. Painted on the back wall on either side in profile, standing worshipping, are Sāriyut and Mugalan, with the sun and the moon painted above them respectively. Their backs to the side wall stand on either side 5' ~~Bs.~~ <sup>standing Bs.</sup> The altar which serves all 3 Bs. is laden with flowers. Between them and the rear wall are painted some arhats, and (on each side) a warrior with sword and shield. Bearer the entrance, backs to side walls, are life-size statues in high relief of Viṣṇu (R) and Saman (L). Viṣṇu is behind a white curtain, has one of his four hands broken. Saman, behind an orange curtain, is painted white, and has his R hand extended in a preaching gesture, but it too is broken. The rest of the side walls are filled with paintings in yellow w. red lines of seated

Bs. and arhats. Entrance wall: R of door, V.C.'s mama (the donor) in Kandyan costume; L of door, informant's teacher, the incumbent at the time. The floor is plain, the ceiling mainly decorated, with one scene of Sakra in a heaven. Against one wall leans a board on which is painted Mahinda: he is covered by a yellow curtain.

UP: The two Bo trees on the same terrace have square whitewashed stone parapets, and grow from the upper level. The larger one has a mal asana on each side of the bamma.

FP: The bana gedara, on the middle terrace, has a 2-angled tile roof.

BT: The bell tower, on the top terrace, is also of whitewashed stone.

EDUCATION: Latest of years, first at ... then at ...  
LINGUISTIC KNOWLEDGE: ...  
OTHER SPECIALIZATIONS: ...  
GENERAL KNOWLEDGE: ...

RELIGIOUS PRACTICES

FRANCHISE: ...  
INITIATION: ...  
VIRGIL: ...  
FOOD: ...

RELIGIOUS BELIEFS

SUPERNAT. BELIEFS AND MYTHOLOGY: ...  
Kandō C., ...  
village under ...  
influence on ...  
is ...  
are ...  
attain] the 4 states, ...  
has 10 ...  
"Pattala bhava ...  
servants who are ...  
Asura, in the human world. ...  
wishes. The Buddha said that ...  
Sakra calls on Sakra). "So if you want ...  
and ...  
that fails, reviles the qualities of the ...  
the Sangha. Festival of the three jewels ...  
danger.

CASTE: The Sangha should have nothing to do with ...  
Siyam ...

21.

Siyam Nikāya.

PERSONAL.

AGE: 70.

PABBAJĀ: 1909, here, Maṭṭidexiya.

UPASAMPADĀ: 1917, Asgiriya.

TEACHER: Kevulugama Srī Gunaratana Nāyaka T., Udadumbara Pradhāna Nāyaka, lived 1864-1937. Not related [he says, but see next para.]. His parents handed him over when teacher came for dānē.FAMILY: No avyāla here. Gallena priest is his bānā (gihikama vaṣen) (but his malli, mahanakama vaṣen). So his teacher must be a relation.RESIDENCE: Has avitivāsikama here and Kevulugama, moves between the two but spends more time there.

EDUCATION: Learnt 11 years, first at Hāramiṭigale Sāstrālamkāra Pirivena, then at Sangharāja Pirivena, Kandy.

LINGUISTIC KNOWLEDGE: Pali, a little Sanskrit. Tamil and English letters only.

OTHER SPECIALIZATIONS: No medicine. Knows a little astrology but does not practise. Good kendara necessary to become monk.

GENERAL KNOWLEDGE: Asks if I know English well, whether gold used in England. Has never been abroad.

RELIGIOUS PRACTICES.PREACHING: Said bana last pōya. Knows it well, will preach even if only one person shows up. Recites "Iti pi so" gāthā (see below).

MEDITATION: Very few do it now, as impossible in the village - must go to the forest.

VINAYA: Kurukuhōgama for pōya.FOOD: I see ābittayā preparing meal - rice stored in pansala.RELIGIOUS BELIEFS.

SUPERNAT. BEINGS AND BUDDHOLOGY: There are 12 gods round here: mentions Kandē D., Dēvatā B. D., Vanniya B. D., Kalukumāra D., Kīrti B. D. This village under Kandē D. Has been to Kataragama. Kat. "bohoma sārāyi, balapānē bohoma demala minissunṭa" (Kat. is very fierce, has a lot of influence on Tamils). The only god free from sin (keles) is Saman, who is sovan. None of the other gods are sovan, but Viṣṇu, Nātha and Saman are Bosats. A Bosat is just anyone who has liking for [i. e. wish to attain] the 4 states, sovan, etc. Viṣṇu is more powerful than Kat., and has 10 avatāra. Doesn't know whether Kat. is a Bosat. [I suggest Pattinī.] "Pattinī bohoma sārāyi." [Pattinī too is very tough] - she is also called Nāgammā, under which name she has a temple on Nāgadīpa. Kataragama has servants who are yaksas, does sin (pav), through them too. He killed Asuras, in the human world. One worships him for the fulfilment of one's wishes. The Buddha said that Sakra too has raga dosa moha (the Dhajagga Sutta calls on Sakra), "so if you want anything just think of me" (mama sihi karaganta"). [Here informant recites the "Iti pi so" gāthā.] If that fails, recites the qualities of the Dhamma, if that fails, those of the Sangha. Recital of the three jewels will get rid of all fears and dangers.

CASTE: The Sangha should have nothing to do with caste (kula). But the Siyam Nik. doesn't accept this; many monks have grown up under the old rule

21.

(nītiya). This will probably change. Rodi too can now come into the temple. They could do so in the time of the B., later were not allowed to. But now we have democracy, all have the vote.

**ETHICS:** Even in heavens (divyaloka) killing occurs, and Kat. killed in the human world. To kill is always pav, at least a little, but less to kill wicked people ("dussīla minissu maranta pav aduyi"). Dutugāmunu was a Bosat, killed Tamils who were destroying the sāsane. He only killed wicked (dussīla) people, so his pav ahosi venavā, which happens when your good deeds (kusal) are great. One should generally be santa dānta, but there are times when threatening (tariāna karanaya) is necessary, and one has to be sārayi. But one should never carry this beyond words.

**STATE OF RELIGION:** There are Buddhas, Pratyekabuddhas and Arhats, but there are no Arhats now. The Buddha showed the way to nirvāna (nivan dakinta); in the preamble to the Satipatthāna Sutta he says that anyone who follows those instructions can attain nivan. But nowadays the energy (virīya) for that is lacking, and so we must wait for Maitrī. If there were energy, nirvāna would be attainable (virīya karanavā nam puluvani). Nowadays there is little meditation, the sāsane has declined and people are not virtuous (silācāra); laymen are deficient in goodness (guna dharma hīna). Paryāpti, which means knowing the 3 Pitakas, still exists, so does pratipattiya (practice); but prativedana, which means realization (avabōdhaya) is not now found. The govt. gives Buddhism no trouble, but it is hard for them to help it properly.

**POLITICS.** Has never been to political meetings or spoken ill of any party. There are too many parties. Was afraid of Marxists - they don't believe in another life. Afraid of Tamils and Catholics. Knows no Catholics. Their churches are very rich, give bribes to upset the govt. and promote their religion. Thinks there are R. C. s in Cabinet now but can't name them. The Sinhalese are now mixed with Tamils, as the Tamil kings brought many women with them.

**GENERAL IMPRESSION:** Rather a crotchety old monk, though friendly to me. Boys say he is sāra and scolds (baninavā), which fits with his defence of the use of threats! Old, rather fat, and suffering from loss of pigmentation, he lives in a very poor cottage and complains of poverty, though he seems to have plenty of rice. He seems to know Buddhism quite well and be very ignorant of the outside world. His views on caste are curiously enlightened, contrast oddly with his fear of Catholics and Tamils, especially considering that he knows the Sinhalese are mixed; but he seems too simple for it to be likely that he is being insincere.

**PUPILS:** Three, all have taken upasampadā, Asgiriya.

- 1) Rētiyagama Candānanda, now at Kevulugama.
- 2) Kevulugama Gunaratana, now at Bāmbārabādda.
- 3) Godamunne Ratanapāla, attending Vidyodaya, will come to live here. Took upasampadā 1961.

Abittaya - an old "5-sil upāsaka" who lives in and does the cooking.

**VILLAGE.** MĀTIDENIYA.

90 dāvaka houses.

Only Sinhalese Buddhists.

No drummers - hired from outside for pōyas.

**UPĀSAKAS:** No 10-sil. 10-12 8-sil. 2 last pōya. A 5-sil upāsaka living in.

**SUNDAY SCHOOL:** None. One at Kevulugama.

**DEVALĒ:** To Kandē D., in Wātalāva, a little away from the village. The

kapurāla keeps the god's weapons at his home.  
Kembara, not every year. Bali tovil, adukku.

TEMPLE: RAJASIMHAVIHĀRAYA.

Allegedly begun under Srī Vikrama Rājasimha, and Bo tree c. 150 years old. But Māngoda monk says this is a "new" temple, i. e. probably started this century.

Mul paramparāva from Bāṃbaragala. Previous incumbent d. 1937; I gather he "owned" here, Namadaḡala, Kevulugama and possibly Bāṃbarādda. Generally delapidated appearance.

LANDS: vī 7 busal, goda 1 1/2 acres. (At first ~~was~~ <sup>informant</sup> said no goda, saying this was a poor pansala, later contradicted this when I asked about the land just round the temple.)

(Also owns kumburu at Kevulugama).


BUILDINGS: pansala, vihāraya, Bo tree.

No relic; he would like to find one. No radio (I think).

The pansala is a small one with no veranda and a straw roof, badly needing whitewash. Part of it is a storeroom, with a big box, roughly 5° x 5° x 7°, containing rice. There are no political photos or pictures, no potpat. In the main part, i. e. the living room, one corner serves as a shrine, curtained off. On a table stands a glass-fronted box containing a small golden samādhi pilima, given by Srī Vikrama Rājasimha. Before this, on a small table, are flowers and brass vessels. The box is covered with a cloth. Next to it is an old wooden relic-casket (parana lī karanduvak), painted, in the form of a caitya. Also on the main table are a bell, a conch and an alarm clock.

Outhouse also with straw roof, needing whitewash.

The old vihāragē has been pulled down, and a new one is being built by a bas from Mātara for R. 15,000. Its form is a square within a square, it has a corrugated iron roof. For the door the wooden frame from the old vihāra is being used; the old column will also be re-erected, with concrete. Over the entrance a makara torana will be built. In the shrine is being constructed, on a pedestal c. 4° high, a samādhi pilima c. 6° high.

Bo tree c. 150 years old, 2 storey stone square bamma. Tree grows from level of top of bamma. An altar  has been added.

No caitya or bell tower.

Siyam Nikāya.

Miyampaha.

No Resident Incumbent.

**TEMPLE:** Founded by Dingirā upāsaka (an 8-sil upāsakavā, whose funeral happens to be to-day, 20-9-1965) c. 30 years ago. There has never been a resident, but the ayitivāsikama belongs to Kurukuhōgama (as also do Hīl Oya and Hakmana).

The vāharaya is a small and simple one-room affair with a porch. On the façade the entrance is flanked by profiles of men leading elephants, in low relief and painted, with blue lotuses above them; on top of the façade in the centre is a very small stupa, flanked by 2 lions facing the front. The front wall of the shrine itself has a simple makara torana painted over the door, and paintings of door guardians and the sun and moon.

The inside is elaborately decorated but with little skill. The main B. is a samādhi pilima c. 4° tall with a huge halo painted on the wall behind him. He is flanked by standing statues of Sāriyut and Mugalan, also c. 4° high but on much lower pedestals; they face sideways towards the centre and worship. On the back wall on either side of the halo are painted (R) Saman and (L) Maitrī. The R wall is taken up by a lying Buddha c. 6° long; he is propped on his R elbow and wide awake; the pose is called simhaseyyvāva. Painted on the wall above him a group of arhats worship. Before him worships also a kneeling statue, 2° high, of Saccaka. Against the L wall rather towards the back is a standing B., c. 7° high. On his L is painted a palace with Yasodharā on the balcony; on his R assorted devils, and an elephant (Nālagiri?) slinking away. Nearer to the door is a Bo tree in high relief, with branches sticking out of the wall, and under it are two small seated Buddhas painted. A small statue of Mara has Buddha by the hand, and another small statue of a woman from the waist up depicts [Mahikantāva] rising from the ground. The whole tableau depicts the Buddha at his Enlightenment victorious over worldly temptations, especially love of women; but the execution is gauche. Before each of the 3 Buddha statues a small altar has a few flowers. The floor is tiled. The ceiling is painted in patterns, mainly lotuses.

The big Bo tree, the obvious reason for the selection of this site, has a circular 2-level bāmma painted white, with one malāsana.

To one side of the Bo tree stands a very small blue building with tiled roof, containing nothing but a 6° statue of Viṣṇu behind a torn blue curtain.

Siyam Nikāya.

PERSONAL.

AGE: c. 66.

PABBAJĀ: 1916, here, Namadagala.

UPASAMPADĀ: 1919, Asgiriya.

TEACHER: Kevulugama Sri Gunaratana, d. 1937. "Grandfather" (attā).

FAMILY: Has elder brothers; Kevulugama is below Hunnasgiriya. Related to both teacher and pupils.

RESIDENCE: Only here. Shares ayitivāsakama of this and Mātideniya with monk there, who is his "brother".

EDUCATION: From teacher.

LINGUISTIC KNOWLEDGE: Nil. Not even Pali.

OTHER SPECIALIZATIONS: Knows neither astrology nor medicine.

To become a monk one needs the parents' permission, a good horoscope (kēndara), and the man himself must be content (satutu). One becomes a monk because of good deeds in a former life (pera kusala) - not anyone can.

Has never been abroad.

RELIGIOUS PRACTICES.

PREACHING: Preached last pōya. Upāsakas do too.

MEDITATION: Bhāvanā necessary as well as dāna and sīla, but only vanavāsi monks can do it.

VINAYA: Goes to Udispattuwa or Kurukuhōgama - went to Kuruk. this year. The Buddha said to meet every fortnight, but they only do it in vas.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: All gods were men once. They too can attain nirvāna (Devīyōt nivan dakinava) - emphatic on this point. Doesn't know whether Kataragama is a Bosat. Has been there twice. He makes vows (bāra venavā) to Visnu, Kataragama, and Kandiya [Kandē?] Deyyō (the local god).

CASTE: One is born in a low caste because of nindā and apahāsa in a previous life, especially the latter - mocking others. Under the Sinhalese kings rodiyō could not come to temples, but now they can; this is good, as all must live. The Siyam Nikāya of course takes only "good people": the other two take just anyone.

PAV ETC.: Dutugāmunu did no/sin (pav) by killing Tamils, as they had wrong views (mithyā drsti). He will be a disciple of Maitrī. Always evil to kill good people (sīlavanta aya), but not in order to save religion etc. Killing in self-defense is problematic. One must make every effort to spread loving-kindness (maitrī paturuvanta onā).

STATE OF RELIGION: No arhats now. Maliyadeva was the last. Bism. will last 5,000 years (see below).

POLITICS: Went to meetings this year for first time but did not talk. Never worked in politics, and still will not tell people how to vote, but one is isolated (tani venavā) if one doesn't stick with the other monks, so he went along. Asked if N. M. Perera dangerous for Buddhism says he doesn't know, but "they say" Communists and L. S. S. P. are dangerous. Afraid of Catholics, but B. made wishes (prārthana) for Bism. to last 5,000 years, and no one can change that. Doesn't know whether Catholics in cabinet; only in their constituencies is it known who is a Catholic.

GENERAL IMPRESSION: Very pleasant elderly monk, very frank and friendly, though he offers no refreshment. Completely "pre-enlightenment" figure, admits his ignorance quite cheerfully, with a kind of natural humility. Not stupid, I think, just unambitious. Has made a very nice thing not only of his pansala but of the whole monastery. Tells me at the end of the interview that I should get things straight (suddha karaganta) by asking other monks, as he may be wrong.

PUPILS. Both upasampada at Asgiriya.

Both related to him.

First pupil Piṭivela X, has finished pirivena, lives in avāsaya in Colombo.

Second pupil Mātideniya X, still at Mahāvihāra Pirivena, Asgiriya.

VILLAGE. NAMADAGALA.

Dayakas: c. 200 houses.

All Sinhalese Buddhists. Drummers, rājakaravō.

UPĀSAKAS: No 10-sil. 15-20 8-sil last pōya.

SUNDAY SCHOOL: None. Used to be one.

GRĀMASAMV.: Not in it.

DĒVALE: To Kandiya Deyvō. Hereditary Kapurāla.

Bali-tovil, adukku, kembara.

TEMPLE. GALLENAVIHĀRASTHĀNA.



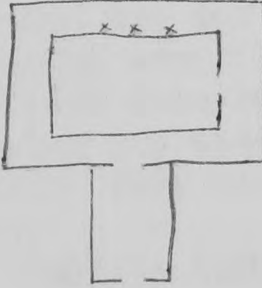
Founded c. 150 years ago by pious laymen from the village (gamvāsi dayakavō). The mul paramparava is from Bambaragala. No incumbents known before last. Informant's teacher, Kevulugama Sri Gunaratana, who was Udadumbara Pradhāna Nāyaka Thero, died 1937. Since then informant has shared ayitivāsakama (incumbency) of here and Mātideniya with the Mātideniya monk.


LANDS: vī: 20 busal. goda - nil.

BUILDINGS: Pansala, vihārage, 2 Bo trees, caitya, banamaduva (all whitewashed), bell tower.

Radio - pot pat.

Saririka dhātu (relics) in caitya.

Very pleasant white pansala. From it a strip of concrete leads to the Vihāraya, of which the shrine is dated 1926, the work of local craftsmen (uda rata sittaru). A door leads into an oblong porch; over this door is a relief of a caitya and the inscription "Sādu sādu". This porch has windows shaped . From it to the vihāraya there is no door, but a doorway shaped . The vihāraya is whitewashed and a delightful wooden frill hangs from its eaves. The ground plan is . Most of the ambulatory is whitewashed and bare. Against the inside wall on the far side from the porch are built. The Buddhas (marked x) from before the shrine was They are of wood, painted yellow, behind a glass case; the centre one is seated, with one standing to either side; all are about 3' high. Far to the left of this group is another seated B. The wall above has some paintings of worshipping gods on it. The side of the ambulatory facing the shrine entrance has coconut matting on the floor.

The ceiling opposite the door to the shrine is peaked , with 2 paintings on each sloping surface. R upper: Sonuttara Samanērayanvahanse Nāgaloken Dhātu vadamatīma. R lower: Anēpidu (Anāthapindaka). L upper: Dhātubedīma (by Drona bamuna. He hid one in his kondē, which Sakra picks out, while he hands the rest to worshipping kings). L lower: Visakha.

The outer front wall of the shrine is covered by a huge makara torana of standard style, with flowers coming out of the makara's mouth. Dvarapāla: nāga kings, i. e. men w. snakes' hoods over them, holding aloft w. inner hand a pot of flowers. The doors are painted with nārilatā.

The shrine is very well kept up. The images are asymmetrically arranged. The main image is a sātapena B., c. 20' long. In front of him a very rich blue and gold curtain, and flowers on the altar. To his R a statue of Maitrī, c. 10' tall, with a makara torana in high relief on the wall behind. Above the main image the sassatiya is painted on the wall. Below this, and above the lower half of the B's tapering body, are 2 paintings: B., giving a dish (pātrē) to Suddodana (sic), and receiving kiripindu from Sujātā. R wall: back half: on top, paintings of Dahansōda Jātaka, Bosat jumping into rāksasa's mouth; below: painted arhats worshipping. R wall, front half: painting of Kandē Deyyō as Kandyān nobleman. Above him, painting of B's birth. L wall centre, samādhi B. statue c. 10' high. Nearer to rear, painting of Mugalan standing worshipping him; above him painting of kesacchedanē. Entrance wall: L of door standing Buddha c. 10' high, further left Sāriyut painted standing worshipping him: Sāriyut and Mugalan are worshipping different images. Also painted standing arhat worshipping. L of door: 10' statues of Viṣṇu and Saman. All 3 Bs. have altars with flowers on them; on the main one is a glass-fronted wooden box containing votive offerings. Tiled floor. Ceiling painted with decorations and 2 scenes: the Devarādhana and Dharmacakra-pravartana.

Some steps lead from the level of the main buildings up to the level of the lower Bo tree, which (the incumbent says) is from Anurādhapura. The tree is surrounded by a whitewashed stone parapet on 2 levels, with no mal āsana. More steps lead up to the younger Bo tree, which is surrounded by a similar parapet (bāmma), and was planted by a dāvaka.

On this level also is the caitya, said to contain relics. This too is whitewashed. It is in a round enclosure bordered by a low white wall, with an entrance arch of the same shape as the temple doorway. It is a simple caitya, c. 20' high, with a plain haraskotuva and a brass peak.

The bana maduva, rectangular, is on the lower level, on the other side of the pansala from the vihāraya and adjoining the pansala.

Nearby is a bell tower of grey stone.

Siyam Nikaya.

PERSONAL.

AGE: 34-36.

PABBAJJA: 1942 Bōvatta (twds. Matale?)

UPASAMPADA: 1951 Asgiriya.

TEACHER: Matale Gunaratana. No relation? MG is still incumbent here, now about 80 years old. Informant's "mālli", Poddalgoda Silaratana, is now in a pansala at Matale.

FAMILY: Ayyāla in Poddalgoda.

RESIDENCE: After ordination at Bōvatta went to pirivena at Maligakanda in Colombe till 1950. Here since then.

EDUCATION: See above.

LINGUISTIC KNOWLEDGE: Sanskrit, Pali. Learnt a little English in pirivena. Can speak Tamil, literate in Tamil (sāmanyin).

OTHER SPECIALIZATIONS: NT knows vedakama, but he hasn't learnt it. Nor does he know astrology, but he gets his pupils' horoscopes examined before taking them. Defends astrology as correct. It is possible to foretell at what age someone will die, but not the exact day.

