



**“අප දසන් මේ හෙළධම්ම
මුදුන් දසන් ජනමුද්දවීජයයි”
(දෙවන කොටස)**

මිචනපලානේ සිරි ධම්මාලංකාර

Gautama Buddha was born in Helabima

(Volume II)

The English translation of අපඋපන් මේ හෙළබිම බුදුන් උපන් ජන්බුද්වීපයයි (දෙවන කොටස)

(This Helabima, where we were born, is Janbudveepa, the birth place of the Lord Buddha)

Introduction

This is the second volume of the book අප උපන් මේ හෙළබිම බුදුන් උපන් ජන්බුද්විපයයි what I published 16 months ago.

It is a must to be fulfilled by all of us, as the people who are born in this *Helabima* and live in this *Helabima*, to read, analyze and understand the absolute truth highlighted in this book. Every human being is having the mental freedom of speaking the truth, writing about the truth and recording them for the future use.

After reading most of the things mentioned in this book, you will experience a total new, different understanding in *Dhamma* which is not going hand in hand with the opinions what you knew all this times and what you had learnt following the conventional thinking, systems and methodologies. Buddha *Dhamma* stands for “Penetrating in to *Paramartha Dhamma* through the traditions”. What you read in books and learnt from someone is the tradition, the conventional thinking. They are nothing but guessings that you have experienced based on what you heard, saw and learnt. You should penetrate in to what you learnt on traditions and based on them you should see the absolute truth. Seeing the absolute truth is limited purely to you yourself. Seeing the absolute truth for you, cannot be done by someone else. After seeing the absolute truth through *Prathiweda Gaana*, you would realize that the entire knowledge that you gathered for all this times either through the reading of books or through the universities is totally based only on wisdom of guess.

It is only for a short period that the absolute truth can be suppressed by the imposing of rules & regulations *Teekaa & Tippani*. The sole purpose of writing this book is to make it easy to understand the absolute truth by the human beings & deities who has fulfilled the required merits for the real and right opportunity.

A group of people who have fulfilled the required merits to realize the bliss of *Nibbana* within the Order of Gautama Buddha are born now in this land of Buddha, *Janbudveepa*. May all realize that there isn't any personal expectation in this exercise, all these discloses are done aiming to help them to realize *Dhamma* and are purely based on the thinking of being a refuge to them.

I believe that most of the information in this book would help the ordinary world, the *Pada Parama* persons to take at least some knowledge about the Noble Path, to keep them away from miraculous & extraordinary concepts of gods and to realize the strength of the human mind, the consciousness. If you too are a blessed person, a person walks on the path of sacred Buddha *Dhamma*, it is up to you to realize that this absolute truth is purely for you. After publishing 26 books titled “නිවන් අවබෝධ කරගන්නට උපකාර වන පරම පවිත්ර සිරි සද්ධර්මය The most supermandane sacred Buddha *Dhamma* which will help to realize the *Nibbana*”, the reason for disclosing the real truth of the birth place of Buddha and the *Buddha Shakthi* is to help out to fulfill a particular limitation in *Maha Parinibbana Sutta*. If this task was not done by me to the society, the human beings & deities would have lost the great opportunity that they had in hand to gain the *Samma Ditti* and *Parathogoshaka Prathya*. Hence, this can be considered as an act of disclosing the absolute truth purely based on *Dhamma Niyaama*. May the information in this book help the blessed ones who follow the code of *Dhamma* to realize the bliss of *Nibbana*!

Meewanapalane Siri Dhammalankara Thero

2nd October 2010

Parama Nibbana Dharmayathanaya and Meditation Centre

Watareka

Padukka

Translation

No any other story, than this, was so pleasing and fascinating in my life.

This is a word to word translation,
except the foot notes, the appendix and the list of comparison of places,
nothing is changed from or added to the original text and
this work is based on the forth print of the original text released on 5th May 2012.

Amal Meemanage

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1 Tripitaka and Pali Language written in Helabima.¹

In prior to the arrival of the conceptual Indian king called *Vijaya* to *Helabima* in the ancient times, the people of *Deva* tribe² lived in this *Helabima*, the people of *Yakkha* tribe lived in *Yakkha Hela*, the people of *Naaga* tribe lived in *Naga Hela* and the people of *Kumbanda* tribe lived in *Kumbanda Hela*, all these were the people lived in this land with peace and harmony. All the people mentioned here, who are from different tribes are not extraordinary, miraculous demons or ghosts. They are not *Vaddhas*³ either. Especially, the people who lived in *Deva Hela* in the ancient times were real human beings who possessed with the knowledge of science, knowledge of technologies, intelligences and advanced knowledge of irrigational properties. The Prince *Siddhartha Gautama Bosath* who later attended in to The Enlightenment in *Janbudveepa* too was the son of queen *Mayadevi* and King *Suddhodana* who was known as a regional king in *Deva Hela*. Those days *Helabima* in *Deva Hela* was popular as *Kimbulwathpura*. In the ancient times, a city situated on the southern region of river *Mahaveli*, now it is called *Dimbulagala*, was the reign of the royal family of the *Sakyan* Clan.

Also the great kings such as *Wesamuni*, *Wiroottha*, *Viroopakkha* and *Datharaadtha* found in the *Aataanaataa Sutta* & in the *Tripitaka* literature as *Chaththaro Maharaja*, also known as the Four Guardian Deities who are respected and worshipped by our people even today had reigned in *Yakkha* and *Naaga Hela* in this *Helabima* itself. And also the great kings found in *Tripitaka* texts, *Mahavamsa* & *Deepavamsa* such as King *Kosol*, King *Bimbisara*, King *Ajaasaththa*, King *Suddhodana*, King *Amithodhana*, King *Dethodhana*, King *Supprabuddha*, King *Mahasena*, Princes *Abhaya Raaja*, King *Aalawaka*, King *Hemawatha*, King *Saathagiri*, King *Saman*, kings of the *Naaga* tribe such as King *Choolodara*, King *Mahodara*, King *Muchalinda*, King *Maniakkitha* and all the names of the Counts found in *Tripitaka* such as *Count Sudhatta*, *Visaka*, *Nanda Maatha*, *Chiththa Gruhapathi* were our own great grand fathers who were born and passed away in this *Heladiva*. They are our own relations.

The names and the places where these people lived are taken from & mentioned in the historical *Tripitaka* texts written in *Helabima* and also in the historical chronicles such as *Deepavamsa* & *Mahavamsa* which were written in this *Heladeepa*. All the well developed, cultured cities & villages such as city of *Rajagaha*, city of *Savath*, city of *Kosaba*, city of *Kimbulwath*, the great city of *Vishala*, the city of *Baranas* which were found in the time that Gautama Buddha lived are mentioned only in the *Tripitaka* literature. They are the *Tripitaka* texts written in *Helabima*.

All the texts recorded as *Tripitaka* were initially written in this *Helabima*, at a place called "*Alu Lena*". The names of the persons, kings & the Counts or of the cities & villages mentioned in *Tripitaka* texts, *Deepavamsa* or *Mahavamsa* were not found in any text, book or paper written either in the same period or in a period closer to that in India - *Maha Baratha* - and it is certain that it will never ever be seen or heard in any form in the future as well. If any well known person of this nature had lived those days in that country, Indians had all the possibilities in taking those names in to their own texts written in India even before they were mentioned in the texts written in a foreign land. Even to this date, texts written in India in Buddha's time or in the period closer to that time, such as *Puraana texts*,⁴ *Vedic texts*¹ and

¹ The land of the people of *Hela*.

² Tribe – This word is used in connection to the tribes or ancient tribal communities lived in this *Helabima*. It should not be used in the same way that it is used on premature, uncultured communities, the aborigine communities found in the world who have restricted their lives to the wild.

³ *Veddas* or *Veddahs* (Sinhala වැද්දන්) are an indigenous people of Sri Lanka, an island in the Indian Ocean. They, amongst other self-identified native communities such as Coast *Veddas* and Anuradhapura *Veddas*, are accorded indigenous status. From as early as 18,000 BCE, a genetic continuum is shown with present-day *Veddas*. (Source – Wikipedia).

⁴ *Puraana texts* are the mythological texts.

Ramayana² are still available in India. Any name of a person or of a village mentioned in *Tripitaka* cannot be seen in any book, any text or any paper written in India. All these names of the people, the cities or the places stated in *Tripitaka* in the very ancient time like 2000 years ago, are the information related to the cities, villages and of the people lived in this *Helabima*. Even before these things, information, the *Dhamma* were recorded in *Tripitaka*, a very long period of four hundred years or more, our Sinhala *Bhikkus* were able to take them from one generation to the other based on an unbroken oral tradition.

If someone claims that Gautama Buddha preached his sacred Buddha *Dhamma* in India, it should be proved by providing evidence of a group of *Bhikkus* lived in India in the said period or a group who studied this information by heart and taken them from one generation another. But it was not even heard that a history of this nature was maintained in India and any *Bhikku* or any person at least knew a *Dhamma* of this nature. It has to be mentioned here specially that no any record can be found related to any *Bhikku* or any person who has experienced the fruitions in the supermundane path (*Maga Pala* or *Marga*) in the far off areas of river *Kaveri*, i.e. in North India, in prior to the period of Ashoka in *Barath Desha*. Even Ashoka the Great could see a *Bhikku* only after the *Kalinga* war in southern Indian regions of river *Kaveri*. But, of course, by the time of Ashoka, the great *Bhikkus* who learnt *Dhamma* in *Helabima* and gained fruitions in the supermundane path could be seen in South India, on this side of the banks of river *Kaveri*.

The historical story of this *Helabima* where all the supermandane Buddhas were born and attended to The Enlightenment is based on the absolute truth, driven by their general education, knowledge or the understanding, any ordinary historian, scientist, archeologist or any ordinary member in the clergy are not in a position even to guess and think of its greatness. It is sublime and so profound. All the Buddhas lived in this world, all the Buddhas to come in the future, all the *Arahants*, not only all *Pachceka Buddhas*³ but all the *Chakravarti Kings*⁴ as well are born and live in this *Heladeepa*, the noblest land of the world. What is heard and discovered about the history of this *Helabima* by the world is so little. The great glory of the history of this *Helabima* that the world could not discover yet, what is lost in time, is marvelous and that cannot be limited to some words and to some papers in a text. It dates back to the period of *Deepankara Buddha*.

What is written in '*Tripitaka texts*' is the real history of *Helabima* related to one particular period in the ancient times. Even to this date, the real and genuine recorded history which we can be claimed as something of our own is found in the collection of *Tripitaka* texts. It is mentioned here with much confidence that all the details found in more than seventeen thousand and sixteen *Sutta Dhamma* & five hundred fifty *Jathaka Stories* which were written on ola leaf books in this country in the very past as 2000 years ago are the recorded evidence which are hundred percent related to our own history in this *Helabima*. None of these books or letters was written in India or in *Barath Desha*. Hence, it is certain that no any country in the world is possessed with a heritage like of ours which is based on genuine, significant and confirmed facts. No any man on earth is capable enough to betray our history to some other country, suppress & throw away it considering that our history is simply as of a history of some other country. Our history was written by our great grand fathers in the past, scholars and Nobel ones who knew profound *Dhamma* well and had experienced the fruitions of the supermundane path, *Maga Pala*.

¹ The Vedas (Sanskritवेदः: *véda*, "knowledge") are a large body of texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. (Read more in Appendix).

² The Ramayana (Sanskrit: रामायण) is an ancient Sanskrit epic. It is ascribed to the Hindu sage *Valmiki* and forms an important part of the Hindu Canon (*smṛti*), considered to be *itihāsa*. (Read more in Appendix).

³ A *Pratyekabuddha* (Sanskrit: प्रत्येकबुद्ध) or *Pacceka Buddha* (Pāli: पच्चेकबुद्ध), literally "a lone Buddha", "a Buddha on their own" or "a private Buddha", is one of three types of enlightened beings according to some schools of Buddhism. (Read more in Appendix).

⁴ Emperor of emperors.

If you have any doubt over that truths which are disclosed again in this manner, which are declared with authentication, I would like to kindly invite you to answer some questions that I raise upon with regards to this matter, you can deeply think about them, analyze them thoroughly and without being biased you can find the answers, you yourself then can question the credibility of this statement. It is necessary for you to think as a Hela person. You should not be shameful and cheap enough to suppress our own history.

- 1 In what country that the Buddha *Dhamma* preached in *Maghadi* language by Gautama Buddha was recorded into *Tripitaka Canon* and *Jathaka Stories* in the ancient time like 2100 years ago? - It is this *Helabima* .
- 2 What was that country that *Hela* Letters, the alphabet, were used to write this *Tripitaka Canon* and *Jathaka* texts nearly 2100 years ago? – Those are the ancient *Hela* Letters which were used in *Helabima*.
- 3 What is that country which had a generation of *Bhikkus*, an Order, who had continuously taken down the Buddha *Dhamma* for a long period like 450 years which was preached in *Maghadi* language by means of lines - *Pela Dhamma* - and followed an unbroken oral tradition? It was done by the generation of *Hela Bhikkus* lived in *Helabima*.
- 4 From where did the Buddhist monks come and participate in the event of forming the writing of Buddha's teachings which happened to be at *Alu-Lena*¹ in *Helabima* in 76 BC?² Do you know that all these *Bhikkus* participate in that *Dhamma Sangayana*³ came there from different parts in *Helabima*?
- 5 The aim of sacred Buddha *Dhamma* is to help the people to realize *Nibbana*. In the present context *Bhuddha Dhamma* has turned in to 'Buddhism' which is a ritual & a belief. Out of these two, where will what is written in *Tripitaka* stand out? What is mentioned in *Tripitaka* is the sacred *Patichchasamuppadha Dhamma*, but not mere beliefs and rituals.
- 6 The *Tripitaka* says that there had been thousands of *Arahants* in the *Aaramas & Viharas* in Janbudveepa where Gautama Buddha was born. Why is it not stated in any historical book or a document that there had been one *Arahant* in any place in the northern region of the river *kaveri* in India? It was purely because there had been none of these Nobel ones who had experienced the fruitions in the supermundane path.

It was only by our own *Bhikkus* in *Helabima* , especially the *Bhikkus* lived in the *Deva Hela*, who formed the sacred Buddha *Dhamma* in to lines, the *Dhamma* what was originally preached to the world by Gautama Buddha in pure *Maghadi* language and taken them through an unbroken oral tradition from one generation to another, the teacher-pupil tradition, for a period of four hundred twenty five years, from 543 BC to 76 BC. The *Bhikkus* who participated in that *Dhamma Sangayana* held in *Alu-Lena* came there from areas such as *Tissamaharama*, *Sithulpawwa*, *Haburugala*, *Budugala*, the city of *Kusinara*, *Kudimbigala*, *Rajagala*, *Deegawapi* and also the *Aaranya Senasanas*⁴ in the eastern and *Sabaragamu*

¹ *Alu-Lena* - Lena is the cave or the crypt.

² Some scholars in the island hold the view that the writing of the *Tripitaka*, *Theravāda Pāli Canon*, was performed at this cave temple and not at the cave temple called *Aluvihare* in *Matale* area. (Read more in Appendix).

³The Dhamma Council.

⁴ *Aaranya Senasanas* - Monasteries situated in the jungle which are surrounded with utmost serene beauty in the wild which would help for the monks to live blissfully and develop their spiritual practices.

regions in *Ruhuna*¹. *Bhikkus* came from *Enderagala* in *Dambulla*, *Pidurangala*, and *Rangirigala* and also from some other parts in the island. It is not mentioned in *Mahavamsa* or *Deepavamsa*, or in this case in any text or book, that any one from India, *Baratha Desha* had participated in this. That is only because of the fact that any one in India did not have any knowledge, any understanding over Gautama Buddha and the *Tripitaka* which contained the teachings of Buddha. It has to be mentioned preciously here that Prince *Mihindu* had come to the city of *Rajagaha (Ampara)* in *Deva Hela*, had learnt Sinhala language, *Maghadi* language & Buddha *Dhamma* from a Buddhist academy, entered in to the Order and attended in to the fruitions in the supermundane path.

