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1. patanjali yogasutra 1,2
2. Iyengar, BKS, light on the Yogasutra of Patanjali
3. Saundarananda Kavya, xvi, 28, 29
4. Sankhyadipika, 17
5. Ibid, 1.8
6. Ibid, 3
7. Ibid, 12
8. Sankhyapravacanabhaasya 1, 61
9. Sankhyakarika, 21
10. Stiscandra Chaterjee, An Introduction to Indian Philosophy, p.274
11. Sankhyakarika, 68
12. Yogasutra, 2
13. Patanjala Yogasutra, Sadhana Pada, 30
14. Ibid, Samadhipada, 43
15. Ibid, 44
16. Ibid, 46
17. Ibid, 49
18. Light on the Yoga sutras of Patanjali, BKS, p.152
19. Patanjala Yogasutra, ii, 50
20. Ibid, 51
21. Ibid, 52
23. Ibid, 54
24. Ibid, iii.1

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Pilgrims and Merits: History of Buddhist Religious Tourism and Related cultural Aspects in Ancient Sri Lanka

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Abstract

Buddhist religious tourism has been very popular since Anuradhapura period with participation of kings, Buddhist monks, elites and ordinary people, which was facilitated by rulers providing accommodation, access, sometimes foods and so on. This concept was motivated by some teachings of Buddhist doctrinal works such as *Maha Parinibbana Sutta* and the commentary of *Deegha Nikaya*.

Rasavahini and Pali commentaries reveal about large and small groups of pilgrims comprising five hundred to a few pilgrims and Kelaniya, Nagadeepa, Ruvanveliseya, Sri Maha Bodhi and Tissamaharama were most popular pilgrim destinations. According to epigraphical and literary sources, kings like Vijayabahu I, Nissankamalla and Kerti Sri Rajasinghe visited some famous religious sites of the island. Sri Lankan pilgrims went to famous Buddhist pilgrim sites of India. Clay votive tablets with Nagari letters and some other artifacts with foreign origin found from various places of the island may have been brought by these pilgrims. Inbound and outbound Buddhist religious tourism cause to the exchange of the teachings of various Buddhist schools and other cultural elements as well.

Sometimes, ancient rulers patronize to upgrade the facilities not only for domestic religious tourists but also outbound Sri Lankan tourists in India as well. They established *Ambalam* or way house rests and pilgrim rests, renovated pilgrim roads and bridges, donated villages and other sources of revenue to the pilgrim destinations and so on. There was a building known as *Doratupemadiya* in urban monasteries of Anuradhapura to provide some facilities for religious tourists.

During Kandian period, with popularization of Buddhist religious tourism, emergence of pilgrim literature can be observed comprising from pilgrim poetries and Pali verses for worshipping famous Buddhist shrines. According to above facts, it can be concluded that there was a Buddhist pilgrim culture in ancient Sri Lanka.

Key words: Religious tourism, Buddhist culture, History, Archaeology, Ancient literature

Domestic religious tourism and popular destinations

According to literary sources, Buddhist monks were the dominant group of religious tourists of the island. Because, they had considerable length of leisure time and accommodation and foods were easily available for them during pilgrimage in contrast to lay pilgrims. On the other hand, traveling in purport of propagation Buddhist teachings is considered as part of their religious duty and they were highly motivated by Buddhist teachings than lay devotees. Both elites and ordinary people have taken part in pilgrim tours as reveal from literary and epigraphical sources. *Rasavahini* and Pali commentaries record about large and small groups of pilgrims comprising five hundred to a few pilgrims. Pilgrim groups of five hundred Buddhist monks have been mentioned in *Rasavahini* (Rasavahini 1920, 128). Groups comprising with seven, twelve, thirty, fifty or sixty pilgrims could be seen regularly in accordance to Pali commentaries and *Rasavahini*. (Rasavahini 1920, 150; Rahula 2002, 197). Kelaniya, Nagadeepa, Ruvanveliseya, Sri Maha Bodhi and Tissamaharama were most popular pilgrim destinations during middle of the Anuradhapura period (Rasavahini 1920, 17; Rahula 2002, 198). Most probably pilgrims may have visited other Buddhist shrines on their way to the major destinations.