RELIGIOUS PRACTICES

PREACHING: Informant is locally famous as a preacher and is in great demand: all the chief temples of the area try to arrange that he should preach to them at the big religious festivals, and he came to Bānbaragala for Wesak, though he arrived some 3 hours late because of his crowded schedule; and having finished at Bānbaragala at 1 A.M. he still went on to another engagement. He had also been to Bānbaragala when they put on a big pinkama to celebrate the completion of the new Bo-bāmma; on that occasion he came with a group of 5 drummers from his village and performed a dramatized version of the Alavaka-yaksa-damanaya, the others dressing up as characters and he himself preaching as the Buddha. This show is in especially great demand. He learnt various traditional forms of bana from his teacher, but the Alavaka-yaksa-damanē is his own invention, and he himself composed the verses (kavi) which the other characters say. Other forms of bana he lists are: āsana hatē bana - Brahmajāla Sutta, which is now obsolete; āsana deke bana, in which one monk preaches the Pali text, very often the Damsakpāvatusutta, and the other explains it in Sinhalese; mataka bana (in the house of a dead man); pamsukule bana (at a funeral); samanya bana (on pōva days); dharmasamvāda (questions and answers). Informant travels continually to preach: he has just been away for several days, tomorrow and the day after he will do the Alavaka-y-d. in monasteries outside the Teldeniya area; later in the week he will do an āsana deke bana here with the monk from Madamahanuwara. On pōva days here he preaches twice, both morning and evening, and the N.T. does when he is away.

MEDITATION: Very hard for grāhavāsi monks to meditate, there is much less of it now.

VINAYA: Went to Kurukuhōgama for Asala-pōva.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has never seen holman (amused by question). Has been to Kataragama but never made a vow (bāra velā). He just gives him merit. People make vows to Kataragama because they have great faith in him (loku visvāsaya), but he is a sinner (pavkāravek). He came to Ceylon in flight

after losing a war, and people believe he has tejasa. They are frightened of him - Sinhalese too - but there is no reason to be (kāranayak nā). The only Bōsats among the gods are Visnu and Saman. [An upasaka present suggests also Nātha.]

CASTE: No discrimination against rōdiyō in temples etc. The origin of caste is that kings made them to punish sets of people for their bad acts. The Vasalasūtra says that people are high or low caste by their acts [fascinating interpretation]. Essentially people are equal (ātme vaṣen ekayi). Tamils have much worse caste discrimination than Sinhalese; when he was in the North he saw how a man got knocked down by a car, and when passers-by saw that he was low-caste they took no interest in helping him. Ven. Narada has preached against this. I say Catholicism has no caste (which he didn't know), but he won't say whether this is good or bad.

SECT: Nikāyas are kept apart by their rules (vinaya niti), especially as regards the poya simava. One must observe the vinaya rules, not only the Vinayapitaka but also rules made by the Buddhist councils (dharma-sangayanāvalin). Restriction to govigama recruits is a katikāvata of the Siyam Nikāya. Amarapura and Rāmañña are low-caste (adu jāti). He consorts with (āsrava) monks of all sects.

SIN: Amount of pava varies with intention (cetanāva). It is equally bad to kill an elephant or an ant, a good man or a bad, if the intention is the same; there is a different feeling about it in society, because of the different values of the things killed, but from the religious point of view both are the same (āgama vaṣen dekama ekayi). Dutugāmunu's killing of Tamils was also pav, but less, because his main purpose (paramārthē) was not to kill men but to save Buddhism; he did not have full intention to kill. But to say that he will not pay for his pav (i. e. ahosi veyi) is wrong.

STATE OF RELIGION: The Buddha predicted the sāsanē would last for 5,500 years, but this does not mean a steady decline. Buddhism flourished (bābalenavā) at the 2,500th anniversary, and there may be another renaissance (bābilīma) after 5,000 years. Since 1956 the conduct (pratipattiya) of both lay and clerics (which determines the state of the sāsanē) has not been so good. Not correct to call the race riots of 1958 a decline (pirihīmak); rather they were an obstacle (bādhayak). Communists would be a big obstacle to religious progress. [See politics.]

NIRVANA: No arhats since Maliyadeva; we have no permission (apata varamak na) to go on attaining nirvāna under the present Buddha. Even the highest Bodhisattva at present can only see nivan after nine more lives - when he will be reborn as Maitrī. One can only see nirvāna after nine human lives of flawless virtue (pinen aṅga sampūrna minihā ventā onā.)

POLITICS. He favoured SWRD in 1952, but didn't work for him yet. He worked for him in 1956. In 1960 he was neutral and took no part. In this election he has worked for the UNP and spoke for them at meetings far outside the constituency. He cannot think that men without religion could be good for the country; now we trust religious men will help religion. Has no fear of Tamils now, and will not have anything said against them. Nor are RCs too powerful now. No RCs in Cabinet. He knows Catholics. A monk in former days built a pansala to look like a church, to show the Catholics he didn't care about outer forms. Buddhists and RCs clashed in 1958, but now they are joined against the Communists. SWRD's policies were good, but to claim he was a Bōsat is a big lie (loku musāvādayak).

IMPRESSION. His energy and talents as a speaker have brought him into some prominence as both preacher and political speaker, so that he is much in demand over a wide area - probably known to at least a few people throughout the Central Province - and so constantly on the move that it is not easy to find him at home. His information and opinions, however, correspond more closely to the limits of his background and education than to this wider arena; his views on caste are especially interesting. Also noteworthy that his political activity is out of all proportion to his profundity or the fervour of his principles. Very friendly and helpful to me; frankness up to average. Very hospitable, offers various food; I take kurumba and hakuru.

PUPILS. 1) Millavāna (beyond Matalē) Candavimala. Age 17. Mahana vuna 1962. Has ayvalā at home. Samanera.

2) Millavāna Dhammatilaka. Malli (cousin) of above. Samanera. Both learn in the Attanagalla Pirivena taught by monk 31, Sirisaṅgabo Pirivena, Bopatte, Attanagalla.

Abittaya.

VILLAGE. PODDALGODA (Viharagama of Bambaragala).

Dayakas: c. 400 houses.

Sinhalese Buddhists, Muslims, estate Tamils - all come here.

Drummers, who are rajakarayo for Bambaragala play here too.

UPASAKAS: No 10-sil. 8 sil: 25 or 30 for loku and masa pova, 10-15 for atavaka.

SUNDAY SCHOOL: 200 children.

GRAMASAMV.: He advises. Ditto Kantasamitiya ("women's club") and Viharavardhanasamitiya.

DEVALE: None. For bara venava go to Pattini or Kat. dev. at Udispattuva. Bali.

TEMPLE. PODDALGODA VIHARAYA.

Begun about 60 years ago by Alutgama Saranamkara from Pitiyegedara (nr. Wattegama), who was teacher of Matalē Gunaratana, the present incumbent. This is an independent paramparava with no connections in the district, owns no other pansala. Viharagedara was built 1903 by Alutgama Saranamkara under patronage of the Ratē mahatmaya, Rambukvälle Disava. Besides the temple buildings there is a small avasaya lower down the hill which was donated by a pious layman (sil karavek). The origin of the Bo tree is not known.

LANDS: Vi - 20 busal. goda - 5 acres.

Relics paramparavin. No car or electricity. Radio. Small camera - had another which he sold.


BUILDINGS: New pansala (still under construction), temporary pansala, vihāraya, Bo tree, caitya, bara maduva, bell tower and lamp posts (attached to vihāraya), wood bed, avasaya by smaller Bo tree.

The temporary pansala is a long wooden building against the side of the vihāra, divided into 2 rooms. Informant has been living in it for the past five years, and made it quite comfortable. Pictures include one of the Italian royal family (some 40 years ago?)

The new pansala, which stands on the site of the old one, is a big white bungalow.

The vihāra is rather large, with a large enclosed porch. Steps up to the door are flanked by glass-topped concrete lamp-posts, dated 1962. There

is a very high grey bell tower built as an extension in front of the temple and dated 1908, which is also the date of the temple and probably of much of the art inside it.

The porch has windows and a peaked roof  with painted ceiling. The front wall outside has a big makara tōraṇa with lions guarding the door and putti in Edwardian clothes. The paintings in the porch are in a very florid "baroque" style. Paintings. L wall, bottom line, Vidhura Jātaka in 3 scenes: 1) Silaprasnaya viśāḍima 2) Vidhura paṇḍitayanta Śakrādi [hu]daham paṇḍuru piḍima 3) Pūrnakayā bodhisatvayan kalagiri pārvate gasima. Entrance wall, and L wall top line, Kuṇāla Jātaka in 6 scenes: 1) Diya dabaraya samsindavima. 2) Kuṇāla vilasampayēdi daham desima 3) Bōdhisatvayō kuṇāla paksiya upankāla daham desu paridi 4) Nuvara vāsiyo paṇḍitumā ilvā rājāṇḍaganayē kotahala kirima 5) Nāgabhavanayēdi dharmadeśana kirima. 6) Bōdhisatvayō navatara jūta bhāradima. R. wall: 6 paintings of heavens (divivaloka).

Three big scenes on top: R wall: Tavtisādivalovadi vijam bana desima. Centre: birth of the Buddha. Wall: mahāparinirvāna.

The main shrine is flanked by an ambulatory to the sides and rear. It is stacked half full of furniture from the old pansala, which makes it hard to see some of the pictures. Besides a bed stacked with pillows, a big chest, mats, etc. there are drums, and an oil lamp with a chandelier. It is a long rectangular shrine, the half nearer the door painted in same style as the porch, the inner half in the older Kandyan style. In the centre of the rear wall a samādhī pilima, c. 4' tall, hand (in lap) and legs covered with cloth flowers, surmounted by a makara tōraṇa in Lankātilaka style with gods standing out from the wall in high relief. Flanked on either side by a horrible cement putto, c. 1 1/2' high, clad in mauve jacket and shorts, each standing with a small black elephant at its feet. Also on the altar a smallish samādhī pilima of marble and bronze. Along the side walls, going from the back, are two ot pilim on each side, each 6' tall, surmounted by a makara tōraṇa and in abhaya mudrā. The next statue against the L wall, slightly smaller and standing slightly lower, is Saman; opposite on the R Viṣṇu. Saman has a red curtain, Viṣṇu a blue curtain and spear. Neither has a vāhana (mount). Continuing outwards from the back, the 24 previous Buddhas are painted in red and yellow on the walls, 3 rows on each side, identical. Below them a line of painted arhats face the altar, worshipping; above them on the L a painted scene on which the B. quells a large white elephant (Nalagiri?), on the R he is seated in a palace. The ceiling is painted in 3 parts: the first decorated, the second Sakra in heaven; the third the Maravuddhaya with the B. calling the earth to witness and the earth emerging from the ground in female form (Mihi Kata).

On the walls nearer the door are paintings in the same style as the porch, representing A) the Dharmapāla Jātaka. 1) Rajugē kōpaya. 2) Puttannu [?] vāravima - a very gory scene. 3) Mahāpratāpa raju apayata geni yama. B) (L wall, upper level) Dēvadharmā Jātaka. 1) Kuṇḍavarū vanagatavima. 2) Jalarakusa kumaruvan dēdanek saṅgavima. 3) Jalarakusāta dharmā dēśana kirima. The lower level all round is hidden by the furniture.

On the entrance wall portraits painted to either side of door: to R, very good picture in grisaille of Rāmbukvālle Disāva, the Ratē mahatmayā, the donor; to L a realistic and unflattering portrait of Aluṭgama N.T. Above them are painted three scenes from the Katthahāri Jātaka:

- 1) Baranās rajuta dahasiya munagasimata. 2) Putkumaru raju idiriyata pāmināva. 3) Lahasiya visin kumaru āhasata dānīma [?].

Ambulatory. Against the inner wall are sculpted statues of the 24 previous Buddhas. Entering by the R door, they are distributed against the 3 walls 9 - 5 - 10. The paintings on the outer wall start from the left.

- 1) Dāna pāramitāva. Sasa Jātaka.  
2) Sīla pāramitāva. Sankhapāla Jātaka.  
3) Naiskramya pāramitāva. Cūlasutasoma Jātaka.  
4) Prajña pāramitāva. Sattubhattha Jātaka.

Saman.

corner: Dahamsonda Jātaka.

window

- 5) Vīrya pāramitāva. Kalandaka Jātaka.  
door to outside, opposite the Bo tree  
6) Ksānti pāramitāva. Ksāntivāda Jātaka.

window

corner: Vessantara Jātaka.

Visnu.

window

- 7) Satva pāramitāva. Mahasutasoma Jātaka.  
window

- 8) Adhithana Pāramitāva. Temiya Jātaka.

- 9) Maitrī pāramitāva. Ekarāja Jātaka.

window

- 10) Upeksā pāramitāva. Lomahansa Jātaka.

On the walls by the ambulatory doors are painted landscapes.

The roof of the ambulatory is at 45°. On it is painted in 18 scenes the biography of Maitrī, the next Buddha, up to his First Sermon. The cycle again starts on the left, though number 12 is out of order.

- 1) Maitreya in the Tusita heaven. 2) Devarāchanava. 3) Ketamatī nam uttama rāja dhanīva. 4) Sankha nam cakravartī rāja manduva. 5)

Subbrāhmana purōhitavanō rajuta anusāsana kirīma. 6) Sub's vāsala [?]

- 7) Maitreya Bosatānō bihivīma. Painting of moon at L corner with rear wall. 8) Maitreya Bosat gihigē visīma. 9) Pūrvanimitī. 10) Kēsacchēdanē.

(This takes place indoors and looks like an Annunciation, with a kneeling angel waiting to offer the 8 pirikara.) 11) Candramukhī nam meheniya gives milk rice. Painting of sun at R corner w. rear wall. 12) Mahābhī-

niskramanava. (Maitrī leaves his palace in cloud, there is no horse or charioteer.) 13) At foot of Nāga tree. 14) Defeats Māra. (Only one devil, lush vegetation.) 15) Lovtura (sic) buddhatvayata pāminīma. 16) Sankha the cakravattin comes to become a monk. 17) Brahma invites Maitreya to teach. 18) First sermon at Isipatāna.

The Bo tree behind the vihāra is huge and spreading. It has a rather plain square concrete bāmma with a mal āsana in the centre of each side, 6° high and two tier. At each corner, on the lower tier, stands half a Kandyan column, reaching only to the level of the upper tier.

There is a well-stocked woodshed.

A little way down the hill is the bana maduva, a square building, whitewashed, with half-height walls, bars over glassless windows, a red-tiled two angled roof, and the usual low square platform inside. It contains two banāsana.

Further down is an avasaya given by one Kalubandā upāsaka used only by people taking sil. The same donor has put a rough square bāmma round a Bo tree, and built a white bubble-shaped caitya, c. 12° high, surrounded and covered by a wooden structure with a peaked roof, octagonal shape in front and joined at the back to the avasaya.

Amarapura Nikāya.

PERSONAL.

AGE: 32?

PABBAJĀ: Puṭuhapuwa 1948.

UPASAMPADĀ: Haloluwa 1953.

REASON FOR ENTRY: Says he wanted to for some time. Teacher no relation, but from same village. (Teacher A. Candānanda, his teacher A. Dhīvaṇanda.)FAMILY: In Ataragalla. Ayyalā.

RESIDENCE: Puṭuhapuwa. Nāyaka since '58.

EDUCATION: Vidyālamkāra. Got in to study Sanskrit, Pali, and Sinhalese, but could not complete education as teacher died 1958, so he had to come here - and no money for further study.

LINGUISTIC KNOWLEDGE: Some Sanskrit and Pali. No English or Tamil.

OTHER SPECIALIZATIONS: Just a little astrology. Suitable horoscope needed to be monk.

RELIGIOUS PRACTICES.PREACHING. Full moon pōyas and other public occasions. Preached at Wesak and Poson.MEDITATION. He is granthadhura, and main duty is to care for the people, but he should meditate too. [I gather he doesn't much.] Dāna sila bhāvanāva all necessary for nivan. 1 or 2 insufficient. There are about 40 bhavana krama.VINAYA: Every fortnight to Waradiwala for prātimokṣa. Knows it by heart, but Waradiwala N. T. always says it (I gather he has the book by him). Goes at 1 P.M.RELIGIOUS BELIEFS.SUPERNAT. BEINGS: Kataragama was a man, as were Bandāra gods etc. Gods cannot help a man - he can only progress by his own efforts. But he plans to build devāles to Kataragama and Visnu to satisfy the bhaktiya of some laymen. Has been 3 times to Kataragama, but doesn't make vows. These gods introduced by Hindus. Buddhists as such have no bhaktiya or illīma to gods.CASTE: Buddhism for all men. Rodiyo too would be admitted if they came. Amarapura Nikāya admits all castes. For Poson to paise money for temple children performing a Jātaka in which B. born as rodiyā, to show moral on caste.

SECTS: see above.

PRESENT STATE OF RELIGION: Some decline (parihāniya), but not too much, as doctrine will last 5,000 years and we've only had 2509. At the end of that time Sangha will die out, and as they preserve Buddhist practices, beliefs, buildings etc. all traces of the religion will consequently disappear. The 4 noble truths will still exist, but undiscovered, like electricity before man discovered its uses. No one these days attains nivan: the last arhat was Maliyadeva. Arhats will reappear in time of Maitrī, who will be born after a countless number of years - maybe a koṭi.OTHER DOCTRINAL VIEWS: Pinkam are the means to nirvāna, and after one it is customary to make a prārthanāva, but this prārthanāva is not a prayer for external help, which is impossible, but an expression of one's thoughts and effort to get towards nirvāna. Pina increases with the merit of the recipient of a gift. If one scrapes off one's plate the scraps go to ants; then one may

feed an elephant; a common man; a virtuous (sil rakina) man; give to the Buddha; to many members of the Sangha. This last is the most meritorious. The paramārtha of the Sangha is religious progress, so it is best to give to them, but this does not mean one should not give to the lay: one must help anyone in need, and he has a duty to feed me and gains merit by doing so. In a truly Buddhist society the rich would give to the poor and all would be well; if the villagers just abstained from the 5 sins the village would be sāntavi, and police unnecessary.

POLITICS: Went to Coalition meetings for monks 1965 and spoke wherever invited. Did some work for Bandaranaike in 1956 and has always favoured S.L.F.P., but in 1960 worked for R. Kulatilaka. Bandaranaike helped all religions - not just Buddhism - by founding culture dept. Before that religions got no help from govt. He also started industry in Ceylon, founding about 440, but it is too soon yet really to see the results. N. M. Perera was in for too short a time to see what he could do. Electoral defeat was probably due to the Coalition, as the U.N.P. told the people the L.S.S.P. would destroy Buddhism. Not afraid of Catholics now: used to lecture to Catholics in Colombo. Ceylon has room for all, should not discriminate against any religion. Too early yet to judge the U.N.P., but if they benefit the people he is not against them. Really no govt. yet have done much good. This is a democracy, and essential to keep in touch with public opinion.

IMPRESSION. Though not franker than average in his answers he was very anxious to be helpful, and was also very kind and hospitable. When I came he got for me a new box of cream crackers, bananas, and an orange drink; and before I left gave a young coconut to drink and eat. I first met him at Teld. bus stand, twice, and he invited me to come and see him. In most respects he is quite average, but I was much impressed by his social concern, frequently expressed, and also his tolerance of minorities. He said that had it been he, he would never have planned a temple costing Rs. 50,000, a terrible burden on a poor village; one fine image would be enough to worship. He is concerned at the lack of books, and his next project is to build a library for public use, which he estimates will cost R. 8,000. He seems un homme moyen sensuel, and I should guess the monastic life must be a strain.

PUPILS. 3, all of whom mahana vuna on same day, 716 Jan. 1964, at a ceremony when 21 boys entered the Order at Amupitiya Pirivena. The eldest of these 3 is the 1st pupil. The eldest was 12 and the youngest 8; the 3 are from Wāwinna (nr. Wattegama), Putuhapuwa, and Mahawatta (nr. Wattegama) respectively. The second one was away at Malpana Pirivena, Wattegama; the others may go to Amupitiya or Colombo. The two present admit that their parents made a vow they should be monks. Both have ayvalā. The ābittavā is a grown man, will not become monk.

VILLAGE: VASAMA GIDDAVA WARADIWALA [thus named on the Grāmasēvaka's notice board].

Postal address PUTUHAPUWA.

(Obviously between villages)

About 60 dāyakas.

Drummers in village. All Sinh. Buddhists - no Tamils or Catholics.

UPĀSAKAS: No 10-sil. 8-sil: claims 20-40 on ordinary pōya days. 100 at Wesak.

SUNDAY SCHOOL: c. 150 children.

GRAMAVARDHANASAMITIYA: adviser.

DEVALE: None. Plans later to build one for Kataragama and Visnu on temple premises.

TEMPLE. SRI SUDHARMARAMAYA.

Founded 1932 by his teacher, who came from Ataragalla. Locally known as avasava only, perhaps because temple 12 is the traditional vihara of Giddava.

LANDS: vi: 2 busal.

goda: 1 1/2 acres.

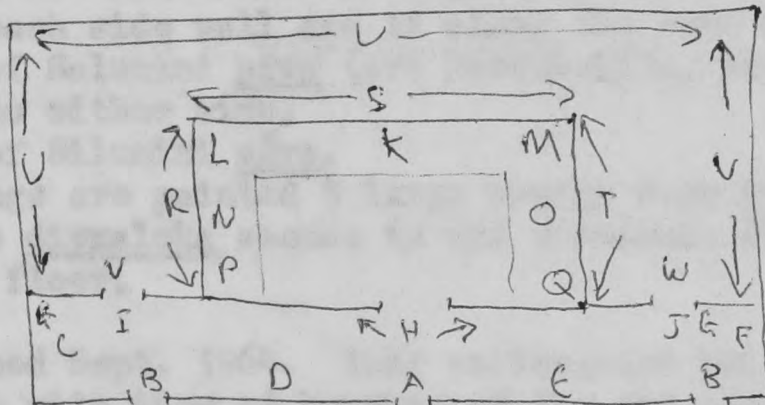
No car, no electricity.

BUILDINGS: pansala w. extra building, viharage, bana salaya. No caitya or Bo tree. All washed blue.

Pansala is spacious and well kept oldish bungalow. Very large verandah, decorated almost purely with photos of informant and pupils. Photo-like drawing of teacher over central doorway. One room opening from verandah is shrine room: small samadhi pilima and other things, inc. books, in a glass-fronted case, lots of flowers on altar in front of it. No library yet, plans to build one for R. 8,000, also for public use.

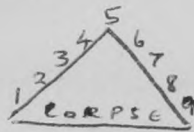
Relic to be put in top of head of main samadhi pilima of B. in new temple. Teacher brought it, but informant doesn't know where he got it from.