From the ancient times to this date, the sacred Buddha *Dhamma* preached by Buddha for forty five years in *Deva Hela* and in certain places in *Naaga Hela* as well, were arranged in forms of lines, recited and taken them down as an unbroken inherited oral custom in this *Helabima*.

The historical place known as *Rajagala* in *Ampara* today was the capital city of the kingdom of *Magadha*. In the past it can be seen that *Maghadi* language and ancient *Hela* language had been used in the kingdom of *Magadha*. In the universities and in academies, the intellectuals used the pure *Maghadi* language to learn art and science and the spoken language of the ordinary citizens was *Hela* language. Even to this date what is similar to *Hela* language is *Maghadi* language. In this era the base and the route language for all the languages used in India was Sanskrit language. The Tamil language used in the South India too was originated from a different source and was different to these Sanskrit languages.

Even after the *Parinibbana* of Gautama Buddha, the members of the most learnt *Bhikkus* who lived in our *Helabima*, especially in the *Deva Hela*, silently worked towards the protection of sacred Buddha *Dhamma*. They considered *Dhamma* same as their own life, studied it by heart and took it from one generation to another, though they got no any patronage from the rulers.

Though *Tripitaka Dhamma* was written on texts at a place called *Alu-Lena* in *Deva Hela* in 76 BC, it is difficult to think that *King Walagambha* had given his support for the same. This writing down of *Tripitaka* had been initiated by the members of this same *Hela Bhikkus* who had been taken down these sacred teachings of Buddha from generation to generation. In the ancient time i.e. 280 years before the reign of King Ashoka, if this sacred Buddha *Dhamma* was well established in India, all these sublime concepts of *Dhamma* could have been thoroughly inculcated in to thinking of the people in Indian. Other than the knowledge in the Vedic religious concepts, concepts of Jainism, religions based on the concepts of gods such as Shiva, the Indian people knew nothing, understood nothing about the sacred *Buddha Dhamma*.

During his reign, Ashoka the Great, attempted to create a particular religion in India by means of adding the code of *Pancha Seela* and certain virtual teachings & customs found in *Buddha Dharma* in to the religious concept prevailed in India such as Hinduism, Shiva, Vedic and Jainism and to recreate a righteous society in which all can live in peace and harmony. He wanted to create a kingdom of righteousness. This is how Buddhism was originated in India. *Buddha Dhamma* and the religion are two different things.

Buddha Dhamma is not a belief. It does not go hand in hand with the politics either. The Noble Silence is the key characteristic in *Buddha Dhamma*. Because of this, *Buddha Dhamma* will be protected, *Dhamma* will be safe guarded only by a group of Buddha disciples who are interested in the association of the forests, trees and roots, lonely & abandoned places and practice the principles of *Dhamma* and attempting the extinction of *Keles*². During the reign of Ashoka and also during the periods of most

¹ In the past the island was divided into 3 provinces. Officials titled "*Eaepa, Maapa & Senevirath*" (all king's closest relations) ruled over "*Ruhunu* (southern Kingdom), *Maya* (western part) & *Pihiti* (Rest of the Island).

² Impurities, unwholesome acts.

powerful empires in India such as empire of *Kushan* and empire of *Guptha*, Buddhism was well spread out in India.

But the *Buddha Dhamma* was not spread out in a manner then it would help the people to attend in to *Nibbana*. It should be mentioned that even in the period of the *Guptha Dynasty* in India, the supermandane *Buddha Dhamma* was in use in *Helabima* in Lanka in regions such as *Rajagala*, *Ampara*, *Sithulpawwa*, *Deegawapiya*, *Maligawila* and also the regions such as *Rathnapura* and *Kegalle* in the *Sabaragamuwa* province. The best example for the existence of this particular *Buddha Dhamma* is the story of *Arahant Maliyadeva* in the *Kegalle* region.

Something should be written here about the *Pali* language and the term called *Pali*. *Buddha Dhamma* originally preached in *Maghadi* language by Gautama Buddha & Buddha's disciples was written in *Sinhala* letters in *Heladeepa* and arranged the *Dhamma* in the form of lines for the comfort and the need of maintaining an oral system. As it was arranged in this form of lines, as it was easy to arrange these lines and study them by heart, this *Buddha Dhamma* which was originally preached in *Maghadi* language, later, was popular by the names such as *Pela*¹ or *Pela Dhamma*. The basis for the *Pela Dhamma* was ancient grammar and language methodologies in *Sinhala* language. Those are not the modified language methodologies in *Hela* language what is used by us now, but they are the grammars & the language methodologies of the ancient *Hela* language which were used in this *Heladiva* even prior to the period of *Arahant Mahinada*. Later, this same *Maghadi* language was used as *Pali* language in Anuradhapura in the period of Anuradhapura and also as a writing language for writing different books in the period of *Polonnaruwa*. In prior to the period of writing of *Tripitaka* there wasn't a language called *Pali* in the world. But later, things related to Buddhism and certain historical things related to history of *Heladiva* were written using the language called *Pali (Maghadi)*. The writing of this language called *Pali* was started in Lanka. It was developed and used in writing texts and letters in Lanka. Later, in between the third & the eighth centuries, Indian scholars too came to the city of *Rajagaha* (today its *Rajagala* in *Ampara*) learnt *Pali* language & *Hela* language and many other things in *Buddha Dhamma*. Later, it started to translate many things related to this *Pela Dhamma* in to Indian languages such as Sanskrit.

Because of this, by the time of 5th century scholars in *Pali* language could be seen in areas such as *Ajantha*, *Wellora*, *Nagarjunkonda*, *Mathura* and *Gandhara* in India. Buddhism was taught in *Pali* language in the universities and in academies. The Chinese travelers such as *Hung Sang* and *Fa-Hien*² claim that when the time they came to India and Lanka, there had been *Pali* scholars in Lanka as well as India. According to this, *Pali* language had never ever been an applied language used by the common man, but it was a language created in Lanka purely to use in the writing of *Buddha Dhamma*. The verses used in *Pali* are the verses of *Maghadi*. In Lanka, *Sinhala* letters were used in writing *Pali* words and in other countries respective letters of those countries were used for the same. Later, even English letters were used to write the *Pali* language. In all these cases what had happened is nothing but writing the *Maghadi*, *Maghadi* verses which were originated in *Helabima*.

The pure *Maghadi* language is the common, base language for all other languages. Even *Hela* language was originated from the pure *Maghadi* language. All the Buddhas preach their supermandane *Dhamma* only in pure *Maghadi* language. It is because *Maghadi* language is not an applied language which is subjected to change the meanings and interpretations from time to time, is not subjected to the transformation and evolvement. *Maghadi* words and verses used earlier are still valid. All the applied

¹*Pela*¹ or *Pela Dhamma* - The lines of *Dhamma* or *Dhamma* written as lines.

²*Fa-Hien* or *Faxian* (337- c. 424 CE) was a Chinese Buddhist monk who travelled by foot all the way from China to India, visiting many sacred Buddhist sites in what are now Xinjiang, China, Pakistan, India, Nepal, and Sri Lanka and between 399 and 412 to acquire Buddhist scriptures. (Read more in Appendix).

languages are subjected to evolve, transform and change over the usage over the time. The *Sinhala* language, what is known to us today, used in the most recent past like 1900-1950 is not using in the country any more. Today it had faced many changers. But, *Maghadi* is a language which will not be changed in this manner. Gautama Buddha preached his *Dhamma* by using the same *Maghadi* verses which were used by the *Kashapa Buddha* 7000 years ago. What we read today is also the same *Maghadi* verses. They will not be changed in use. On the other hand four-fold interpretations based on *Artha*, *Dharma*, *Nirukthi* and *Patibhana* can be given only for pure *Maghadi* verses, the sacred verses preached by Buddha. Other than the pure *Maghadi* verses, no any other words in any applied language are capable enough to provide meanings and *Dhammas* of this nature along with the diversity in *Dharma*, the diversity in *Nirukthi* or the diversity in *Patisambhida*. Hence, *Maghadi* language can be considered as very sacred language which is different to all other languages.

If someone wishes to understand the Buddha *Dhamma* preached in *Maghadi* verses by the Buddhas in a way to realize *Nibbana*, it is necessary to understand its diversity by *Artha*, *Darma*, *Nirukthi* and *Patisambhida* as well. Today interpretations to *Maghadi* verses are purely given based on *Padaparama*¹ status and that will not help to analyze the supermandane *Dhamma* and to attend in to *Nibbana*. For more than thousand years, these *Maghadi* verses were taken simply as *Pali* language, interpreted and used them purely on *Padaparama* status. And also it had failed to analyze the *Maghadi* verses based on the diversity of *Artha*, *Darma*, *Nirukthi* & *Patisambhida* and presented this knowledge in a way which would help to attend to *Nibbana*. In understanding *Nibbana*, it is a must to be realized *Maghadi* verses in the broader spectrum of *Artha*, *Darma*, *Nirukthi* and *Patisambhida*, nothing else matters with this regards. It is only to someone who had gained the ultimate knowledge of *Dhamma*, who had experienced the fruitions in the supermundane path, would realize that *Maghadi* language is amazing, a very peculiar expressionary objective medium as it analysis the *Dhamma* based on *Artha*, *Darma*, *Nirukthi* and *Patisambhida*. It is not possible for an ordinary person to understand the meanings of this *Dhamma*.

2 Atuwa, Teeka, Tippani and Sammatha.

The most supermandane *Buddha Dhamma* preached by Gautama Buddha using *Maghadi* verses were analyzed & described as *Artha* & *Darma* by some disciples of the Buddha, The Eighty Great Disciples², and were taken in to the texts in *Hela* language and called *Hela Commentaries*. Writing *Atuwa*, the commentary for the doctrine of the Buddha dates back to Gautama Buddha's time and it helped the *Sinhala* people to understand *Dhamma* easily. Most of ancient *Hela* books highlight the fact that those days there had been many *Atuwas* in use, namely, *Budu Kali Atuwa* written in *Rajagala*, *Hela Attha Kathaa*, *Maha Attha Kathaa*, *Seehala Attha Kathaa* and *Kurundi Attha Kathaa*. These are the most original *Attha Kathaas* and they were used in the ancient times. The most intellectual great disciples of Buddha such as *Agra Sravaka*³ *Arahant Sariyuth Thero*, *Arahant Maha Kachchayana Thero* and *Arahant Maha Kotathitha Thero* lived in the city of *Rajagaha* (*Rajagala* in *Ampara*) in this *Helabima* wrote these *Attha Kathaas*, they and Lord Buddha were contemporaries. The true and genuine *Buddha Dhamma* which would help the *Sinhala* people to direct them on the path of *Nibbana* was written, simply and completely, in *Hela* language in these *Hela Commentaries*.

Mahavamsa says that even after the *Parinibbana* of Gautama Buddha these *Sinhala Commentaries*, which were written and kept in the places such as *Ruhuna* & *Rajagala* in the east, *Jethavanarama* in the

¹*Padaparama* person - 'one for whom the words are the utmost attainment'. Whoever, though having learned much, speaking much, knowing many things by heart, and discoursing much, has not penetrated the truth.

² *Asu Maha Sravaka* - These are the most distinguished eighty disciples of the Buddha. *Śrāvaka* (Sanskrit) or *Sāvaka* (*Pāli*) or *Shravaka* means "hearer" or, more generally, "disciple".

³ *Agra Sravakas* - *Sariyuth (Sariputra)* and *Moggallana* were considered as the *Agra-Sravakas* or Chief Disciples of Buddha whereas the other disciples were called *The Maha-Sravakas*. Based on the capabilities they were appointed to these positions by the Buddha.

city of *Savath*, were taken and stored in *Mahavihara* monastery in Anuradhapura during the reign of King *Dutugamunu*. *Arahant Mahinda Thero*, in his first visit, from *Rajagala* in *Ampara* (the city of *Rajagaha*), introduced the *Buddha Dhamma* to Anuradhapura and in his second visit to Anuradhapura he had brought one *Sinhala Commentary (Atuwa)* called *Budukeli Atuwa* with him, *Mahavamsa* says further. This commentary had been written in *Rajagala*. In this manner, from time to time, a large number of books such as *Hela Atuwa* & other precious *Hela* texts written & stored in the Buddhist institutes and libraries located in *Ruhuna*, eastern region and other regions of the country were taken from them and stored in *Mahavihara* monastery in Anuradhapura. *Atuwa* books written in *Hela* language were stored in *Mahavihara* monastery in Anuradhapura and *Buddhagosa Thero* who came to Lanka in Buddha *Varsha* 984¹ translated some of them in to *Pali* language.

In this process the supermandane sacred *Buddha Dhamma* written in the *Sinhala Attha Kathaa* by the *Noble Bhikkus* was transformed in to the concepts of religions of gods. It was the process of writing them in a way which would then be embraced by the ordinary world, ordinary people. Hence, *Hela Commentaries* which were analyzed and written in *Sinhala*, which were understood by the people who knew *Sinhala*, were mixed up with the religious concepts based on the divine life, and specially, modified & wrote up in *Pali* Language so then it would go hand in hand with the famous *Pathanjali*² theological concepts prevailed those days in India. It is stated in the history that including *Vishuddhimagga*, *Bhikku Buddhagosa* had written 17 books, finally, he left the country after contriving to set all the *Sinhala* books on fire which were stored in the library of *Mahavihara* monastery in Anuradhapura and it says that their weight was similar to the weight of seven elephants.

But the commentaries translated and written by *Buddhagosa Thero*, including *Vishuddhimagga*, were secured in *Abayagiri Vihara*. After the destruction of all the *Hela Atuwa* books stored in the library in *Mahavihara* monastery, after the demolishing & leveling down the *Mahavihara* monastery to the grounds and cultivating grain *Ulundu*³, what was left here in this *Lakdiva*⁴ was the *Pali Atuwas* written by *Bhikku Buddhagosa*. After that, in the period of Anuradhapura & in the period of *Polonnaruwa* as well, all the *Pali* and *Sinhala* commentators who wrote various *Atuwas*, *Tippani* & *Sammathas* for them, used and followed the advises from the books, for example *Pali Vishuddhimagga*, written by the *Buddhagosa Thero* which were based on the wrong translations with worldly meanings, but not the genuine and correct sacred *Buddha Dhamma*. Because of this, by the time of *Polonnaruwa* era, the pure and sacred *Buddha Dhamma* was totally changed, modified and *Nibbana* was just limited to a mere wish, religious concept practiced in India were spread out rapidly across *Heladiva*. The sacred *Buddha Dhamma* of which the main aim was directing people for the realization of *Nibbana* was totally extinct with the effect made by the suppression of various religious concepts. What left behind was something to be believed in faith and it was called Buddhism. Accordingly, along with the destruction of *Hela* books stored in *Mahavihara* monastery by the fire, all the things which were highly praised by the Indian religious concepts and theological religions such as various rituals & customs, offerings, *poojas*, sacrifices, numerous *Shanthikarmas*⁵, ritualistic songs & *Stothras*¹, *poojas* for blessings were spread out among the people in

¹ *Buddha Varsha* - The yardstick which Buddhists use to calculate the span of years, began upon the death, or the *Parinibbana* of Buddha.

² *Pathanjali* is the compiler of the *Yoga Sūtras*, an important collection of aphorisms on Yoga practice (150 BCE or 2nd c. BCE). According to tradition, the same *Patañjali* was also the author of the *Mahābhāṣya*, a commentary on *Kātyāyana's vārttikas* (short comments) on *Pāṇini's Aṣṭādhyāyī* and of an unspecified work of medicine (*āyurveda*). (Read more in Appendix).

³ *Ulundu* - Known as *Udu* in Sinhala language. The flour taken from *Ulundu* grain is a key base, commonly used for various foods in India. We can assume the reason for choosing this particular grain to grow on the grounds of *Mahavihara* monastery which was destroyed to ground due to the arrangement set up by the Indian *Bhikku Buddhagosa*.

⁴ *Lakdiva* - *Lak* is for Lanka, *diva* is for *deepa* or island. *Lakdiva* is the island called Lanka.