Adams peak has emerged as major religious tourism center since Polonnaruva period. But there is some evidence that indicate existence of pilgrimage tours to the Adams peak long before Polonnaruva period. Firstly, *Sahassavaththuppakarana* records that Theraputtabhaya, a commander of king Dutugemunu's army climbed the mountain and offered flowers to the sacred foot print (Sahassavaththuppakarana 1959, 107). During Polonnaruva period a revival of the worship of Buddha's foot print was occurred and owing to that phenomenon Adams peak become a very important pilgrim center (Ilangasinghe 1992, 186). In 15th century A.D., it had gained position of wealthy institution with collection of valuable offerings made by religious tourists. Marco Polo, a famous traveler, who landed the island in 1292 A.D., refers that people climbed the rock with great difficulty in support of chains. According to well known Arabic traveler Iban Batuta (1344 A.D.), people of the island had resistance regarding Muslims' travel to Adams peak in early period and later the condition was changed. Queros reports about the ascending of the rock using chains and ropes and some pilgrims had fallen down (Ponnamperuma 1969, 392). Number of British officials such as Emerson Tenant, Henry Marshall, John Davy and Willam Skeen visited

the rock summit and they have given detail descriptions concerning the pilgrimage in 19th CAD (Davy 1821; Marshel 1996, 171-175; Rathnapala 2001, 91).

During Kandian era, the concept of *atamasthana* or eight great Buddhist shrines and *solosmasthana* or sixteen great Buddhist shrines became more popular in association with religious tourism. It has been suggested that king Kriti Sri Rajasinghe's religious and political policies caused this phenomenon. Many sites with paintings belonging to Kandian tradition have murals depicting *solosmasthana* and John Clifferd Holt points out that relevant theme can be seen at all Buddhist shrines painted in the time of Kriti Sri Rajasinghe (Holt 2002, 48). Oldest paintings representing those are supposed to be seen at Medavala vihara or Gangarama vihara, Levella. Generally, those pilgrim centers have been depicted in simple manner without details. But more detailed paintings of Kottibulwala vihara at Balangoda give clear idea regarding the importance of those places as pilgrim destinations. The scenery of pilgrims reaching Kiri vehera stupa at Kataragama is immensely important which reveals that people belonging to different ethnic groups and social strata visited some Buddhist shrines as pilgrims in contemporary period. It has been recognized three pilgrims in the painting and another person worshiping to Sela stupa in the next painting are Tamil woman, Brahmin, Tamil plantation labour and Sinhalese (Chutiwongs and others 1990).

Some pilgrim poetries written in 19th century AD describe certain pilgrim tours in detail. *Narisat sandeshaya*, a work of poet named Metioluwe Silpadihipati records the story of pilgrim tour made by seven women from Natagane to Dambulla monastery. Describing a group of eight womens' visit to Hadapangama devala is the purport of the poetry known as *Ashta narisandeshaya* (Sannasgala 2009, 667).

According to Visuddhimagga and commentary of Anguttara nikaya, Buddhist monks used to carry bowl of oil, slippers, umbrella and so on in pilgrim tours and commentary of Majjima nikaya mentioned a hand book about qualities of Buddha and Damma in addition to those items (Rahula 2002, 199).

Kings as pilgrims

It is obvious that some ancient kings made Buddhist pilgrim tours as reveal from epigraphical and literary sources. Ambagamuva inscription of king Vijayabahu I records that the king visited Adams peak and understood various difficulties confronted by the pilgrims (EZ II 211). *Rajavaliya* refers king Parakramabahu's I visit to the sacred mountain and he constructed shrine for god Saman on the summit (Rajavaliya

1997,211). Religious tours made by king Nissankamalla have been regularly mentioned in his inscriptions such as Polonnaruva Galpota inscription, Rankot stupa pillar inscription, slab inscription at Polonnaruva Siva temple, Preetidana mandapa inscription and according to those epigraphs the king has visited Mahiyangana, Magama, Kelaniya, Devinuvara, Dambulla, Anuradhapura, Medirigiriya, Velgam vihara and so on (EZ II 106,138,146,170). King Nissankamalla's short inscription of Bhagava lina cave and the carving in the form of lines depicting the sacred foot print was being worshipped by him is very important. King Parakramabahu II climbed Adam's peak with his four main military groups and paid tribute to the sacred foot print (Pujavaliya 1986,795). King Vijayabahu IV and King Senasammata Wickremabahu of the hill country visited the famous pilgrim destination as well. According to *Mahavamsa* king Vimaladhammasuriya I, Sri Vira Parakrama Narendrasinghe, Sri Vijayarajasinghe have made visits to the shrine and performed various religious ceremonies and rituals (Mahavamsa chap. XCV 85). King Kriti Sri Rajasinghe's pilgrim tours to Anuradhapura, Mahiyangana, Polonnaruva and so on have been referred in *Mahavamsa* (Mahavamsa 100 chap. C 258).