Viharage started 1945. Building completed and dated 1964, netra pinkama to be 30.6.1965. Cost R. 50,000. Sittaru (father and sc) from Matara, and local labour.



Vestibule.

- A. Door painted w. narilata - naked 1/2-length women rising out of lotuses.
- B. Doors painted blue and white.
- C. - F. Wall paintings.
- C. Cullapaduma Jataka. The B. in his life as prince (later king) Faduma. His wife pushes him off a rock, but he is caught in the branches of a tree.
- D. Same story. The wife arrives with her paramour, who has no hands or feet, in a basket which she carries on her head. The king, who will recognize her as his former wife, stands in the palace doorway.
- E. Sama Jataka. The king shown shooting the boy with the deer; by his saacakiriya he will restore the sight of his old parents, who are shown to one side.
- F. The 10 stages of man.



Canda kidda ca vannī ca  
Balam panā ca hāyanā  
Pabbhāra ca pavankā ca  
Momūhā sayanā dasa.

- G. Painted door guardians, v. effeminate.
- H. Usual makara torana w. Sakra, Brahmā, 4 kings. On ceiling of vestibule are 6 divyaloka. See Rambukwālla (temple 26) for details.
- I. Above L door: painting of ksanti paramitava. Cowherds torment Bosat as he is seated in meditation during his birth as a tapasa.
- J. Above R door: Vessantara Jataka.

Shrine. Floor tiled, blue-grey, green and white.

- K. Samādhi pilima, c. 12° high, R hand on knee.
- L. Sāriyut, standing worshipping, c. 6° high.
- M. Mugalan, standing worshipping, c. 6° high (blue).
- N. Maitrī, standing c. 10° tall. B. in his headgear.
- O. Kāsyapa standing c. 10° tall. Plain monk, recognizable by being nearly as tall as Buddha. Blue flowers in R hand, L hand down by side.
- P. Ananda, standing worshipping, c. 6° tall.
- Q. Sivali, standing worshipping, c. 6° tall. No bowl, no distinguishing mark. §

Entrance wall covered w. paintings of arhats. Rest of wall space painted with curtains, etc., with columns painted in corners of room.

Ambulatory.

- R. Sculpted group - the first sermon.
- S. Sculpted group - Dēvarōhanaya. B. on a ladder ascending into heaven. On a ladder on his R, Sakra blows a conch, on a ladder on his L Mahā Brahmā holds a parasol over him. Kinnarayō in the heavens play musical instruments.
- T. Sculpted group - the B. preaching Abhidh. in Tāvātimsa heaven. B. is seated, his R hand raised.
- U. 24 previous Buddhas. Identical standing sculptures with red robes. Each has a small worshipper kneeling or prostrate to his L (or R); these figures are all different and serve to distinguish the Bs. There are 6 along each side wall and 12 along the rear wall.
- V. High relief of Salumini sāya (see Rāmbukwālla, before M), figures worshipping to either side.
- W. High relief of Silumini sāya.  
On the ceilings are painted 3 large scenes from divyaloka. Both these and the divyaloka scenes in the vestibule are on panels at an angle to the floor.

BANASALĀVA: Opened Sept. 1964. Long rectangular building like a school. I see it with tier of benches at far end and chairs in the middle; probably has seating room for the 150 children of the daham pasala. There is a stage, on which the children are enacting a Jātaka (see above).  
Outside a piritkotuwa is being built for the netra pinkama.

FOURTH: 1965 his first ...  
Catholics, now.

IMPRESSIONS: Cooperative but not effective, ...  
the point. Give worldly impression, ...  
pasala at great expense, but ...  
sufficient, more would be a better ...

PUPILS: 1) Only pupil ...  
at ...

VILLAGE: ...

Village has ...  
...  
... and ...

UPASAKAS: ...  
... c. 200 ...

SUNDAY SCHOOLS: ...

Siyam Nikāya.

PERSONAL.

AGE: 43?

PABBAJĀ: Rāmbukwālla 1936.

UPASAMPADĀ: Malwatta 1942.

TEACHER: Teacher a distant relation.

FAMILY: Large family inc. avyāla still living Wāgala (next village). One brother manager of Rāmb. cooperative.

RESIDENCE: Rāmbukwālla.

EDUCATION: Bāmbaragala Pirivena.

LINGUISTIC KNOWLEDGE: Some Sanskrit and Pali.

OTHERSPECIALIZATIONS: A little Ayurveda as boy before entering Order, none since. No astrōlogy.

RELIGIOUS PRACTICES.

PREACHING: Claims to preach on full moon pōyas. Did not preach this Wesak.

MEDITATION: "Bhāvanāva pradhānaya" - meditation is the main thing; observance of 5-sil is by itself insufficient to attain nirvāna.

VINAYA: Goes to Bāmbaragala for vinaya kam.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Doesn't believe Kataragama helps. Some people act as if he were more important than B. because he helps them, but this is wrong. Pitiya Deyyō popularly believed to be the son of Elāra. Priests just give gods pin, "vena bāra nā." Kataragama etc. introduced by Hindu influence. Kataragama helped Dutugāmunu a lot, and he built the shrine to fulfil a vow.

CASTE: Rodiyō would be admitted if they came. Buddhism against caste.

SECTS: Difference is that Siyam Nikāya got their ordination here in Ceylon, the others got theirs abroad in Burma. Does not deny caste difference.

Vinayakam not shared, but for pirit and dānē they can mix; doesn't happen round here because so few non-Siam monks.

PRESENT STATE OF RELIGION: Is declining but one cannot say that no one in these times can attain nirvāna.

POLITICS: 1965 his first campaign, because of Marxist threat. No fear of Catholics now.

IMPRESSION: Cooperative but not effusive, answers questions briskly and to the point. Gives worldly impression, and has built himself superb new pansala at great expense, but claims the very modest temple lands are sufficient, more would be a bother (karadaravi).

PUPILS. 1) Only pupil took B. A. at Vidyālamkāra, now teaches in Mātālē at Bālikā Vidyālaya (girls' school).

No ābittavā. A boy who cooks, but he is not permanent.

VILLAGE.

RĀMBUKWĀLLA.

Village has 900 registered voters. Estimates 4,000 to 5,000 dāyakas.

No rājakārayō, no drummers. Hires drummers when necessary.

No Catholics and Tamils, only in town.

UPĀSAKAS: No 10-sil. 8-sil vary from c. 5 on other pōyas to c. 25 on full-moon.

pōyas; c. 200 for Wesak.

SUNDAY SCHOOL: None. Used to be one.

GRĀMAVARDHANASAMITIYA: Yes. Member.

DEVĀLĒ: "Galkutu kudallē devālē," to Kīrti Bandāra, who is in charge of this village. Boys who show it to me think it is Galē Bandāra, or Piṭiya Deyyō, but Kīrti Bandāra, named by old man, is clearly correct. Kapurāla by family trad., pēna kiyanavā etc.

### TEMPLE

#### RAMBUKWĀLLA RAJA MAHA VIHĀRAYA.

Founded late 18th century by Moratota, a disciple of Saranamkara Sangharāja. He built the caitya. But the Bo tree is older. The place where the vihāra stands is called Madamevatta; madama means a halting-place. The story is that some pilgrims who had been to Anurādhapura brought back a shoot of that Bo tree and stayed here a few days. When they wanted to leave they could not lift up the shoot, which had taken firm root.

The N. T. of Rambukwālla owns 5 pansal: this one, one at Wāgala, one at Vanahāgala at Katugastota, one at Niyāṇḍavanē near Māhō, and one in Malvatta. He can reside in any of these, or move between them. The present N. T. lives in Malvatta and pupils of his live here at Rāmb. and at Wāgala; the other 2 pansal have passed to other pupillary successions.

LANDS: vī 10 busal.

goda 3 acres. No Rājakāriya.

No car, no electricity.

BUILDINGS: 2 pansal (an old and a new), a vihārage, caitya, Bo tree with shrine, attached, bell tower, bana gedara. All washed blue, tiled roofs.

The old pansala is rather small, all rooms opening off a front verandah. Full of pictures and photos, inc. a very nice old one of the teacher of the teacher of the present N. T. Contains a small library. Photo of the last N. T. in most prominent position over centre door.

The new pansala is a big square building, 6 large light rooms, including a dāna sālāva with room for 50 monks at least. Laymen supplied much material and labour free, but even so the cash cost was R. 35,000.

Temple's relic now contained in large samādhi pilima in shrine.

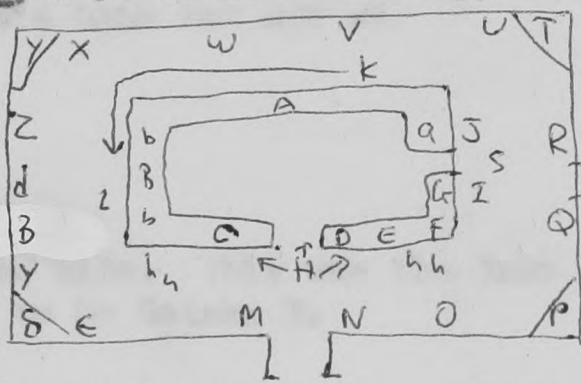
The present vihārage was built and the inner shrine decorated in 1922; the paintings and sculptures in the ambulatory were done c. 1924. All craftsmen from Mātara. The previous vihārage, a 3-storied building, was demolished.

#### Inside inner shrine.

A (facing main entrance) Lying Buddha (sātapena pilima) c. 20' long.

On the platform in front of his legs are 3 small seated Buddhas in dark red robes, taken from the old vihārage.

These are of plastered wood. All 3 large Buddhas (A, B, C) wear yellow

robes and have huge and complex multi-coloured halos,  shape.

Worshipping arhats are painted on the wall behind.

By the feet (a) stands Ananda, worshipping: like the other upright figures, he is c. 9' tall.

B Seated Buddha (samādhi pilima). Contains a relic. To either side small statues (b) (c. 2' high) of Sāriyut and Māgalan worshipping.

C Standing Buddha (ot pilima).

In front of A and B are altars, with nothing on them but some candles and a tray of faded flowers. By C on the ground stands a cardboard and cloth Mahinda, made last year for Posen but not to be used this year. In front of A-G are curtains on rails, but mostly withdrawn.

- D Piṭiya Deyyō, a king in Kandyān costume. Mount - white horse.  
 E Maitri, carrying spray of roses in R hand, L hand palm out w. kakunu in red. Mount - grey tusker.  
 F Saman. Mount - white tusker.  
 G Visnu. No weapons. Mount - garuda.  
 Ceiling ornately decorated.

Outer wall of inner shrine.

- H Makara tōraṇa. Gajendrahastam kṛtapādasimhah  
Varāhakarnam hadamatsyadeham  
Karāladantam hanumantanetram  
Vicitrapatram makarasya rūpam

On R above, Sakra devendra, mounted on elephant; on L above, Mahā Brahmā mounted on a bird (hamsa?). Further to R and L (h) hataravaram deyyō (sic): Dhrtarastra, Virūdhā, Virūpākṣa, Vaiśravaṇa. (E,S,W,N respectively.)

I and J: Paintings of Valagambā and Dutugāmuṇu. S see in alphab. order.

K The sassatiya (7 weeks of the B. after enlightenment). Sculptures.

The first 6 weeks on the rear wall, the 7th, in which he is offered food by 2 merchants, round the corner. These sculptures, like all others in the ambulatory, are 1/2 - 3/4 life size, the figures stumpy.

L Dharmacakradēsanāva - first sermon. Sculpture. On the ground 5 pupils listening (2 on our L, 3 on the R), in the sky lots of gods.

Inside of outer wall.

There are sculpted tableaux in the 4 corners; the walls in between are painted with scenes, and each doorway is flanked by a pair of standing figures. The walls and ceilings are joined by panels at 45°, and there are such panels also over the entrance from the verandah. These panels are not lettered on diagram. On the back wall they represent 6 of the 16 Brahma worlds (bambalova), on the other sides they show 6 of the divine worlds (devlova).

Bambalov: Brahmāparisajjiya, Brahmāpurohita, Mahābrahma, Parittabha, Appamānabha, Abhassara.

Devlov: Cātummāharājika, Tāvatisa, Yama, Tusita, Nimmanarati, Paranimmitavasavatti.

These panels over the entrance from the verandah show 2 caityas in the heavens: Saluminisāya in Brahmāloka, in which are B's clothes cast off at mahābhiniskramāya.

Siluminisāya in Divyloka, in which is B's hair cut off at mahābhiniskramāya.

M Visakhā upāsikā.

N Anāthapīṇḍika (Anēpidu).

O and P Scenes from Vessantara Jātaka.

O Vessantara's wife Maddi deviyō.

P Vessantara giving away his 2 children and wife. This was the last birth in the human world of the Bosat who was to be Gotama B.

Q Suddodana ) B's parents.  
 R Mahādēvī )

S (in fact on other wall, but belongs to cycle) Devārādhana: the gods ask the B., who is in the heaven of the 33 gods, to be born on earth as Buddha.

T Sal uṭṭane ipadīma: B's birth in the sal grove; he takes 7 steps on lotuses.

U The ascetic Kāladevala (his name is Asita in Mahāyāna tradition) being brought and shown the baby.

V Vapmagula: while his parents are harvesting, the B. goes into samādhi and levitates.

W Great renunciation: he contemplates his wife and son.

X Great renunciation: he sets out on his horse.

- Y Milinda and Nāgasena.
- Z Great renunciation: B's horse leaps river.
- Y Great renunciation: B cuts off his hair.
- L and B Bimbisāra and king of Kosala.
- S Mihintalē: Devanampiyatissa meets Mahinda w. 4 monks, a sāmanera, and an upāsaka.
- E Sujātā gives B. pūjā of kiribat (offers milk rice).

CAITYA. Approximate measurements: base 4', dome 10', box and spire 7'. There used to be a spiral going up it, but no trace of this since the caitya has been reconstituted in modern times. 4 covered mal āsan.

A lamp stands by the caitya.

BO TREE. A low wall round it and 2 altars. A big old tree. To one side a small one-room shrine, disused and filthy. At the entrance 2 dvarapāla in high relief. Inside paintings on plaster completely faded. Stone platform behind glass, on which is Siri patula: a white cloth was spread over the one on Adam's Peak and it was traced, then made here from that model.

BANA GEDARA. Square, open - school building type.

*[The following text is extremely faint and largely illegible. It appears to be a list of notes or a detailed description of a site, possibly related to the items above. It includes terms like 'VIRAZA', 'KIDANARAYA', and 'FOOD'.]*

VIRAZA: At Anurādhapura - or was he at... round here would be a...  
KIDANARAYA: There are two... but the...  
FOOD: Kiribat being both main meals they have to eat... a month. Prepare kiribat in monastery.

RELIGIOUS BELIEFS  
SUPREMACY: The gods were all used once. They were...  
 Gods are, like we, the god and god, attain...  
 will be... long after...  
CASTE: It is... that one is high caste only by...  
 one's parents etc. - and...  
 should not... caste.

Amarapura Nikāya.

PERSONAL.

AGE: 40?

PABBAJJĀ: Rammulla 1929.

UPASAMPADĀ: Hal Oluwa 1936 (diyasimāva).

TEACHER: Makuldeniya Silālakāra, d. 1951. He was 1st pupil. Amupitiya Dhammaramsi, who is his nāndammāge putā, was 2nd pupil. Teacher was A.D.'s māmā, so related; but apparently not v. closely.

FAMILY: An elder brother, now in Dunuvila.

RESIDENCE: Always here.

EDUCATION: Here, from teacher.

LANGUAGES: Pali. Teacher knew Pali dhamma well, but not much Sanskrit. When I ask if he knows Sanskrit, hesitates and assents. No Tamil or English.

OTHER SPECIALIZATIONS: No medicine or astrology.

One needs a suitable horoscope to become a monk. If pupils have an unsuitable one they must leave, because their conduct (pratipattiya) would turn out not good enough. The hour for entering the Order should also be auspicious.

RELIGIOUS PRACTICES.

PREACHING: Says he preaches every māsa pōya and pasalovaka pōya. Preached māsa pōya 28.6.65.

MEDITATION: Explains granthadhurā and vidarsanādhurā. Most monks should go through both, the former while they are learning and the latter when mature. If one enters the Order late in life when it is hard to study one can go straight into the latter. During the period of study one is not obliged to meditate, though one may if the opportunity occurs. But later the duty becomes incumbent. He thinks all the time of anitya, dukkha and anātma (explains each briefly), and by studying books, bana pot, progresses on these lines of thought (kalpanāva diyunuva venavā).

VINAYA: At Amupitiya - or can be at Waradivela. Full quorum of monks round here would be c. 25. Normally at Amupitiya 2, 3 or 4. If the Waradivela N.T. does not come he is senior and reads prātimoksa.

Abaddhasimāva, i. e. in a river, is especially pure. To keep it pure no laymen must come there, and even telephone wires are cut if they pass through that area. In such a pure place the small faults of a monk can be forgiven; but the parājika faults cannot be absolved anywhere.

When he reads the prātimoksa it would take till nightfall to read it all, so he only reads a short part which is like a synopsis: the Nidānavarga. There are two prātimoksas, one for monks and one for nuns, but the bhiksuni-prātimoksa is now in disuse.

FOOD: Dāvakās bring both main meals; they have to cook less than once a month. Prepare gilampasa in monastery.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: The gods were all men once. They exist, and protect religion. Has been to Kataragama just to look, did not worship (vandē nā). Gods can, like us, do pin and pav, attain nivan; some of them are even Bodhisattvas, e. g. Visnu and Vaisravana the ruler of the yaksas; they will be Buddhas long after Maitrī.

CASTE: B. preached that one is high caste only by good actions - honouring one's parents etc. - and a rodiyā = candāla only by wicked conduct. A good Buddhist should not recognize caste. Āsrava with Siam Nik. - photo of

late Bambaragala Nayaka Thero.

MERIT etc.: There are 4 classes of pretas (peretaya kotas).

- 1) Paradattopajivita 2) Kuppapipasa 3) Kalakanja 4) Asurakulaya.

Of these only class 1 can benefit from giving merit. But if your relative is in another class the merit is not ahosi, but returns to you. You must give merit to dead relatives because they expect it. Further, a pinkama after a death "hita suddha kara<sup>3</sup>annava" - purifies the mind. The ghosts etc. do not receive your merit like money, but gain merit themselves by rejoicing in yours.

It is not really I who am reborn, but someone else (vena kenek) with my karma.

STATE OF RELIGION: Some decline, but after 5,000 years 5 things disappear:

- 1) Dhatu antaradhanē 2) Prativēdaya antar. 3) Linga ant. 4) Pratipattiya ant. 5) Barivāpti ant.

2 means 'rahat phala'. 3 means 'mahanakama'. 4 means 'sil'. 5 means 'dharma'. When the Buddha preached, all those heard him who had done pin over countless years before, the most meritorious among both gods and men. In a similar way, people who are amassing merit now will get a chance to hear Maitrī preach; the others will not hear him, being in an apava. [A Buddha as it were skims off the cream.] To accumulate so much merit one must keep sil, do meditation etc., and have worked out (ahosi kar.) all one's pay by rebirth in unpleasant existences. One cannot say that it is impossible to attain nivan now, but it is very difficult.

POLITICS. Has never taken part. Cannot say election result is a sign of religious decline - has nothing to do with it. Catholics will not seize power. Did not even vote.

IMPRESSION. At first was very nervous, and wondering what I was up to. Did not offer me a seat for ages, till a layman did so and I sat on a mat on the floor. Nor did he offer me any refreshment. But when I started tackling him on doctrinal questions he seemed impressed, and much warmed to me. He obviously knows his dhamma well, and his answers were good. He let me eat my lunch while he had his, and then we looked at photos, and he gave me booklets on 2 dead monks, when I expressed interest, and a booklet on Buddhism in America. When I came in he was reading a bana pota. I am sure he practises his religion in all ways, and his claim to be vidarānā dhurē is interesting and well founded. No politics, and he does not even run the Sunday school - he said he does not get about much. Ultimately he was very helpful, and an excellent informant.

VILLAGE. RAMMULLA (formerly RILAMULLA).

80 dāyakas.

All Sinhalese Buddhists. I guess mainly or all panna.

No drummers - hire them from outside.

UPASAKAS: Quite a few even on māsa pōya. No 10-sil.

SUNDAY SCHOOL: Yes, but run by schoolmaster, not informant. c. 100 children.

GRĀMASAMVARDHANASAMITIYA: Exists, but does not take part, except to advise when they work on the temple.

DĒVALĒ: None. Villagers use Kataragama dēv. at Udispattuva, not far off.

No gam maduva for 4 years, but before. Got outsiders to come and dance.

TEMPLE. SRI SUDARSANARAMAYA.

Founded 1922 by his teacher, who lived here many years and then moved to Amupitiya when the monk there, his "brother", left the robes.

Succession: Waradiwela Paramarthasādhaka d. 1908.

Ataragalla Dhīrananda 1874-1951. Nāyaka of 9 pansal.

Makuldeniya Silālamkāra 1897-1951. Died

just after teacher.

Informant (1st pupil); Amup. Dhammaramsi (2nd pupil).

PUPILS.

- 1) Wahakoṭṭe (near Matalē) Piyaratana. Upas. 1956. At Vidyodaya.
- 2) Rammullē Silaratana - Upas. 1959. At Sarānanda Piriv., Perādeniya.
- 3) Galabodavatta Somaratana. Lives here, learns at Amupitiya Piriv.

BUILDINGS. Pansala, viḥāraḡe, bana sālāva, Bo tree, bell tower. Caitya under construction. On 3 terraces, steps between.

No car, no electricity.

Pansala smallish, washed blue above ochre base. Verandah is cross shape. 2 small rooms off the inner wings, room at back is dāna sālāva. Informant's room v. small and full. Bana pot but no others. Various photos. inc. a nice one of teacher, not v. prominent. A picture also of dead Bambaragala N. T. Telefunken radio. Relic in bookcase in his room; brought by Dhīrananda from Ataragalla.

The temple is blue with a silver front inscribed 2472 (the Buddhist era) and 1850 (the Saka era) = 1928 - the year it was begun. The art work was finished 1948 by Agoris, a craftsman from Mirissa near Mātara.

A hallway, with old framed pictures.

B doorway with pink curtain.

CDEF 4 wall paintings: scenes from Siddharta's life.

