

Role of Buddhist Missionary: The Case of Anagarika Dharmapala's Dharmaduta (1864-1933)

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Abstract

The research article was objectives to study on three dimensions of knowledge of (1) the background of Buddhist missionary, (2) bibliography of Anagarika Dharmapala, (3) role of Buddhist missionary through the case of Anagarika Dharmapala. The study is the qualitative research use the content analysis method and procedures followed qualitative research methodology by working on the condition of qualitative methods and procedures that is effective in identifying intangible factors such as role, phenomena, text analysis methods as this method uses researchers to analyze the role of Buddhist missionary. Background of Buddhist missionary found the starting in time of Buddha after he got enlightenment his and five of ascetics go various path lead to spent Dhamma as well as possible Buddhism arose in the eastern part of Ancient India, in and around the ancient Kingdom of Magadha. Although the time of Buddhist missionary rising up to the 3rd century BCE, furthermore Ashoka the Great, the Mauryan Indian emperor. The study on biography of Anagarika Dharmapala the study goes beyond his life and work lead to find out the role of Buddhist missionary play on the society emphasizes the previous India and Si Lanka Historical that is focus on historical and background related the active and movements of Buddhist missionary.

Keywords: Buddhist Missionary; Anagarika Dharmapala

1. Introduction

Buddhist missionary is act as the new words found in the civilization eras to be root word of western quite the Pali taken a word of “Dharmaduta” as original of Buddhist monks who go to foreign land for propagation the Buddha teaching. In the millennium century Buddhist traditions have not only increasingly forged links among themselves in Asia but also emerged from Asia to the Western, being carried by emigrants, picked up by travelers, migrants and taught by Buddhist missionaries to new land and new ones especially in the Western and pan of America immersed a lot of Buddhist monastery and new Buddhists convert in to Buddhism, now Western Buddhists are becoming influential propagators of the faith, in the West at least.

In the globalization of Buddhist world have one who works on massager derived Buddha massages spend to worldwide from the origin central main land of India to east and west. The background of Buddhist missionary taken to study as a mean area in the second chapter of this study

Emphasize of Theravadin from Sri Lanka are examples of transnational and cross-cultural movements resulting from and shaped by globalization but also making use of it. In the twentieth century, Buddhist traditions have not only increasingly forged links among themselves in Asia, they have also emerged from Asia, being carried by emigrants, picked up by travelers, and taught by Buddhist missionaries to new peoples of the Western and non-Western world.

Although, the study in this dissertation dealing specifically with the Great Buddhist missionaries who changed the world of Buddhism. In the previous history of Sri Lanka found the name **Anagarika Dharmapala** in the Theravada tradition based on Pali texts. Buddhist missionary role and move on to a discussion of the cases presented in Anagarika Dharmapala showed on the study.

2. Research Problems Statement

Unobvious of Buddhist Missionary in the society lead to study and clarify of doubt in the acts of Buddhist missionary so on this study taken the greatest Buddhist missionary to be a case study for discussion and field out the role of Buddhist missionary make it clear for all not only myself. There taken study under the title is “Role of Buddhist Missionary: The Case of Anagarika Dharmapala’s Dharmaduta (1864-1933)”.

3. Research Questions

The research questions used in the study are:

- 3.1 What is the Background of Buddhist Missionary?
- 3.2 What is bibliography of Anagarika Dharmapala?
- 3.3 What is role of Buddhist missionary through the case of Anagarika Dharmapala?

These questions were encouragement the study of Role of Buddhist Missionary: the Case of Anagarika Dharmapala’s Dharmaduta (1864 – 1933).

4. Research Objectives

The research objectives are direction to go through the gold of study quit representing as a path guide of the research so the study mentions three of objectives are;

- 4.1 To study Background of Buddhist Missionary.
- 4.2 To study biography of Anagarika Dharmapala.
- 4.3 To analyze role of Buddhist Missionary through the case of Anagarika Dharmapala

5. Research Methodologies

The study is the qualitative research use the content analysis method and procedures followed qualitative research methodology by working on the condition of qualitative methods and procedures that is effective in identifying intangible factors such as role, phenomena, text analysis methods as this method uses researchers to analyze the role of Buddhist missionary.

The study go to history and background of Buddhist Missionary and area's study go beyond the biography of Anagarika Dharmapala, history of Buddhism in Si Lanka, Asian Buddhist, some aspects of Buddhist data but also have be useful in the study of non-Buddhist such mission and missionary efforts and pointing out relevance to this study.