⁵ This can be termed as a ritualistic practice, certainly based for the blessings of different deities, performed for a particular reason, specially for healings or for the wealth, prosperous status in crops, using many articles such as traditional drums, songs, costumes, food etc.

Lanka. *Mahayana Bhikkus* lived in *Abayagiri* monastery became the winners of the battle.² *Bhikkus* lived in the *Mahavihara* monastery were fully extinct. The sacred *Buddha Dhamma* of which the main objective is directing people for *Nibbana* and *Hela Atuwa* which were written in simple *Hela* language came to an end and a religion called Buddhism which is influenced by the concepts of religions based on gods and *Amisa Poojas*³ was left behind for Lankan people in *Helabima*. It became their heritage. The ones who followed the supermandane sacred *Buddha Dhamma* for *Nibbana* stepped in to the wild. The Mahayana group who had connections with *Abayagiri Vihara* who believed in the concepts of gods were gathered around the royal palace. That day, a group of *Bhikkus* who experienced all the luxuries of extreme ends which are far advanced than the luxuries enjoyed by a king or a Count were originated in Anuradhapura, in Lanka. By the time of *Polonnaruwa* era this situation became further worse. It is very clear that the sacred *Buddha Dhamma* was fully suppressed by the worldly concepts of theologies gradually. The books and texts based on Buddhist literature such as *Poojavaliya*, *Kawsilumina* and *Buthsarana* were written in this period. As far as the history of Buddhist literature is concerned it was in its golden era that these books were written. In this period Buddhist literature, Buddhist culture and art & craft came to their peak. The absolute result of all these was giving the priority for the religious concepts and *Nibbana* became just a wish. The sacred *Buddha Dhamma* was suppressed, rituals, customs and sacrifices were given the priority. All the periods came after this were so worse and by the time of *Kandyan* period,⁴ *Buddha Dhamma* came to its total end and was fully extinct.

3 The glory of Helabima before the dawn of the Kingdom of Anuradhapura.

In many occasions in Anuradhapura period, in the times of well advanced kingdoms in *Deva Hela* in prior to Pre-Vijayan period, in the well advanced kingdoms prevailed in *Ruhuna* & the east, well preserved and precious books, texts & documents written in *Hela* language & *Maghadi* language were used and referred by the ancient scholars and learnt persons lived in this county. The books and texts of this nature were stored in the libraries in *Heladiva* that day. Our history shows the facts for destructions of almost all these books on fire due to political and cultural attacks faced by our country from time to time.

These massive destructions happened several times. First, it was the war of *Sura – Asura*, *Rama-Rawana* war. Then it was the attacks by *King Vijaya*. Precious books written in our country were destroyed by the invasions of *Dravidian*⁵ such as *Maga*⁶ & *Pandawa*⁷. Later, many other invasions also came from South India. Many books were destroyed due to the conflicts between Mahayana and *Hinayana* as well.

In the ancient times, in prior to the shifting of the capital city to *Lankapura* – to *Anuradhapura* – well developed towns and villages were situated in this *Helabima* in the eastern coastal belt, *Ruhuna* and in the central regions of the country. The Kingdom of *Magadha* of which the city of *Rajagaha* was the capital city (today it is *Rajagala* in *Ampara*), the Kingdom of *Lichchavi* of which the city of *Visala* was the capital city (today this is the area covered by the *Yala* wildlife sanctuary), the kingdom of *Rawana* Dynasty which covered the areas such as *Kegalle*, *Rathnapura* and also *Mahanuwara* region, the kingdom

¹ *Stotra* or *Stotram* स्तोत्र is a Sanskrit word, for a hymn addressed to Divinity. It can be a prayer, a description, or a conversation. (Read more in Appendix).

² Mahayana and Theravada - (Read more in Appendix).

³ There are two different types of offerings. Material or hospitality or symbolic offerings (*Pali: Amisa-Puja* or *Sakkara-Puja*) and Practice offerings (*Pali: Patipatti-Puja*). (Read more in Appendix).

⁴ Kingdom of Kandy (Sinhala: සිංහලේ රාජධානිය) was an important independent monarchy of the island of Lanka, located in the central and eastern portion of the island. It was founded in late 15th century and endured until the early 19th century. (Read more in Appendix).

⁵ Dravidian people refers to a family of related ethnicities and populations that speak languages belonging to the Dravidian language family. Populations of speakers are found mostly in Southern India and Sri Lanka. (Read more in Appendix).

⁶ The south Indian invader, *Kalinga Maga* invaded *Polonnaruwa* in 1214 A.D. (Read more in Appendix).

⁷ *Dravidian* (*Pandyan* and *Chola*) invasions in Sri Lanka before and after the 9th century. (Read more in Appendix).

situated in the city of Varanasi in *Kasirata* (today this is area of *Mulathiv* and *Vavniya*), the Kingdom of *Kosala* of which the city of *Savath* was the capital city (today this is the *Ritigala* area) were the very powerful kingdoms in the ancient *Heladiva*. And also the city of *Kimbulwath* was the capital city of the Kingdom of *Sakyans* and it was situated to the southern region of river *Mahaveli* in *Dimbulagala* today. Now, we need to find out the main reasons for the total destruction of this well advanced history.

Following the convention, what we know as the history of Lanka was something taught to us by the white men, the British rulers. They were written down in books as the accepted history. They created and modified the history and forced us to accept it as our history. Some white civil officers, who had the governing responsibility in India and Lanka, were engaged in the task of writing the history of Lanka. The white civil officers such as the assistant government agents of *Kegalle*, George Turner and James Prinsep, Strongs, Rhys Davids and specially Codrington and H C P Bell¹, based on the little knowledge that they gathered from various books, as it was understood by them, they made up, created and wrote up a particular history for Lanka and handed it over to us. The ones who came later, *Sinhala* scholars and professors respected the western thought and they were not bothered to have an analytical view on the history created and given to us by the British, the white men. But still, if someone had come forward and presented research based independent analytical views, they were highly busy to go against those views and opinions. Securing the view point of the white men and going against the views which are against their views, was the duty of our historians and the archeologists. This happens in this same way to this date as well.

“There were very developed kingdoms in this *Helabima* even before *King Vijaya*” is something beyond the thinking levels of these scholars. It is very clear that they had the habit of leaving these ideas thinking that these ideas cannot happen and not possible. Even though *Arisen Ahubudu*², *Sooriya Gunasekara*, *Professor Paranavithana* and also some more persons presented some analytical views in time to time, our own so called scholars could not stand on these balanced views, they used the political and religious powers against them and suppressed all of them aggressively. No anyone genuinely made any attempt to find out the truth. That is because they were influenced by the social acceptances and also personal gains. But, in every occasion that someone attempts to disclose the truth, there were many in the front to mercilessly criticize and suppress the truth. Even to this date there are many persons of this nature.

Even though exact times and dates cannot be presented, one particular *Sinhala* author wrote a historical book titled “*Mahavamsa*” in *Hela* language, something of our own, in the very early stage in the Anuradhapura period, after the reign of *King Duttugamunu*. It was essay type panegyric writing and it contained historical information as well. Originally, based on the panegyric approach, this panegyric writing had been done with the aim of praising out the performances and capabilities of the *Sinhala* kings. But later it was considered as a historical text.

Today what we read as *Mahavamsa* is the “*Pali Mahavamsa*” translated and written in *Pali* language after 300 years of *Mahavamsa* written in *Hela* language. The personal opinions of the author, *Bhikku Mahanama*, are also included in to this *Pali Mahavamsa*. It was a book written in *Pali* language of which the source was the *Mahavamsa* which was originally written in *Hela* language. Long praises are given for the kings that *Bhikku Mahanama* was interested in and the descriptions given for some kings are limited to few stanzas.

¹ Harry Charles Purvis Bell (1851 – 1937), more often known as HCP Bell, was a British civil servant and a commissioner in the Ceylon Civil Service. (Read more in Appendix).

² *Kalasure Arisen Ahubudu* (Sinhala: කලාසුරි අරිසෙත් අහුබුදු) (1920–2011) was a writer, orator, scholar, playwright, teacher (Guru), *Sinhala* lyricist, author and poet in Sri Lanka, born in *Mudiyallagahawatta* in *Malalaga, Koggala*. (Read more in Appendix).

There had been one historic *Hela* book called *Deepavamsa*¹ written in *Pali* language as well and this *Deepavamsa (Pali)* is still available for our use. This *Deepavamsa* too had been written in a period after the very first *Sinhala (Hela) Mahavamsa*. But it was the period which was prior to the writing of *Pali Mahavamsa*. It can be seen that the author of *Deepavamsa* also had referred and gathered the ideas from the very first *Sinhala (Hela) Mahavamsa* and had written *Deepavamsa*.

We have three more Chroniclers left, namely, *Daathu Vamsa*, *Thoopa Vamsa* and *Bodhi Vamsa* which were written after Anuradhapura period, at the end of *Polonnaruwa* period or the period even after that. Many people believe in that these books were written in the period of *Dambadeniya*. There are details for another chronicle written in *Hela* language in the same ancient time of *Sinhala Mahavamsa*, but today this important historical book is misplaced. This history book was "*Uththara Vamsa*" and as it contained some information about the *Anuradhapura* period and also about *Hela* kingdoms existed prior to that period, we don't have a clear idea whether it was purposely misplaced or destroyed. *Uththara Vamsa* was written on the history of *Buddha Dhamma*. "*Uththara Vamsa*" got its name as it contained information about the ancient Buddhist history. This book called *Uththara Vamsa* which carried the information about the *Hela* Buddhist history had been in use until the *Kandyan* period, says the author in his book called *Raajaawaliya*. *Raajaawaliya* was written during the *Kadyan* period. Today there is another opinion over this "*Uththra Vamsa*" that it had been misplaced purposely as it contained information which was against the history written by the white men.

However, today what is known to us as our ancient *Hela* history is just a story which is incomplete & created with fixings taken from here and there. Especially, the period prior to the great *King Dutugamunu*, history of Lanka is filled with artificially created information backed by many assumptions. Even though golden eras of our ancient *Hela* history is covered by the sands of time, as the ruins of them are well preserved in this *Helabima* for us to go and discover them out, the history of *Helabima* cannot be covered and closed up totally.

Today, going back to 15 months of the publishing date of volume 1 of this book i.e. the time period between today and the month of *Poson* in 2009 where I published the first volume of this book (අප උපන් මේ හෙළබිම බුදුන් උපන් ජන්බුද්ධීපයයි - Gautama Buddha was born in this *Helabima*), within this very short period of time of 15 months, many people from different parts of *Helabima* had conducted many discoveries and the information flashed out from those discoveries had strongly proved the absolute truth highlighted by me in the first book.

All these ruins discovered certify and showcase the genuine information about *Helabima* in the day that Gautama Buddha gained his Enlightenment. Within a very short period of 15 months, by chance or by discoveries, our own researchers, archeologists or some other persons had collected and published a large amount of historical information. Special attention should be given here for that fact that all the information gathered here dates back to the periods which are prior to the reign of *King Vijaya* i.e. ancient reigns which were even prior to the beginning of the kingdom of *Anuradhapura*. All these archeological information dates back either to the era of Buddha i.e. to the period where Gautama Buddha was born and gained his Enlightenment or to the eras even prior to that. It should be mentioned here that all these splashing out of information were scheduled on proper time by the effect of *Darmatha* and they had helped to disclose the truth of *Helabima* on time. All these things were splashed out from *Janbudveepa*.

¹The *Dipavamsa*, or *Deepavamsa*, (i.e., Chronicle of the Island, in *Pali: Dīpavaṃṣa*) is the oldest historical record of Sri Lanka. It means Chronicle of the Island. (Read more in Appendix).

- 1 November in 1999, a group of Sri Lankan archeologists conducted an excavation near the city of Anuradhapura and discovered some ruins of an old large town : it is certified that the archeological properties discovered from this place date back to the period of 600 BC, i.e. the period that Buddha was born. Gautama Buddha attended in to his Enlightenment by 589 BC and his very first sermon was held at the *Isipathanaarama* monastery which is situated closer to this site, the old town from where these ruins were discovered. *Rajamaha Vihara* of *Isinbassagala* situated near *Madavachchiya* today was the *Isipathanaarama* monastery in the past. These ruins and information discovered are attached to a well developed city and date back to the post - period of the reign of *King Devanampiyathissa*, i.e. the era even prior to *King Vijaya's* visit to Lanka. *Mahavamsa* says that the *Anuradhapura* city, which was known as *Lankapura*, was built by *King Devamanpitathissa*. But, why doesn't it say anything about these ancient cities? What happened to these cities when the time of writing *Mahavamsa*?
- 2 In the very recent past, Sri Lanka Army discovered the ruins of many ancient monastic grounds from the thick jungles in the *Mulathiv* and *Vavniya* districts. They were discovered from the regions which came under the ancient kingdom of *Kasi* and now they are identified as the ruins of Buddhist monasteries. Since these ruins were recorded in the pre history of *King Vijaya's* period, they can be considered as the evidence which will guide us to re-write the history of *Helabima* .
- 3 Recently, the most ancient archeological properties and the ruins of a large city were discovered from the place called "*Ranchamadama*" which is situated closer to *Ambilipitiya*: it is proved that the archeological properties found here are thousand years older than the kingdom of Anuradhapura. And, hence, this is a very strong evidence to prove that there had been very advanced villages and cities in *Ruhuna* & in the southern regions even before the dawn of the kingdom of Anuradhapura. Gautama Buddha attended in to his *Parinibbana* in 543 BC in *Kusinara* in *Budugala* which is situated closer to this *Ranchamadama* area.
- 4 At the end of year 2009, Sri Lanka Army was busy in the construction of a road connecting the sacred grounds of *Somawathi* and *Seruvila* and they discovered some sacred feet of Buddha and also some more archeological properties: this region was spread over the city of *Kimbulwath* which was ruled by the *Sakyan Dynasty*. These sacred feet of Buddha and other ruins belong to the reign of ancient *Sakyans*.
- 5 The ruins of a royal palace discovered in the month of June in 2010 from the eastern region which is in-between *Vakarai* and *Verugal*. The size of the site expanded to an acre: This place was known as the city of *Kottiyaram*, today it is called *Ichchilanpaththuwa*, and was the *Sakyan* kingdom ruled by the *King Amithodana*. The royal palace discovered could be the palace of *King Amithodana*. *King Amithodana* is a brother of *King Suddhodana*. Here it splashes out the very best evidence to prove that there had been well developed kingdoms in these areas which were coming under *Deva Hela*. *Kottiyarama* means the area where there had been "*Kotiyak*"¹ of *Aramas*, monasteries. This is a good evidence that there had been "*Kotiyak*" of Buddhist *Aramas*, monasteries in the city of *Kottiyaram* which came under the birth place of the Buddha, city of *Kapilawasthu*. The term "*Kotiya*" in *Maghadi* language suggests the meaning such as "there is no end" or "numerous".
- 6 Somewhere in July in 2010, the Department of Archeology organized a press conference. And in this conference an analysis over the largest archeological site in *Helabima* with numerous ruins was presented: These ruins are the ruins of the city of *Rajagaha* where Buddha lived in his initial stage of his life and they spread over more than 1600 acres. Though this place is called "*Rajagala*"

¹ The meaning of "*Kotiyak*" in Sinhala in today's context is 10,000,000.

today, it was called the city of *Rajagaha* in the past in the *Tripitaka* texts and in *Mahavamsa*. The ruins such as *Veluvanarama* monastery which was offered to Buddha by King *Bimbisara* and also 28 places with Buddhist ruins which are related to *Veluvanarama* monastery are discovered from *Rajagala* now. Today, the Department of Archeology has started the excavation in a very small area of ten acres and had discovered some archeological properties. Someone even can't imagine the amount of archeological properties to be discovered in the future from a massive area like 1600 acres.