C birth of Sid. is sal uyana

D marriage of S. - sarana mangalya

E Gazing on wife and child - mahabhiniskramanaya

F B. cuts off his hair - kesacchēdanē; in the air comes Śakra to take the hair and put it in a gold stupa, and Brahmā is bringing yellow sivuru.

G On ceiling (at 135° to the floor) B. is preaching Vinaya to many seated bhikkhus who are not yet arhats.

H Whole of wall facing entrance is huge makara tōrana w. Śakra, Brahmā, kings, etc. On either side of door stand 2 lions w. back paws on ground and front paws on v. baroque curved balustrade.

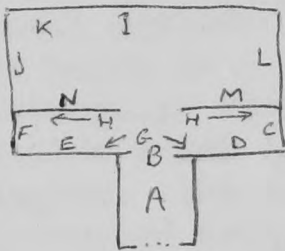
Shring has coloured lions on floor, gaily painted decorated ceiling, is dominated by 3 large statues of the B. In front of the main statue, the recumbent B., are 2 small seated Bs., the statues used before the temple was built.

I sātapena B., c. 18° long. A curtain in front of him, paper flowers on the altar.

J samādhi pilima - seated B., c. 6° tall.

K A wall painting of Ananda standing worshipping B.

L B. vadina hātiyata - standing dressed for a journey. His red robe covers both shoulders, his arms are down by his sides. He is c. 10° tall. On either side, about life size, stand statues of Sāriyut and Mugalan in the same pose. Many arhats are painted on the wall similarly attired.



Shree Shriya.

- M Wall painting of the 1st sermon.
- N Wall painting of the B. preaching Abhidharma in the Tavatimsa heaven, where he spent his 7th vas - retreat for the rainy season.

The caitya is to be 25' high. People give the materials, worth c. R. 4,000; the labour will cost another R. 4,000.

The Bo tree is surrounded by a square bamma with no altars. It was brought here c. 80 years ago after growing on a kitul tree.

The bana salava, blue, is on the bottom level. It is an ordinary rectangular building, donated 1954 by Mr. Somasundaram, the Tamil owner of a nearby plantation. On the next terrace is the pansala, on the top the rest. The stone steps have balustrade and parapet, they were finished 1958.

The bell tower is painted silver and spans the entrance to the top terrace.



in logic post. On the side door are painted two images of Shriya, each carrying a basket of flowers on her back. Shriya is flanked by sun and moon.

Inside the shrine the main image is a painting of the Buddha, c. 20' long. He lies down the E wall, i. e. upper side of the porch. At his feet, i. e. under the entrance, is a small image of the Buddha, facing eastward. At the top of the wall, but facing the head, and set from the wall, is a small image of a figure, balanced by a statue of Shriya facing the Buddha. The figure is the for

Siyam Nikaya.

Visited twice. On both occasions the incumbent was away. Though it was vas, he was said to be visiting another pansala towards Hunnasgiriya. I spoke to the small pupil who was there.

INCUMBENT:

AGE: 55.

UPASAMPADĀ: Asgiriya.

TEACHER: Bōvala Upānanda, also from Māngoda. d. 1933.

FAMILY: Related to pupil as mama.

PUPIL: Māngoda Nānarātana. Age 13. Mahana vuna this year (1965). Never ābittayā. N. T.'s akkāgē putā. Abittayā - a boy comes to do the cooking.

DEVĀLE: to Kataragama w. Tamil kapurāla - see below.

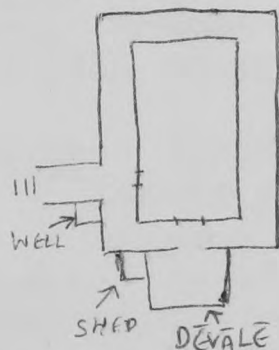
TEMPLE. No information on its foundāng, but the vihārage is dated 1928 and the other features 1933, so it cannot be very old. There is no decent pansala, and the whole temple is the most derelict I have seen.

LANDS: vi pāla 8.

FEATURES: Pansala, vihāraya (inc. devāle), Bo tree, bell tower, tomb. Spread out over a series of terraces, the pansala at the bottom, the tomb on the way up, then the Bo tree, the vihāraya and bell tower at the top, reached by big stone steps.

The pansala is locked up, but a peep in reveals that it is hardly more than a shed - partly boarded up, and just one big room inside.

The vihāraya was built by Kōrālē Mahatmayā Ekanāyaka of Māngoda, and is plainly the work of low country artists. The lay-out is a bit unusual; there is a step up to a small porch with only one side-wall and a well against its other side, this leads up to a plain ambulatory; opposite the porch is a side door, a third of the way along the larger side of rectangular shrine; the main door to the shrine is in the wall to the R, outside which (across the verandah) is the Kataragama devāle. See diagram. The outer walls are whitewashed, the roof of tiles and corrugated iron. Against the building is also a lean-to shed containing firewood. On the main doors are painted 2 hamsa and 2 men wagging admonitory fingers, one saying "niti pin karam" (always do good), the other "pas pav no karam" (never commit the five sins).



They carry sheathed swords. The big makara torana is dated 1920. On each side of the door stand big men with swords and mild faces; inside them are 2 thin lions rampant; inside them 2 boys in Edwardian costume w. ties and short trousers holding up the tōrana proper. On top of the tōrana to the sides are 2 men with red turbans (degenerated from divine kings?); inside them are Brahmā and Śakra; inside them (next to the monster) 2 ascetics in Yogic poses. On the side door are painted two ladies dressed in pink osoriya, each carrying a basket of flowers on her head. Above the door are nāvilatā, flanked by sun and moon.

Inside the shrine the main image is a sātapena B. in an ochre robe, c. 20' long. He lies down the R wall, i. e. opposite the entrance from the porch. At his feet, i. e. nearer the entrance, is a 6' statue which could be Ananda or Mahā Kāsyapa, facing outwards. Also near the B's feet, but facing his head, and out from the wall, is a 5 1/2' statue of Mūgalan, balanced by a statue of Sāriyut facing the B's head, standing near the far

wall. Behind the B. on the wall are painted arhats. The far end of the shrine is filled with a sculpted tableau of the first sermon; in the centre is the B. seated w. R hand on knee; round him, 5 monks and 4 gods kneel in worship, other gods are on clouds projecting from the walls. On our L of this tableau is a standing B. in abhaya mudra, c. 8' tall. This and the tableau are enclosed by a trestle altar; another one runs before the sātapena B., so that Sāriyut stands outside the 2 altars. The L wall (within the porch door in it) has, from the rear: a small samadhi B., 2' high, in front of a painting of the Bosat jumping into a raksasa's mouth (Dahamsōnda Jataka); a 6' statue of visnu with 4 arms. Above the entrance door are more painted arhats. The ceiling is painted full of roundels w. scenes and still lifes, inc. a tusker among palms, 3 interlocked hansas, 2 interlocked men pulling each other's hair, a stupa with fan and book. The floor is plain. Drums.

The door to the dēvalē, opposite is flanked by painted door guardians, add above it is a painting of 2 men worshipping a stupa. The door is painted with a creeper design and covered with a red curtain. The red curtain before the image inside is furled. Kat. is on his peacock, w. 12 arms and 6 faces, but only 1 face and 2 arms stand out, i. e. are not in relief on the wall. On the L wall are painted 2 Kandyan noblemen, on the R a man with a cobra - rather distinctive - portraits? Ceiling painted w. lotuses. On altar faded flowers, oil lamp etc. Stacks of rusty avuda (weapons) in corner.

A magnificent tall Bo tree. The 2-level stone bāmma, built 1933 (date on plaque) is falling down. No mal āsana. The bell tower is tall, of square-cut grey rocks. The concrete tomb, w. inscription of previous N. T., is delapidated.

their statues are there. B. alone in shrine.  
 CASTLE: square, inside painted, can see the shrine.  
 STATE OF RELIGION: - A little down.

POLITICS. Went to U. N. P. meetings in '60, never touched politics before. Went because of Marxist threat. "Sinhala Lakshana" etc.

PHILIP. First 2 got educated, 1 at Vidyodaya 1 at Vidyalaya, and left school. Present pupil: Rangarankota Sarapastara age 14, admitted here 1963, stays here. 2 Abithara, to be sent back.

VILLAGE. HOUSES.  
 20-30 farshi houses.  
 Churches. None, no Catholics.  
 UPASSAYAS: 10-11. 15 to 20 S-gil.  
 SUNDAY SCHOOLS: None. Used to be one.  
 GILGONAS: 10-11.  
 DEVILS: (None, I think.)

TEMPLE. Founded over 100 years ago by his teacher's nephew. His teacher also lived and stayed in Indigunna pannala, which is now abandoned. He recently visited Madakke (Madakke) pannala.  
 LANDS: 1/2 of 30 gana. Total 15 gana, he says.  
 1/2 of 30 gana.  
 Indigunna has 1/2 of 30 gana. Madakke has no gana mentioned.  
 1/2 of 30 gana.

Siyam Nikāya.

PERSONAL.

AGE: 76 acc. to informant. But figures in next line would make him 73.

PABBAJJĀ: 1907 Dehigashinna. Aged 15.

UPASAMPADĀ: 1912 Asgiriya.

TEACHER: Bāppā. Died 25 years ago.

FAMILY: In Udawela.

RESIDENCE: Here since about upasampadā. Now alternates btwn. here and Añcīkadē.

LINGUISTIC KNOWLEDGE: No Sanskrit. Pali. (Has also taught Pali to village boys.) No Tamil or English.

OTHER SPECIALIZATIONS: None.

RELIGIOUS PRACTICES.

PREACHING: Wesak and Poson. I think however not often as too old - people say he is no longer up to it.

MEDITATION: Pilikul bhāvanāva an hour or two a day, "sasarāṭa purudu venṭa."

VINAYA: At Bāmbāragala. Should go every fortnight, but only during vas.

He says it, as the eldest but only up to the 4 parājika. But monks must confess also their minor faults.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Never been to Kataragama. He rules burial grounds (balapanē sohonata). Gives gods pin and leaves it at that. Many people think the gods help, but they are wrong. They merely don't harm you if you are good. People don't come to the temple to worship any gods, though their statues are there. B. alone is pihita.

CASTE: Anyone, inc. roḍiyo, can come and worship.

STATE OF RELIGION: A little down.

POLITESS. Went to U. N. P. meetings in '65, never touched politics before. Went because of Marxist threat: "Komunist Lankavāṭa gālapennē nā."

PUPILS. First 2 got educated, 1 at Vidyodaya 1 at Vidyālamkāra, and left robes. Present pupil: Hangurankēṭa Saraṇamkāra age 14, mahāna vuna here 1963, stays here. 2 ābittayo, to become monks.

VILLAGE. UDAWELA.

300-400 ḍayaka houses.

Drummers. Tamils, no Catholics.

UPASAKAS: No 10-sil. 15 to 20 8-sil.

SUNDAY SCHOOL: None. Used to be one.

GRAMASAM: Adviser.

DEVĀLE: [None, I think.]

TEMPLE. Founded over 100 years ago by his teacher's teacher. His teacher also owned and stayed in Dehigashinna pansala, which is now closed. He recently acquired Ududākada (= Añcīkadē) pansala.

LANDS: vī 80 busal. Eats it all, he says.

goda 2 acres.

Dehigashinna has vī 20 acres. Ududākada has no land worth mentioning.

No car or electricity.

BUILDINGS: Pansala, vihāra, temporarily no caitya as new one being built. Bo tree, banagedara. Tomb of previous N.T. - small blue stupa - nearby. All pale blue.

Pansala medium-sized bungalow, soon to be enlarged. Not very well appointed. Pictures of Sivali and D.S. Senanayake prominent on T-shaped verandah.

Relic in main samādhi pilima, passed on by his teacher.

Vihāragedara. Shrine (centre room) c. 70 years old. Vestibule and ambulatory by craftsmen from Mātara c. 15 years ago for R. 25,000. The shrine room is uda rata art and reminiscent of Giddawa but less good.

A. Samādhi pilima, c. 4' tall, with makara tōrana over it.

B. Small c. 9" copper samādhi pilima, prob. older.

C. Sāriyut and Mugalan kneeling in worship, c. 4' high.

D. Standing Buddhas.

The walls of the shrine are covered with paintings of the 24 previous Bs. in ornate style. On the ceiling are 2 scenes of heaven with Sakra talking in the centre, as in the Giddawa shrine. The hands of the B. images are covered by cloths. The floor has white tiles with a strip of coloured tiles down the centre. On the altars are flowers, candles, and candlesticks. At the entrance E is a small moonstone, on which are carved a pair of elephants waving their trunks, which meet.

Round the inside walls of the ambulatory are groups of sculpted figures, mostly c. 3/4 life size; on the outer side walls are painted scenes. In the background of all scenes are very brightly coloured landscapes, picturesque in a Chinese way with lots of cliffs and gaps in the perspective. These tend to be framed by lush painted curtains. The ceiling is flat and gaily decorated with roundels etc.

F-M Sculpture groups. In all the B. is seated in the centre.

F Vasavatti marayuddhe.

G Alavaka yaksa damanē.

H Nālagiri damanē (Kneeling elephant).

I Angulimāla damanē.

J Cikcāmanikava. A woman is holding firewood.

K Satyaka damanē. S is a big fat Brahmin, naked to the waist with a towel over one shoulder. Sakra is in the sky as a raksasa w. a mallet (Vajrapāni).

L Nanda upadamanē. Sumana, a sāmanera with a blue face and yellow robe, got enmeshed in a cobra while fetching water. The cobra is in front of B.

M Mahābrahmā kneeling in homage to the B. He wears a tiered hat, green jacket and red sarong.

N Painted panel of landscape with red curtains.

O Closed door.

P Painting of Siddhārtha's birth.

Q Painting of Siddhārtha's marriage.

R Painting of Siddhārtha's Great Renunciation. The wife he is leaving lies on a couch upholstered in turquoise studded with gold. There is a picture on the wall. The painting attempts perspective, not very successfully.

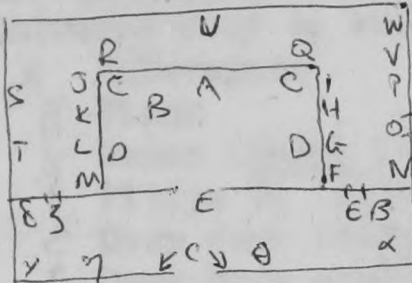
S Painting of Sid. cutting off his hair.

T Painting of Sid. accepting milk-rice from Sujātā.

At the back of the vestibule is a large sculpted group centred on a lying Buddha.

U Satapena pilima c. 18' long. Arhats holding flowers are painted on the wall.

V Maitrī stands holding up a white lotus in his R hand.



- W Kāsyapa c. 8' tall, stands worshipping the satapena B.  
 X Sāriyut.  
 Y Mugalan.

The vestibule has at each end 2 large statues of gods with appropriate curtains. Piṭiya D.'s is silver. The entrance wall is covered with paintings, and faces the usual makara torana, which is flanked by sculpted groups over the entrances to the ambulatory. On the ceiling are painted the 6 heavens (divyaloka). Curtains over entrance door to shrine.

- A Kataragama  
 B Visnu  
 C Saman (nelum in R hand)  
 D Piṭiya D. (walking-stick).  
 E Over door sculpted group: 1st sermon.  
 F Over door sculpted group: Abhidhamma dēsanāva in Tusipura heaven.  
 G Two paintings. Below: Temiya Jātaka. Above: Talapatta J. A window between them.  
 H Two paintings. Below: Sasa Jātaka. Above: Sama Jātaka.  
 I Over and round the entrance door: the dēvarōhana perahara. Lots of divine mansions, and even some Buddhist flags.

A caitya is just being built, under the auspices of a committee.  
 The Bo tree is older than the pansala.  
 The pōva gē, pale blue, is 60 to 70 years old. Pagoda-style roof in 2 tiers.

Ramañña Nikāya.

PERSONAL

AGE: c. 33.

PABBAJĀ: 1944, Hurikaduwa (Mahamahindapustakālaya).

UPASAMPADĀ: 1952, Kālaniya (jalasīmāva).

TEACHER: Telipāhā Silavamsāsaba. No rel. was staying in Dunuwila, but based on Mānikhinna (Hurikaduwa), where he - informant - took pabbajjā.

FAMILY: In Dunuwila. Ayvālā. Dunuwila Samanavamsa his massinā.

RESIDENCE: Has been here 10 years. Before that education.

EDUCATION: Pirivena at Mātālē and Akiriyēgala. Prācīna prārambha exam.

LANGUAGES: Sanskrit, Pali, Sinhalese. A little Tamil. No English.

OTHERSPECIALIZATIONS: No astrology or medicine. "Sudusu kēndara onā" to become monk; had his looked at.

GENERAL KNOWLEDGE: Probably appalling - see politics.

RELIGIOUS PRACTICES.

PREACHING: Bana on 2 main pōyas. Preached last pōya.

MEDITATION: He is grantha-dhura, so does less than some others, but even so does an hour every evening. Pilikul bh., "Iti pi so" gāthā, pirit, karmasthāna. [Vague.]

VINAYA: Pōya at Mānikhinna every fortnight. [May be true, see criticism of other sects.]

FOOD: Roster for the c. 40 houses of dāyakas, but not all join in.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Sangha doesn't worship gods e. g. Visnu, Kataragama. People worship Kataragama out of fear.

CASTE: Any caste admitted to premises.

SECT: Siyam Nik. includes low-caste men. Amrapura only low-caste, no goyikula. But Ramañña has only hōnda minissu, adu aya nā. This is not good. But if he had a low-caste pupil he could neither take pabbajjā at Mānikhinna nor upasampadā at Kālaniya. Āsraya nā with Siyam Nik. Other Nikāyas are degenerate, neglect the vinayakama (E.g. they handle money.)

STATE OF RELIGION: Impossible to attain even sovan till Maitrī Buddha. Sāsana has declined, as evidenced by other sects.

KARMA: Dutugāmunu fought "Sinhala jāti beraganta" - to save the Sinhalese race. For all that, it was pav, with vipākaya - "ahosi karanta bā."

POLITICS: No part in election campaign. Present govt. advances Buddhism: improvement of holy places (siddhasthāna). Previous govt. was no danger to Buddhism. In present govt. no fear of Tamils; whether Catholics too powerful remains to be seen. Catholics in the cabinet, e. g. J. R. Jayawardana and N. M. Perera (sic).

IMPRESSION: Perhaps the most loutish monk I met. Never so much as offered me a seat on the floor - I stood and crouched in front of him, while he sat on the bed on which he was sleeping when I came in (at about 4). Deaf, with slurred speech, but also I think of sub-normal intelligence. Seemed very caste-conscious, e. g. his obvious lie that Ramañña Nikāya has purer caste than Siyam Nik. Had not only the eyebrows usual in his Nikāya but also a moustache.

NO PUPILS. No ābittaya, but an old man who prepares the food.



Siyam Nikāya.

PERSONAL

AGE: 41?

PABBAJĀ: 1928 Udispattuwa aged 11 [he says.] Date or age must be wrong, I assume latter.

TEACHER: Monk 32. No relation.

UPASAMPADĀ: 1935 Malvatta.

FAMILY: Several elder brothers, all in govt. service. He comes from Godamunna in Hevahaṭa.

ENTRY INTO ORDER: Udisp. is his mother's village. His parents gave him to fulfill a vow (bāra vuna).

RESIDENCE AND EDUCATION: Was 5 years at Vidyālamkāra, then travelled round for a time, learned English 4 years at Vidyārtha College, Kandy. Then here for a while, then back to Vidyālamkāra, where he took private tuition up to Inter standard. Hasn't been here for 8 years till this year. Is teaching Buddhism, Buddhist culture and Pali at a secondary school (Kūruwamulla Mahā Vidyālaya, Waturugama) near Attanagala. Since April has come back here several times to help out N.T., who is on his own most of the time. This is still his pansala.

LANGUAGES: No Sanskrit. Teaches Pali. No Tamil. Knows English fairly well.

OTHER SPECIALIZATIONS: Has read a bit of both medicine and astrology, but not practised. Horoscope necessary for becoming monk.

RELIGIOUS PRACTICES.

PREACHING: Teaches by day, bana and pirit at night. After bana and doing things for progress of the temple very little time is left for other things.

MEDITATION: No (see above). Grāma vāsī monks can do bhāvanā, but it is harder for them (than for vanavāsī). Walpola Rahula and some other famous monks are grāma vāsī: some of them do meditate, but one can't say what progress they make.

VAS: Vas at Attanagala.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has been to Kataragama. Has no regard (ādahīma) for him, but gives him pin for the protection of the country. It is hard to say whether he was a man once; he is not just a local god like Minneriya D. or Mahasen Deyyo. Some gods, e. g. Saman, are good Buddhists, but Kataragama is not, nor is he a Bosat.

ETHICS: Dutugāmuṇu was told by arhats it was all right for him to fight the war [quotes original reason]. Also he thought that because of his ultimate purpose (pāramārtha nisa) he was in the right, though informant disagrees. But it is the intention that counts. What Dut. had in mind was not killing men but raising up religion (āgama naga hita vīma). A parallel: the Niganthas (Jains) built huts round an arāma and the Buddha had Kosol rajuruvo (the king of Kosala) remove them because he had no choice.

CASTE: The Sangha split over caste when a low-caste monk rose for the king, and there has been no change back yet. It is bad, because anything bad for the prestige of the clergy is bad. But if customs (sampradāya) change we can progress; now comes the day of little men, so the custom must and will be changed. The monks had to obey the king - the vinaya says they must.

Anyone, including roḍi, can come into temple.



Siyam Nikāya.

PERSONAL

AGE: 84.

PABBAJĀ: 1902.

UPASAMPADĀ: 1906, Malwatta.

TEACHER: Narampanāwa Ratanapāla, d. 25.5.1917.

FAMILY: Not related to any of his pupils.

EDUCATION: First at Sangharaja Pirivena, Kandy, then at Maligākanda, Colombo [i.e. Vidyodaya?]

LANGUAGES: Sanskrit, Pali. A little Tamil and English.

OTHER SPECIALIZATIONS: Knows a very little astrology. Just enough medicine to help him in emergencies, but does not generally practise.

TRAVELS: Never abroad, but hopes to go to India next year.

RELIGIOUS PRACTICES.

