

අවමංගලය සතුති කිරීම



හදිසියේ රෝගාතුරව සිට පෙබර-
වාර 13 වන දින අප අතරින් විශේෂ
වූ මනාන නතලි පන්නල අපගේ
චිකිතා දියණිය අසාධ්‍යව රෝහල්
ගතව සිටිය දී ඇයට සෙත්

පැතිමට රෝහලට වැඩම කළ ගරු ස්වාමීන් වහන්සේලාට
සහ ඉක්මන් සුවය පතා බෝධි පූජා පැවැත්වූ විහාරස්ථාන
වලටත් ඒ සඳහා සහභාගි වූ සැමදෙනාටත්

දිවා රාත්‍රී නොබලා ඇයගේ ජීවිතය රැක ගැනීමට වෛද්‍ය
වූ ඩැන්ඩිනොන් රෝහලේ කාර්ය මණ්ඩලයට හා අනෙකුත්
වෛද්‍යවරුන්ටත් අප අසරණව සිටියදී රෝහලට පැමිණ
අප සනසාලු දයාබර හිතවතුනටත් මනාන දියණියගේ
සහෝදර මිතුරු මිතුරියනටත් ඇයගේ විශේෂ දැනගත්
අවස්ථාවේදී නිවසට සහ පාංශුකුලය හා අනෙකුත්
ආගමික කටයුතු වෙනුවෙන් වැඩම කළ ගරුතර මනා
සංසරත්තයටත් ඒ සඳහා ගමන් පහසුව සැලසූ සැමටත්

අවසාන ගෞරවය දැක්වීම සඳහා පැමිණි පූජකතුමා
ඇතුලු සියලු දෙනාටත් ආහාරපාන සැපයීමෙන් සහ නන්
අයුරින් සහයෝගය දැක් වූ හිත මිත්‍රාදීන් හා පැමිණි
සංවිධානවලටත් ජනතාව දැනුවත් කළ මාධ්‍යයනටත්
අවමංගලය කටයුතු සංවිධානය කළ WHITE DOVE
ආයතනයටත් මෙම ශෝකජනක අවස්ථාවේදී අප හා එක්
වූ සියලුමදෙනාටත් හෘදාංගම ස්තූතිය පුද කර සිටීමු

ලලිත් පන්නල Lalith Pannala
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daranaiké would not have won the elec-
tion. "I spent lakhs for the election," he
said. The monk had expressed his dis-
appointment over Bandaranaike not help-
ing him after winning. He admitted he
owns a shipping company. "I spent a half
a million to start with.... We want con-
tracts for five years but Bandaranai-
ke gave it to the Government Shipping Cor-
poration. Very unfair." At one stage, it is
described how the monk reached out
and "poured himself a good three fingers
of scotch. He splashed soda from a
siphon expertly into it."

Manley asked, "So what are you going to
do now that you are disillusioned with
Bandaranaike?"
"Ah! we remove him"
"And if that doesn't succeed?"
"We try something else."

Manley questioned Buddharakkitta : "You
handle money. You drink alcohol. Yet,
these are forbidden to Buddhist monks."
The monk seemed delighted he was
asked that question. "I am a monk in the
temple. When I wear the robe. See
trousers and shirt. I am outside the tem-
ple. I do all my temple work well. If any-
one tells I am not Chief Priest I call the
police. You see police outside. I look after
the temple and temple money well."
Carolus Appuhamy, a founder member of
the SLFP, also plays a role-though a re-
luctant one. He was a Native Physician,
close to the Chief monk. Buddharakkitta
visits Carolus often. At each occasion he
demands that Carolus lends his car to
various mysterious persons for some un-
stated journey.