The aim of content analysis is to identify what is role of Buddhist missionary so that is the base data taken to analysis of characteristics of the content being researched and present it in a simplified manner and method so that it can be easily understood by describe procedure. I will study in the frame of objectives. By the ways of classifying documents are primary, secondary and tertiary documents. I must be according of objective in the productions of this data. Libraries are sites for such collections of tertiary sources. Internet search engines can also be added such as public and private documents, solicited and unsolicited documents and also some sources will be useful to study.

6. Research Hypothesis

This study will include the following assumptions advanced results after study on the question is “what is the useful, I will get from the study?” Assumptions are things that are accepted as true, or at last plausible, there wholesome for researchers and peers who will read my dissertation are;

6.1 To improve knowledge and obvious in Background of Buddhist Missionary.

6.2 To understand biography of Anagarika Dharmapala.

6.3 To have new knowhow and get well the result of analysis of role of Buddhist Missionary through the case of Anagarika Dharmapala.

7. Literature Review

7.1 Origin of Buddhist Missionary

When Gautama passed away around 483 B.C., his followers began to organize a religious movement. Buddha's teachings became the foundation for what would develop into Buddhism. The Early Buddhist Texts contain no continuous life of the Buddha; only later after 200 BCE were various "biographies" with much mythological embellishment written. All texts agree however that Gautama renounced the householder life and lived as a Sramana or ascetic for some time studying under various teachers, before attaining nirvana (extinguishment) and Bodhi (awakening) through meditation.

The history of Buddhism is also characterized by the development of numerous movements, schisms, and schools, the Theravāda, Mahāyāna and Vajrayāna traditions, with contrasting periods of expansion and retreat. After the death of the Buddha, the Buddhist Sangha (monastic community) remained centered on the Ganges valley, spreading gradually from its ancient heartland. The canonical sources record various councils, where the monastic Sangha recited and organized the orally transmitted collections of the Buddha's teachings and settled certain disciplinary problems within the community. Modern scholarship has questioned the accuracy and historicity of these traditional accounts.

7.2 Historical of Aśoka and Buddhist Missionary

Theravadin sources state that Aśoka convened the third Buddhist council around 250 BC at Pataliputra (today's Patna) with the elder Moggaliputtatissa. The objective of the council was to purify the Saṅgha, particularly from non-Buddhist ascetics who had been attracted by the royal patronage. Following the council, Buddhist missionaries were dispatched throughout the known world.

Over the next few centuries, Buddhism began to spread beyond India. The thoughts and philosophies of Buddhists became diverse, with some followers interpreting

ideas differently than others. In the sixth century, the Huns invaded India and destroyed hundreds of Buddhist monasteries, but the intruders were eventually driven out of the country. Islam began to spread quickly in the region during the middle Ages, forcing Buddhism into the background. According to the Mahavamsa (XII, 1st paragraph), in the 17th year of his reign, at the end of the Third Buddhist Council, Ashoka sent Buddhist missionaries to nine parts of the world (eight parts of Southern Asia, and the "country of the Yonas (Greeks)") to propagate Buddhism.

Ashoka and Monk Moggaliputta-Tissa at the Third Buddhist Council. Nava Jetavana, Shravasti. Ashoka also invited Buddhists and non-Buddhists for religious conferences. He inspired the Buddhist monks to compose the sacred religious texts, and also gave all types of help to that end. Ashoka also helped to develop viharas (intellectual hubs) such as Nalanda and Taxila. Ashoka helped to construct Sanchi and Mahabodhi Temple. Ashoka also gave donations to non-Buddhists. As his reign continued his even-handedness was replaced with special inclination towards Buddhism. Ashoka helped and respected both Shramanas (Buddhist monks) and Brahmins (Vedic monks). Ashoka also helped to organise the Third Buddhist council (c. 250 BCE) at Pataliputra (today's Patna), conducted by the monk Moggaliputta-Tissa.

7.3 The Definition of Missionary Religions and Missionary Methods

Walters pointed out that by about the 1840s Buddhism was being called a "missionary religion" in Anglo-American discourse, and the "first systematic attempt to use 'mission' as a comparative category was made by Max Muller in 1873" (99, 105) of the eight "great world religions", Muller classed Buddhism, Christianity, and Islam as "missionary religions", in contrast to the "non-missionary religions" of Judaism, Brahmanism, and Zoroastrianism (Muller did not include Confucianism or Taoism in either of these typologies; 100, 105). Walters identified three phases of thinking with regard to "mission" and "missionaries", although with the emergence of each, older models by no

means disappeared. In the nineteenth century, the ideal missionary would have four attributes.

