

## Abstract No 31

### Stupa Worship: An Investigation on *Tiriyāyi* and *Kuccaveli* Sanskrit Inscriptions

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Stupa worship goes back to the 6<sup>th</sup> century B.C. The information is about to be written in 3<sup>rd</sup> century B.C in Ceylon. B.C from one onwards, the influence of the *Mahāyāna* teachings occurred in this country and as a result, a few inscriptions are written in Sanskrit. From them, *Mahāyāna* teachings, religious beliefs, rituals and cults are well known. Information about the Stupa worship can be found only in few epigraphs. Of these, the two inscriptions of *Tiriyāyi* and *Kuccaveli* are special. Using the two inscriptions, the objectives are to study here, the view of the *Mahāyānas* about Stupa worship, what they are expecting from Stupa worship, and what are the steps they have followed for the Stupa worships. The inscription of the *Kuccaveli* composed around the 5<sup>th</sup> century A.D, has three small poems. The intention of the writer is to wish Buddhahood by his earned merits. Even if there is an intention of writer, there is no mention of merit (*puñña kamma*) what he had done. However, it can be assumed that the offering to the Stupa, because of the close up diagram of Stupa. Although the inscription of the *Tiriyāyi* belongs to the 7<sup>th</sup> century A.D composed for the praise of *Girikandī* stupa, it has mentioned very clearly, the place of *Girikandī chetiya*, how the people worship the *chetiya*, three Buddha and worshipping for them, arrival of *Sakka* to worship the stupa, and wishing to free from suffering by stupa worship. According to this inscription, lotus flowers have been used for the stupa worship by the time. And also, the inscription mentions about three Buddha named *Gautama*, *Awalokitesvara*, and *Manju Srī*. This is the only one source found at the same place. The stupa worship was used in addition to various flowers such as fragrant water, incense, and gem lamp.

**Keywords:** *Rituals and Cults, Stupa worship, Tiriyāyi, Kuccaveli, Three Buddha*