VINAYA: Prātimoksa here usually, but temporarily at Kurukuhōgama (see sec. on temple). One monk invites a second to recite it, the second recites, the rest just listen. There are 4 Vinaya (?), and the part usually read is just the 4 Pārajika and the 13 Sanghadisesa.

In his position as adhikarana nāyaka he decides on petitions (petsam vibhāga karanava) and decides disputes, including complaints from laymen.

FOOD: Dāne all year round. (No ābittava). Pupils supply own pot pat, medicines, "necessaries"; further helped by dāyakas and govt.

RELIGIOUS BELIEFS

SUPERNAT. BEINGS: Has been to Kataragama. B. made Viṣṇu the protector of the sāsanē.

PUPILS. 15. None of them related, just given by their parents, he sends them to pirivena. 6 have upasampadā, 9 small ones. The youngest joined in January 1965, aged 8. 2 of the upasamp. pupils teach, all the 9 small ones learn, at Sri Sangha Bo Pirivena, Attanagala. No ābittava.

GENERAL IMPRESSION. A very fine octogenarian, hale in mind and body. Was out when I called at his pansala, on a visit to Mahiyangana; I interviewed his pupil. After leaving the temple I stopped at someone's house nearby, when he appeared. He had just come off the bus, heard that I had been to the temple, and sprinted after me to meet me! He is the top Malwatta man in Dumbara, as there is no Dedumbara Nāyaka (i. e. top post) now (the last one was at Kundasālē) and no Dedumbara Anunāyaka. I treat him therefore with the greatest respect, but he answers freely. I cannot however repeat all the questions I asked the pupil, as the layman present witnessed the former interview too, and I also have to assure this monk that his pupil answered my queries. Most of the rest of the information comes from the pupil, monk 31 (q.v.).

VILLAGE. UDISPATTUWA. (Shared with Wīrasēkarārāmaya, founded by man who quarrelled with this monk.)

200 dāyaka houses, c. 500 people.

Mostly Sinhalese Buddhists, some Tamils.

Rājākārayō. Kūmburu given to both hēvisi (drummers) and horana (flute players). An acre of goda for dhobi.

UPASAKAS: 1 10-sil, lives at home. 25-30 8-sil on loku pōya.

SUNDAY SCHOOL: Defunct 1954, as no one to run it. Was called Srī Piyaratana Dahampāsala.

DEVĀLE: Not just here, but there is a Pattinī Devāle nr. Godamunne.

TEMPLE.

SRI PUSPARAMA VIHĀRAYA.

Founded 2288 Buddha era (1744 A. D.), under Kīrti Srī Rājasimha, according to stone inscription on the spot. [But K.S.R. came to throne 1747?]. No sannas pattrayak. Rebuilt 1847. Rebuilding finished 1887 under the incumbent of Godamunne Ekanāyaka Mudiyanśelāge Mādagedara Vipassi Maha Thero, who also had the vihāra built. The banagē was painted, and perhaps its building completed, in 1912. The caitya was built in 1901 by a single donor. The old Bo tree died, the present one comes from nearby and is c. 35 years old; its bāmma was built in 1950. For pōya the simāva was laid 1939, but there was just a small house, which has now been knocked down to make way for a new house. Till it is built they use Kurukuhōgama, but that, they claim, is only a sammata simāva; the only [?] other baddha simāva in Uda Dumbara is at Pallevela, nr. Māduḡoda.

LANDS: vī amnu 8, goda akkara 10.

BUILDINGS: Pansala, vihāraya, inc. bell tower, Bo tree, caitya, banagē, pōya gē (being rebuilt). Mainly washed blue. Relics in caitya.

The pansala is large, old-fashioned and comfortable. Tiled roof. Photo of the N. T. over the block. Another framed photo is of Rāmbukwālla Siddhartha, once Prof. of Pali at the University College of Ceylon.

The whitewashed bell tower forms an entrance arch to the vihāraya, which is itself washed blue. It is oblong, with a verandah on all 4 sides, enclosed by a wall to half height. The front wall of the vihāraya is entirely occupied by a makara torāna on this blue background. The lintel to the outer entrance is carved, and on the verandah ceilings are roundels of trick paintings: navanārī kuñjare (an elephant composed of 9 women), pañcanārīghataya (a pot composed of 5 women), hamsaputuvō (a flower composed of 4 swans). The huge entrance doors are painted red and yellow. The interior is ugly, and full of Buddha images. The main image is a samādhi pilīma, 6' high, under a makara torāna, over which are hosts of worshipping gods in high relief. Painted on the back wall on either side, barely visible behind other stuff, are Sāriyut and Mūgalan standing worshipping. In front of the main figure are glass-fronted wooden cases, the one on our L containing a B. seated in abhaya mudrā c. 1 1/2' tall, another tiny B., etc., the one on our R empty. There is an altar extending all round in front of the images on 3 sides of the shrine, and on it are some flowers, brass vessels, and a pin pattiya. The following statues, enumerated from the rear wall, stand against the side walls. L wall: 1) standing B., c. 10' tall, abhaya mudrā 2) B. samādhi pilīma, c. 3' tall, w. small makara torāna over it 3) Similar standing B. 4) Viṣṇu, c. 9' tall, w. 4 arms, w. Garuda in high relief and a blue curtain in front of him. R wall: 1) a standing B., like the one opposite (L 1). 2) samādhi pilīma c. 4' tall 3) standing B., same as L1 and R1 4) Kataragama w. 12 arms and 6 faces, a peacock (monarā) in high relief, a white curtain in front of him. On the entrance walls are paintings: above the door a monster, rightly labelled a copy of a painting in Bambaragala temple; on R of door the donor, on L of door Srī Vipassi (see history), above them worshipping arhats. The floor is plain, the ceiling decorated w. painted lotuses, etc.

The Bo tree grows at ground level, is surrounded by 2 square blue parapets between which one can walk. There is just one big mālasana, on the inner bāmma, opposite the entrance through the outer bāmma.

The caitya is also blue, c. 20' tall. There are 3 shapes of caitya: dhānyakāra (tall and thin like a heap of paddy), ganthakāra (bell-shaped), bubulākāra (bubble-shaped). This is the last. There are 3 free-standing altars, 1 big and 2 small.

The bana gē is square with a red-tiled roof sloping at 2 angles. The walls are washed blue, and have windows all round which are barred but have no glass. The door is painted green and white. Inside the floor is on two levels, there being a low square platform in the centre, a few inches raised, coming exactly under the steeper part of the roof; at the four corners are rounded columns supporting the edges of a painted wooden ceiling, their capitals painted with decorations in black, white and yellow. The wooden ceiling follows the line of the steeper part of the roof. The painting, done in 1912, also uses dark blue, red and green. It is in 6 narrowing tiers. On the lowest is the Talapatta Jātaka. Prince Talapatta is on his way to study at Taksasīla with a retinue; they are tempted by rāksasas offering the pleasures of all 5 senses; the retinue succumb and only Prince Talapatta is left. The next tier is painted with the 24 previous Buddhas, the next with narilata, the top 3 decorated with various flower patterns. The whole effect is very pretty.

Siyam Nikāya.

PERSONAL.

AGE: c. 45.

PABBAJĀ: Alutwela, 1934. Ābittaya for 3 months first.

UPĀSAMPADĀ: Asgiriya, 1939.

TEACHER: Alikēwela Piyadassi.

FAMILY: A brother of his, Rāmbukvālle Sorata, is a monk at Kūndulpitiya, nr. Bandārawela. Related to all 3 junior pupils.

RESIDENCE: Started at Alutwela; then to Wēndaruwa, which is his mul pansala; he has the incumbency (ayitivāsakama) of the pansala (Kirivihāraya) there. Since 1960 he has been living here, though this belongs to Rāmbukvālla.

EDUCATION: Spent 2 years with a layman (at Visingedara) in Karalliyadda, learning Sanskrit and Ayurvedic medicine. Was the first pupil at the school which was run at Bābaragala, Kīrti Sī Rājasimha Pirivena; there 1937 - c. 1943. Learnt astrology from the teacher. Has taken correspondence course in astrology from Citrāvidyālaya, Colombo, and passed the final exam. Has a govt. certificate.

LANGUAGES: Knows Sanskrit well and attaches importance to it, teaches it to his pupils, deploras general low standards. Pali. English letters only. No Tamil?

OTHER SPECIALIZATIONS: Both - see above. Still practises medicine in the village, if required, especially as vedakama (ophthalmology).

Astrology (nakāt) traditional in his clerical line (mul paramparāva).

Good horoscope (pāvidi yōga) necessary for becoming a monk: Saturn should dominate (senasurā balapanāva), and 4 or 5 planets should converge in position 1, 4, 7, or 10. Before becoming a monk he knew nothing about his own horoscope, but his teacher checked it to make sure he was suitable.

TRAVELS: Never abroad.

RELIGIOUS PRACTICES.

PREACHING: Says bana on pōyas, so do all 3 resident pupils.

MEEDITATION: No time.

VINAYA: Bābaragala for prātimōkṣa.

FOOD: Dānē all the year round.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Never been to Kataragama. Kataragama is a Bosat; Viṣṇu is much believed in by Buddhists, but he can't accept it. Tārā is supposed to be above the gods; Mahāyanists believe in her and think she's a Bosat, she is powerful in India. Gods expect a transfer of merit (pin anumōdanam), but there is no need to worship them - that is heretical - mithyā drstiya. Worship of just gods (dēviyanma ādahīma) is wrong. People who ask for favours against others are reborn as vaksavō. He has never seen a holman in his life - laughs at question.

People go to Kataragama for individual gain, not for mokṣa, and that is wrong (varada).

CASTE: Sangha split into parts over 100 years ago because of jealousy, so now there are different lineages (śiṣya paramparā). [Discussion on this topic inhibited by presence of low-caste village friends with whom I came]. He rarely meets members of the other Nikāyas. According to a katikāva of the Siyam Nikāya Malwatta and Asgiriya will not ordain a low-caste man.

SALVATION: We are now in sāsana of Gotama, so can see nivan; no need to wait for Maitrī. Laymen and clergy (pāvīdi) can see nivan, but easier for the latter.

DUTIES OF CLERGY: Vidarsāna-dhurē are monks who can't study, usually elderly ones. The important people are the grantha-dhure monks, because they help laymen (dāyakas). When a monk has finished with the laity he can meditate if he has any time left. The day is divided into 3 working parts, usually all taken up by pastoral duties.

STATE OF BUDDHISM: Schism in the Sangha a sign of decline; happened in B's time too, and then the Mahāyāna. But generally Buddhism is progressing very well. All over Ceylon it is defeating Marxism; Marxist materialism had infiltrated, but is being defeated by the increase in general knowledge; there is little direct propaganda (pracāra) for Bism.

POLITICS. Took no part before this year, but this time went to meetings within his śīmāva and addressed them. In full opposition to Communists; they are amazing, do not recognize race (jāti) etc. Used to be a bit afraid of Catholic influence, but now all have joined up against Communists. No Catholics in Cabinet.

GENERAL IMPRESSION. An intelligent and active monk, not afraid to give a good account of himself. Technically perhaps my best interviewee, as he answered questions smartly and to the point. Unfortunately we were a little rushed because he had to go and officiate at a funeral. He showed a certain sophistication for one of purely local education, and an interesting optimism about the progress of Buddhism. Extremely friendly. I came with dhobis from Wāwēgama, and he had tea brought for all of us from a nearby stall, which again is either enlightened or sophisticated, because I suspect he upholds caste distinctions.

PUPILS. 1) Kandēvela Punnaratana. A? (?) Bellana. Has taken upasampadā. Not related.  
2) Wāgala Pannātissa.)  
3) Wāgala Nandasāra. ) Related to informant. Alleged btwn. c. 20  
4) Wāgala Piyadassi. ) and 14. All learn here from informant, instructed in Sanskrit, Pali, and Sinhala.  
No ābittavā.

#### VILLAGE. WĀGALA

A recent growth on a very steep large hill. About 30 years ago there was only a group of 4 or 5 dāyaka houses, now c. 150. All Sinhalese Buddhists.

No rājākāravō. Drummers [presumably hired] only for pitit and special pōvas.

UPĀSAKAS: No 10-sil. 4 or 5 8-sil for pōva the day before yesterday.

SUNDAY SCHOOL: No; lapsed.

GRĀMASAMV. SAM.: Advises. Also Prajāmandalaya (Citizens' Club).

DĒVĀLĒ: Kandē Dēvālē. Hereditary kapurāla.  
Kembara, adukku.

#### TEMPLE. ABHINAVĀRAMAYA, (WĀGALA, MĀDAMAHANUWARA).

Founded c. 30 years ago from Rāmbukwālla, and used as a vas retreat by Polgolla Ratanapāla, who died in 1958. Then in 1960 informant came here to sāy. There is nothing old here, though there is a Bo tree nearby.

LANDS: No kumburu, 1/2 acre goda.

BUILDINGS: Pansala, vihāragē, Bo tree, bell tower.

Relics in pansala. No radio.

Pleasant pansala, an ordinary bungalow with a verandah. There are many pictures, but none of them are political. No old pot pat.

Vihāra a very odd shape. Built 1945. A huge open verandah and a small shrine, which is mainly a wide shallow vestibule. The verandah is supported by stone pillars, marked X on the diagram. W indicates a



window. The outside wall of the shrine is plain whitewash. Over the door to the shrine proper is a smallish makara torana. Inside, the main image is a sātapena B. c. 13' long, flanked by smallish statues of Sāriyut and Mugalan. In the R rear corner facing out is a statue of a worshipping arhat, c. 4' tall; in a similar position on our L a 4' statue

of standing B. On each side wall next to the rear is painted a worshipping arhat. Between them and the entrance wall are 6' statues; on the R Maitrī, on the L Viṣṇu (blue, with 4 arms) behind a blue curtain. On the entrance walls are painted vases of flowers, on the ceiling a red lotus. The floor is plain.

Most of the way round the walls of the vestibule are painted scenes, with the title and the name of the donor written underneath each. The arrangement is a bit chaotic.

A Above: birth of Buddha. Below: Sujātā gives milk rice.

B Above: crossing the Anomā gaṅga. Below: cutting the hair. Between A and B is a pilaster with a painting of a goddess?

C Above; extending over window: Setting out on horse. Below: first sermon.

D-G First 4 weeks of sassatiya.

H-J Last 3 weeks of sassatiya. While Tapassu and Bhalluka give dānē (in J) five goddesses seem to do the same. [Are they the daughters of Māra?]

K Pirinivan mañcakaya (Deathbed)

L Vessantara Jātaka, dānē pāramitā. (V. giving away his children).

M Sassa Jātaka, silā pāramitā.

N Makhādeva Jātaka, naiskramya pāramitā.

O Sattubhastā Jātaka, prajña pāramitā.

The rest of wall still blank. Plain floor.

The Bo tree is a little way off, and not very big. A square stone bāmma with a mal āsana in the middle of each side.

The tall grey bell tower was built 1956-7.

To become a monk you need the right horoscope.

POLITICS. She takes part in every campaign since 1952. Supported S.L.F.P. except when Socialists stood as Ind. Then supported him. He is one of "our own", we must work for our own caste. Didn't like Coalition, but one can't leave the party like that - it is still the Gandhian party, and Mrs. S. carries on her husband's principles. She had to form the coalition because the S.L.F.P. were making too much trouble, so she took them in in order to control them - that's the general way of the world. But the Coalition was the main reason for losing the election especially the life date is caused by the left. Now if the new govt. carries on the same policy towards

Amarapura Nikāya.

PERSONAL:

AGE: c. 45.

PABBAJĀ: Waradiwala (Pūrvārāma) 1930.

UPASAMPADĀ: Haloluwa (nr. Kandy) (jalasīmāva.)

REASON FOR ENTRY: Waradiwala N. T. (monk 35) is māma.

RESIDENCE: First in Waradiwala Pūrvārāma, 1930-40. 1940 moved here as first incumbent.

EDUCATION: Piṇveṇa at Ambalangoda for 5 years, had to leave before finishing.

LINGUISTIC KNOWLEDGE: Learnt Sanskrit, Pali, knows a little Tamil.

OTHER SPECIALIZATIONS: V. little astrology. A little Ayurveda learnt privately.

RELIGIOUS PRACTICES.

PREACHING: Frequently during vas, otherwise at festivals and when asked.

MEDITATION: He is granthadhura. Learns Tripitaka whenever free, but very busy. Does maitrī and asubha bhāvanā. Advanced (uśas) people do samatha. For samatha you need peace and quiet, not available here.

VINAYA: Used to go for prātimōksa to Amupitiya, now to Waradiwala Pūrvārāma, where baddha sīmāva. Prātimōksa every fortnight, quorum of 4 required (cf. monk 35). The N.T. there always recites the prātimōksa; informant can too.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: (re devālē) for monks only the B. is important. To gods give pin.

SECTS: Difference based on caste. Siam Nik. won't take low-caste, Amarapura takes any. Mixes socially w. Siam Nikāya; only vinaya kamma distinct; they mix at pirit, danē etc.

The mahāsthāna for uda rata Amarapura is Baṃbarakālē pansala, near Nuwara Eliya. Māhanāyaka is Nuwarā Eliya Vimalabuddhi M.N.T.

Lists Amarapura temples in Teldeniya sea. Nearest Siam Nik. temple is Wērapitiya.

PRESENT STATE OF RELIGION: Very few these days can attain nivan, can't say for sure. Maybe some monks in Salgata. "Adigama kālē pānnā" now is "sāsanē piriḥena kālē," just as a tree grows barren when its fruits are picked too often, or just as the seventh child is weaker than the first. Maitrī will come after kalpabhāgayak; how long that is he can't say, but may be 100,00 years.

No one can avoid karmavipākē; cites Moggallāna who was beaten up at 7th attempt by robbers even after attaining arhatship, because he had killed his parents in a previous life. Ahosikamma is karma which has no time to ripen when someone is reborn.

To become a monk you need the right horoscope.

POLITCS. Has taken part in every campaign since 1952. Supported S.L.F.P. except when Kulatillaka stood as Ind., then supported him. He is one of "our caste", one must work for one's own caste. Didn't like Coalition, but one can't leave the party like that - it is still the Bandaranaike party, and Mrs. B. carries on her husband's principles. She had to form the coalition because the L.S.S.P. were making too much trouble, so she took them in in order to control them - that's the general way of the world. But the Coalition was the main reason for losing the election; especially the Uda Rata is scared of the left. Now if the new govt. carries on the same policy towards

Bism. he will be satisfied. Yes, he is afraid of Catholic influence now. There are 3 in the cabinet. Asked for names, gives Tirulchelvam. I say he's Hindu. He's sure there are 3, can't think of names. Asks small monk to look for newspaper, when small monk says it's been given away scolds him for doing so. We go through cabinet and can't find the Catholics. Anyway Albert Pieris, the speaker, is Catholic. In places where there are 95% Buddhists and 5% Catholics the Catholics get permission (not money) from the U.N.P. to build a church. They control education, harrass Buddhists etc. Examples of such church-building: Matalē, Madugoda.

There was no real independence till 1956. Children were fined if they spoke Sinhalese in school. If some trousered person speaks English to me in a bus I should ask him to speak Sinhalese. [Continues this theme despite my saying that I do.] These Catholics are Sinhalese, but that's how they behave.

IMPRESSION. Restless, obviously active person. Very glad to cooperate, praises my activities, but finds it hard to sit and talk to me so long; often interrupts to talk to other people. Obviously likes talking about politics; answers on religion fairly perfunctory. Suspect veracity e. g. on mixing of Nikāyas at pinkam, but very frank about caste in political context. Seems more intelligent than learned. Obviously enjoys an audience, working with people.

Has planted a lot of rice trees around. Gives me some fruit from them. Has pet rilavā monkey with which he likes playing.

PUPILS. 5 in all

1) Waradiwala Devarakkhita. Left the Order (sivuru ariyā). Scholastic certificates hang on wall.

2) Stays in temple in Hēnēgama, in Akurana electorate.

3) Iaggala Mahinda. (Home for Wesak).

Was ābittayā 1 year, became mahana at 13, 6 years ago. Upasampadā next year near Nuwara Eliya. At Sanghānānda Visvavidyālaya, has been there 4 years. Has relations in Waradiwala, came here, was chosen by N. T. Always wanted to be monk ("mahana vūnā asāvata"). Ayyalā and Mallilā.

4) Hapukande Nalaka. Abittayā for 2 years. Mahana vūnā 1 year ago. Lives here. Informant is māma.

5) Waradiwala Vāgīsa? Abittayā. Mahana vūnā 5 months ago. Lives here.

One ābittayā now, but not future monk. Goes to school.

VILLAGE. WARADIWALA. 3 pansal.

This pansala has c. 125 dāvaka houses.

Drummers who play at temple.

UPĀSAKAS: No 10-sil. 4 or 5 8-sil on pōya days.

SUNDAY SCHOOL: No; at Pūrvārāma.

GRĀMAVARDHANA SAMITIYA: Yes. Informant not a member but anusāsane karanavā (advises)

DEVALE: None in village. They are now building one here at temple for Kataragama, Visnu and Saman (to be separate building). Kapurāla will be someone not paramparavin, but an astrologer.

TEMPLE. SRĪVARDHANĀRĀMAYA.

Founded 1924. Used as occasional āvāsaya for vas etc. till informant

came to live here in 1940. Temple completed 1964.

LANDS: vī 2 pāla. Cultivated in andē. Pin kūmburu.

goda 1/2 acre.

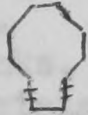
Dayakas bring 2 meals a day. Also gilampasa if asked, but this they usually make in own kitchen.

No car, no electricity.

Buildings: pansala (cream) and vihāragē (white) w. white stupa over porch. No library, because one at Pūrvārama. Photos in pansala not remarkable; huge picture of Sīvali.

"Relic" a tiny silver B. under a gold and jewelled Bo tree in a glass casket. (Looks more like an ex voto offering.) Brought here from Pūrvāramaya.

Vihāragē cost a total of R. 20,000, of which R. 600 went for the stupa which is on top of the porch and R. 5,000 for the painting and sculpture of T. H. Martin. He (the citrasilpi) was from Beruwela, a hereditary craftsman; took 2 years over the work, which was completed Poson 1964.