- 7 The archeological ruins discovered at "*Nella*" (*Ampara*) situated to the southern part of *Rajagala*, the city of *Rajagala*: This is nothing but another part of the monastic land of the city of *Rajagaha*. The ruins in *Buddangala* today are also situated very closer to "*Nella*". Some people have the opinion that the place called *Nella* was known as "*Deegavapi*" in the ancient times and it could be the very original *Deegavapi*.¹In the time of Buddha, the whole of *Digamadulla* region was the well developed kingdom of Magadha. The archeological ruins belong the Kingdom of Magadha are excavated now in large numbers from the *Ampara* region.

The city of *Rajagaha* in the kingdom of Magadha is where the Buddha attended in to his Enlightenment, lived 25 years in the initial times of his life and was the world centre for *Buddha Dhamma*. During the time that Buddha lived and during the reign of the kingdom of *Anuradhapura*, this *Veluvanarama* monastery was the very first Buddhist academy in the Buddhist world for a long period of 800 years. That day, the people in the world learnt *Buddha Dhamma* from this place called *Rajagala*.

- 8 Many ancient tombs and some more ruins related to them were found from the mountain base of *Koslanda* and *Haldummulla* in August in 2010. This site is situated closer to the city of *Kusinara* in *Budugala* where the Buddha attended in to his *Parinibbana*: These tombs and other things found related to them can be considered as the tombs of members of the royal family in the kingdom of *Malla*.

It is greatly appreciated if our scholars pay more attention, than what they do now, on these archeological ruins which are splashing out now from the birth place of Buddha, *Janbudveepa*, which was known as *Devahela* in the ancient times, and declare their genuine & balanced opinions. Now it's time for us to step out from the misleading historical conclusions, which were handed down to us by the British and walk on path of free thinking.

We need to draw our attention on the research information presented by different archeologists and other researchers from different countries in the west. During 1970 – 2006, these researches were conducted on Lanka and other similar countries which claimed ancient historical values. American and German researchers discovered many amazing information about this *Helabima*. But they did not disclose them to the world. There are certain cases where these same researchers had disclosed certain information about this matter as well. We should draw our attention on the fact that most of these information discovered dates back to an ancient reign in *Helabima* which is older than *Anuradhapura* period, or to the very ancient period of *Helabima* (600-3000 BC). It's a fact that they know very important information about our ancient *Helabima* than us.

¹ *Deegavapi* or *Dighavapi* (දීගවැව් in *Sinhalese* and *Pali*), or *Digavapi* is a Buddhist sacred shrine and an archaeological site in the *Ampara* District of Sri Lanka, boasting of historical records dating back to the 3rd century BCE. (Read more in Appendix).

4 Worshipping Buddha and worshipping Buddha statues.

A very long period of 650 years, the day that Gautama Buddha started to preach his *Dhamma* in 589 BC and until the reign of *King Kanishka* in India, a custom or a practice of worshipping of Buddha statues was not known by the Buddhist world. According to real *Buddha Dhamma* 'the body' is subjected to decay, something impermanent, did not praise it as something precious or suitable to be worshipped. Because of this, in the ancient time of *Buddha Dhamma*, no any evidence can be found over the practice of worshipping the statues of Gautama Buddha or any disciples of Buddha. Even in the model kingdom of Buddha, built artificially by Ashoka the Great in India, there wasn't a single statue of Buddha or a disciple of Buddha, belongs to that period, used for the matter of worshipping.

A picture of Buddha had been used for the first time in the world during the reign of *King "Kanishka"*¹ in India. That was also a picture of Buddha printed on one side of a gold coin used in the trade in the country. Hence, we need to understand that even that very original picture of Buddha known to us had not been used with the due respect or good faith, but for a worldly matter such as trading.

It is clear that the worshipping the Buddha statues was started by the Buddhists in the *Mahayana* Buddhism in the 3rd century BC in the *Kushan Dynasty* in India, after the reign of *King Kanishka*. Later, this was practiced in places such as *Mathura*, *Gandhara*, *Amarawathi* and *Nagarjunakonda*², and then by the time of 5th century it spread in places such as *Nalanda* and *Vellore*. Later, sculpturing Buddha statue and worshipping them were started in Lanka and in many other countries in the east.

Worshipping of Buddha statues is precisely a religious practice influenced by the concepts of religions based on gods and had entered in to Buddhism. When India was conquered by the Greece³ many concepts of western theologies were spread in India. In the past, the people in Greece had a practice of sculpturing a statue of god Apollo and worshipping it. The people of Greece started the worshipping god statues in India. Following this influence, *Mahayana* Buddhists in India started the worshipping of Buddha statues in the 2, 3, and 4 centuries. Many scholars say that the Buddha statue made in India in the initial stage carried the similar features of the statues of god Apollo. Buddha statue wearing necklaces, Buddha statue wearing pleated soft clothing, Buddha statues with decorated heads etc are the influences from the concepts of religions of gods.

In order to establish the opinion that Buddhism was taken to Lanka from India, Buddhist cultural aspect of this nature were strongly used. Until up to the *Anuradhapura* period, a religion called Buddhism based on the faith could not be seen in this *Helabima*. The sacred *Buddha Dhamma* welcomes the code of virtues and it is not a belief or a religion of worshipping, offerings or prayings. All the religious concepts of this nature were taken to Lanka from India. Hence, according to these, I agree with the idea that Buddhism was taken to Lanka from India in the past. But the sublime *Buddha Dhamma* which helps the beings to understand *Nibbana* was preached by Gautama Buddha in this *Helabima* for forty five years. That is the most sacred *Buddha Dhamma* which was originated in this *Helabima*.

It should be mentioned that along with the start of worshipping the Buddha statue, faith of the Buddhist - *Buddha Bakthi* - was created and the identity for the Buddhist too was safe guarded. As long as *Buddha*

¹ *Kanishka* (*Kanishka* the Great) was an emperor of the *Kushan Dynasty* (127-151) who ruled an empire extending from Turfan in the Tarim Basin to Pataliputra on the Gangetic plain and famous for his military, political, and spiritual achievements. His main capital was at Purushapura (Peshawar in present day northwestern Pakistan) with regional capitals at the location of the modern city of Taxila in Pakistan, Begram in Afghanistan and Mathura in India. (Source-Wikipedia, the free encyclopedia).

² *Nagarjunakonda* is a historical Buddhist town, now an island located near *Nagarjuna Sagar* in *Nalgonda* district, in the Indian state of Andhra Pradesh. (Read more in Appendix)

³ The influence of Greek on India. ' ... Buddhism flourished under the Indo-Greeks, leading to the Greco-Buddhist cultural syncretism. (Read more in Appendix).

Dhamma is pure and sacred, it will help the people more and more in realizing *Nibbana*. But if the intention is to take it from one generation to another, then it is only Buddhism will succeed, but not *Buddha Dhamma*. It is because that *Buddha Dhamma* is not a belief. It has to be realized by each person on personal levels following the development of the strength of his or her mind. In a way Buddhism can be considered as a vehicle. The objective *Dhamma* called *Buddha Dhamma* was taken in that same vehicle. This objective or realistic *Dhamma* will guide the beings for *Nibbana*. The sacred *Buddha Dhamma* preached by Gautama Buddha 2600 years ago is secured and well preserved only in the *Tripitaka Canons* which were written in Lanka. The elements of culture, elements of literature and many more fascinated objects which are strange and peculiar can be found in Buddhism, but not in the supermandane *Buddha Dhamma*. All most all *Amisa Poojas*, *worshippings*, offerings, ritualistic practices, *Poojas* for blessings and even methods of recitations are coming under Buddhism. *Buddha Dhamma* is the practice of code of virtues which will help to realize *Nibbana*.

In today's context Buddhism is a belief, just a collection of conventional religious concepts. Without making any damages to Buddhism, the attempt of a real follower of *Buddha Dhamma* - 'a Buddhist' - should be to realize the objective *Dhamma*, the principles of virtues of *Dhamma*¹ through this Buddhism and objective *Dhamma* would help to realize *Nibbana*. Objectiveness should be seen through the convention itself.

The Sanskrit books such as *The Divyavadana*² and *The Lalitavistara*³ written in India after 600 years of Buddha era. These books contained and introduced the illustrations of Buddha's life, pictures of Buddha and other concepts of that nature to the world. These books were written in the reign of King *Shiladithya*⁴, which came even after the reign of Ashoka the Great. This is the period where the art & craft, cultural elements of Greece & Rome and also the concepts of god-based religious mostly came in to Buddhism. Since these concepts of god-based religions and cultural elements were impressively embraced by the mass, these things which were started, originated in India, had been transferred to the *Anuradhapura* kingdom as well. Because of this, most of the features, aspects and elements in *Mahayana* Buddhism were spread among the people in Lanka, especially among the high class families from India. They were popular among the mass. The consequence of this is the beginning of *Abayagirivihara* monastery in the period of *Anuradhapura*. This was the sole reason for the division of *Nikayas*⁵.

It was in the period closer to the 3rd century that sculpturing of colossal Buddha statues such as the Buddha statue of *Tholuvila*, the Buddha statue of *Maligavila*, the Buddha statue of *Awkana*, the Buddha statue of *Thanthirimale* and the Buddha statue of *Raswehera* monastery was started in Lanka. But in the monasteries in *Ruhunu* where the sacred *Buddha Dhamma* was still secured there wasn't a practice of worshipping Buddha statues of this nature.

According to the above explanation, what we can notice is that most of the cultural aspects which are considered so precious and believed in confidently had come to Lanka from India, we call these things as Buddhism and believe in them. Based on this fact, up to some extent the statement that Buddhism was brought down to Lanka from India which is made by the *Sinhalese* people lived in the past and most of lay-

¹The code of *Dhamma*.

² The *Divyavadāna* or 'Heavenly Deeds' is a huge collection of 38 legendary biographies and retellings of events in the life of the Buddha. (Read more in Appendix).

³ *Lalitavistara* (Sanskrit) is a Sanskrit Buddhist text of great importance. Apart from being a biography of Buddha, originally of the *Sarvastivada* School of the *Hinayana* sect, it throws a considerable light also on the social and cultural history of India during the early centuries of the Christian era. (Read more in Appendix).

⁴ *Shiladitya* was a ruler of *Malwa*. He was Jat of Virk gotra. His original name was Harshabardhan. King Harshabardhan was well noted for his kind heart and humanity. (Read more in Appendix).

⁵ Division among the *Nikayas* – these are the conflicts between different chapters or sectors in the Order of *Sanga*. What is meant here is the conflicts occurred between *Mahavihara* monastery and *Abayagiri* monastery i.e. Theravada and Mahayana Buddhism.

Buddhists & nonlay-Buddhists living in this day is a fair statement. But we should understand that the sacred *Buddha Dhamma* was originated in Lanka and taken even to India. We should not be surprised over the arguments made by ordinary people that Buddhism was taken to Lanka from India who still hold on to the mythical concepts and mythical ideas, who cannot distinguish Buddhism and *Buddha Dhamma* and who consider these two as one. We should feel sorry about their unawareness.

5 Methods of worshipping Buddha prevailed in the initial periods in Heladiva.

Even in the time that Gautama Buddha lived in *Janbudveepa* in *Helabima*, the followers of *Dhamma*- the Buddhist - wanted to pay their homage to Buddha and for that purpose they had few objects of offerings which were allowed, recommended by Buddha himself. They can be classified in to three parts.

I *Paribogika* objects.

II *Uddesika* objects.

III *Saririka* objects.¹

It is very clearly mentioned in *Tripitaka Canon*, *Mahavamsa* and *Deepa Vamsa* that the follower of *Buddha Dhamma* - the Buddhist - who lived in the very initial periods in *Helabima* had paid his homage to all these three parts.

It was in this *Helabima* that *Sidduhat Bosath* was born, Gautama Buddha gained his Enlightenment and he preached his *Dhamma* for a period of forty five years. The followers of *Buddha Dhamma* - Buddhist people - who lived in the initial period in this *Helabima* had the custom of paying their homage to all these three parts of sacred objects in the memory of the Buddha. They had done it with utmost respect and honor.

In the very initial periods, *Jaya Siri Maha Bodhi*² which gave shelter for Buddha in his Enlightenment, what he used, *Pariboga*, and also the sacred offshoots of *Jaya Siri Maha Bodhi* were the most important object of worshipped by the people in *Helabima*. It is mentioned in the history books written in our country that following the advices given to *Ananda Thero* by Gautama Buddha, an offshoot of *Jaya Siri Maha Bodhi* was taken in procession from *Hiriwadunna* to the grounds of *Jethavanarama* monastery in the city of *Savath*, planted it there and paid the due respects. This *Jethavanarama* monastery was situated in the *Naa* forest (in *Jethwana*, the forest of *Jetha*) in the archeological ground in *Ritigala*, as we call it nowadays. This *Bo* tree, *Ananda Bodhi*, was grown in *Naa* forest in *Ritigala*. It seems that it is covered by the thick jungle and extinct today.

In addition to this, the followers of *Dhamma* in *Heladiva*, i.e. the Buddhists, had worshipped the *Vajrasana* used by the Buddha. What is still there at the base of the *Hiriwadunna Siri Maha Bodhi*, what is worshipped by the Buddhist world is nothing else, but the *Vajrasana* used by Gautama Buddha. Though it is seen some more *Vajrasanas* like this at different sacred places in *Helabima*, today they cannot be seen in public.

The *Uddesika* object of offering which was used by many followers of Buddha from the time of Gautama Buddha was the sacred footprint of Buddha. These sacred footprints endowed with amazing symbols. Because of this, rock slates were carved with these special symbols and the followers of Buddha who lived in the ancient times used to worship these sacred footprints. During the time that Buddha lived, there were eight sacred footprints which were blessed by Gautama Buddha himself. People in *Helabima* started

¹ Or named as *Cetiyas*. *Paribogika Cetiyas*, *Uddesika Cetiyas*, *Saririka Cetiyas*. (Read more in Appendix).

² The sacred fig tree (*Ficus religiosa*) under which The Buddha attended in to his Enlightenment.

to place them in eight different locations and pay their homage. There are locations where the sacred footprint has been placed as a pair and in another place it has been placed as one single sacred footprint. These places, later, were popular as *Atamasthanas* – The Great Eight Places – among the followers of Buddha lived in those days. And people used to go on pilgrimages to these places. A book called “*Hasthasaalini*” written in the Anuradhapura period says that even in the period of *Anuradhapura*, many kings in *Hela* kingdoms, noblemen and the Counts had gone to these places for worshipping in royal parades.

During the time of Gautama Buddha, He recommended the paying homage to *Saririka* objects, i.e. the relics. Gautama Buddha said to construct the *Chaityas* & the *Dagabas* and enshrine the relics of the Buddha, relics of a *Pachcheka Buddha*, relics of an *Arahant* and the relics of a *Chakravarthi King* and pay homage to them. Just after few days of His Enlightenment, “*Thapassu Balluka*”, the merchant brothers asked for something from Buddha to worship and *Saririka* object given to them by Buddha was some hair relics. The *Dagaba* built by them enshrining these hair relics was known as “*Girihandu Seya*”. This *Dagaba* was situated in a place in the kingdom of *Anga* near *Trincomalee*. All the Buddhists do not have any doubt over this. The *Dagaba* built by *King Sumana* in *Mahiyangana* was the second *Dagaba* in *Helabima* built in the name of Gautama Buddha. The history says that Buddha’s sacred hair relics had been enshrined and built a *Dagaba* there. The *Tripitaka* says that a *Chaitya*, a *Dagaba* had been built in the city of *Rajagaha* enshrining the sacred body relics of the ten *Arahants* of Great Eighty Disciple of Buddha, *Asu Maha Sravaka*, such as *Arahant Sariyuth* and *Arahant Mugalan* who passed away before Gautama Buddha and due respect had been paid for it. The ruins of all these ten *Chaityas* still exist at *Rajagala* in *Ampara*. Then it’s proved that it was the custom of the ancient Buddhists, followers of Buddha, of visiting and paying their homage to the *Chaityas* and *Dagabas* which were built even many eras prior to Anuradhapura era.