Outbound and inbound religious tourism

As reveal from various sources ancient Sri Lankans have visited religious sites beyond the sea as outbound religious tourists. Specially, Buddhist shrines in India were their main destinations and sometimes, they have traveled South East Asian countries and China for relevant purport. Not only groups of Buddhist monks but also groups of laymen took part in the pilgrim tours. During 5th CAD, Sri Lanka became the main center of Indian ocean trade and large number of ships reached ports of the island regularly from various countries (Gunawardena 1990, 32). These ships provided transport facilities for religious tourists and this circumstance may have affected to the further development of inbound and outbound religious tourism. Sihalavathupparakana and *Sahasavathupparakana* have number of stories related with Buddhist monks who traveled to Bengal and Koramandal coast by trade vessels (Gunawardena 1993, 247,248). According to one story a group of Sri Lankan pilgrims has traveled to 'Chinese world' (Sihalavathupparakana 1959, 39, 42). Large crowd of Sri Lankan pilgrims in Buddhagaya may have been the motivation factor for king Megavannabhaya's diplomatic intervention to build rest house at the destination. Pilgrim tours made by Buddhist monks of the island to Buddhagaya reveal from number of stories in Sihalavathupparakana. A second century AD Indian inscription found from Buddhagaya records about a grant offered by a Sri Lankan

pilgrim to the Indian pilgrim center (Gunawardena 1993, 249). According to *Mahavamsa* king Vijayabahu I has sent envoys for offering pearls, gems and other valuable items to Sri Maha Bodhi tree at Buddhagaya (Mahavamsa chap. CX 23). In some instances, lay men and women participated to Buddhagaya pilgrim tours as well. This journey took long time around ten to twelve months as reveal from *Rasavahini*.

Inbound religious tourism

According to indigenous and foreign chronicles, inscriptions, travel accounts and biographies religious tourists have arrived to the island from various countries such as India, South East Asia and China in purport to visit pilgrim centers of the island. Pujavali mentions that pilgrims came to Sri Lanka from eighteen countries when describing religious tourism related with Adams peak (Pujavali 1986, 795). Iban Batuta reports that Chinese pilgrims visited the site before his time had carried pieces of the sacred foot print and kept those at shrines in Kuan Chou Pu (Rathnapala 2001, 72). Queros says that pilgrims came to Adams peak from various countries and they carried soil and stones as sacred objects and Indian pilgrims have made offerings as votive objects (Ponnamperuma 1969,393; Rathnapala 2001,78). As reveal from Kalyani inscriptions at Pegu and Burmese chronicles, Burmese monk named Uttarajeeva and his pupils visited the island and worshipped all important Buddhist shrines in 1171/2 AD (Gunawardena 1993, 281).

Vajrabodhi, a Chinese scholar monk came to Sri Lanka in 8 CAD made pilgrim tours to Adams peak and Buddhist shrines of Ruhuna. The biography of Vajrabodhi written by Yuwen-Chawo in 9 CAD refers that he arrived the island after twenty four hour journey from South India (Gunawardena 1993, 247). Galle trilingual inscription records list of offerings sent by first Ming emperor, Yung Lo through his envoys, Cheng-Ho and Wang-Chieng-Lien to offer a monastery situated on a mountain of the island. They were unable to reach the destination due to the resistance from Alakesvara of Raigama and made those offerings to Devinuvara shrine. Paranavitana identified the mountain shrine referred in the inscription as Adams peak (EZ III 337,338) and it was called Lanka rock or Lanka parvata by Chinese. During the reign of king Dammacetiya in Burma groups of Burmese Buddhist monks have made pilgrim tours to the island in several times and envoys received by the king to take higher ordination also visited Adams peak (Ilangasinghe 1992,187). King Kriti Sri Rajasinghe arranged pilgrim tours to sixteen great Buddhist shrines or *solosmasthana* for the group of Siamese monks headed by reverent Upali who came to the island in 1753 AD to establish higher Buddhist order again in the country on request of the king (Mahavamsa chap. C 127,128; Wijayawardena and Meegaskumbura 1993,78).