8. Result

The study on biography of Anagarika Dharmapala the study goes beyond his life and work lead to find out the role of Buddhist missionary play on the society emphasizes the previous India and Si Lanka Historical that is focus on historical and background related the active and movements of Buddhist missionary. Anagarika Dharmapala was born on 17 September 1864 in Matara, Ceylon to Don Carolis Hewavitharana of Hiththetiya, Matara and Mallika Dharmagunawardhana He attended Christian College, Kotte; St Benedict's College, Kotahena; S. Thomas' College, Mutwal and the Colombo Academy (Royal College). Formerly he had known as David Hewavitharne Anagarika Dharmapala. It seems that he took a vow of celibacy at the age of eight and remained faithful to it all his life. Although he wore a yellow robe, it was not of the traditional Bhikkhu. At Sarnath in 1933 he was ordained a Bhikkhu, and he died at Sarnath in December of the following year, aged 69.

Dharmapala's activity outside of Sri Lanka as a Dharmaduta (messenger of Dhamma) set the course for modern Buddhist missionizing. Although he leaves out missionaries as such, Christian evangelicals, Muslim fundamentalists, and Buddhist monks constitute a globalizing force as important as any other "moving group." Sinhala Bhikkhus are scattered across the globe, serving Buddhist communities that developed in colonial times in Malaysia and Singapore, and more recently in the United Kingdom, Canada, Australia, and the United States. In sacred sites in India such as Sarnath and Bodh Gaya, Sinhala monks await Sinhala pilgrims and other religious seekers. In places without a Sinhala community in the Netherlands, for instance, and Brazil Sinhala monks engage with local Buddhists and non-Buddhists, along with his life devoted and spent for encourages Buddhism.

Dhammaduta or Buddhist Missionary had his play on especially his found the Maha Bodhi Society, established monastery and also an institutional of Dharmaduta in the last 19th century is truly worldwide.

The analysis and finding of study the research questions lead to find out role of Buddhist missionary through the case of Anagarika Dharmapala as the following on

(1) Analysis Role of Anagarika Dharmapala in the dimension of religious contribution and Buddhist leader found his personal and character fully of the leadership skill wholesome for contributed Buddhism as his done many hard works and movements base on the best personality such fearless, selflessness, flexibility, humility and as well as good communication.

(2) Analysis Role of Anagarika Dharmapala in the dimension of Contributions to Sinhalese Buddhist Society, found Dharmapala was one of the primary contributors to the Buddhist revival of the 19th century that led to the creation of Buddhist institutions to match those of the missionaries (schools, the YMBA, etc.), and to the independence movement of the 20th century. This bright, beautiful island was made into a Paradise by the Aryan Sinhalese before its destruction was brought about by the barbaric vandals. Dharmapala's reasons for rejecting British imperialism were not political or economic. They were religious: above all, the Sinhala nation is the historical custodian of Buddhism. He claimed that Sinhalese women must take care and to avoid Mischling with minority races of the country.

(3) Analysis Role of Anagarika Dharmapala in the dimension of Propagation Buddhism to International, found Dharmapala began an international campaign that was to last until his death in 1933.

(4) Analysis Role of Anagarika Dharmapala in the dimension of World's Parliament of Religions found long his life worked relative with foreigners as well Easterners and Westerners in 1893 Col. Olcott sponsored Dharmapala to be invited by the managers of the first World's Parliament of Religions in Chicago as a speaker representing Southern Buddhism. The young monk was scheduled to give lectures both at the

Parliament and during the Theosophical Congress held at the same time. As the first Theravāda Buddhist missionary in the United States, his presence generated high expectations. That time is the ultimate time to change the Buddhist World. He showed himself as a kindness and friendliness one on the state of the Parliament.

(5) Analysis Role of Anagarika Dharmapala in the dimension of the Founder of Maha Bodhi Society and several Buddhist Organizations, found the one of great established the Maha Bodhi Society on May 31, 1891. That is the one world width Buddhist Organization. During his years with the Society, Dharmapala established Upasana Centres, libraries, schools, colleges, orphanages and hospitals in India and Sri Lanka to serve the general public.