When Gautama Buddha attended in to his *Parinibbana* in the city of *Kusinara (Budugala)* that day, all the sacred body relics of Gautama Buddha were divided in to eight portions and given among eight kings who reigned in this *Helabima*. From that day onwards these sacred relics were revered by the people in *Helabima*. It is not mentioned in any place, not in any historical text, not *Mahavamsa* either that sacred relics had been taken in procession to Lanka from India. It was from the city of *Kusinara* in *Budugala*, not from anywhere else, that the Princess *Hemamala* and Prince *Dantha* took in procession the sacred tooth relic of Gautama Buddha to *Anuradhapura*. The city of *Kusinara* too was situated in *Janbudveepa*. In today’s context it was *Budugala* in *Rathnapura* district.

From the day that Gautama Buddha was living, the custom of paying homage to the sacred *Jaya Siri Maha Bodhi* was practiced by the world of *Hela* Buddhists. Following this custom of growing and paying homage to the offshoots of sacred *Jaya Siri Maha Bodhi*, during the time that Buddha lived itself, the very first offshoot was taken in procession to *Isipathanaarama* monastery in *Isinbassagala*. In the past this place called *Isipathanaya* in *Madawachchiya* was coming under the kingdom of *Kasi*. The sacred offshoot of *Jaya Siri Maha Bodhi* planted that day in the *Raja Maha Vihara* of *Isinbassagala* is well secured and living there. Even to this date Buddhist people in *Helabima* pay their homage to this sacred *Bodhi* tree.

It is again in the same time that Gautama Buddha lived an offshoot of the sacred *Jaya Siri Maha Bodhi* was planted in the *Veluvanarama* monastery in the city of *Rajagaha* in *Rajagala* in *Ampara* and people used to pay their most respect to it. The region of *Rajagala* was covered by the great Jungle for more than 1000 years and because of this no any trace can be found about this sacred *Bo* tree.

Another branch of the sacred *Jaya Siri Maha Bodhi* was planted in *Lumbini* where the Prince *Siddhartha* was born (today it is *Bambaragala*), it can be seen even today at the ground of *Wewagama Raja Maha Vihara* monastery.

The city of *Kusinara* where the Gautama Buddha attended in to his *Parinibbana* was another place that one offshoot of the sacred *Jaya Siri Maha Bodhi* was taken in procession and planted. The most ancient *Bodhi* tree which is well known as *Tampitayaya Bodhi* which is located in between *Budugala* and *Kuragala* is nothing but another offshoot taken in this manner. There is a story in *Bodhi Vamsa* which revolves around the true story of taking in procession an offshoot of the sacred *Jaya Siri Maha Bodhi* in *Hiriwadunna* by *Meheni Sangamiththaa* to Anuradhapura after 280 years of the *Parinibbana* of Gautama Buddha.

Bodhi Vamsa was written in the reign of *Dambadeniya* and the story about this is briefly highlighted in *Utthara Vamsa*, *Mahavamsa* and *Deepa Vamsa*.

During the reign of King Ashoka, Prince *Mahinda* escaped from India with three princesses namely *Sangamiththaa*, *Sumana* and *Sunanadaa* and those prince and the princesses were secretly hiding themselves in *Veluvanarama* monastery in *Rajagala* in *Ampara*. All these four are the princes and princesses of a royal family in the region of *Kalinga*. These members of the royal family who are related to King Ashoka in blood escaped from him by the fear of the war. It's a well know fact that King Ashoka massacred his own relations, the members of the royal families of the regional kings in India. These princes and princesses escaped from there and came to *Helabima* to save their life. First, all these princes and princesses entered in to the Order, became *Bhikkus* and *Bhikkunis*. It was nobody else but *Mahinda Thero*, who lived in *Veluvanarama* monastery in *Rajagala* in *Ampara*, entered in to the Order as *Great Arahant Mahinda*, experienced the fruitions in the supermundane path, learnt *Sinhala*, *Maghadi* and also *Buddha Dhamma* and later introduced *Buddha Dhamma* to *Anuradhapura*. Later, when King Ashoka converted himself in to *Buddha Dhamma* and known as *Dharmashoka*, *Arahant Mahinda Thero* went to India and worked for spreading out the *Buddha Dhamma* in India. *Arahant Mahinda Thero* spent the later part of his life and attended in to *Parinibbana* in the city of *Rajagaha* which was known as *Rajagala* in *Ampara*.

This is proved even to this date by an inscription written on a rock slate found in *Rajagala* in *Ampara* and also some ruins of a *Chaitya* located near that inscription. According to this, the *Veluvanarama* monastery situated in the city of *Rajagaha*, what is known as *Rajagala* in *Ampara* today was the World's Centre for *Buddha Dhamma* where *Mahinda Thero* entered in to *Sanga*, learnt *Dhamma* and experienced the fruitions in the supermundane path. If *Arahant Mahinda Thero* had come to Anuradhapura from somewhere in India, there should be a very valid reason for him to choose *Rajagala*, a very faraway place from Anuradhapura, to spend his latter part of life and also to attend in to his *Parinibbana*. Based on this, it can be proved that *Arahant Mahinda Thero* came to Anuradhapura from the city of *Rajagaha*, went back to the city of *Rajagaha* and by that time there was a well developed and wealthy kingdom of *Hela* in *Rajagala* and it was popular as a Buddhist academy.

Arahant Mahinda Thero lived in *Veluvanarama* monastery in *Rajagala* and his sister Princess *Sangamiththaa* too entered in to the Order in one *Meheni Arama*¹situated in the same grounds of *Veluvanarama* monastery. Later she also experienced the fruitions in the supermandane path and went to Anuradhapura with *Arahant Mahinda Thero* to establish the *Meheni Sasna*, the Order of the nuns, in *Lankapura*. *Bodhi Vamsa* says that on her way to Anuradhapura, she had taken an offshoot of *Jaya Siri Maha Bodhi* in *Hiriwadunna* for the Buddhist people in *Anuradhapura*.

When the time that Gautama Buddha gained his Enlightenment, the region of *Hiriwadunna* was ruled by King *Muchalinda* of the *Naaga* tribe. This King *Muchalinda* in the *Naaga* tribe built a chamber for Buddha which is to be used for the protection from the rain and a rock seat to be used for sleeping. These two can be seen even to this date at *Hiriwadunna*. The seat used in the Enlightenment, the *Vajrasana*, too was

¹A monastery for *Bhikunis*.

built by King Muchalinda. When the time Meheni Sangamiththaa came to Hiriwadunna to take an offshoot of the sacred *Jaya Siri Maha Bodhi* tree, it was reigned by the kings of the *Naaga* tribe. A true story to prove this is included in *Bodhi Vamsa* and also in *Mahavamsa*. That is the story of paying homage to the offshoot of the sacred *Jaya Siri Maha Bodhi* in *Naalowa*, the world of *Naa* tribe, before it was taken in procession to *Anuradhapura*.

“*Naa lowa sathiyak puda lada bodiya* – the sacred *Bodhi* tree which was revered in the world (the country, kingdom) of *Naa* (the tribe)”, this poem or stanza in the *Bodhi Vandana*¹ depicts this story. In the past *Naa lowa* was this kingdom which came under the powers of the tribe of *Naa*. That day there were many kingdoms of *Naa* tribe in *Helabima* .

Princess *Sangamiththaa* came to *Hiriwadunna* from the city of *Rajagaha (Ampara)*, got the patronage from the king of the *Naaga* tribe and took in procession the sacred *Jaya Siri Maha Bodhi* along in the river *Neranjana*. The river called *Hurulu Oya* and *Yaan Oya* today were the river *Neranjana* and it was a large river in the past. The offshoot of the sacred *Jaya Siri Maha Bodhi* was taken in procession in this river and handed over to King *Devanampiyathissa* at one ferry near *Maha Kanadarawa*.

The *Mahavamsa* says that many kings who reigned in *Ruhuna* & east got invitations to *Anuradhapura* for the ceremony of planting this offshoot of *Jaya Siri Maha Bodhi*, these members of the royal families who came there had gone to *Hiriwadunna* on their way to *Ruhuna*, had taken some offshoots from the sacred *Jaya Siri Maha Bodhi* and planted them in *Ruhuna*. The sacred *Bodhi* tree in *Katharagama* was one of these *Bodhi* trees.

Somewhere closer to this period, one offshoot taken from the *Jaya Siri Maha Bodhi* in *Hiriwadunna* had been gifted to King Ashoka who reigned in India. The history says that King Ashoka had planted it in the artificial Buddha Gaya built by him and had paid the due respects. The illustration in the gateway of *Sanchi Vihara* is this ceremony of accepting the offshoot of the *Bodhi* tree by King Ashoka.

The history says further that during the latter stage of King Ashoka’s life, this offshoot of the sacred *Bodhi* tree had been destroyed by one of his queens by piercing it with poisonous thorns. It says that another attempt had been made later to take another offshoot of the *Bodhi* tree to India, but it had not been successful. This *Bodhi* tree for which an attempt was made later to take in procession to India had been successful only up to the sacred grounds of *Thanthirimale*, but not beyond that, and even to this date this offshoot of the *Bodhi* tree still living there in the sacred grounds of *Thanthirimale* and people can pay their due respects for it.

Here in this *Helabima*, during the time period that Buddha was living, eight sacred *Bodhi* trees were planted at eight different places for the purpose of worshippings of Buddhist community. The Buddhists lived in the past used to place the sacred footprints of Buddha at all the places where they grew the offshoots of the sacred *Jaya Siri Maha Bodhi*, also at the sacred *Jaya Siri Maha Bodhi* in *Hiriwadunna*, got the blessings for them from Gautama Buddha and paid their homage to them. In the past, there were six places where the sacred footprints were placed as in pairs in *Deva Hela* in *Janbudveepa* in *Helabima*. These six sacred places are the sacred *Jaya Siri Maha Bodhi* in *Hiriwadunna*, *Isipathnaaraamaya* monastery in *Isinbassagala*, the birth place of *Siddhath* in *Bambaragala*, *Tampitayaaya* near *Budugala* in the city of *Kusinara*, *Jethavanarama* monastery in *Ritigala* and *Veluvanarama* monastery in *Rajagala*. In addition to these, the sacred footprints were placed in *Mokkema (Kalpitiya)* which came under the

¹These are the different poems or stanzas composed in *Pali* and in *Sinhala* language used, recited by Buddhists in paying their homage to the sacred *Bodhi* tree. It’s a very common scene to be observed in every temple where Buddhists offer flowers and other things to the *Bo* tree and recite these poems while going around or sitting beside the *Bo* tree. Sometimes this is done while they pour waters to the *Bo* tree as well.

kingdom of *Naaga* and on the peak of *Samanala Kanda*.¹ There should be a very special reason to place one single sacred footprint in *Mokkema* and in *Samanala Kanda* and to place the sacred footprints as pairs in other places.

The sacred footprint of Buddha, which was placed for the worshipping for the Buddhists at the grounds of *Hiriwadunna* where the sacred *Jaya Siri Maha Bodhi* was resided, had been taken out from that place just after *Meheni Sangamiththa* took in procession a sacred offshoot of *Jaya Siri Maha Bodhi* to *Anuradhapura* and enshrined it in a newly built *Vihara* situated next to the royal palace in *Anuradhapura*. The members of the royal family and also the people in the county used to pay their homage to the newly planted offshoot of the sacred *Siri Maha Bodhi* tree and the *Vihara* built near the royal palace enshrining the sacred footprint of the Buddha. According to this, it was the sacred *Jaya Siri Maha Bodhi* and the sacred footprint of Buddha that people that used to pay their homage in the very early stage in *Anuradhapura* period.

The practice of worshipping the sacred footprint of Buddha came to an end gradually along with the constructions of the great *Dagabas*, the *Ruwanweli Maha Chaitya* and *Thooparama Maha Chaitya*. After the beginning of worshipping of Buddha statues, paying homage to the sacred footprint of Buddha placed in the Peak of *Samanala* Mountain in to being. But the practice of paying homage to the sacred footprints of the Buddha got totally extinct. The Buddhist community living today pays their respect to the sacred footprint of Buddha placed in the *Peak of Samanala* not as a way of paying their due respect to Gautama Buddha but does it in a way of showing their devotion and their interest in different sacrifices & offerings to *God Saman*.

Once, these most sacred *Paribogika* objects of Buddha were revered by the kings & queens and the Buddhists in the ancient *Helabima*. But in the later stage the fate experienced by them was very regrettable.

King Muchalinda of the *Naaga* tribe made a pair of sacred footprints of Buddha, placed them near the sacred *Jaya Siri Maha Bodhi* in *Hiriwadunna* and made arrangements for people to pay their homage to them. These sacred footprints had received the blessings from the Buddha himself. Later, they were removed from that place, brought them down to *Anuradhapura* and placed in a newly built *Vihara* which was situated closer to the royal palace in *Mahamewna Uyana*. People used to pay their homage to them. From the time of *King Devanampiyathissa*, the kings of *Heladeepa* who reigned in *Anuradhapura* paid their homage to these sacred footprints of the Buddha for a very long period of time. But, this sacred custom of worshipping the sacred footprints of the Buddha practiced by the ancient Buddhists in the *Helabima* got totally extinct along with the beginning of building and worshipping great *Dagabas* and Buddha statues.

The most brutal incident than this is that the sacred pair of the footprints of the Buddha found from the *Jethavanarama* monastery in *Ritigala*, which was revered by the kings and the people in *Heladiva*, and some few such pairs of the sacred footprints of the Buddha found from different sacred places had been fixed in to the *Salapathala Maluwa*² in *Ruwanweli Maha Seya* and today people step on and walk on them. *Professor Paranavithana* says that Mr. HCP Bell had stated in his diary that this pair of sacred footprints of the Buddha which was considered as relics found from *Ritigala* was fixed in to the grounds of *Salapathala Maluwa* in *Ruwanweli Maha Seya* for the protection.

¹ *Samanala Kanda* (*Kanda* – the mountain or the peak) or *Sri Pada kanda* : In the present day, after the colonial era, this mountain is called Adam's peak which is seriously wrong. '*Siri*' is a synonymous used for Buddha. '*Sri*' is its Sanskrit formation. '*Pada*' means the foot. The peak where the Buddha in-printed his sacred foot print is called *Sripada Peak*.

² Stone laid terrace.

And also the pair of the sacred footprints of the Buddha which was taken in procession from *Hiriwadunna* to *Anuradhapura* with all royal respect & honor is just thrown now on the ground in front of the old museum in *Anuradhapura* and they do not get any protection from the rain and burning sun heat. Today it is considered only as an object with some antique values.

The sacred footprint of the Buddha placed at *Isinbassagala* monastery is not used now for any worshipping and used just as a base to place a statue of Buddha. The Buddha statue which is situated near the sacred *Siri Maha Bodhi* in *Isinbassagala* is placed now on these sacred footprints of Buddha.

The worshipping of the sacred footprint of Buddha was practiced even in *Budugala* in the past, but today this pair of sacred footprint of the Buddha is covered with cement and a statue of a sleeping Buddha is built on them.

It was during the reign of Portuguese that a naval base had been built on the sacred footprints of Buddha which were placed in *Mokkema* in *Kalpitiya*.

The pair of sacred footprints of Buddha which was placed in the *Veluvanarama Vihara* in the city of *Rajagaha* was discovered recently and today they are just exhibits for public and kept on the ground of the Archaeological Office (*Rajagala*).

Accordingly, the most sacred footprints of Buddha which were blessed once by Gautama Buddha, respected, honored & worshipped by the ancient Buddhist world, kings & queens, later became some objects of antique values and the practice of paying homage to them got extinct. The Buddhists living in *Heladiva* today who just hold that title, the Buddhist who are not aware of Buddha's teachings, the Buddhists who have the faith in religions pay their homage not to the most sacred objects which were blessed by Buddha but only to the statues of Buddha.