Impacts of international religious tourism

It is difficult to distinguish religious and cultural impacts of international tourism of ancient Sri Lanka from impacts of other factors such as Buddhist envoys, diplomatic missions and trade which caused to make cultural exchange. But, sometimes impacts of religious tourism are clear in a considerable extent. It caused to the exchange of Buddhist teachings of different schools among the island and overseas countries, specially in the latter part of the Anuradhapura period.

Gunawardena believes that the pilgrim tours of Buddhist monks played main role in expansion of Buddhist teachings (Gunawardena 1993, 287). Most probably, *tantric teachings*, *damma datu* concept and metal sheets incised with selected parts of Buddhist doctrine used as spells were introduced to Sri Lanka by inbound and outbound religious tourists. Some archaeological evidence give clear idea concerning the exchange of cultural materials and concepts through religious tourism. Clay votive tablets with Sanskrit Nagari letters found from different places of the island such as Monaragala, Dumbara and Tangalle may have been brought by pilgrims made religious tours to India (Paranavitana 1928). These tablets contain tantric spells like ' *Namo bhagavato*', '*Hapaya para para svaha*' and so on and now, most of those are in the custody of Colombo national museum, Kandy national museum and Pitt Rivers museum, Oxford. Some artifacts of foreign origin including certain small Buddha and other statues, carved semi precious stones and carved plaques may have been brought by religious tourists.

Depiction of certain sacred objects in the island can be seen on two 11 CAD manuscripts of Nepal. R.A.L.H. Gunawardena points out that those may have been drawn on information given by the pilgrims visited the island (Gunawardena 1993, 264).

Facilities for religious tourism

Ancient kings focused their attention to provide and upgrade facilities not only for domestic religious tourists but also for outbound Sri Lankan tourists in certain cases. They bestowed some sources of revenue such as villages, taxes and valuable objects to pilgrim destinations. According to Ambagamuva inscription of king Vijayabahu I villages named Vilbawa, Makulumula, Ambagamuva, Veligampola, Ulapana and arecanut trees of some certain villages have been assigned to Sripada shrine (EZ II 212). As reveal from *Pujavali*, Parakramabahu II offered ten villages, people of a certain region and gold ornaments to the shrine (Pujavali 1986, 795). The king's works regarding the provision of facilities for religious tourism in relation with Adams peak have been

mentioned in *Mahavamsa* in detail (Mahavamsa chap. LXXX 10, 11, 19-36). King Senasammata Wickremabahu also made various valuable offerings to the mountain shrine as well.

Rulers and sometimes, Buddhist monks sponsored to provide accommodation and foods for religious tourists. A Chinese book named *Hiyu Chowan* written by Wan Huan Suwe records establishment of a pilgrim rest at Buddhagaya by king Meghavannabhaya in early 4 CAD to provide facilities for Sri Lankan pilgrims with assistance of emperor Samudragupta. Portuguese writer, Ribeiro says that there was a small pilgrim rest built by clay and timber at Sripada shrine and the Buddhist monk entrusted it provided foods to pilgrims (Rathnapala 2001, 78). According to Anuradhapura slab inscription of queen Lilavati, a refractory has been built to give alms giving for poor people who came to the sacred city from various regions (EZ I 179). It can be suggested that the establishment provided food for poor religious tourists. As reveal from *Mahavamsa* and *Pujavali* king Parakramabahu II constructed accommodation facilities referred as *geya* or house in places called Botale, Kanamediri hoya, Ambamagu oya and Ulapane (Pujavali 1986, 796). According to Ambagamuva rock inscription, king Vijayabahu I has focused special emphasis on upgrading facilities for religious tourists coming to Adams peak. King Vijayabahu I arranged facilities for provision of foods and other needs of Buddhist monks visiting the Adams peak. He also set refractories along the last five Gavvas or approximately eight miles of the Rajarata road leading to Adams peak including one refractory for each sixteen miles.