The building is octagonal plus a porch  on which a small stupa perches. The whole thing glistens with whitewash. A couple of red stained steps up to each door, and on either side of the doors a swan. The interior is simple and loud. A huge seated B., c. 8' high x 6' broad with very florid halo; on his left a v. small seated B., which used to be the temple's only one; on his right the "relic". No other sculptures, no paintings of figures. Snowy blue mountains all round the walls (cribbed from Kalaniya?); brightly decorated ceiling.

Never participated before this campaign, was in a Coalition meeting in Taldeniya but did not speak. Activities consist in activities: Buddhists, Catholics, Muslims, capitalists. Muslims are somewhat dissatisfied because of Indo-Ceylon agreement, now Tamil power has greatly increased. There are either 41 or 42 M.P.s. Catholic M.P.s; whether any in cabinet doesn't know.

GENERAL OPINION: Told I am at Oxford, thinks I am from Germany.

IMPRESSION. V. suspicious of me, hard to interview. Seems somewhat paranoid - see also politics. Asks me why I ask questions, asks several times if he has said enough. When I ask about doctrine, instead of answering question responds by wanting Buddhism as only true philosophy etc., preserved by Michaelson, says these questions too deep to discuss briefly; sometimes smiles, but usually screws up face in very odd way when listening to my questions - perhaps a bit hard of hearing.

PUPILS. 17. (Does this include pupils' pupils?) 4 or 5 took parivāsa. (He said 8, listed 6).

UPASAMPADĀ PUPILS.

1. Monk 34.
  2. Varadivala Bhuvananda at Basalaka Buddharasamithayakam.
  3. Waldeniya Sīlānanda at Uditala Agrobhāvanā.
  4. Varadivala Vijayānanda. Rev. Copying dictionary of quotations.
  5. Varadivala Devānanda. Studying at Varadivala.
  6. Dumalla Piyaratana. Studying at Waldeniya Mahānirāma Pirivena. 3 āramas visible.
- (a) First āramā, then 7 years āramā. UPASAMPADĀ next year. Attending āramā at Abhalangoda.
- (b) 17 years old.
- (c) 8 years old. Has been āramā for 6 months. Present āramā just one small boy.

Amarapura Nikāya.

PERSONAL .

AGE: c. 63?

PABBAJĀ: 1913, Alavatupiti Vihārē.

UPASAMPADĀ: Widurupola (13 m. beyond Nuwara Eliya) 1922.

TEACHER: Teacher from Amupitiya, no relation.

FAMILY: In Alavatupiti (near Wattegama).

RESIDENCE: Always here (now 52 years), since 1913.

EDUCATION: Vidyodaya Pirivena.

LINGUISTIC KNOWLEDGE: Sanskrit, Pali. No Tamil at all. Hardly any English.

OTHER SPECIALIZATIONS: No Ayurveda or astrology. He is "younger brother" of teacher of Amupitiya Dhammaramsi.

RELIGIOUS PRACTICES:MEDITATION: Not prepared to say. Is granthadhura.VINAYA: Here, baddhasīmāva. Sometimes 8 or 10 monks, sometimes not even 1. (Conflicts with statement that prātimōksa every fortnight.) Always says prātimōksa himself, as senior.RELIGIOUS BELIEFS:

Buddhism in decline. A big step down this year with defeat of Coalition govt. Newspapers and politics damaging Buddhism.

POLITICS. Never participated before this campaign, went to 2 Coalition meetings in Teldeniya but did not speak. Ascribes defeat to minorities: Tamils, Catholics, Muslims, capitalists. Tamils on estates dissatisfied because of Indo-Ceylon agreement, now Tamil power has greatly increased. There are either 41 or 43 U. N. P. Catholic M.P.s; whether any in cabinet doesn't know.

GENERAL KNOWLEDGE: Told I am at Oxford, thinks I am from Germany.

IMPRESSION. V. suspicious of me, hard to interview. Seems somewhat paranoid - see also politics. Asks me why I ask questions, asks several times if he has said enough. When I ask about doctrine, instead of answering question responds by vaunting Buddhism as only true philosophy etc., preserved by Sinhalese, says these questions too deep to discuss briefly; sometimes smiles, but usually screws up face in very odd way when listening to my questions - perhaps a bit hard of hearing.

PUPILS. 17. [Does this include pupils' pupils?] 6 or 8 took upasampadā. (He said 8, listed 6).UPASAMPADĀ PUPILS.

1. Monk 34.
  2. Waradiwela Dhammananda at Hassalaka Bauddhyamadhyasthānē.
  3. Makuldeniya Sīlananda at Giritālē Agrabōdhivihārē.
  4. Waradiwela Vijayananda. Here. Compiling dictionary of quotations.
  5. Waradiwela Devānanda. Studying at Pārādeniya.
  6. Dunuwila Piyaratana. Studing at Battagalle Dhammaratana Pirivena.  
3 sāmaneras visible.
- (a) First ābittavā, then 7 years sāmanera. Upasam. next year. Attending pirivena at Ambalangoda.
- (b) 12 years old.
- (c) 8 years old. Has been sāmanera for 6 months.  
Present ābittavā just one small boy.

VILLAGE. See also monk 34. WARADIWALA. 3 pansal.  
This one used to have c. 100 dāyaka houses, now c. 60 after  
building new pansal.

UPASAKAS: No 10-sil. 1 or 2 8-sil during period when people are busy in  
the fields.

SUNDAY SCHOOL: c. 50 children. Teaches himself.

DEVALĒ: None.

TEMPLE. PURVĀRAMAYA.

Built 1861. Present incumbent is third.

LANDS: vī 4 busal  
goda 1/2 acre.

Insufficient. [I agree, if it is true]. Dāyakas bring 2 meals a day.

No car (no road), no electricity.

V. large and well kept place, all standard buildings and components:  
pansala (2 buildings), vihāra, caitya, Bo tree, large building used as pana  
and pōva gedara and for meetings and Sunday school, bell?, library in pansala.  
All buildings pale blue except pansala, which blue and yellow. As land  
is steeply sloping these are arranged on 4 terraces w. steep steps between  
them. On top is caitya, c. 20 ft. high, w. 4 mal āsana, built 1939 by  
one dāyakavā. On second terrace small Bo tree w. low bāmma. On third  
terrace vihāragē and banagē. Latter has 2 stories (loft), completed 1935  
(2479). Vihāra is in Kandyan style, pilim and therefore I suppose all  
internal decoration done 1904. Open verandah all round shrine. Sculpture  
and paintings much in Bābaragala style, dominant colours red and yellow.  
An ugly yellow B. (4' high) seated behind a large altar. Above and around  
him figures in high relief, and on the back wall inconspicuous paintings  
of Sāriyut and Mugalan. On the main B's left another small seated B., on  
his R? another small B., and a glass case full of silver Bo trees etc. Before  
each side wall stand 2 B's 4' high, each with the R hand raised and  
covered by a handkerchief. "At penvanta hōnda na - lakunu tiyenavā." One  
also has the L hand similarly raised and covered. The palms of these  
hands are painted red. On the side walls nearer the door are painted the  
24 previous Bs., mainly yellow on red ground. Mosaic tiles on the floor.  
Special pansala built for him 1955 by one lady. Just one big  
room. Bed w. mosquito net, another low bed, desk, chairs, glass-front  
bookcase with books etc.

POLITICS. Never discuss it with him.

GENERAL IMPRESSIONS: A very fine person.

A frequent visitor at B'gala. Disappointed

once I start but we disagree into a long

interview his again just before I leave.

and I can only join my monks in saying

hospital. It is curious that he was

English pupils. He speaks with the

interesting activities, as their

but I do not get the impression that he

is interested in money. He makes

Siyam Nikāya.

PERSONAL

AGE: 66.

PABBAJJĀ: age 13, i. e. 1913, Watapāna.

UPASAMPADĀ: age 20, i. e. 1920, Āsgiriya. Became Anunāyaka 1945.

TEACHER: Massinā, related only by marriage.

ENTRY INTO ORDER: At own choice. Was ābittaya for 3 years, then asked to become monk, got his parents' permission.

RESIDENCE: Watapāna. Spends vas in new house built at Henagāhavela, invited by the owner, who will afterwards live in it himself.

LANGUAGES: Seems to know Pali well. No English.

RELIGIOUS PRACTICES:

PREACHING: Preaches a lot. Preaches at B'gala at Wesak and on other occasions, makes speech at Bo tree "opening," usually preaches after any private dānē which he attends. Preaches well, very simply and clearly, with a wide range of stories and lore from the canon and commentaries.

VINAYA: Bambaragala.

PASTORAL DUTIES: I ask how often he says pirit. Sometimes a month may go by without even one, sometimes a month may bring more than ten. I meet him once as he is preparing to go to a pirit at Ūrugala; he does not know what it is for.

RELIGIOUS BELIEFS:

SUPERNAT. BEINGS: Has seen holman - tells long story about how he saw it when walking down from Āsgiriya one night with some other monks.

SALVATION ETC.: Explains ahosi karma and the 5 great sins. Someone who commits one of them now will not see Maitrī.

A woman who gives the 8 pirikara will be reborn with the strength of 5 elephants, and beautiful (kalyānī) in five features: kesa, dantu, cavi, mamsa, atthi. For instance her hair will be so long that it falls to the ground and curls on the ground 3 times. Visākhā an example: gave clothing worth 9 lakhs of kotis. Mahaliya palāṇḍanavā.

3 kinds of sovan: Ekabījaya kōlam kōlaya sattakattu paramaya.

Ekabījaya is born in divvaloka, once more in human world, becomes rahat.

Kōlamkōlaya 2-6 times reborn in human world, then rahat.

Sattakattu 7 times reborn in human world, then rahat.

POLITICS. Never discuss it with him, but he goes to U.N.P. meetings.

GENERAL IMPRESSION: A very fine elderly monk, calm, friendly and learned.

A frequent visitor at B'gala. Unfortunately I never interview him properly; once I start but we disgress into a long doctrinal excursus. I hope to interview him again just before I leave, but unfortunately he is taken ill, and I can only join our monks in paying him a brief visit in the local hospital. It is curious that so excellent a monk should have two such loutish pupils. He spends much time (with their assistance) organizing fund-raising activities, as their temple is being rebuilt - see below - but I do not get the impression that he does this in a selfish spirit or is interested in money. He makes me a present of a towel.

## PUPILS.

- 1) Monk of about 45-50, now near Mātara in his own pansala; was 5 years a dharmadūta in India. Speaks good English, plainly quite well educated and a thrustful character.
- 2) Monk 16.
- 3) Monk now in a pansala at Kadavatta.
- 4) Rambukvālla Sārānanda, whose upasampadā I witness. Was not ābittayā. Still living here, but spending vas at Kumbaloluwa. Educated here by informant. Of languages knows only a little Pali. Very, very stupid. Quite amiable, but nothing to be got out of him.

VILLAGE. WATAPĀNA.

New dēvalē being built - see below - in temple premises. There was none before. Anyone can learn the necessary mantra and become a kapuvā.

TEMPLE. About a hundred years old. Being largely reconstructed now.

Pansala, vihāraya, dēvalē, Bo tree, caitya with shrine, bana maduva, large temporary mandapa.

The new B. image will have put in it 4 relics, which are now kept in the pansala.

The pansala is comfortably furnished. Radio. A long indoor verandah runs the length of the building. Some rather odd things such as a gramophone record are on the walls. In an inner room are lots of books, B. images etc. The building stands on the edge of a hillside; at one end of the verandah behind a door are steps down to a lower storey at the back of the building, with its own door, but this side is not used.

The temple building has been finished for R. 25,000, the interior is hardly started. It is a very high building, whitewashed, with a frieze of grey elephants in relief round its base. The tiled roof is an unusual shape with 3 angles. There are big wooden doors front and sides. Inside a bās from Aniwatte (nr. Kandy) is beginning the sculpture (brick, cement, plaster). At the back of the building on a platform c. 6' high will be an immense tableau of the 1st sermon. The seated B. will be c. 12' high. The previous vihāraya was delapidated (direvva).

The dēvalē, whitewashed too, is a very small simple oblong, broadside on. The plan is for 4 gods to stand in a row on a low platform: Kataragama, Saman, Pitiya D, and Visnu. Each will cost R. 300-400, and be made by a bās from Kumbaloluwa called Śedris, who will also work on the vihāraya. Kataragama has been started (I believe a Tamil Hindu is paying most of the expenses); he has one face seen en face, 3 to one side (in profile) and 2 to the other - asymmetrical.

The Bo tree has a little area of its own enclosed by a balustrade. It grows from the level of a circular bāmma.

The caitya is c. 20' high, painted silver. It has a big enclosed malāsana, (i.e. vahalkada), with images in it - it is currently used for worship while there is no vihāraya. The image is a small samādhi pilima w. yellow cloth on the legs. By its side are another smaller one and a tiny brass one.

The bana gedara is blue with a roof the same shape as that of the vihāraya. Only the top part of the roof is tiled; the other part is corrugated iron sheeting.

The temporary mandapa is a large well-less structure with cadjan roof, used for pinkam - i. e. the suvisi I saw - to raise money, and also serving as a parking place for visitors and for locals who drive the monks around.

Siyam Nikāya.

AGE: 61 (Born 23.10.1903)

PABBAJĀ: 1937 at Wālihāra? nr. Balapitiya, Amarapura Nikāya.  
1938 at Nugētanna, Siam Nikāya.

UPASAMPĀDA: 1943, Asgiriya.

TEACHER: Nugētanna Sobhita. His massina.

ENTRY INTO ORDER: He was born in Nugētanna and used to help with the work on the pansala etc. He married and lived in the Southern Province near Balapitiya: there he decided to join the Order. He had his wife's permission, and everyone was pleased. He joined the local temple, which happened to be Amarapura sect, but then the incumbent in his own village, who was also his cousin, persuaded him to come and join the Siyam Nik. as his pupil. He is also related to monk 39, who is his malli, and monk 3, his great-nephew (ayvage putage putek).

RESIDENCE: First a year at Wālihāra. At Nugētanna 1938-1954, here since then.

EDUCATION: Normal primary school. After ordination learnt from teacher - no pirivena.

LANGUAGES: No foreign languages.

OTHER SPECIALIZATIONS: No medicine or astrology. Not necessary to look at a candidate's horoscope to see if he is suitable. His was never looked at.

#### RELIGIOUS PRACTICES.

PREACHING: Will say a little bana this afternoon (atavaka pōya). Preaches every pōya when laymen come, mainly in vas and for loka pōya.

MEDITATION: He is bhāvanā margē, meditates whenever he has an hour or half an hour to spare. Mentions Satipatthānasutta and pilikul bhāvanāva.

VINAYA: Goes to Kurukuhōgama for pōya. It is their traditional sināva, but the monks up the road (e.g. at Ambālē) prefer to take a car and go to Bambaragala; he walks across to Kurukuhōgama. [Perhaps significant that he plans to go on a pilgrimage to Kataragama after vas.]

FOOD: Dānē throughout vas, Tamils too contribute. Gets by somehow the rest of the year - given 2 or 3 bushels of rice. Temple owns no land.

MAITRI IN PRACTICE: The blind incumbent of Bōmurē nearby is about 95. He does not visit him much because he is so bad-tempered (sāravādi); when in trouble one should be kind and pleasant. His own pupils too don't come because he merely scolds them (baninavā).

#### RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has haver been to Kataragama, but intends to go soon, after vas. Doesn't know if Kataragama was a man in a previous birth; just transfers merit (pin anumōdana) to him. Gods don't make trouble (antara karanavā) for bad men, they just don't help them as they do good ones.

Devāni pā tis and Dutugāmunu are Bōsats.

CASTE AND SECT: Now that the anti-religious govt. has been brought down all three Nikāyas should co-operate; but he doesn't think it likely that they will. He has no contact with the Rāmañña Nik. monk at Doraliyadda. Rodiyo can come into temple etc. ad lib.

SIN: Dutugāmunu's killing Tamils was indeed a sin (akusalayak tamavi), but as he did it for the sake of Buddhism his merit preponderated (pina vādi vunā), so he went to heaven; nor will he go to hell (apāya) in a future life, as that sin becomes obsolete (ē pava ahoṣi-nātivenavā): sin (akusala) disappears if merit (pina) is much more.

STATE OF RELIGION: Buddha said the doctrine will last 5,500 years; there are still relics (dhātu) and representations (pilim) of him; so it is probably still possible to see nivan. There are still arhats in this world, though we don't know where. Gods cannot see nivan without being reborn as men first.

POLITICS: Went to meetings this year for the first time because the previous govt. were planning to destroy religion. No changes for religion because of the new govt. No fear of Catholics, no idea whether Catholics in present govt. [Obviously not anti-Tamil]. Did not speak in campaign, and says he knows too little about politics to discuss it. He voted for S.W.R.D. in 1956, and changed to U.N.P. in 1960 because of the race riots.

IMPRESSION: A poor, simple and honest monk, gentle and modest, very interesting because he joined the Order late in life, and is therefore a vidarsanadhura monk, in accordance with often-stated theory. A little timid at first but very friendly and surely completely frank; maybe not very intelligent. Lives in very poor and simple conditions, and offered me no refreshment, possibly (a rare thing) because he had none to offer.

PHIL. Galēwatte Pemananda. Mahana vunā 1963. Studied at Wattegama, now at Asgiriya. One ābittaya.

VILLAGE. WATULIYADDA.

c. 100 dāvaka houses.

Includes Tamils and a few Muslims. They don't come here to worship but will lend help, and Tamils even bring danē.

Drummers hired at c. R. 2 a day.

UPĀSAKAS: A 10-sil upāsikava in Bogahapitiya nearby. 10 8-sil are in evidence today (atavaka), 5 men and 5 women. 25 last pōya (pasalosvaka).

SUNDAY SCHOOL (DAHAM PĀSALA): Sometimes held here on Fridays or Saturdays and taught by monk 3.

GRAMASAMV. SAM.: Exists, but he has nothing to do with it.

DĒVALĒ: One to Visnu in Bōmurē pansala.

TEMPLE. SIRIKETTARAMAYA. (Pali name? So called also by monk 3).

Origin not known. It was improved (diyuvuva) 1929, and belongs to Nugētanna. He came here when the previous incumbent left the Order and married; he now lives in the village with his wife. [It is so near to Bōmurē temple that it cannot long have had an independent existence.] The shrine was painted 1948 by men from Gampola. The Bo tree's origin not known.

LANDS: None.

FEATURES: Pansala, vihāraya, Bo tree, bana maduva, ganthāra, doḷos mahapahana; also a sal tree with beautiful red flowers; and a series of stepping stones from the bana maduva to the edge of the area. The whole lies on a level platform entirely surrounded by kūmburu. Pansala, vihāraya and bana gedara white-washed, a bit tarnished; all with tiled roof.

No relic known of. No radio.

Poor small pansala with a verandah and a couple of rooms. Hardly any furniture or decoration.

The vihāraya leads off the bana maduva, i. e. its front wall forms one side of the bana maduva. It is rectangular, consists of an anteroom/ vestibule and shrine. The paintings in the shrine are by men from Gampola, 1948. Outer wall just plain whitewash, green wooden door. Vestibule. Over door of shrine a painted makara tōraṇa. The only human figures on this

wall are 2 door guardians bearing pots of flowers. On the R wall a painting of the first sermon, on the L wall one of the Abhidharmadēsanāva in heaven. On the entrance wall R of door Devānipā Tissa, L of door Dutugamunu, both Bosats. No ceiling, just tiled roof. Drums are kept here. The door to the shrine is painted red and yellow. At the bottom are painted, very small (the size of each of the 24), Visnu on the R with his peacock, Saman on the L with his wife elephant. Shrine. Main B. samadhi pilim c. 4° high, R hand on knee. The only altar is a small table before him, covered with flowers (it is a poya). Stumpy 4° statues of Sāriyut and Mugalan stand against the side walls, backs to the wall, worshipping him. On their R and L respectively are slightly taller statues turned in to face the B., also worshipping; on S's R is Ananda, on M's L is Maha Kasyapa. Each statue has its own pedestal. At the level of the statues are painted on the back wall and part of the side walls worshipping arhats. The rest of all 4 walls is covered with paintings of the 24 previous Buddhas, quite large and varied figures. The floor is plain, the ceiling painted with lotuses. On the L near the door is a chest of drawers with a mirror attached, and on it small kewesene lamps and odds and ends.

The Bo tree is huge, with branches reaching far across the area, some of them propped up. Clearly ancient. A square bamma of cemented stones, with a malasana built in on each side at the centre.

The bana maduva is square, 1 storey, with the usual square raised platform in the centre, at the corners of which are square pillars. It has 4 entrances, counting the vihāraya, from one of which stepping stones lead, and half-height walls.

The bell tower (grey?) is shaped like a stupa on top.

The lamp is on a 6° column with Kandyan ornamentation, and has a cast iron lantern which looks like a 19th-century street lamp.

under these headings to get it all down. I don't know if it has been used by the body of the text, and to replicate it would serve no useful purpose. PUPILS. Three pupils, all in their early teens, all local boys. Studying at a giriya school of Colombo. One went for a month's holiday over Christmas, then got back, but one returned home a few days later and joined the Order. He is the youngest child of the village schoolmaster.

VILLAGE. WĀNDARA, WĀNDARAWĀLA, KĪRĀNĀYĀ, VĀNDĀRĪYĀ (in part).  
 Caste c. 500 (Sinhala houses, maybe 250 actually give).  
 Buddhists, Hindus, Muslims and Christians. Families under Wāndara  
Wāndara - drummers etc. in Wāndara (Poddalagoda).  
 WĀNDARA: 2 10-11 year old boys. A 1st wife I see there, but she lives at Wāndara and does not intend to reside in village.  
 c. 100 (all for Wāndara, c. 70 actual Wāndara).  
 SUNDAY SCHOOL: founded 1940, run solely by N. S. who visited 115 pupils. I think c. 100 operative. As product of 1st Wāndara meeting (society for increasing merit) of the older pupils, who came once a month under the N.S.'s auspices. It seems to have no religious function at all, but gives children a chance to practice making speeches and singing songs in public.  
 WĀNDARAWĀNDARA WĀNDĀRĪYĀ: Monk 30 is a member.  
 WĀNDĀRĪYĀ: three in the area to Pitiya Deyya? one is Wāndara, and is Wāndara, one is Wāndara Wāndara. The two latter have Wāndara and are Wāndara the first is held by their paternal uncle, but he Wāndara is only Wāndara from another family.  
 WĀNDARA and Wāndara some Wāndara is rare.