6 The concept of Atamasthana.¹

Even during the time that Buddha lived in this *Helabima*, the people in the Buddhist world had a practice of worshipping *Atamasthana*. The most ancient text called *Hasthasalieni* written in Lanka says that following the eight-fold path found in *Buddha Dhamma* it was the practice of worshipping the *Atamasthana* in this *Helabima* from the very ancient times. The historical texts say that the kings such as *Walagambha*, *Bahathiya*, *Dutugamunu*, *Vijayaba*, *Maha Parakramabahu* and also *Nissankamalla* had tried to visit at least some of these eight great places situated in this *Helabima*, had visited these places in royal parades. It is not mentioned in the history that any of these kings of *Heladiva* had gone on pilgrimage to *Atamasthana* in India or *Barath Desha*. In the *Parinibbana Sutta*, Buddha recommended four places to be visited and that would have been the basis for this Buddhist concept of *Atamasthana*. Hence there are no any doubts over the fact that worshipping of eight numbers of sacred footprints and eight numbers of offshoots of Bo tree would have been the basis for the Buddhist concepts such as *Atamasthana* and *Ashtapala Bodhi*².

It is this original practice of worshipping *Atamasthana* was the basis for worshipping *Atamasthana* situated in *Anuradhapura* which is followed by Buddhist world even to this date. Even King Asoka who introduced Buddhism to India wanted to establish this practices, he built eight places, i.e. models and trained his people to honor and respect them.

¹ *Atamasthan* are the *Ata Maha Sthansa*, The Great Main Places. *Ata* (eight), *Maha* (great or main), *Sthanas* (places).

² The eight offshoots of sacred *Jaya Sri Mah Bodhi*. These were distributed, planted in different places, monasteries in *Helabima*.

The book called *Lalithavisthara* written in India says that the concept of worshipping *Atamasthana* had gone later in to the Hinduism and Vedic religions. In order to wash away their sins, the Hindus and the Brahmins in India had named and gone on pilgrimages to eight ferries, *Theerthas*, the Indian King *Shiladithya* too had gone in to these places on pilgrimages, says the Sanskrit book "*Divyavadana*". This concept of worshipping *Atamasthna* is very clearly mentioned in the Indian history book written by the great Indian historian *Professor A L Basham*.

It's a fact that there had been eight places built for the Buddhists to worship in this *Helabima*, *Janbudveepa*, even in many eras prior to *Anuradhapura*. These *Atamasthna* had been changed from time to time. The *Sinhala Pirith Potha*¹ what is currently used by us very clearly says that these places were changed from time to time. The "*Vihara Asna*" found in this *Pirith Potha* highlights these *Atamasthana* situated in different eras and in different regions, they are mentioned separately and written in lines. It is not possible to decide the period of the beginning of the writing of these *Atamasthana*, but the names of the places which were worshipped in the respective eras are taken into paragraphs and are written them down.

Now, carefully look in to the names of the sacred places, the *Viharas* worshipped in the ancient times, mentioned in the *Vihara Asana*. These names are taken in to one category, one line. The *Atamasthana* such as "*Jethavana Vihara*", *Kapila Vihara*, *Isipathanaarama* monastery, *Kusinara* monastery, *Poorvarama* monastery, *Dakshinarama* monastery & *Uththararama* monastery and *Silumini Seya* are taken in to the list of *Viharas* worshipped in particular one ear which is prior to the *Anuradhapura* era (i.e. the era of Buddha). The *Kapila Vihara*, the monastery called *Kapila*, mentioned here is the ancient Buddhist Centre which was situated near *Veluvanarama* monastery in *Rajagala*.

The absolute truth suggested from this is that, once the sacred places carrying these names had been placed in this ancient *Helabima* and they had been blessed by Buddha. Someone is taking unsuccessful attempts to suppress out our *Hela* history claiming that these *Viharas*, monasteries belong to India or to *Maha Barath*. We as genuine Buddhists living in our *Helabima* should understand this. Why were these written in our *Pirith Potha*?

When time goes on, based on the easy pronunciation the names such as *Isipathanaarama* monastery, the city of *Rajagaha*, *Jethavanarama* monastery, *Kusinarama* monastery were changed in to *Isinbassagala*, *Rajagala*, *Ritigala* and *Budugala* respectively and people used these names in common. Discovering all these places for the use of the Buddhist world, letting them to pay their homage to these sacred places with *Saddha*² in mind, introducing these places and being united with the *Buddha Shakthi* are the objectives of writing this book.

When the time that Gautama Buddha was living in this *Helabima*, in *Janbudveepa*, he recommended eight great places for the followers of *Dhamma* to go and pay their homage. For a very long period of 600 years and more, even prior to the growth of the kingdom of *Anuradhapura*, the rulers of the country, members

¹ *Pirith* is the *Sinhala* word for *Paritta* (in *Pali*), which means protection. "It protects one from all directions", is the traditional definition. This is the recitation or chanting of the words of the Buddha. *Pirith Potha* in *Sinhala* language is the book which contains *Pirith*.

² *Saddha* - the confidence. Based on the theological religious back grounds this term is interpreted as 'Faith' and it is totally wrong. "Almost all religions are built on faith - rather 'blind' faith it would seem. But in Buddhism emphasis is laid on 'seeing', knowing, understanding, and not on faith, or belief. In Buddhist texts there is a word *Saddha* (Skt.sraddha) which is usually translated as 'faith' or 'belief'. But *Saddha* is not 'faith' as such, but rather 'confidence' bone out of conviction. In popular Buddhism and also in ordinary usage in the texts the word *Saddha*, it must be admitted, has an element of 'faith' in the sense that it signifies devotion to the Buddha, the Dhamma (Teaching) and the *Sangha* (The Order)."

Chapter 1 'The attitude of mind' - "What the Buddha taught" *Professor Venerable Walpola Rahula*.

of the royal families and also the people in the country paid their homage to these eight great places. For easy identification and easy access, these most sacred *Atamasthana* are explained as follows.

1. The place where the Gautama Buddha attended in to his Enlightenment, the most sacred Jaya Siri Maha Bodhi and its location.

This sacred *Jaya Siri Maha Bodhi* which is commonly known as the *sacred Siri Maha Bodhi* in *Hiriwadunna* is situated in the very center in this *Helabima*, in this *Lankadeepa*. Or in other words it is situated in the *Madya Mandala*. If we consider the latitudes and the longitudes where Lanka is fitting in to, join the four corners of an imagined four-sided square with intercrossing two lines and take the very center point of it. This point is exactly where the sacred *Bodhi* tree of *Hiriwadunna* is resided. Anyone can reach this place of serene beauty by turning to the left from the 110 km post of *Dambulla-Habara* road and walking for another one kilo meter on the gravel road. It should be mentioned here that it is from the very ancient times that this sacred *Bodhi* tree is called *Sudu Bodhiya*¹.

“Jayo munindassa – subodhi mule

Ahosi maarassa – parajayohee”

In this stanza which is used in worshipping the *Bodhis* “*subodhi*” was a special name used in the past for this white *Bodhi*. No any *Bodhi* tree in Lanka or in any place in the world is called *Sudu Bodhi* (the white *Bodhi*). Even to this date, annually, this *Sudu Bodhi* tree shows its presence to the world as a white offshoot of a *Bodhi* tree from the very root of the sacred *Jaya Siri Maha Bodhi* for every *Wesak Poya Day* or a day closer to that.



The sacred footprints of Gautama Buddha were originally placed near the *Jaya Siri Maha Bodhi* in *Hiriwadunna*. Today they are placed in front yard of the museum in *Anuradhapura*. Here both sacred footprints of the Buddha and also the sacred *Jaya Siri Maha Bodhi* are engraved and presented.

¹The white *Bodhi* tree.

King Muchalinda in the tribe of *Naaga* made a *Vajrasana* at the *Bodhi* tree which is to be used by the Buddha for his Enlightenment. This *Vajrasana* is still there, permanently fixed to the very base of the *Bodhi* tree. You too can go there and get it verified that this *Vajrasana* is permanently fixed to the root base of the *Bodhi* tree in a way that no one can shake out, change or destroy it.

The *Vihara Asna* says that this place is none other than the most sacred monastic ground called *Uththaraarama* which was visited and honored by kings and queens. Thousand of *Bhikkus* had lived in this place, including the *Bhikku* called *Jatila Kashyapa*. Today this place is well protected as an archeological reserve and also as an *Aaranya Senasana* owned by a particular forest-dwelled Order.

This is the first place found in the list of *Atamasthana* and in order to know more details about this place please read the first book as well.

2. The Lumbini where Prince Bosath was born.

The kings who lived in *Heladiva* in the ancient times arranged the caves found in this sacred place with *Kataram*¹ and offered them to Gautama Buddha. This sacred place which is very significant among the other places in *Atamasthana* is situated in the *Bambaragala Raja Maha Vihara, Wewagama Raja Maha Vihara*, as we call it now, in *Theldeniya* Secretarial Division in *Mahanuwara* district.

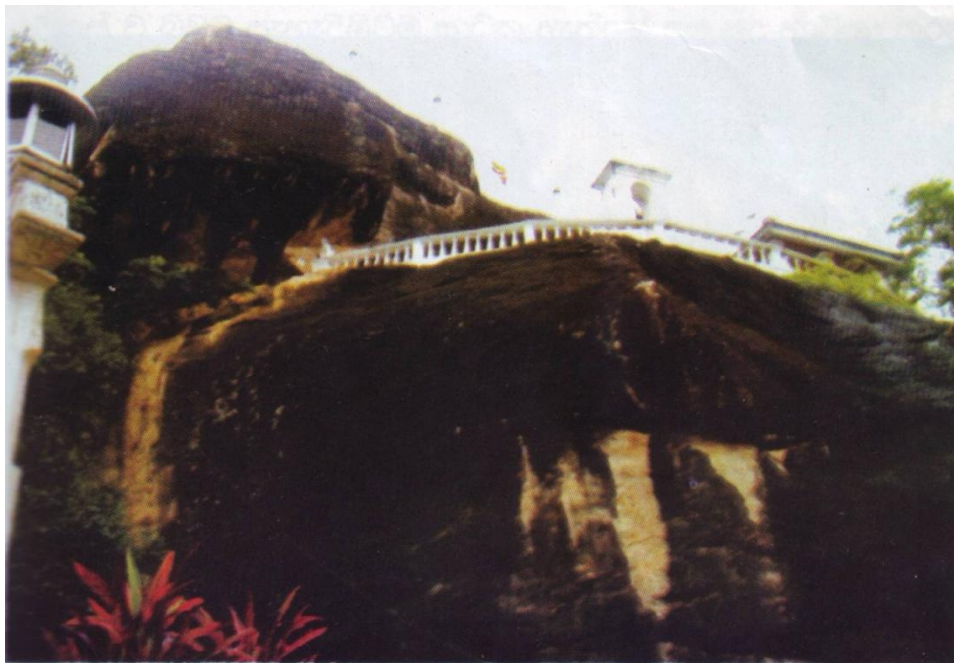
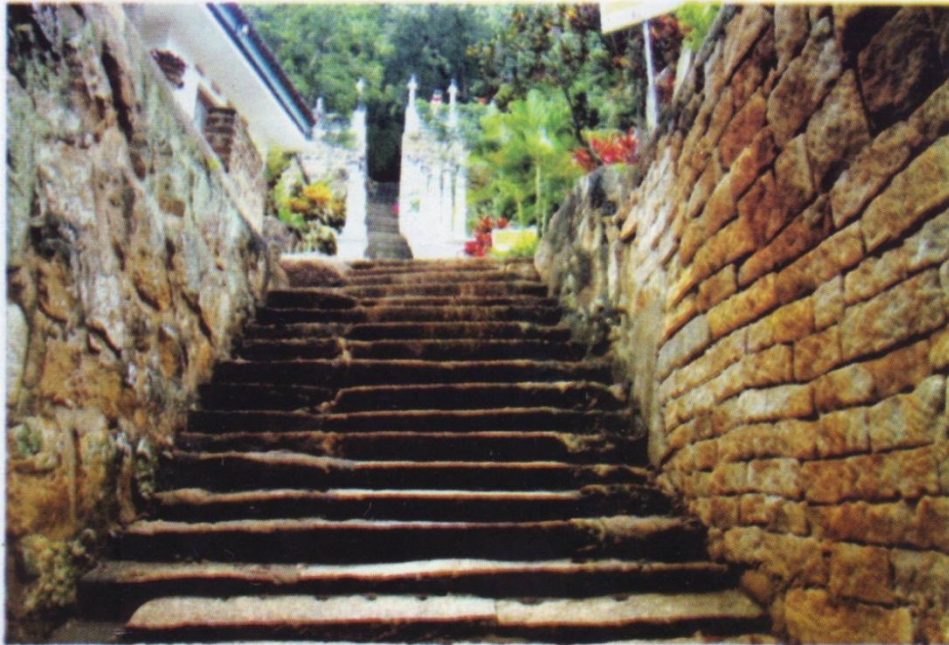
Even to this date there are more than 50 caves with *Kataram* in this *Raja Maha Vihara* grounds, including the *Indasaala Cave*, and out of them there are 14 caves with 14 inscriptions written in the *Hela* language which was used in the very ancient time. Gautama Buddha lived in this *Indasaala Cave* situated in *Bambaragala Raja Maha Vihara* in the 16th year of his Enlightenment. This was identified as the *Indasaala cave* with the help of a rock-cut inscription found in this cave. Based on the available ruins of the paintings it is proved even to this date that this cave had been adorned in a way then Buddha could spend his rainy season there.

Gautama Buddha preached the *Sakka Pannha Sutta* found in the *Deega Nikaya* in the *Tripitaka Canon* when he was resided in this *Indasaala Cave*. This is mentioned very clearly in the *Tripitaka Canon*. *Professor Paranavithana* also had identified and declared this place as *Indasaala Cave*. It was to a king lived in the city of *Vedeha* who was a descendent of the *Chakravarti Dynasty* or *Sakkassa Deva* or a king descendent from the ancient *Chakravarti Dynasty* in *Heladiva* who was also addressed by the people as “*Devayan Wahanse*” i.e. your majesty, that Gautama Buddha preached this *Sakka Pannha Sutta* in this *Indasaala Cave*. Even though the *Panith Sutta* had been preached in this same *Indasaala Cave* to another king from the same *Chakravarti Dynasty* called *Panith*, today it is not available in the *Tripitaka Canon*. Later, the *God Sakra*² was also called *Sakkassa Deva*.

There are *Sal* trees in the grounds of this *Raja Maha Vihara* even to this date and there is one special *Sal* tree which is older than 3000 years. It was under this *Sal* tree that the birth of Prince Gautama Siddhartha was occurred. It is very clear that the kings of the *Sakkassa Dynasty* who reigned that area in the past had built a special *Vihara* in memory of the birth of *Sidduhath* and had paid their homage to that *Vihara*. There is one ancient book in this *Bambaragala Raja Maha Vihara*, it contains an illustration which depicts a sacred footprint of Buddha placed in one *Vihara* built in the grounds of this *Raja Maha Vihara* and the kings in the past and also the people of the country had come there to pay their homage to this sacred footprint which was blessed by Gautama Buddha himself.

¹Methodology of carving the drip ledges of the rock as a mean to block the waters flowing on the rock surface and dripping inside the cave. A roof is made under the *Kataram*, so the waters will flow on to the roof and would not go inside the cave.

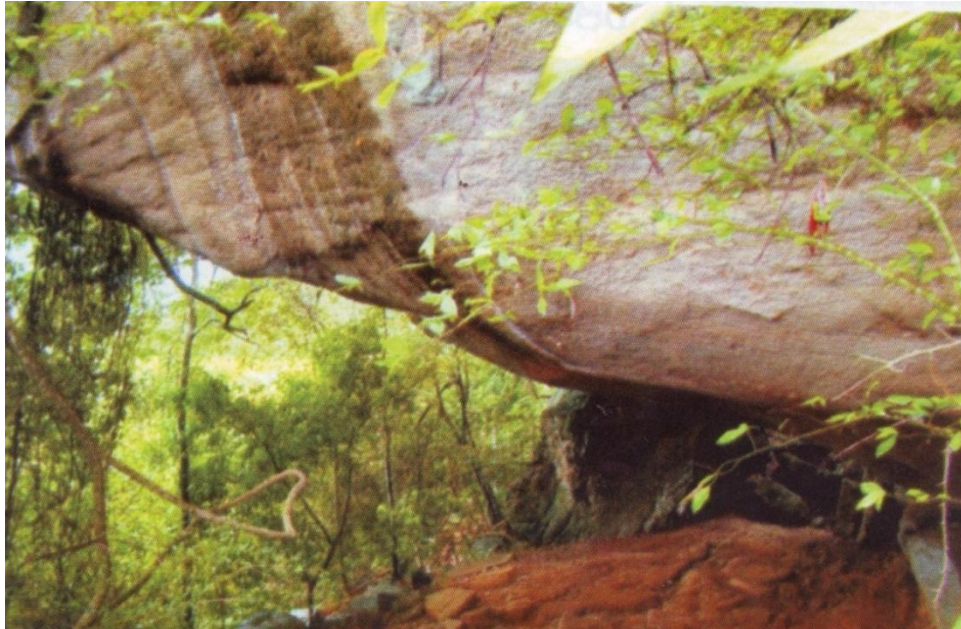
² He is considered to be the king of deities.