Kings patronized to build and repair access roads, provide resting and cleaning facilities for pilgrims and some of those activities may have done by ordinary people although which were not recorded in any sources. According to *Pujavali* and *Mahavamsa* access roads to Sripada shrine was very difficult and in bad condition due to water sources, forest and mountainous nature and pilgrims had to confront severe difficulties in 13 CAD. Minister Devapatiraja cleared access roads, built bridges and way house rests under patronage of the king Parakramabahu II (Pujavali 1986, 796). Way house rests were used to take a rest, consume foods and sleep at night and was essential during pilgrim tours. Ancient pilgrim rests are still survived at various places and Mangalagama, Ambekka, Godamunna, Marassana, Sirimalwatte, Naranvala, Panavitiya, Karagahagedara can be given as examples (Dissanayake 2000, 91). King Senasammata Wickremabahu constructed flight of steps consisting seven hundred steps at Adams peak. Iban Batuta says about flights of steps and iron chains set by ancients to climb the Sri pada mountain (Rathnapala 2001, 71). A painting of a European artist, Friedrich Wilhelm Waldemar

in mid 19th CAD depicts the last way house rest of the road leading to the rock summit (De Silva 1985, 191,192).

There was a special building called '*Doratupenmadiya*' to provide facilities to clean bodies and change clothes for pilgrims in main urban monasteries of Anuradhapura period. The slab inscription found near the Buddhist railing at Jetavana monastery, Anuradhapura belong to the reign of king Mahinda IV records rules and regulations connected with the relevant type of building including employees, villages and lands assigned for their duty and rules in relation with its usage (EZ III 226). It has been prohibited to provide accommodation, keeping items of visitors in the building and violation of certain rules subjected to employees being dismissed from their duty and the lands were taken back. According to the inscription the building was two storied one in 10th CAD. One structure unearthed from Mahavihara excavations has been identified as *Doratupenmadiya*. It can be surmised these buildings have been initiated to construct with acceleration of the number of pilgrims coming to main monasteries of Anuradhapura.

A type of water retaining structure made by stone referred as *padeni* or equal terms can be seen near entrance of the main buildings of Buddhist monasteries in ancient cities. These were used to wash feet of pilgrims and probably had a ritualistic significance. Kumbukveva inscription mentions about women called '*padeniya kusalane penmidayan*' who were entrusted to fill water to the storage tank (Rana wella 1995, 146).

Pilgrim literature

During Kandian period, with popularization of pilgrim tours, emergence of pilgrim literature can be observed comprising from pilgrim poetries and Pali verses for worshipping famous Buddhist shrines. Extant examples belong to Kandian and Colombo literary periods. Pointing out the religious and historical importance of destinations, upgrade devotion on triple gems, minimizing tired and describing roads leading to destinations can be recognized as main objectives of pilgrim poetries. Number of those works was written as a result of the Buddhist revival taken place during the reign of King Kriti Sri Rajasinghe.

Thun Sarane poetry book, *Samanala Hella*, *Anuradhapura Alankaraya*, *Anuradhapura Maha Vihara Varnanava*, *Kelani Hella*, *Gaman Valliya*, *Mahiyangana Varnanava* and *Samanala Vistaraya* are some pilgrim poetries and those were used to sing loudly during pilgrim tours (Sannasgala 2009, 663,665,667,668). *Maga Salakuna* is immensely important pilgrim poetry which has distinctive features differing from other works, because, it was written to provide guidance to pilgrim tour from Badulla to Kandy by friend of a tourist containing 203

verses (Sannasgala 2009 611). In comparison with modern concepts it can be recognized as a pre modern guide book. *Magasalakuna* describes historical information related with places on the way such as story of Kumarasinghe and detail of Diyatilaka city. *Velle Sandesaya*, pilgrim poetry provides guidance to Kataragama Kiri vehera from Naotunna and access road from Kandy to Anuradhapura has been described in *Anuradhapura Alankaraya*. Pali verses written for worshipping famous Buddhist pilgrim destinations contains details regarding the historical and religious importance of pilgrim centers.

Motivation factors for Buddhist religious tourism

Religious tourism of ancient Sri Lanka was highly motivated by Buddhist teachings and religious concepts of the society and probably by political factors as well. Certain facts preached by lord Buddha himself and concept of merit related with pilgrimages are dominant factors among them.