(6) Analysis Role of Anagarika Dharmapala in the dimension of Lecture, found his act as a powerful lecture in the Buddhist Study emphasis in India and oversee such as America and England.

(7) Analysis Role of Anagarika Dharmapala in the dimension of Bhikkhu and A Great Practicing Buddhist, found that the last visit to Ceylon was in 1931 he entered the order of Bhikkhus name Sri Devamitta Dharmapala and in January 1933 he received the higher ordination to be Upasampada Bhikkhu. Dharmapala was a Great Practicing Buddhist. He tried to follow the Buddha's teachings to the letter. Dharmapala dedicated his life for Buddha; Buddha was in his mind and thoughts always. That is the reason why he became 'Anagarika'.

(8) Analysis Role of Anagarika Dharmapala in the dimension of Author, found he was influential writher in the Buddhist world his papers become usefully of Buddhist around the world more over ten great books such as *The World's Debt to Buddha*, *The Kinship between Hinduism and Buddhism*, *History of an Ancient Civilization: Ceylon under British Rule*, etc.

9. Discussion

Analysis Role of Anagarika Dharmapala in the dimension of Religious Contribution and Buddhist leader

Anagarika Dharmapala name is Hevavitarna Dharmapala; his father's name is Hevavitarna Appuhami. He had home is at Colombo in Ceylon. He is a devout Buddhist family in 1864, David Hewivitarne became Anagarika Dharmapala, the leading light of the Buddhist Renaissance Movement in Sri Lanka. As a child, Dharmapala was sent to Christian missionary schools, where his education, if comprehensive by European standards, showed little respect for Buddhism. By the age of nineteen, he had mastered the rudiments of Christian theology and knew more than half the Bible by heart, knowledge he used to highlight the hypocrisy he perceived in his missionary instructors. When a mob of Sri Lankan Catholics attacked a Buddhist procession in 1883, Dharmapala left school and turned his intellectual pursuits to Buddhism instead. Soon afterwards Colonel Henry Steel Olcott and Madame Blavatsky, founders of the Theosophical Society in New York, arrived in Sri Lanka and filed suit on behalf of the Buddhists who were injured in the attack. Dharmapala, who felt that the Society's aims were identical to those of a Buddhist revival in Sri Lanka, became a member. Madame Blavatsky took the young man under her tutelage, and he remained her loyal supporter for the rest of his life, he taken name to *Dharmapala* (meaning "Guardian of the Dharma").

At the same time, he concentrated on establishing schools and hospitals in Ceylon and building temples and viharas in India. Among the most important of the temples he built was one at Sarnath, where the Buddha first taught. On returning to India via Hawaii, he met Mary E. Foster, a descendant of King Kamehameha who had emotional problems. Dharmapala consoled her using Buddhist techniques; in return, she granted him an enormous donation of over one million rupees (over \$2.7 million in 2010 dollars, but worth much more due to low labor costs in India). In 1897 he converted Miranda de Souza Canavarro who as "Sister Sanghamitta" came to establish a school in Ceylon. Dharmapala's voluminous diaries have been published, and he also wrote some memoirs.

Analysis Role of Anagarika Dharmapala in the dimension of Contributions to Sinhalese Buddhist Society

Dharmapala was one of the primary contributors to the Buddhist revival of the 19th century that led to the creation of Buddhist institutions to match those of the missionaries (schools, the YMBA, etc.), and to the independence movement of the 20th century. DeVotta characterizes his rhetoric as having four main points: "(i) Praise for Buddhism and the Sinhalese culture; (ii) Blame on the British imperialists, those who worked for them including Christians; (iii) Fear that Buddhism in Sri Lanka was threatened with extinction; and (iv) Hope for a rejuvenated Sinhalese Buddhist ascendancy" (78). He illustrated the first three points in a public speech:

He once praised the normal Tamil Vadai seller for his courage and blamed the Sinhalese people who were lazy and called upon them to rise. He strongly protested against the killing of cattle and eating of beef. In short, Dharmapala's reasons for rejecting British imperialism were not political or economic. They were religious: above all, the Sinhala nation is the historical custodian of Buddhism.

One of the manifestations of the new intolerance took place in 1915 against some Ceylonese Muslims. Successful retail traders became the target of their Sinhala competitors. In 1912 Darmapala wrote: The Muhammedans, an alien people, by shylockian methods become prosperous like Jews. The Sinhala sons of the soil, whose ancestors for 2358 years had shed rivers of blood to keep the country free of alien invaders are in the eyes of the British only vagabonds. The Alien South Indian Muhammedan come to Ceylon, sees the neglected villager, without any experience in trade and the result is that the Muhammedan thrives and the sons of the soil go to the wall.