The rock temple engraved with *Kataram* still stands over at the birth place of Prince *Sidduhath* at Lumbini.

It should be highlighted that this *Vihara* had been revered by the people in *Heladiva* as one of *Atamasthana* until the period of *Mahanuwara* kingdom. One of the places of *Atamasthana* called *Silumina Seya* mentioned in the *Pirith Potha* was no anywhere else but this place. It can be seen that there had been a *Seya* of that nature in the past, later it had been destroyed and disappeared.

The route direction to this place and some more information about that had been mentioned in the first place and please read that as well.



The birth place of Prince *Sidduhath*, the cave *Indasaala* in *Bambaragala Raja Maha Vihara*.

3. The Migadaya in Isipathana where the very first sermon of the Buddha was held.

The sacred ground where the *Damsak Pawathum Sutta* was preached is known today as *Isin Bassagala Raja Maha Vihara* and it is situated near *Madawachchiya* in the district of *Anuradhapura*. During the time that Gautama Buddha was living, this place was popular among the Buddhists in *Helabima* as *Isipathanaarama* monastery. A very long period like eight hundred years, the ancient Buddhist kings and the people had used this place as one significant place among other *Atamasthana* to go and pay their homage

Thought this rock plane is not having a great height, hundreds of thousands of people can gather there at once. The natural cave called *Arahant Guha*¹ is situated in the east slope of this rock and it was the meditating and dwelling place for the great five disciples of the Buddha. This can be seen even to this date. A well with everlasting supply of water is also situated there. There is a very peculiar line of banyan trees stretching to the east side of the *Arahant Guha*, it is actually a massive banyan tree which has covered a large area. Next to the banyan tree is a deer forest stretching over an area of 100 acres. Even to this date that one can notice the visits of animals like deer and peacocks to the deer forest. This is natural scenery for wild life.

When the time that Gautama Buddha preached his very first teaching of *Dhamma*, this place was ruled by a king called *Saathaagira* of the *Yakkha* tribe. *King Hemawatha* was a friend of *King Saathaagira*. And also it is necessary to mention here that in the past this place was coming under the kingdom called *Kasi*.

This regional King *Saathaagira* built a small *Dagaba* in the very middle of this rock plane where Gautama Buddha held his very first sermon and used it for his worshipping activities. Later, an offshoot of the *Jaya*

¹The cave for *Arahants* or the cave of *Arahants*.

Siri Maha Bodhi tree in *Hiriwadunna* was taken and planted in this place. This most ancient sacred *Bodhi* tree is well protected and still surviving there for anyone to go and pay the due respect and honor. Somewhere closer to that period, a pair of sacred footprints of Buddha which was blessed by the Gautama Buddha is enshrined and built a *Vihara*.



The sacred footprint of the Buddha still stands over at the *Isinbassagala Raja Maha Vihara*.

This *Vihara* was used for worshipping and this place was popular as one of the places of *Atamasthna* in the past. This place is named as *Isipathanaarama* monastery in the *Vihara Asna* in the *Pirith Potha*.

This place had been worshipped by the kings of the *Naaga* tribe as well. This is proved by a rock slate which is engraved with figures of cobras and cobra heads.

After the Enlightenment of the Buddha, it was this sacred place gave the birth to the very first *Sanga*¹ and the sixty disciples of the Buddha *Sasana*² of this Buddha who listened to the very first sermon of Gautama Buddha. Hence the origination of this Buddha *Sasana* was occurred in this sacred place. Later, all the kings, the Counts and the people in *Helabima* considered this place also as one place of *Atamasthana* and paid their homage for a long period of time.

4. Kusinara, where the Gautama Buddha attended in to his Parinibbana.

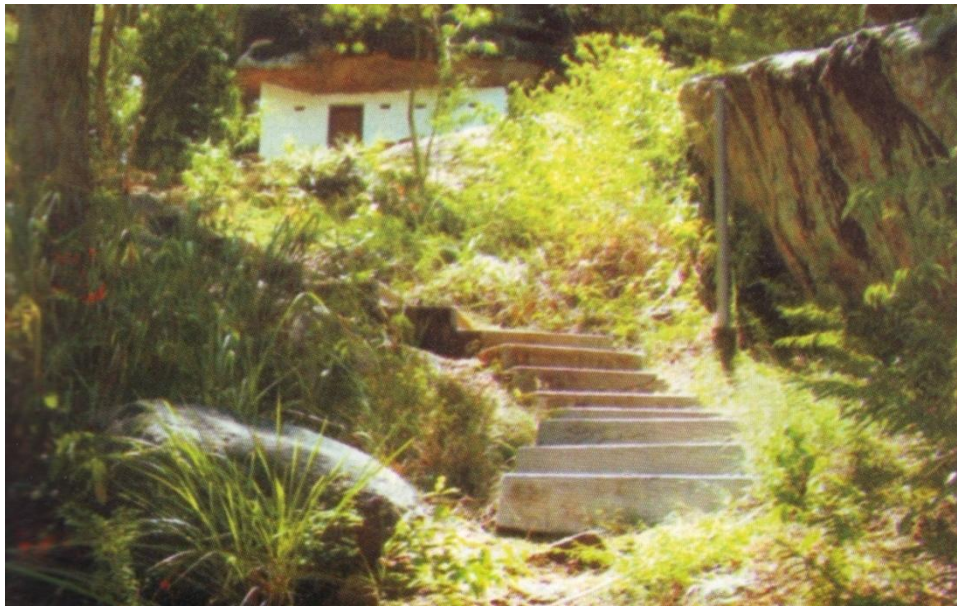
The *Kusinara* monastery (*Budugala*) of charming beauty is situated in the upper bank of the river *Walawe* in the vicinity of the *Kalthota* Divisional Secretariat, near *Balangoda*, in the *Rathnapura* district. In the past, this region was reigned by the kings of the *Malla Dynasty*, Gautama Buddha attended in to his *Parinibbana* in this small city which was popular as the city of *Kusinara* and today it is known as *Budugala*.

¹*Sanga* - The non-lay disciples of the Buddha. Here in this case it was the one who first entered in to the *Sasana*, the Order.

² *Śāsana* (Sanskrit), (*Pali*: *sāsana*) is a term used by Buddhists and Shaivites to refer to their religion or non-religion. It has a range of possible translations, including teaching, practice, doctrine and Buddha *Śāsana*, which means "the teaching of the Buddha" (of which there have been several). Since in Buddhism there is no divine god.....(Read more in Appendix).

The area called *Rajawaka* today situated near *Budugala* was the capital city of the kingdom of *Malla*. That day, the areas coming under the kingdom of *Malla* were stretching from *Ambilipitiya* to the richest upper region of river *Walawe*.

Anyone going to the city of *Kusinara* in *Budugala* today and the environment what he experiences there will remind him, even to this date, the phrases in the *Maha Parinibbana Sutta*. This *Kusinara* is a small city protected by nature. Even though *Ananada Thero* invited Gautama Buddha not to attend to his *Parinibbana* in this city but in a place like the city of *Rajagaha*, city of *Champa*, city of *Shrawasthi* or any other main city, Buddha did not accept it and passed away in this same city.



The ruins of *Raja Maha Vihara* in *Budugala*.

In this manner, Gautama Buddha attended to his *Parinibbana* in the *Sal* grove called *Upawarthana* of kings of *Malla* and the crematorium made to cremate the body of Buddha can still be seen there. Today this can be observed in the land which is very closer to the *Budugala Vihara*, or in other words, in the archeological reserve situated next to the *Budugala Vihara*. At the cremation of the Buddha, these kings of *Malla* received the most sacred tooth relic and some other relics of the Buddha. For the first time in this *Helabima*, the kings of *Malla* built a chamber for the most sacred tooth relic and for other relics in this city of *Kusinara* in the kingdom of *Malla* and made arrangements for the people to come and pay their homage to these relics of the Buddha. Even to this date the ruins of this chamber of the sacred tooth relic can be seen there in *Budugala*. An offshoot of the *Jaya Siri Maha Bodhi* in *Hiriwadunna* was planted at a particular place closer to this, five *Stupas* called *Panchawaasa* too were built in this place and made arrangements for people to come and pay their homage to them. Hence this place too was considered as a place of *Atamasthana*.

Gautama Buddha attended in to his *Parinibbana* in a cave which was engraved with *Kataram*. In this same cave a pair of sacred footprints of Buddha which were blessed by Buddha himself was placed and worshipping of them were started in that period itself. Because of this, the city of *Kusinara* too came under the *Atamasthana* in *Helabima*. Prince *Dantha* and princess *Hemamala*, the last members of the *Malla Dynasty*, did not have the strength to give the required protection further to the sacred tooth relic of Buddha, they were not in a position to continue with the custom of offerings & other religious activities conducted for the sacred tooth relic of the Buddha. By this time the kingdom of *Anuradhapura* was well developed and ruled by the powerful kings. They secretly brought the sacred tooth relic of Buddha to

Anuradhapura and handed over it to the ruler of Anuradhapura, *King Kithsiri Mewan*. Until such time it was not written in the history that the custom of worshipping the sacred tooth relic of Buddha was conducted in the kingdom of *Anuradhapura*.

Hence, by the time of *King Kithsiri Mewan* the kingdom of *Anuradhapura* turned in to the full fledged Buddhist capital city in *Helabima*. The offshoot of the *Jaya Siri Maha Bodhi* tree, the pair of the sacred footprint of the Buddha, the sacred tooth relic of the Buddha and also all the *Hela Atuwa* texts were taken down to *Anuradhapura* from *Ruhuna*. This was by the time of 303 AD.

5. The Jethavanarama Monastery in the city of Savath.

The area covered with the mountain range and filled with the historical ruins called *Ritigala* today in the Anuradhapura district was known as the *Jethavanarama* monastery in the past and was considered as one of the places in *Atamasthana*.

In his initial stage, after his Enlightenment, the Gautama Buddha spent his life in *Veluvanarama* monastery in the city of *Rajagaha*. Later, the *Count Anepidu* spent his great wealth and built the magnificent *Jethavanarama* monastery in the *Naa* forest in the *Ritigala Peak*. After that, near 20 years of the latter part of his life, Gautama Buddha lived and preached his *Dhamma* in this centre in the *Jethavanarama* monastery in the *Ritigala Peak*.

In the ancient times, the kingdom called *Kosol* was coming under *Devahela* in *Helabima* and the city of *Savath* was the capital city there. Today there is a thick jungle in the eastern region next to *Ritigala* and in the ancient times it was the capital city of the city of *Savath* in the kingdom of *Kosol*. The city of *Savath* was disappeared from the trails of the history as this region was fully covered by the thick jungles for a period 1000 years and more.

Even to this date the ruins found in the grounds of *Jethavanarama* monastery in the city of *Savath* clearly prove that thousands of *Bhikkus* who had experienced the fruitions in the supermundane path had lived there. What is significant in this sacred ground which was built by the *Count Sudaththa* is that all the *Viharas* and monasteries found there are made with solid rocks.

Now, the buildings which date back to this era are discovered from many areas in *Helabima* in Lanka. What can be seen in all these places is that all these most exclusive creations of solid rocks are made using one common technology and they had spread well across *Helabima* in the ancient times. In connection to the story of *Ritigala*, everybody talks about someone lived in *Ritigala* called *Ritigala Jayasena*. This *Ritigala Jayasena* is no one else but the chief technician who was in-charge of building of *Jethavanarama* monastery of the *Count Sudaththa*. The elders in *Ritigala* remind this name *Jayasena* even to this date with all the due respects and honor.

Following the same way that the *Count Sudaththa* built and offered the *Jethavanarama* monastery for the use of Gautama Buddha, another wealthy Count lived in the city of *Savath* also built and offered a similar magnificent monastery for *Arahant Therani Yashodara* as well. It was located in the place called "*Maanaawa Kanda*"¹ today and is situated to the west side of *Ritigala Peak*. In the past this peak was known as "*Meheni Aarama Kanda*".² The "*Maanaawa Kanda*" is situated 1 km away from the *Maradankadawala* town. This town is situated very closer to *Ritigala*. It can be seen that an attempt had been made to build *Viharas* and monasteries as much as similar to the ones in *Ritigala* in this *Maanaawa*

¹ The mountain or the peak called *Maanaawa*.

²The peak of *Meheni Aaramas* or the peak where the monastery(s) of *Meheni* are situated. *Meheni* are the female *Bhikkus* or Buddhist nun.

Kanda monastery as well. Very large ponds filled with water, the caves, *Viharas* & monasteries and also other required facilities, chambers for the use of 500 *Bhikkunis* can be observed here in this place. As it was in *Ritigala*, it's a very significant feature that all these too are built using solid rocks. It is very obvious that both these places are built in the same period using the identical technology. This historical sacred place called *Jethavanarama* monastery found in the *Tripitaka Canon*, *Pirith Potha* and also in *Mahavamsa* is known as *Ritigala* today and it was one of the *Atamasthana* that the Buddhists visited and paid their homage in the eras prior to *Anuradhapura* period. It is mentioned in the history that following the guidance of Gautama Buddha an offshoot of the *Jaya Siri Maha Bodhi* tree in *Hiriwadunna* was grown here, it was named as *Ananda Bodhi*¹, a pair of sacred footprint of Buddha too was placed there and people had paid their homage to them. This *Ananda Bodhi* was grown in the *Naa* forest which is situated to the north of the *Gandakilli*² built for the use of Gautama Buddha which is known as the archeological site of *Ritigala*. Today this sacred *Bodhi* tree cannot be identified as it was covered and disappeared by the great jungle. The *Ritigala Peak* is surrounded by a mountain range and the history says that there had been another 8 sacred lands in these mountains.

6. Veluvanarama monastery – The city of Rajagaha.

In the ancient times, the city of *Rajagaha* was situated in a large area which is known today as the *Rajagala* Archeological ruins in *Ampara – Maha Oya* road in the district of *Ampara*. In this mother earth, the biggest Buddhist heritage of this *Buddha Kalpa*³ was situated here in this place. That is in *Rajagala* in *Ampara*. The *Veluvanarama* monastery in the city of *Rajagaha* was the main center of the Buddhist world in the past and it was stretching over more than 1600 acres of land area and had all the facilities such as *Aaramas*, monasteries, *Chaityas*, large tanks, wild parks, *Pirivenas*⁴, academies, hospitals, alms-giving halls etc. Most of the Eighty Great Disciples of Buddha entered in to the Order and spent the rest of their life in this wild park of *Rajagala*. Both *Agrasrawakas*⁵ *Arahant Sariyuth* & *Mugalan* and also one of the wisest disciples of Buddha, *Maha Arahant Maha Kachchaayana*, spent most of their life and entered in to *Parinibbana* here at this city of *Rajagala*.

After the Enlightenment of Gautama Buddha, he has spent his first year at the *Isipathanaarama* monastery (near *Madawachchiya*) and after that, a very long period like 25 years, then and there, he had resided at the *Veluvanarama* monastery in the city of *Rajagaha*, the *Tripitaka Canon* says.