Siyam Nikāya.

AGE: 50. Born 29.4.1915.

PABBAJĀ: 1932 here.

UPASAMPADĀ: 1935 Asgiriya.

TEACHER: Wawegama Candajoti, d. 1958.

FAMILY: 2 ayyalā, 1 mali. Father was an overseer of the local Sinhalese labour on Mahaberi Estate, and got 5 cents per day per labourer supplied - was not at all well off. But the family is definitely one of the leading ones in the village, and the 2 ayyalā both take 8-sil as often as any men.

RESIDENCE: Here always.

EDUCATION: [I think here.]

LANGUAGES: Sanskrit, Pali. Tamil, no English.

OTHER SPECIALIZATIONS: None.

RELIGIOUS PRACTICES

MEDITATION: I never asked him direct, but I have no evidence that he ever does any.

PREACHING: Remarkably little for an incumbent. In my experience the only preaching he did was to say a few words at funerals. On the other hand he was active in organizing and teaching at the Sunday school.

VINAYA: No pāṃok outside vas. Held in the upper vihāra.

Monk 29 as the senior monk of the area used to officiate.

DĀNĒ: All meals supplied on a roster during vas, one family bringing the main meal (daval dānē), the next evening refreshment (gilampasa) and breakfast (hīl dānē), and so on. Outside vas a dānē was supplied only on special occasions, and the temple subsisted on its own supplies, selling the surplus.

RELIGIOUS BELIEFS, POLITICS AND IMPRESSION. I know monks 38, 39 and 40 well, and never gave them set interviews. I have too much material from them under these headings to set it all down here; much of it has been used in the body of the text, and to duplicate it would serve no useful purpose.

PUPILS. Three pupils, all in their early teens, all local boys. Studying at a pirivena south of Colombo. Come home for a month's holidays over Christmas, then go back, but one returns home a few days later and leaves the Order. He is the youngest child of the village ex-headman.

VILLAGE. WĀWĒGAMA, HENAGĀHUWELA, KUDADENIYA, TELDENIYA (in part).

Claim c. 800 dāvaka houses. Maybe 250 actually give.

Buddhists, Hindus, Muslims and Christians. Tamils among dāvakas.

Rājakaravō - drummers etc. in vihāragama (Poddalgoda).

UPASAKAS: 2 10-sil upasika maniyo. A 3rd while I am there, but she becomes it at Anurādhapura and does not intend to reside in village.

c. 100 8-sil for Wesak. c. 30 normal pasalovaka.

SUNDAY SCHOOL: Founded 1946, run solely by N. T., who claims 518 pupils.

I think c. 300 operative. As pendant to it a Punyavardhana Samitiya (Society for Increasing Merit) of the older pupils, which meets once a month under the N.T.'s auspices. It seems to have no religious function at all, but gives children a chance to practise making speeches and singing songs in public.

GRĀMASAMVARDHANA SAMITIYA: Monk 38 is a member.

DEVĀLĒ: Three in the area to Pitiya Deyyō: one in Wawegama, one in Henagāhuwela, one on Mahaberi Estate. The two latter have kapurālas who are brothers; the first is held by their paternal uncle, but he acquired it only recently from another family.

Adukku and kembara occur. Bali-tovil is rare.

TEMPLE. BAMBARAGALA RAJAMAHAVIHARAYA

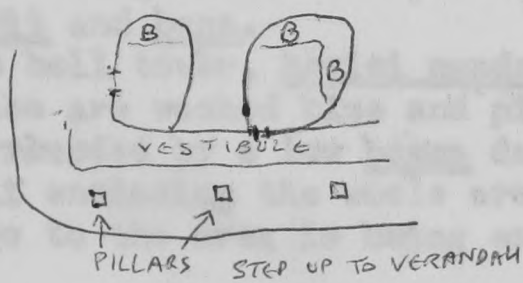
Founded by Kirti Sri Rajasimha - and there is a sannasa to prove it - on a hill among caves with brief inscriptions dating back perhaps to the first century B.C. The features are on two levels; the upper vihāra, the main one used, is a rock temple with two small shrines, and has some quite well-known eighteenth century paintings. On the same level are Bo tree, caitya, dolos maha pahana and a hevisi mandapa built while I was there. Almost immediately below this area, reached by steep stone steps, lie the lower vihāra, also built against the rock, and the banagē, while the pansala is on the same level as these on the other side of steps. Lower down the hill are a stone house on one side and a garage on the other.

The monks have a radio and a car, though they sell it while I am there, and there is talk of bringing electricity from the town.  
LANDS: The temple owns an enormous amount of land in Poddalgoda, the viharagama donated by Kirti Sri Rajasimha. Locally it owns just a couple of pin kumburu and a good deal of dry land (goda), which is rented out to the village drummer and others.

The pansala, washed blue with a red-tiled roof, has several rooms, and accomodation for about 5 monks. One enters the main room direct; it has in the middle a rectangular pit, above which the roof is open, used for washing the feet, etc. Off this main room give three doors to smaller rooms and another to the more formal part of the pansala, where stands in a vestibule, between elephant tusks, a huge framed photo of the last incumbent. Off this vestibule are two more rooms, one of which is used as a store for such things as pirikara. The vestibule again gives onto an enclosed verandah which has an outer door to the steps; this entrance is only used on formal occasions. Going in the opposite direction from the main room one leaves the building immediately to enter the dāna sālāva, a kind of lean-to built under an overhanging rock. During my stay a new dāna sālāva is being built, a small free-standing building opposite the usual entrance to the pansala. Further along, past the old dāna sālāva and down some steps, is another small building under the rock, mainly used for storing beds but theoretically available for the accomodation of visitors. Monk 40 moves in here for a while after having a row with his colleagues.

The main pansala is very well furnished, with lots of beds and chairs, calēndars and photographs. Pictures include the U.N.P. Prime Ministers.

The main vihāra consists of two rock shrines reached through an enclosed vestibule, which again is reached from an outer verandah, open but with a roof supported by square pillars. The same roof covers the small caitya. Entering this vestibule by the main door, on the right lie drums and a huge earthenware pot which used to be for cooking the milk-rice at Wesak. Rather narrow doors, surrounded by a makara torana, then lead into the main rock shrine,



which is of course only illuminated by candles. The Buddha images rest on a ledge which runs half way round the shrine, facing the door and to the right. Opposite the door is a samādhi pilima, head away from the door, and a smaller samādhi pilima, near its feet. The rest of the walls and the ceiling are covered with paintings on plaster, not easy to see. They include the 24


previous Buddhas and a picturesque monster. The other shrine, which is even smaller, has a single samādhi pilima, which is rarely visited for pūjā.

The lower vihāra, which is also built under an overhanging rock, was put up in 1923 by the incumbent's father. Paintings of armed guardians flank the main doorway; there is another door further along. There is an unwallled covered verandah in the same style as the upper vihāra, but semi-circular, reached by steps. The shrine is long but very shallow, the outer wall

curved. One enters to face a sātapena pilima, c. 20° long, with a cloth over the feet. On the same ledge are lots of ex voto offerings in glass-fronted wooden cases, and a white marble samādhi pilima about a foot high. Round the bottom of the altar is painted a floral pattern. In a corner behind the feet of the sātapena pilima is a termite-eaten statue, 5° tall, of Mahinda. The B. is by Nandasena of Mātara, the Mahinda by Nandoris of Panadura, and one of them must be responsible for the remaining sculptures and the paintings on the ceiling of lotuses and 6 heavens (divyaloka) in roundels. The rest of the painting is of child-like incompetence and must be local work. By the head of the sātapena pilima stand life-size statues of Sariyut and Mugalan standing worshipping, and another monk on the same scale kneels in worship. Painted on the walls behind are worshipping kings and arhats. Local art: The side door is near the Buddha's feet. In the corner to the right of it, where the entrance wall and the rear wall meet, is a painting of the Mārayuddha; Mara's monstrous army spills over onto the other side of the door and onto the ceiling. The entrance wall between the 2 walls is then occupied by paintings of weeks 1-5 of the sassatiya, running L to R for the spectator, who is facing the entrance. To the left of the main entrance weeks 6 & 7 are represented by sculptures of the B., rather over life size, seated under Mucalinda's cobra hood and then receiving food from Tapassu and Bhalluka. Before the 6th week B. is an altar with flowers. There is also another statue of Mahinda, which has lost its head. On the L of the entrance door is squeezed a small painting of Angulimāla. Along the bottom of the wall between the two doors, under weeks 1 to 5, runs a painting of a pinkama procession which converges on a ship flying a Buddhist flag, with a man standing in the water carrying on his head a pot in which grows a tree - the arrival of the Bo tree in Ceylon?

The Bo tree, on the upper level, has a great and elaborate bamma, the "opening" of which I attend in late 1964. Washed blue, it is an elevated square walk, reached by broad steps on the centre of one side, with low walls on both sides of the walk, and in the middle of each side a large covered flower-altar (vahalkada). The elaborate arrangements for circum-ambulating the Bo tree are unique in my experience.

The caitya by contrast is rather modest, being only about 10° high. Also washed blue, it is sheltered by an extension of the upper vihāra roof.

The banagē dates from 1937 and is architecturally distinctive, being roughly cruciform . It is the same height as the verandah of the adjacent lower vihāra, and has no left wall, so that it is in fact continuous with that verandah, but its space is demarcated by square pillars of grey stone. The wall on the spectator's right is half-height and also washed blue. In the centre is a raised octagonal wooden platform with a wooden frame enclosure, the maduva for pirit and bana.

The bell tower, hevisi mandapa and balustrades of the main stone staircase are washed blue and pink. The flowerbeds outside the pansala are surrounded by a low bamma dated 1946, and during my stay a similar bamma is built enclosing the whole area of the upper vihāra, and an imposing entrance to the area is being erected.

Siyam Nikāya

AGE: 50.

PABBAJĀ: 1932, Pitawela (Raja Maha Vihāraya).

UPASAMPADĀ: 28.6.1936, Asgiriya.

TEACHER: For pabbajā in Pitawela, see below. D. 1935. Upasampadā teacher is in Pitawela now.FAMILY: Monk 38 is his mama.ENTRY INTO ORDER: Aged c. 12 he went as abittaya to Jayavardhanaramaya, near Colombo, where the very meritorious incumbent is the younger brother of the present Pitawela incumbent. He intended to enter the Order there, but after 3 years his mother sent his only ayya to bring him home, as she wished him to be nearby. He therefore entered the Order under the Pitawela N.T., who was over 100, and was too old to perform his duties. The present incumbent, the old N.T.'s first pupil was elsewhere, and so he was alone with the N.T., and in effective charge of everything. So he couldn't go away to study. His teacher died 24.9.1935 at the age of 106. He took the upasampadā under his teacher's successor, who is now c. 75. He will succeed him. I gather from monk 38 that this teacher is part guilty of a parājikā offence, which may be a reason why informant is here.

RESIDENCE: See above. Was c. 25 years in Pitawela. Some 8 or 9 years ago he started visiting here a lot; he got on well with the old N.T., who asked him to come here and stay. But he only came after the old N.T.'s death.

EDUCATION: No pirivena - see above.

LANGUAGES: No Sanskrit. Pali. A few words of Tamil and English.

OTHER SPECIALIZATIONS: None.

RELIGIOUS PRACTICES.

MEDITATION: Informant is such a cheerful extroverted type I cannot believe that he practises much meditation.

PREACHING: It is regularly he who gives the precepts to the upasakas on pōya days and recites devotional verses (vandana gāthā). I never hear of his preaching on a public occasion, but he does say bana at marana gedara. He is very glad to record for me various Pali formulae in regular use, such as the pin anumōdan.

VINAYA, DĀNE, RELIGIOUS BELIEFS ETC. - see remarks on monk 38.

NO PUPILS.

Siyam Nikāya.

AGE: 24.

PABBAJĀ: Says in 1954, when he was 11. One of these figures must be wrong.

UPASAMPADĀ: 1961. Asgiriya.

TEACHER: For pabbajā Wāwēgama Candajoti, for upasampadā monk 38. Wāw. Can. his father's elder brother.

FAMILY: Son of local man, not well off but one of main families in village. Has an "uncle" who is a monk in Vadda country.

ENTRY INTO ORDER: Ran away from temple three times but always brought back. Taken by his uncle.

RESIDENCE: During the entire period of his education, which ends just when I arrive, he says he has hardly spent more than a week at a time in the village. He is in residence for about 6 months of my stay, but after the election his relations with monks 39 and 40, as well as with many of the dāvakas, have deteriorated so far that his position is untenable, and he goes to stay with some friend in a monastery in a suburb of Colombo. There is a rumour when he goes that SLFP supporters will build him an avasaya elsewhere in the village, but this does down and I would be most surprised if anything comes of it.

EDUCATION: Before entering Order went to school in Teldeniya. Taught here in the temple for 3 months, then sent away to a [low country?] pirivena. After a few months had a fight there with an abittaya and left [expelled?], but after coming back here went to another [low country?] pirivena. Was first in the country and got a government prize for his performance in the low level of the exam, in oriental languages, in which he took Sanskrit, Pali, Sinhalese and Hindi. Not first at intermediate or senior level. Took senior level only in Pali and Sinhalese. Then went to Vidyodaya for three years, but whether he got his BA is never clear to me. To mark his upasampadā he wrote a booklet on the history of the temple, which manages to say unbelievably little at considerably length. He also attempts to write radio plays.

LANGUAGES: Claims Sanskrit, Pali, Hindi and English. His Sanskrit is certainly not very impressive, and if his Hindi is like his English it is not up to much: he speaks with confidence, but is rarely intelligible, though often very funny. No Tamil.

OTHER SPECIALIZATIONS: No medicine; cannot do astrology himself, but declares astrology to be correct, and says a good horoscope is necessary to become a monk.

#### RELIGIOUS PRACTICES.

MEDITATION: Talks about it, though I wonder whether he does it. Says the vanavāsi monks at Salgala etc. are all frauds and imposters ("Okkoma boru - rāvatenaṅga") - not as good as us ("apitaram hōṇḍa nā"). They work to a timetable, do no real meditation, which can only be done when one feels ready for it. Refers to the 40 karmasthāna and shows me a book with pictures of the ten kinds of corpses. Tells me that the correct posture for meditation, with the feet in the lap, is very difficult, but ensures that the spinal cord is straight and is good for the circulation. When one starts meditating



Siyam Nikāya

PERSONAL.

AGE: c. 46.

PAEBAJJA: 1934, Wēndarawa.

UPASAMPADĀ: 1939, Asgiriya. Left order 1959 after Bandar. assassination.

2nd upasampadā 1959.

TEACHER: Popitiya Sonuttara. No rel. But Alikēwala Piyadassi, who entered Order her and went to Alutwela pansala, was his loku appā.

FAMILY: Everyone in Alikēwela - parents, elder and younger brothers and sisters.

RESIDENCE: Always here. Has visited India on pilgrimage.

EDUCATION: Here. Taught by guru and by lay teacher.

LINGUISTIC KNOWLEDGE: Pali only. Seems to understand a v. little English.

OTHER SPECIALIZATIONS: Both. Some Ayurveda, learnt from a local practitioner. Naksashtra (astrology) - casts horoscopes, etc. Suitable horoscope necessary to become monk. For ordination an auspicious moment is not really necessary (paramartha vāsen), but it is the custom. He doesn't do palmistry, but it is valid (sāstrē hari): your karma shows on your horoscope and your hand.

RELIGIOUS PRACTICES.

PREACHING: Preached Asal Fōya. Preaches main pōya days. At Poson whole village went in 3 buses to Mahiyangama.

PASTORAL DUTIES: Plenty of local pirit. One since Asal Fōya (in 12 days).

MEDITATION: It is the duty (katayutu) of monks, but how can one do it while living in a pansala? Vidarsanā-dhura monks go and live in forests; he as grantha-dhura has the duties of bana, pirit, pansakula.

VINAYA: Bambaragala. There for Asal Fōya.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Has been once to Kataragama, but to gods gives only pin. Popular beliefs about Kataragama are vaituli adahas [aracci's word] = heretical. The 1st Kandyan kings were of Saivite origin and brought Saivite queens from S. India. These queens believed in Visnu and Kataragama (who was once a man in India), and so they became popular. When the kings went to worship the B., the queens wanted to go and worship Kataragama, so they put the shrines together for convenience; this is how shrines to gods came into temple compounds. Then according to Saivism (Sivagama hātiva) you must make a vow, and give a hand for a hand etc.; this is contrary to Buddhism. But Kataragama has no real power; his influence (balapāna) depends on belief (visvāsa), and he works, like a magician, on credulity.

CASTE: Ramañña priest in Dunuwila is good caste; low caste mainly in Amarapura Nikāya.

MERIT: Can be transferred like lighting one lamp from another. The total amount of merit goes on increasing indefinitely. Those who are in apāva and some prētas can't receive it, just as persons cannot receive gifts from the outside, but one should give it anyway, from kindness (karunāva, maitrī).

What is given to the Sangha is from puḷava, what is given to the poor is anukampāva. The former is the more meritorious. The Sangha is gunasampanna, and the merit of a recipient counts. In the case of giving to the Sangha the virtues of the individual monk who receives the dānē do not affect the amount

branch of the order as that which they were leaving when they had taken vows. The 10 trees had most proliferated. The pilgrim dates from 1843.

of merit, because he has virtues as it were inherited (paramparāva) from the Sangha throughout history, and the gift is not made to him but to the Sangha as a whole.

The amount given is irrelevant, it is the effort that counts. But e.g. Mrs. Bandaranaike is lucky because she can give a lot. [Clearly inconsistent.] For maximum merit three facets must be good (aṅga tunak sampūraṇa vanta ṇā): khetta, vatthu, bīja; explained as labana ekkenā, dena ekkenā, dana upakarana. [I suspect the latter two are the wrong way round].

SALVATION: After giving one must make a wish to attain nirvāna - dan dīlā nivan prārthāṇa karanta ṇā. Dana, sīla, bhāvanā have different rewards: dan dīna gives rebirth in divya or mānasya loka; sīl rakīma makes for birth with beauty, high caste etc.; bhāvanāva gives wisdom (prajñā) which leads to nirvāna. Samātha bhāv. gives rebirth in a brahmā world, vidarsana bh. gives nirvāna - "ēka nīvana mayi" - it is nirvāna. Samātha consists of kasīna, asubha, the 4 brahmavihāra etc., and gives all attainments up to nīvan; vidarsana is meditation on anicca, duka, anatta and its one fruit is nirvāna.

There are 4 paths to nirvāna (nīvan dakīnta mārga hataravī): sovan etc. The first 3 can be laymen, but if a layman becomes an arhat he either enters the Sangha or dies within a week. Women too can do it.

STATE OF RELIGION: Still possible now to attain nirvāna. Doesn't know of any cases.

POLITICS: Worked for U.N.P. this election, spoke locally. Never took part in an election before. Not scared of Catholic influence; Catholics are O.K. for all religions have the same ultimate goal (paramārtha). Only difference since the election is that it is easier for monks to get on buses; before, if they saw a monk waiting the drivers sometimes didn't stop.

NO PUPILS.

#### VILLAGE. WĒNDARUWA.

Dāvakas: c. 800 people, c. 160 houses.

(School with 300 children in 11 classes and 5 teachers.)

All Sinhalese Buddhists. Drummers, rājakāriyō.

UPĀSAKAS: No 10-sīl. 20 8-sīl on Āsal Pōya.

SUNDAY SCHOOL: None.

GRĀMASAMVARDHANA SAMITIYA: Attends only occasionally.

DEVĀLE: To the 12 gods. Kandē Deyyō the local chief. (Pitiya Deyyō not here, only over Teldeniya way.) The 12 gods are like D.R.O.s under the G.A. Kataragama, and they were previously born as men e. g. Pitiya D. was the son of the Tamil king Elāra. The 12 gods are: Kohōmba D., Kandē D., Kīrti Bandāra D., Vanniya Band. D., Devatā Band. D., Kalukumārāyā, Gaṅgē B. D., Kadavāra D., Amusiri D., Kiriāmmā D., Kalu Band. D., Pallebādda D. Kandē D. protects the village and cures disease. Annual adukku to all 12. [Ing.: āracci.]

Bali to grahayō, local specialists.

The ruins of a Rajamahavihāra, Wēragalakanda, are near by, but only the foundation remains.

#### TEMPLE. KIRIVIHĀRAYA.

Founded c. 200 years ago, but only as temporary residence, e. g. for vas. Always belonged to Bāmaragala. Informant's teacher, Popitiya Sonuttara, was perhaps the first fully resident incumbent, and he was from Bāmaragala. The pansala in which he stayed was built in 1894 and was much decayed, so it has been abandoned and a new one built in 1953. The oldest feature is the Bo tree, estimated at 500 years. Brahmins on their way from Anuradhapura to Kataragama rested here, and when they wanted to move on, the branch of the sacred Bo tree which they were taking with them had taken root. The Bo tree has since proliferated. The vihārage dates from 1843.

LANDS: vī 20 pāla, goda 1/2 acre. No car, no electricity.

Relics brought by teacher, no knowledge of their origin.

BUILDINGS. Pansala, vihāragē, several Bo trees, caitya, banagē, shrine to B.'s footprint, column for permanent lamp. Pansala, banagē and shrine blue, rest white. Pansala an ordinary bungalow built 1953. Photo of teacher, drawing of informant.

Vihāra built 1843. Portico erected 1963. Paintings must be from round 1900. One room oblong shrine within roofed verandah with waist-high walls, and columns on them to roof. Round the outside of the shrine, on the top part of all the walls except the front wall, above eye level, are paintings of hells: Avīciya, Pratāpa, Tāpaya etc. The wooden ceiling round them has painted decorations. The front wall has 2 dvarapāla in high relief with raised swords and a makara tōrana. Inside the shrine the floor and altar are tiled, all of one pattern. On the altar are paper flowers. The main image is a yellow and red samādhi pilima c. 6' tall, probably wood. On both sides of it the rear wall is painted. Sāriyut and Mugalan kneel in worship, above them are painted standing Buddhas. Next to these are 2 standing B. statues in the same pose. The whole of this ensemble is behind a glass case, and served by the altar. The side walls are painted on the upper half with the 24 previous Buddhas. On the lower half the L wall has the Vessantara Jātaka, in 3 tiers; the R wall has 2 tiers of paintings with 3 Jātakas: Culladhammapāla; Padumā Kumaru (i. e. Cullapadma Jātaka) (cripple in basket etc.); Dahamsonda J. (jumping into yaksa's mouth). The entrance wall to the R of the door is bare. To the L is a statue of Viṣṇu c. 5' tall in a glass case with wooden frame behind a blue curtain. The ceiling has a painting of a divyaloka. The artists were not from this village, but Kandyans. A decorative frieze of white elephants on front wall.