According to *Maha parinibbana* sutta the four places associated with prince Siddhatha's birth, enlightenment, first sermon and Buddha's demise should be visited by Buddhists which is known as *Chetiya carika* and if some one die during the tour will be born in heaven as told by Buddha to reverent Ananda (Rahula 2002, 197). People believed that lots of merits are able to be acquired through pilgrim tours. Buddhaghosa referred in a commentary of *Deegha nikaya* that if a pilgrim dies with clear mind during a pilgrimage will be born in heaven at once (Rahula 2002, 197). As reveal from *Pujavali* pilgrims from eighteen countries annually visited Adams peak due to their desire for merits (Pujavali 1986,795). It is believed that when difficulties are rose, merits are increased more and more and merits can be acquired in every step taking at the tour. A pilgrim poetry named *Kelani Hella* mentions with exaggeration that all the sins performed since birth able to be diminished by worshipping Kelani vihara once (Sannasgala 2009, 665). Concerning Buddhist monks, pilgrim tours were recommended by Lord Buddha for propagation of Buddhism.

John Clifford Holt argues that pilgrim tours of king Kriti Sri Rajasinghe have a political meaning and those have strategic importance to confirm his right to the Sinhalese Buddhist state (Holt 2005,46,47). Asokan model and his religious tours (Anand 2005, 50) are supposed to be as another motivate factor for kings' participation in religious tourism. All the kings such as Vijayabahu I, Nissankamalla, Parakramabahu II and Kirti Sri Rajasinghe who made special attention to develop the religious tourism and actively participated to these tours had some political challenges and they succeeded for considerable extent while coping with relevant troubles. It gives an idea about the political importance of pilgrim tours.

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අනුරාධපුර යුගයේ සිටම සංස්කෘතික සංචාරණ කටයුතු ශ්‍රී ලංකාව තුළ ඉතා ජනප්‍රියව පැවති බව සාහිත්‍යමය හා පුරාවිද්‍යාත්මක මූලාශ්‍රයන්ගෙන් අනාවරණය වේ. රජවරු, හික්ෂුන් වහන්සේලා, ප්‍රභූ පිරිස් මෙන්ම සාමාන්‍ය ජනතාව ද පුළුල් වශයෙන් සංචාරක කටයුතුවලට සහභාගී වූහ. පාලකයන් විසින් ආගමික සංචාරණ කටයුතු ප්‍රවර්ධනය කිරීම සඳහා සංචාරකයන්ට නවාතැන් පහසුකම්, ප්‍රවේශ මාර්ග පහසුකම්, ආහාර යනාදිය සැපයීමට ක්‍රියාකළ අවස්ථා හමුවෙයි. ආගමික සංචාරණය කෙරෙහි පුළුල් නැඹුරුවක් ඇති වීමට මහා ජාතිකවාදී සූත්‍රය, දීඝනිකායට්ඨකථාව වැනි බෞද්ධ ධර්ම ග්‍රන්ථයන්හි ඉගැන්වීම් හා සංකල්ප මෙන්ම වෙනත් සමාජ, ආර්ථික හා දේශපාලන සාධක ද හේතුකාරක වූ බව නිගමනය කිරීමට පුළුවන. ශ්‍රී ලංකාවේ අතීත ආගමික සංචාරණ කටයුතු ජාත්‍යන්තර වශයෙන් ද ක්‍රියාත්මක වූ අතර මෙරට වන්දනාකරුවෝ ඉන්දියාවේ හා වෙනත් රටවල බෞද්ධ සිද්ධස්ථානවලට වන්දනා වාරිකාවන්හි නිරත වූහ. එමෙන්ම ඉන්දියාව, චීනය, බුරුමය, තායිලන්තය වැනි රාජ්‍යයන්ගෙන් ආගමික

සංචාරකයන් මෙරටට පැමිණි බවට සාධක හමුවේ. මෙම ජාත්‍යන්තර ආගමික සංචාරණය ආගමික සංකල්ප මෙන්ම වෙනත් සංස්කෘතික ලක්ෂණ හුවමාරුවීම කෙරෙහි බලපෑවේ ය. සංචාරක කටයුතු ජනප්‍රිය වීමත් සමග ඒ සඳහා පහසුකම් සැපයීමට දොරටු පැන්මඩිය හා අම්බලම් වැනි ගොඩනැගිලි නිර්මාණය වීම දක්නට ලැබේ. මහනුවර යුගයේ දී වන්දනා කාච්ඡ හා වන්දනා ගාථාවලින් සමන්විත වන්දනා සාහිත්‍යයක් බිහි විය. සමස්තයක් වශයෙන් සලකා බැලීමේ දී අතීත ශ්‍රී ලංකාව තුළ සංස්කෘතික සංචාරණය හා බැඳුණු උප සංස්කෘතියක් නිර්මාණය වී පැවති බව පෙන්වා දීමට පිළිවන.