There is early mention of the other monk,
Somarama of Talduwa. He was also an
Ayurvedic physi- cian -an eye specialist.
He had worked for the candidature of Vi-
mala and was, in return, appointed a
specialist at the Ayurvedic hospital by Vi-
mala who was the Health Minister. So-
marama is de-scribed as a powerful mob
orator and someone prone to violence as
he once disrupted a meeting held to
protest Vimala. Somarama Had been
seen, "wrenching wires of the public ad-
dress system," and he often had a gun in
possession. He was "smoking cigarettes,
consuming liquor.." Ossie Corea also fig-
ures in the book and is described as a
gambler and a mafia-type with a passion
for firearms. He had a huge ego. He as-
siduously cultivated the company of po-
licemen and this includ- ed Inspector
Newton Perera. Oscar had been aware
of a plot to kill the Prime Minister. He is
de-scribed as not wanting to get directly
involved but wanting to be part of such
big operation as he loved the ego boost
he would get from a grandiose scheme.
The idea of lending one of his firearms
appealed to him." He knew the game,
"that those who pull the trigger will be the
last to confess from where they got the
gun." Inspector Newton Perera got a gun
from Ossie.

The above narrative of the assassination
suggests how A Buddhist monk can be
driven by ego; by money; by the lust for
power. Buddharakkitta began as a very
traditional monk with official ordination.
By circumstances, he evolved in rapid
speed to be greedy for money, sex and
power- an out-rageous violation of the
teachings of the Buddha. Somarama
had a track record of violence and he
kept firearms to protect himself. These
two monks were surreal representations

of the metaphor of evil. However, they
were able to get around and gain ac-
ceptance from Buddhists. They can-
vassed for SWRD Bandaranaike and
the Sri Lanka freedom Party at the elec-
tions. Buddharakkitta had apparently si-
phoned off temple money for the
campaign. Despite this weird miscon-
duct, even the Prime Minister of the
land had to receive them with respect.

There is a twofold problem in our social
system that relates to this issue, namely
the Buddhist cul-tural practice of wor-
shipping the symbol of the saffron robe
and secondly, the practice of disregard-
ing the distinction between the wearer
of the robe and the robe itself. I would
call the second cul-tural practice-one of
fusion of symbol and wearer; the wearer
demanding respect and special privi-
lege by virtue of the fact that he wears
a robe.

In the case of Buddhists, the saffron
robe is meant to be only a symbol like a
badge to signify that its wearer is a
mendicant who has abandoned worldly
life and who is pursuing his spiritual de-
liver-ance. There is nothing in the Bud-
dhist texts to suggest acceptance of
symbol worship. The Dhamma itself is
regarded as a raft only for use and dis-
posal. By itself, therefore, the robe does
not call for reverence as far as Bud-
dhist texts are concerned. On the other
hand, social practice is different. Insti-
tutions of religion have invariably intro-
duced rituals and symbols that would
help perpetuate the power of the church
or temple or mosque.

In the Dhammapada (Yamakavaggo) a
clear distinction is made between the
person of the wearer of the robe and
the robe itself. The possibility of the
wearer being undeserving of the robe is
stated-almost as a warning. Verse 9
states: "He who will wear the yellow
robe without having cleansed himself
from impurity, who is devoid of truth and
self-control, is not deserving of the yel-
low robe." In the Mahabharata, it is ex-
plained that for a defiled person the
robe "serves merely the means of liv-
ing to those shavelings who carry their
virtue like a flag." (M.B xii 568)

The textual tradition of Indian and Bud-
dhist thought is thus clear. Hence, the
cultural practice of respecting anybody
who wears the robe merely because he
wears the robe is untenable. It is this
widely held cultural respect for the sym-
bol that makes Buddhists bow down
with folded hands be-fore any wearer of
the robe irrespective of whether the
wearer is or not on the spiritual path. It
is a case of the fusion of the robe and
its wearer. This fusion endowed Bud-
dharakkhita and Somarama with re-
spect. It made the Prime Minister bend
down in folded arms before Somarama
who utilised the opportunity to perform
his dastardly act. Both in the case of
Buddharakkhita and Somarama it was
an exhibition of evil lying behind the
robe.

The twofold Buddhist cultural practice
continues unabated. it is not difficult to
observe to-day potential criminals
among the Sangha trying to find their
way into portals of power. One sees
greed and rage and lust in their body
language and well-fed flesh in their cor-
pus. Vigi-lance about such devility is not
an option.

sjturaus@optusnet.com.au