Huge Bo tree growing from level (c. 4' high) of ornamental square bāmma w. small mal āsan in the centres of the sides. A second Bo tree within the compound. The end of the compound marked by a wall out of which several other Bo trees grow.

Caitya built 1909, recently whitewashed, c. 15' high? No mal āsan.

Next to far wall with Bo tree a small half-open shrine, painted blue. The only object inside is a block, painted w. silver; on the side facing us is a vertical footprint, coloured red without further elaboration, c. 3' long. The shrine looks fairly old. Flowers on the altar to the footprint.

Outside the shrine stands a stone Kandyan column, c. 5' tall on which there used to be kept a lamp. (Pahan kuluna). Nearby on the ground are also the wrecks of a couple of largish (4'?) wooden Budu pilim.

The bana sal built within the last ten years for R. 10,000. An entirely enclosed building, with a main hall and 2 small rooms at the back with tiled floors. One is the library, contains a small collection of bana pot and kamaṇḍu. On the other side is a shrine room with a Burmese Buddha, c. 3' high, in an ornate wooden case dated 2451 (1916). Informant's teacher brought it from Colombo. The B. is seated, of white marble with red lips and a golden robe.

Siyam Nikaya.

PERSONAL.

AGE: 85 acc. to calculation of pabbajjā, 87 acc. to pupil.  
 PABBAJJĀ: 1895 aged 15 at Giddawa. Was in pansala only a week before pabbajjā.  
 UPASAMPADA: 1906, Malwatta.  
 RESIDENCE: Here ever since pabbajjā.  
 TEACHER: Giddava Sumangala. Māma.  
 FAMILY: Atthadassi at Arattana is a brother.  
 CASTE: Monk 26 at Rāmbukwālla is ayvāge duvāge putā (great-nephew).  
 EDUCATION: With teacher.  
 LANGUAGES: Suspect only some Pali.  
 OTHER SPECIALIZATIONS: No medicine.  
 GENERAL KNOWLEDGE: Disclaims any knowledge of England.

RELIGIOUS PRACTICES.

PREACHING: No bana last pōya day. Pupil says bana on main pōya days, informant no longer does any. Small perahāra held at Poson.  
 MEDITATION: Says he is granthadhura.  
 FOOD: Dayakas bring food during vas. Temple sells and eats own rice.

RELIGIOUS BELIEFS.

SUPERNAT. BEINGS: Never been to Kataragama. K. is in amatya pirisa (ministerial retinue) of the 4 guardian deities. He should get pin, but pin only. One must give pin to the gods and get their protection (āraksāva).  
 CASTE: Customs (sirit pirit) of Amarapura different, but no religious difference between them and Siyam Nikaya. Doesn't meet them much (āsraya vādiya nā).  
 SALVATION: [said by pupil]: Nivan can be reached in 3 or 4 lives by anyone. In the Arahanta Brahmālōkē it is still possible; a human, starting now, can with much effort make it under Maitrī. Women can attain nivan; so, in general, can gods.

POLITICS: Never taken any part.

GENERAL. Very old and feeble, rather deaf. I interview him by means of his chief pupil (below), who himself supplies some of the answers; but I cannot then ask the pupil individually the same questions about doctrine etc. The old man naturally does not much care for the questioning, though the pupil, who seems a dull man, is friendly. They are mainly proud of their elephant tusks (see under pansala), which are widely talked of. I have to photograph the monks between them. Altogether we talk a lot about money and prices.

PUPIL. See below. No relation.

ABITTAYA. Boy. Not becoming monk.  
 In memory of parents seem to be quite a local fashion; described to take effect are also trays on which to carry relic caskets, one silver and several brass, all fairly new.

Pupil.

AGE: 50.

PABBAJJĀ: 1925 here.

UPASAMPADĀ: 1935 Malwatta.

TEACHER: See above. No relation.

RESIDENCE: here.

EDUCATION: Kadugannava Sastralamkāra Pirivena for 11 years.

LANGUAGES: Sanskrit, Pali. A little Tamil. No English.

RELIGION: see above. Has not been to Kataragama.

CASTE: Drummers can enter only Rāmannā Nikāya, this has happened at Gampola. Siyam Nik. has only hōṇḍa Hāti.

POLITICS: Took part in politics for first time this year, but even now did not speak; just one meeting at Teldeniya, one in Wērapitiya. Has nothing against Catholics.

No pupils.

VILLAGE. WERAPITIYA.

300 dayaka houses. Incumbent remembers when there were only 70.

All Sinhalese Buddhists. Valavva. 6 or 7 castes in the village.

Drummers rajakarayo.

UPASAKAS: No 10-sil. 9 8-sil last pōva.

SUNDAY SCHOOL: None.

GRAMASAMV. SAM.: Pupil advises.

DEVĀLE. None here. People go to Karalliyadda to Pattinī Devāle bara venta (to make vows). No kembara - used to be. No gam maduva [same thing].

TEMPLE. WERAPITIYA VIHĀRAYA.

Founded by N.T.'s teacher, Giddava Sumangala, c. 150 years ago (he was 70 when N.T. entered order) from Giddava. G.S. had ayitivāsikama of both temples but lived mostly in Giddava. The vihāragē dates from 1903. The Bo tree was brought by the N.T. from Giddava. The huge caitya, for which a Catholic gave money, dates from 1947. It cost R. 50,000 and has buried inside it a lakh of rupees and 11 relics [don't believe it]. The bana salāva has so far cost R. 45,000, but its completion has been held up for lack of funds. Another R. 10,000 are needed to give it a marble floor.

LANDS: vī akkara 6, goda akkara 5 - tea, worked by hired men.

BUILDINGS: pansala, vihāraya, Bo tree, caitya (vehera), banasalāva. All but the last washed blue.

No car or electricity. Relics in caitya, relic in pilima in vihāraya.

The pansala is large, with a big open verandah, and very comfortably furnished. The possessions include a pair of large elephant tusks, tipped in silver, on stands, bought for R. 6,000 from an old private house in Anuradhapura. There is a big radio and a big 4-poster bed. An ivory fan holder cost R. 4,000. 2 pirit-thread spools, one of ivory and one of sandalwood, the latter given in memory of someone's father. The offerings in memory of parents seem to be quite a local fashion; inscribed to this effect are also trays on which to carry relic caskets, one silver and several brass, all fairly new.

The vihāraya is rather small and undistinguished, local art. It is a single shrine room with an enclosed porch. The main image is a samādhi pilima c. 4° high. Behind him on the rear wall Sāriyut and Mugalan are painted to either side, standing in profile, bowing and worshipping. Above them are the sun and moon; above these again small caityas being worshipped. The side walls are identically decorated. Nearest the back are 2 standing B. statues, c. 4° high, then nearer the door 2 larger ones, c. 5° high. The walls are otherwise covered with paintings of the 24 previous Buddhas. Painted on the entrance wall L of door is a Kandyan radala, the founder, a lekhamahatmaya; on the R of the door the incumbent at the time, G. Sumangala. On the same wall are 2 paintings both from the same Jataka story [according to pupil]; on the L K. Asoka is leaping ("Dharmāsoka paninavā") into a tiger's mouth, on the R a man jumps into the mouth of a raksasa (Dahamsonda katha vastuva); there is an H-shaped altar with flowers on it neatly arranged. The floor is plain stone, the ceiling divided into 3 parts, one painted with decorations the other 2 with heavens.

The door frame from the porch is decorated. The ceiling of the porch is painted with the Maravuddhaya, a rather crude and unorganized scene but quite original and imaginative with Bosch-like monsters.

The Bo tree has a square unpainted bamma of marble-like stone, grows from the level of the top of it.

The caitya is made by people from Galle, finished 1947. It stands on a low terrace reached by 4 steps, round which runs a balustrade. There are 4 vahalkadas round it. It is maybe 50° high and highly decorated. The base (adiya) is c. 8° high; lowest are protruding lotus petals, on which the whole vehera seems to rest, then a series of rings, then an ornamental frieze. The main part (garbhaya) is bubble-shaped. The square on top (haraskotuva) is again elaborately carved, surmounted of course by a pinnacle.

The huge unfinished bana sālāva is a fairly simple large bungalow with no verandah, painted white. One enters the main hall directly. To either side are 2 rooms, the one pair intended for the accommodation of visiting monks, the other as a library (pot gula).

Amarapura Nikāya.

PERSONAL

Few personal details known. Adult pupil (aged c. 40?) of monk 35, resident in his temple. Comes to see me one day with monk 39, whom he is visiting. I hear a rumour that he comes to the Siyam Nikāya temple partly because he is U.N.P. while his temple is otherwise S.L.F.P.; I cannot confirm this, but it is true that monk 39 cheerfully makes very rude remarks about S.L.F.P. supporters in his presence. He says he is compiling a dictionary of quotations, which is to be published by Gunasena's, and he wants me to help him get hold of English dictionaries of quotations.

RELIGIOUS BELIEFS: SUPERNATURAL BEINGS

Sakka is the chief god, with under him the four gods who are in charge of the four continents: Dhrtarastra, Virudha, Virupaksa, Vaisravana. The last is in charge of India (Jambudvīpa). England is in Uturugura; who is in charge of that he can't remember, but will look it up in the Atanatiya Sūtra. Yakku are wicked men, e. g. the black cannibals in Africa; the yakku who were in Ceylon when the Buddha came were of this sort. However, some are also butā. Butā, perēta and holman are the same, though perēta is really the general word for a dead man. When out chanting pirit he has several times seen people possessed by yakku (avāsaya gannavā). On one occasion near Anuradhapura a woman who could not drum at all began to drum most marvellously; then they exorcised her by their chanting and afterwards she again could not drum. On such occasions the yakku inside the people shout "Hu" and leave [I gather by the mouth] and the victims fall down. Yakku are very fond of drumming. There are a great many of them in Colombo, but some everywhere - there are also ghosts in Buckingham Palace. As for gods, apart from the big ones (loku devyō) mentioned above, they, the little gods (podī devyō) are merely men who had developed minds (hita diyunuva) in life and have been deified. Kataragama, Pattinī etc. came from India; only the Bandāras are Sinhalese. We can see the process of deification with Bandaranaike, who will soon be Riduvē Dayas Bandāra. D. S. Senanayake was good at politics, but Bandaranaike had the general mental development, like Gandhi and Nehru. These were people with little passion, hatred and delusion (rāga dosa moha adu minissu). [I ask for further examples.] Dudley is somewhat this way, he is so popular (janapriya). [Which is cause and which effect is obscure!] President Kennedy must have been thus too, and others of whom he does not know. The other gods are in heaven, but he has a special theory about Viṣṇu. "Visnu kiyanne svabhāva" - Viṣṇu is nature. As such he is of course very powerful. This does not mean that it is futile to pray to Viṣṇu. Moreover, when you concentrate on a kasina of an element its power enters into you. Brahma too is a name for natural force (svabhāvika śaktiya).

STATE OF RELIGION. There may be people alive today who can reach nirvāna.

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SRI KADIRESAN KOVIL.  
Temple to Kataragama at Moragahamulla.

PRIEST.

Brahmin from Jaffna. His elder brother is in charge of temple nr. Jaffna airport, his family have all been priests. Says Skanda has 108 avatāra, or names, the one by which he usually refers to the god of this temple is Subramaniam. I gather his family all connected with this god. Has been here 9 years, came on invitation of the temple committee. His family in Jaffna as his wife has been having her 3rd child; usually they live here. He also has a Brahmin assistant, but he is away. All rice etc. for offerings has to be cooked by a Brahmin, and no one else may use his kitchen; as his assistant is away he had to cook today's rice himself, hence the delay.

He knows Sanskrit, and almost all the prayers (mantra) he recites are in Sanskrit; the rest are explanations in Tamil. Sinhalese fairly fluent with a heavy accent.

In Jaffna he would not admit low-caste people into the temple. Here such distinctions are impracticable, and anyone may come.

TEMPLE ORGANIZATION. Run by a committee of local people, I think all or nearly all are "Indian Tamil" businessmen in Urugala and Teldeniya. They pay the swami salary; he also gets paid direct for weddings, the alms-giving after a death, and a couple of other functions. For other charges he issues receipts, and the money goes to the temple. There are 2 price-lists displayed, one in Sinhala and one in Tamil. The Sinhala one (spelling mistakes original):

<u>Nama kiya vatika kirimata</u> (for a prayer, naming the donor)	R. .25.
<u>Dhanavak uvamanata</u> (for cooking an offering)	R. .50.
<u>Navgraha mandale vatikavata</u> (for a prayer to all the 9 planets)	R. 2.50.
<u>Navgraha santi</u> (for appeasement of the 9 planets)	R. 7.50.
<u>Tira pujavata</u> (for offering a curtain)	R. .50.

Karunakara vatika kirimata pera tikat labaganna. (Please get a ticket before the prayer is made).

The Tamil notice has extra items:

Weddings R. 15. Funeral dane R. 11.25. Hair cutting R. 1.25. Putting new cloth on the god 50 cents. Puja on a tray 50 cents.

There is puja daily, but main days are Tuesday, Friday, Sunday. Tuesday is Kat.'s day, he was born on a Friday, and Sunday is Siva's day, so good for his son also.

The annual festival is in September for 3 days, and culminates in fire-walking. There is a daily procession to Urugala and back. Before the cart was propelled by men, now it is pulled by a tractor.

The temple was founded by K. Wimaladharm, long ago [lay informant to whom I am referred by swami, who professes ignorance]. Or by Sri Wikrama Rajasinha. It fell into disrepair and was restarted c. 35 years ago, but by a non-Brahmin priest; things have only been on a proper footing for these last 9 years.

I. Contents<sup>1</sup> of my copy of Beuddha Adahilla.

Beuddha Adahilla with plates, ed. Ven. Pundit Kirihille<sup>x</sup>  
Nāṇavimala, pub. M.D. Gupāsēna and Co.Ltd., Colombo,  
2nd impression 1957.

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1. The table of contents (pp. viii-xiv) has been translated literally, just to give an idea of its scope. I am grateful to Mr. K. Malalgoda for correcting my translation.

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- Worship of the Milk Stupa [Kirivehera at Kataragama.]
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- The seven noble riches.
- The ten good deeds.
- The desert of samsāra.
- The manner in which the Omniscient one crossed to the further  
shore of the ocean of samsāra.
- The ten things to be given.
- The manner of offering the eight requisites.
- Giving (dānē) to the Sangha.
- Giving the Kathina robe.
- Kinds of donors of gifts.
- The way in which the precepts must be carefully kept.
- The goodness of making a gift of the Dharma.
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The victory pirit.

The pirit of the twenty-eight.

The Jayamangala ["auspicious victory"] verses.

The great Jayamangala verses.

The horoscope of the Omniscient one.

The main dates of the Buddhist religion.

Auspicious days of the Buddhist religion.

The pirit of Sīvalī.

Meditation on Sīvalī [includes diagram for an amulet].

Meditation on Sīvalī to be meditated on morning and evening.

Amulet of the nine qualities.

Amulet of the Buddha's qualities.

## II Sunday school primers (Daham pāsala pot.)

A. Translation of first two chapters, first part, first grade primer.

### The Life of the Buddha.

Worship to the Blessed arhat truly fully enlightened.

1. The Prediction of Dīpaṅkara.

A long time ago there was a city called Amaravati. In this city there was a young Brahmin called Sumēda. The young brahmin was a very wise man. He was as rich as he was wise. The young man left everything he owned and going into the jungle became an ascetic. From that day on Sumēda the ascetic ate the fruit he picked from the trees in the forest, the yams he dug up from the creepers, and the leaves from the trees. He drank water from ponds. Eating and drinking like this he

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kept the moral precepts very well.

At this time the Lord Buddha Dīpaṅkara had appeared in the world. The people of the city of Ramaṅgaṭī prepared a ḍaṇe for the Lord Buddha Dīpaṅkara. People began to make a good road for the Lord Buddha and the Sangha to come to the city. Sumēda the ascetic too came to that place, and when he heard the news he requested and obtained a piece of road to make. The ascetic received a muddy place. At this he was very pleased, and began to take up earth in a basket and to make the muddy place dry.

Before he had finished making the muddy place dry, Sumēda the ascetic saw the Lord Buddha approaching. For the Buddha to pass without touching the mud the ascetic threw himself on his face on the heap of mud. Lying there he thought, "By this act of merit may I too attain Buddhahood."

The Lord Buddha Dīpaṅkara came up to the puddle. When he had come up he showed the ascetic to the monks and said, "This ascetic is the Bodhisattva who in future time will be a Buddha called Gotama". Hearing this Sumēda the ascetic became very happy.

Questions.

1. Who is Sumēda?
2. Why did Sumēda the ascetic throw himself on the heap of mud?
3. What did the Lord Buddha Dīpaṅkara say about Sumēda the ascetic?

2. The Birth of Prince Siddhartha.

After that the Bodhisattva Sumēda after many and various births was at last born in the Tusita heaven as a god called

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Santusita. In that heaven he long enjoyed heavenly bliss. Thus when some time had passed the gods assembled, and requested the most excellent god, the Bodhisattva, to be born in the world of men and become Buddha.

The god Santusita granted their request after considering five matters. These five were the right time, the right continent, the right region, the right family and the right mother for becoming Buddha.

When he had thus considered, the divine Bodhisattva was conceived in India's middle region in the city of Kapilavastu in the womb of Her Majesty Mahāmāyā, queen to King Suddhodana. It was the full-moon pōya day of the month of Āṣāḍa. Therefore the queen had taken the precepts. That night Queen Mahāmāyā had a dream. A baby elephant holding a white lotus flower in his trunk entered her womb from the right side. When this was reported to the king he asked the experts in portents. They told the king that a meritorious child had been conceived in the queen's womb.

Ten months after this Queen Mahāmāyā was on her way to the city of Devdaha with a large retinue, and came to the Lumbini grove of sal trees. The day was the full-moon pōya day of the month of Wesak. The sal trees were full of blossoms. Queen Mahāmāyā grasped a branch of a sal tree in the grove. At that time occurred the descent of the noble child from the queen's womb. Afterwards they led the prince and the queen to the palace in the city of Kapilavastu.

Questions.

1. When the gods asked him to be born in the world of men what did the divine Bodhisattva do?

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2. What was the dream of Queen Mahāmāyā ?
3. Where did Queen Mahāmāyā give birth to her noble son?  
On what day?

## B. Tables of contents.

First grade, first book.

The Life of the Buddha.

1. The prediction of Dīpaṅkara.
2. The Birth of Prince Siddhartha.
3. The ascetic Asita's worship.
4. The name-giving.
5. Studies and demonstration of skills.
6. Marriage.
7. Life as a householder.
8. Seeing the four portents.
9. The great renunciation.
10. Enlightenment.

Dharma.

1. Taking the eight precepts.
2. Formula of the qualities of the Three Jewels.
3. Giving merit.

First grade, second book.

Jātaka stories.

1. The Sāma Jātaka.
2. The Dīghīti Kosala Jātaka.
3. The Sottigumba Jātaka.

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4. The Tittira (partridge) Jātaka.
5. The Mahākapi (great monkey) Jātaka.

Religious Poems.

1. I worship King Buddha.
2. I worship the blessed true Dharma.
3. I worship the great Sangha.
4. Achieving birth as a man.
5. Banishing the pains of samsāra.
6. Experiencing pain in hell.
7. Māra.
8. Not doing good.
9. Delay in doing good.
10. Laziness in good.
11. Dancing, singing, ~~and~~ playing music.
12. Be energetic in doing good.

Second grade, first book.

The Life of the Buddha.

1. The childhood of Prince Siddhartha.
2. Seeing the portents.
3. Going to become an ascetic.
4. Seeking the doctrine.
5. Experiencing pain.
6. Acceptance of rice balls.
7. Enlightenment.
8. Spreading the doctrine.
9. Acceptance of the Bamboo Grove.
10. The Buddha's death (Parinirvāṇa).

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Dharma.

1. Worship of stupas.
2. Worship of the Bo tree.
3. Worship of the Buddha.
4. Offering flowers.
5. Offering water.
6. Offering food.
7. Offering medicaments (gilan pesa.)
8. Offering medicine.
9. Offering betel leaves.
10. Offering lights.
11. Offering fragrant smoke.
12. Offering incense.
13. Religious wish.
14. Obtaining the Buddha's pardon.
15. Worshipping monks.
16. Obtaining monks' pardon.
17. Worshipping one's father.
18. Worshipping one's mother.
19. The verse of the young brahmin Chatta.

Second grade, second book.

Jataka stories.

1. The Sujata Jataka.
2. The Dadhivahana Jataka.
3. The Rajaveda (royal advice) Jataka.
4. The Tilamutti (handful of sesamum) Jataka.
5. The Mahasilava Jataka.

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6. The Apanṇaka Jāṭaka.
7. The Cullaseṭṭhi (small guild-leader) Jāṭaka.

Religious Poems.

1. Pleasure has no substance.
2. The faults of the five sense-desires.
3. Doing sin.
4. There is no pleasure in sense-pleasures.
5. Not knowing the way to escape from pain.
6. Being greedy for pleasure.
7. What is the result of pleasure?
8. Behaving righteously at an age when one can.
9. Collecting merit.
10. The body is a heap of pain.
11. Decrepitude and death.
12. Why does one not do good?
13. Do not desire power.
14. Why be late for merit?
15. This is the time to gain merit.

- c. The books available while I was in Mīgala for use in the daham pāsala were: a primer in six grades, two volumes per grade; Vandana gāthā ('Verses of worship'); Sāsana Itihāsaya ('History of Buddhism'); Buddha-caritaya ('The Life of the Buddha'); Jāṭaka Saṅgrahaya ('Collected Jāṭakas'- one for each of the ten perfections); Abhidharmaya part 1; and the following Pali texts, with Sinhalese translation and commentary: Sigālovāde Sutta, Dhammika Sutta, Satipaṭṭhāna Sutta, Dhammapada part 2.

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