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බුදු දහම හා මැදිහත්කම

ව්‍යාචාරය පූජ්‍ය ජේතවංශ මාතර මහා පාඨමාලික

ජීවිතය ගැන, ලෝකය ගැන, සමාජය ගැන, පෞද්ගලික හා සාමාජික ගැටලු ගැන උපේක්ෂා සහගත ව, ඉවසිලිමත් ව, මැදිහත් ව සිතීමට අපොහොසත් වීම, සැකෙවින් කියතොත් සමබරව නොසිතීම නොදියුණු නොවැඩු සිත් සතන් ඇත්තවුන්ගේ ස්වභාවයයි. ඒ හේතුවෙන් එක් අතෙකින් පෞද්ගලික ජීවිතය ඇසුරු කොටගත් බොහෝ අසහන පීඩනාදියට අපි ගොදුරු වෙමු. අනෙක් අතින් බොහෝ සමාජගත ගැටලු, ගැටුම් හටගැනීමෙන් සිත් සතන්හි සාමය, සැනසිල්ල අහිමි වෙයි. වැඩුණු නුවණ ඇති, වැඩුණු සිත්සතන් ඇති තැනැත්තා කවර තරමේ පෞද්ගලික ගැටලුවක දී වුව ද සමාජමය ගැටලුවක දී වුව ද උපේක්ෂා සහගතය. මැදිහත්ය. අන්තගාමී ව පැහැදිලි ව නො සිතයි. එබැවින් හෙතෙම ඉවසිලිමත්ය. අකම්පාය. හෙතෙම සිය සිතුවම්පැතූ මැනවින් පාලනය කරගනියි. අසහනයට දුකට පීඩනයට හසු නොවෙයි. විවෘත වූ සැහැල්ලු සිතක් ජීවිතයට මුහුණ දෙයි. ප්‍රියශීලී අයෙකු වෙයි. සැබැවින්ම හෙතෙම ප්‍රීතිමත්ය. සතුටින් වසන්නේය. මෙබඳු දියුණු සමබර මානසික තත්ත්වයක් ඇති ප්‍රසන්න ප්‍රමුද්‍රිත පුද්ගලයකු වීමට මග පෙන්වන විශිෂ්ට ධර්ම මාර්ගයක් ලෙස බුදුදහම හැදින්විය හැකිය.

ලෝ වැස්සන් නිබඳ ව ම විවිධාකාර වූ අන්තවාදී අදහස්වල එල්ල සිටින සැටි බුදුදහම පෙන්වාදෙයි. එම අන්තවාදීවීම් විටෙක ආගමිකය. තවත් විටෙක දර්ශනිකය. බැතිමත්හු ආගමික ව අන්තවාදී වෙති. ඔවුහු තම තමන් පිළිගන්නා තම තමන් අදහන, විශ්වාස කරන ආගමික මතයෙහිමැ එල්ලගෙන සිටිති. ඉන් බැහැර ව නො සිතති. බොහෝ විට සාමාන්‍ය, පොදු මහජනයා අතර මෙවැන්නෝ සුලබ වෙති. තර්ක විතර්ක, වාද විවාදදියෙහි දක්ෂ බුද්ධිමත්තු දර්ශනික අන්තවාදියෝ වෙති. ඔවුහු අනේකවිධ හේතුසාධක මත සහේතුක ව සකාරණ ව තමන් පිළිගන්නා දර්ශනික මතවාදයෙහි ම එල්ලගෙන සිටිති. ඉන් බැහැර ව නො සිතති. බොහෝ විට විවිධ ධර්ම ශාස්ත්‍රාදියෙහි නිපුණ වූ උගතුන් අතර මෙවැන්නෝ නොඅඩු ව සිටිති. මේ හැරුණු විට සමාජ, සාංස්කෘතික කරුණු පිළිබඳ ව විවිධාකාර වූ හේතුසාධක දක්වමින් අන්තවාදී ව සිතන්නෝ පොදු ජන සමාජය තුළ නොමද ව ම සිටිති. පෞද්ගලික වූ ගෘහාශ්‍රිත ජීවිතය හා බැඳුණු කාරණාවල දී මෙන්ම එම ජීවිතය ආශ්‍රිත ප්‍රශ්නවල දී ද අන්තගාමී ව සිතා ක්‍රියා කරන්නෝ ද මෙම