Dharmapala believed that Sinhalese are a pure Aryan race with unmixed blood. He claimed that Sinhalese women must take care and to avoid Mischling with minority races of the country. According to Ranga Jayasuriya of newspaper Daily Mirror, Anagarika Darmapala exploited liberal leanings of the Colonial British to espouse his border line

racism. Jayasuriya also states that Dharmapala would not have survived had it been the French, the Dutch, Belgian or any other colonizer.

In the later stages of his career, Dharmapala's vociferous anti-Christian tone is more evident. Dharmapala must be understood in the context of British colonization of Ceylon and the presence of Christian missionaries there. This work is a good example of "Protestant Buddhism," as described above.

Analysis Role of Anagarika Dharmapala in the dimension of Propagation Buddhism to International

Following the Theosophical Society Convention of 1890 in Adyar, South India, Dharmapala traveled to Japan on behalf of the Society, and later returned to India, where he was to find Bodh Gaya, the site of the Buddha's enlightenment, in a state of ruin. Resolved to restore Bodh Gaya to its former status as a Buddhist holy site, Dharmapala began an international campaign that was to last until his death in 1933.

In 1893, Dharmapala was invited to Chicago to address the World Parliament of Religions. His address, along with that of Japanese Zen master Soyen Shaku, catalyzed the first wave of interest in Buddhism among European-Americans. The following portion of Dharmapala's address is excerpted from *The Dawn of Religious Pluralism: Voices from the World's Parliament of Religions, 1893*, edited by Richard Hughes Seager (Open Court Publishing Company, 1993). Dharmapala's original spellings and usage have been preserved throughout the text.

Dharmapala is an excellent example of an Asian Buddhist modernist, and perhaps the paradigmatic example of Protestant Buddhism. He was particularly concerned with presenting Buddhism as consistent with science, especially the theory of evolution. Anagarika Dharmapala was responsible in the construction of Mulagandakuti Viharaya. Very diplomatically, he spoke to a kind hearted rich lady Mary Foster of Honolulu, USA. She donated the funds for the construction of the Mulagandakuti Vihara premises.

An indication of his commitment to a spiritual life is shown by his applying to H.P.B.'s school of discipleship, the Esoteric Section of the T.S., on January 4, 1891. He

recorded in his diary, "A new life has begun." His certificate of admission arrived on March 3, with a letter from Bertram Keightley, Blavatsky's representative of the esoteric school in India, advising him that "your progress and development will be determined by the quantity and quality of the work you do for the T.S. and the Masters and that your future status in the school will solely depend thereon." On May 8, 1891, Mme. Blavatsky died in London. Her passing was marked in his diary with the words, "My beloved teacher is no more." Dharmapala began an international campaign that was to last until his death in 1933.

10. Recommendations for Future Research

Further studies could support the knowhow of Role of Buddhist Missionary especially role Buddhist missionary toward society or relate to the knowledge of Buddhism History, Sangha, Role, and Society.

Many other aspects of the Buddhism in Thailand still wait thorough research supposed to;

- Buddhist missionary toward society in the 20th century
- Society and Movement of Buddhist missionary
- The impact of Buddhist missionary in the society

Role of Buddhist missionary as a guide for the interest one study wildly knowledge and interested to study. Because the result will take to planning and organizing approved directions of Buddhist Missionary organization and whole instructions of the Buddhism.

11. Conclusion

The study entitles “Role of Buddhist Missionary: The Case of Anagarika Dharmapala’s Dharmaduta (1864 - 1933) leads to obvious acts of Buddhist Missionary especially in the nowadays as a guide or map of new generations Buddhist monks who find out the situation of work applies to society in the present times by factors attained for propagations and encourages Buddhism in the globalization through the greatest Buddhist Missionary biography and his work represent as a messenger of the Dhamma or Dharmaduta names Anagarika Dharmapala. At the end of study the researcher have the one point to sum of remarkable features got from the study is who wish to act as Buddhist missionary must to comprise of strength efficiencies and good characteristics as well as following Anagarika Dharmapala such fulfill base on Buddha teaching of Mitreya (friendly), Usāha (diligence), Jāka (selfless), and Tama (restrain).

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