The kingdom of Magadha which was reigned by *King Bimbisara* was situated in this region. In the ancient times a very large area like *Ampara* district, a large area like *Bibila* and *Madagama* in *Monaragala* district, also another large area in the *Badulla* district were coming under the kingdom of Magadha. The *Tripitaka* is an incident occurred in this *Helabima*, but not in India. Even before the beginning of the kingdom of *Anuradhapura*, for thousand years, this kingdom of *Magadha* was the most developed kingdom in this *Helabima*. Canon written in this *Helabima* says that the ruler of *Magadha*, *King Bimbisara*, built the *Veluvanarama* monastery in the city of *Rajagaha* and offered it to Gautama Buddha by pouring water with

¹*Ananda Bodhi* – it was called so as it was *Ananda Thero* who initiated this task of planting this offshoot of the sacred *Jaya Siri Maha Bodhi* in *Jethawanarama* monastery. It says in the history that people who come to see Buddha to *Jethawanarama* monastery had disappointed as Buddha had gone out by the time of their visit. They made a request from *Ananda Thero*, as he was the main attendant of Buddha, to set up any object of Buddha in *Jethawanarama* monastery to pay their homage especially in the absence of the Buddha. *Ananda Thero* discussed this matter with the Buddha and following the guidance of the Enlightenment One, this offshoot was planted in this manner in the grounds of *Jethawanarama* monastery.

²The personal chamber of the Buddha (also known as *Gandhakutiya*).

³A world-period. An inconceivably long space of time. An eon.

⁴*Pirivena* - A *Pirivena* (plural: *Piriven*) is a monastic college (similar to a seminary) for the education of Buddhist priests in Sri Lanka. These have been the centers of secondary and higher education in ancient times for lay people as well. Today 561 *Piriven* are founded and maintained by the Ministry of Education. Young priests undergo training at these *pirivenas* prior to being their Ordination. (Source-Wikipedia, the free encyclopedia).

⁵*Agrasrawakas* – The chief disciples of the Buddha, *Arahant Sariyuth Maha Thero* and *Arahant Mugalan Maha Thero*.

a pitcher.¹ This The kingdom of Magadha did not experience any external invasions or any external cultural influences as it was situated far away from India and also as it was surrounded by a range of mountains & natural Lagoons in *Madakalapuwa* i.e. *Baticcaloa*. Because of this, from the time of the *Sasana of Kashyapa Buddha*, the *Maghadi* language was well secured and protected in this region of *Magadha*, this is the effect of the *Darmatha*. Today, the *Veluvanarama* monastery in *Rajagala* is covered by the thick jungles. But, the thousands of legendary ruins discovered from this area prove that it had been so rich and glorious in the ancient times.

When King Ashoka in India was searching the members of the royal families and assassinating them in total, Prince *Mihindu* and his three sisters escaped from there, came to *Helabima* and saved their lives at the city of *Rajagaha* in the kingdom of *Magadha*. In today's context that is in *Rajagala* in *Ampar*. That is a good example to prove that this sacred place had been a very safe place in the past. The Prince *Mihindu*, Princess *Sangamiththaa* and princesses such as *Sumanaa* & *Sunandha* came to the city of *Rajagaha*, learnt the *Magadhi* language, and learnt the *Buddha Dhamma* too from the academy in the *Veluvanaramaya* monastery in *Rajagala*. This is a solid proof that even after 280 years of the *Parinibbana* of Gautama Buddha that thousands of *Arahants* who had experienced the fruitions in the supermundane path had lived in this academy.

The *Great Arahant Mahinda Thero* who entered in to the Order and learnt *Dhamma* in the city of *Rajagaha*, who experienced the fruition of the supermundane path was a member in a royal family in India. He was a very close relation of King Ashoka. But, he was not a son of King Ashoka, clearly says the great Indian historian Professor A L Basham.

Arahant Mahinda Thero came to the kingdom of *Lankapura* situated in *Anuradhapura* to introduce *Buddha Dhamma* when he was living in the city of *Rajagaha* in *Ampara*. In other words it was from *Rajagala* to *Anuradhapura*. Until this time period, it was not even possible to see a single disciple of Buddha in the north India as it was filled with riots, fear of war, disputes and confusions etc. Even King Ashoka was able to see a disciple of Buddha for the first time near river *Kaveri* after the war of *Kalinga*. By this time, driven by the influence made by *Helabima*, *Buddha Dhamma* had spread out to the regions in south India till river *Kaveri*. As the power of *Dharmma Chakra*² held in *Isinbassagala* had gone even up to the regions which were boarded by river *Kaveri*, by this period, the disciples of Buddha lived even in regions in India up to river *Kaveri*.

It a fact that *Arahant Mahinda* too had gone to India when King Ashoka gave up the war and became a devotee of *Buddha Dhamma*. But it is proved by the inscriptions in *Rajagala* in *Ampara* that *Arahant Mahinda Thero* had come to *Helabima* again, spent the rest of his life in the city of *Rajagaha* where he entered in to the Order, attended in to *Parinibbana* there and his ashes had been deposited in that place itself. Presently 48 inscriptions had been discovered from the archeological site in *Rajagala* and one inscription out of them, which is engraved in a solid rock, says very clearly that ashes of *Arahant Mahinda Thero* had been deposited in that place. This inscription engraved in a solid rock is placed next to a *Chaitya*. Now this *Chaitya* had been destroyed by the treasure hunters and even to this date it can be seen some ruins of it. It is also proved that this *Seya* is nothing but the *Seya* of *Arahant Mahinda*.

Writing of *Hela* commentaries for the sacred *Buddha Dhamma* and also storing of the *Hela* commentary texts were done in the Buddhist academy situated in the sacred grounds of *Veluvanarama* monastery in

¹ This is a custom practiced in the ancient times where donor give away the gift, it could be a new building as in this example, to the receiver by pouring water with a jug or a pitcher over the fingers of the receiver. The custom to be seen in a traditional Sinhala wedding today where the small fingers of the bride and the groom are tied up with a white thread and pouring waters on them by an elderly person could be influenced by this tradition.

² i.e. the first sermon of Gautama Buddha was held in *Isinbassagala*.

Rajagaha. These *Hela* commentaries were written in ancient *Hela* language. These were written during a time period which was hundred years in advance to the writing of *Tripitaka Canon*. In the same period that Gautama Buddha was living, the *Hela* commentary called *Budukeli Atuwa* had been written. The *Mahavamsa* also says that the most intellectual *Arahant Maha Kachchaayana Thero* had initiated the writing of *Budukeli Atuwa* commentary and *Arahant Mahinda Thero* had brought it with him when he came to *Anuradhapura*.

Meheni Sangamiththaa too entered in to the Order at one monastery established for nuns which was situated near the sacred grounds of *Veluvanarama* monastery in *Rajagala*. Her two sisters, *Sumanaa* and *Sunandaa* too entered in to the Order at this same place. Later, they disrobed and got married to a prince called *Bodhiguppha*, says the *Bodhi Vamsa*. *Meheni Sangamiththaa* started her journey of taking in procession an offshoot of the sacred *Jaya Siri Maha Bodhi* of *Hiriwadunna* by the pageant to *Anuradhapura* from *Veluvanarama* monastery in *Rajagala* in *Ampara*. *Hiriwadunna* is situated in between *Rajagala* and *Anuradhapura*.

Some of the Eighty Great Disciple of Buddha, such as *Arahants Sariyuth* and *Mugalan*, had entered in to *Parinibbana* even before the *Parinibbana* of Gautama Buddha. Following the instructions given by the Gautama Buddha, some *Chaityas* were built at the grounds of *Veluvanarama* monastery in the city of *Rajagaha* in *Rajagala* to deposit the sacred relics of the great *Arahants*. After the *Parinibbana* of these great *Arahants*, their sacred relics were deposited in these *Chaityas*. By now, more than ten *Chaityas* of this type had been discovered from the archeological site in *Rajagala*. All these *Chaityas* are burrowed and destroyed by the treasure hunters. It is because these sacred relics were enshrined in golden caskets. Treasure hunters had destroyed the *Chaityas* in order to steal the gold..

As it was practiced in other *Atamasthana*, a pair of sacred footprints of Buddha blessed by Gautama Buddha was enshrined in a *Vihara* in the city of *Rajagaha (Rajagala)* as well and the Buddhists lived there used to pay their homage to this *Vihara*. Even to this present day, this pair of sacred footprint of the Buddha is still placed at the archeological site of *Rajagala*. One can compare this pair of sacred footprint of Buddha with others placed in the museum in *Anuradhapura*, *Salapathala Maluwa* in *Ruwanweli Maha Seya & Isinbassagala* and can identify the similar features of them. In the past, the kings, the Counts & the people in the kingdom of *Magadha* also took an offshoot of *Jaya Siri Maha Bodhi* tree of *Hiriwadunna*, planted it in the city of *Rajagaha* and used to pay their homage for it. This particular sacred *Bodhi* tree must be living still somewhere in the great jungle in *Rajagala*.

The *Parinibbana Sutta* clearly says that *Bhikkus* and *Bhikkunis* who had experienced the fruition of the supermandane path had lived in 28 *Aaramas* situated in the city of *Rajagaha*. The *Parinibbana Sutta* in the *Tripitaka Canon* says that in prior to the final journey from the city of *Rajagaha* to the city of *Kusinara* for the *Parinibbana*, Gautama Buddha had assembled all the *Bhikkus* & *Sangas* resided in 28 *Aaramas* in *Rajagala*, had informed about it and had started the journey to *Kusinara*.

Our attention should be given to one special thing in *Tripitaka Canon* written in Lanka - *Helabima* - and also in *Mahavamsa* (paragraph 3) written in Lanka.

That story is about the arrangements of first *Dharma Sangayana*.¹ The *Mahavamsa* says that first *Dharma Sangayana* was held in the city of *Rajagaha* after the completion of three months of the *Parinibbana* of the Buddha. It was written in *Mahavamsa* in this manner as it was the history of this *Helabima*. Anything happened in India was written in *Mahavamsa*. Anyone who has a clear mind and can think with a balanced mind can understand this well. If a *Dharma Sangayana* of this nature had been scheduled in India that day, there shouldn't be any valid reason for them to be recorded in the texts and documents

¹The council of *Buddha Dhamma*.

written in India, but in the texts written in Lanka. The *Sapthaparni Cave* situated in the grounds of *Veluvanarama* monastery arranged by King *Ajaasath* for the first *Dharma Sangayana* can still be seen at the archeological site in *Rajagala*. The *Mahavamsa* and *Tripitaka Canon* say that this main cave and six more caves around it were the residing places for the 500 *Arahants* who came there to participate in the first *Dharma Sangayana*. The umbrella shaped cave, known as *Kudagala*¹ cave today, situated among the other caves in *Rajagala* is an extraordinary creation to be seen at *Rajagala*. Any one goes to *Rajagala* today can observe this *Sapthaparni* cave with his own eyes, compare it with the description given in the *Mahavamsa* and understand the truth. All these information are found in *Mahavamsa* written in *Lanka*. It is because all these incidents were relevant to this *Helabima*. It is only the hard core followers of false ideas, *Michaa Drushtika*, would still try to pass these true incidents occurred in this *Helabima* to India. A huge rock stretched over 500 acres is situated to the eastern border of the archeological site of *Rajagala*. Any one goes there can observe this even to this date. This huge rock situated at the rear side of the *Piyangala Aaranya Senasana* is nothing but the *Gijjakoota Parvatha* mentioned in the *Tripitaka*. There are numerous caves engraved with *Kataram*, in and around the base of this *Gijjakoota Parvatha*. The *Tripitaka* says that this *Gijjakoota Parvatha* is situated near the border of *Veluvanarama* monastery in the city of *Rajagaha*. Anyone wishing to go there today, all the information stated in the *Tripitaka* over the *Gijjakoota Parvatha* and the city of *Rajagaha* can be seen with his own eyes and get them confirmed.

A water spring with a continuous flow of crystal clear water, ideal for drinking, can still be seen at a place called *Seetha Wanaya*² in the base of *Gijjakoota Parvatha*. A massive solid rock – made water tank with a shape of a begging bowl which dates back to the same period can be seen even to this date at the grounds of *Veluvanarama* monastery. This tank had been used to store the pure drinking water for the use of the monks lived there. It should be mentioned that in this rock-made begging bowl can stored more than hundred gallons of water.

Nearly 28 no of ancient inscriptions written in *Hela* letters which were used even prior to the Anuradhapura period are discovered from the archeological site in *Rajagala*. The Department of Archeology had failed to analyze and decide the exact time period of these rock letters. The scholars think that these are the letters in *Hela* language which had been used in one particular ear which is older than the *Anuradhapura* era.

All the constructions (all these archeological ruins) in the city of *Rajagaha* found during the reign of kingdom of Magadha in prior to the Anuradhapura era, i.e. the ear that Gautama Buddha was living, had been made using hundred percent solid rocks. In that ancient ear where Gautama Buddha was living, the foundations of all the sacred places in this *Helabima* had been made using solid rocks. As it was in *Rajagala*, we can observe a set of constructions with a similar pattern in all the places such as *Budugala*, *Ritigala*, *Hiriwadunna*, *Thiriyaaya*, *Maanawa Kanda*, *Isinbassagala* and *Maaligaavila* as well. These creations are not made with bricks. All the models made in India were constructed with bricks. It should be highlighted that the foundations of all the sacred placed in the ancient *Helabima* were made with solid rocks.

The archeological ruins in *Rajagala* which became solitude later were destroyed by the treasure hunters and they robbed all the precious gold and jewels enshrined in them. This archeological site in *Rajagala* was never ever destroyed by the Indian invasions. These were not destroyed by the Dutch, Portuguese or the British. The old historians such as Codrington and H C P Bell did not know any information about them. Even *Professor Paranavithana* did not see all the ruins in the city of *Rajagaha* which were stretched over a very large area like 1600 acres.

¹ *Kuda* (the umbrella) + *gala* (the rock or the cave).

²The cold forest.



1



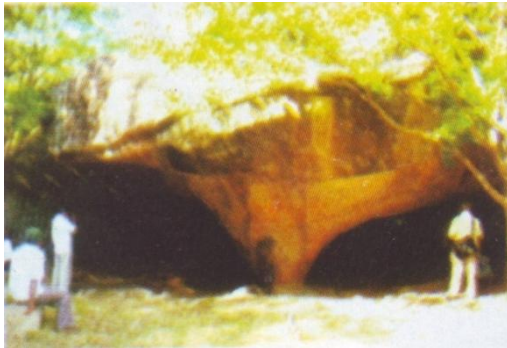
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4



5



6

1. A stepping stone placed near the entrance of a monastery. These slates were further developed in the Anuradhapura era as *Sandakada Pahana* i.e. the moonstone.
2. The sacred footprints of the Buddha which were blessed by Buddha and revered by kings, the counts and the people. These sacred footprints of Buddha can be seen even today in the city of *Rajagaha*.
3. A large stone *Pathra* i.e. a begging bowl at the place called *Seetha Uyana* used to store drinking water. This is large enough to store even hundred gallons of water. This is made out of solid rock.
4. The ruins of an entrance of a building with an upper floor.
5. The *Sapthaparni Cave* which was arranged by *King Ajasath* for the first council of *Dhamma*. Later, this place was known as *Rajagala* (the great rock or the rock made by king) and *Kudagala* (the umbrella rock).
6. The ruins of an entrance of an academy situated in *Rajagala* in the past.

The large area in Ampara district covered by a circle of mountains such as *Rajagala*, *Nilgala*, *Buddangala*, *Samangala* and *Nuwaragala* is not colonized yet and it was the city of *Rajagaha*, the capital city of the kingdom of Magadha. Now, it can be confirmed that this is the location of *Veluvanarama* monastery, offered to Gautama Buddha, and 28 surrounding other *Viharas* & monasteries. After the destruction of the original *Hela* kingdoms in *Ruhuna* & the east, when the city of Anuradhapura became the capital city, this region in *Rajagala* too was covered by the jungle. All the kingdoms such as the kingdom of Magadha, the kingdom of *Lichchavi*, the kingdom of *Vajji* and the kingdom of *Sakya* were suppressed by the thick jungles and disappeared even without leaving any trace of them. Even though the *Mahavamsa* and the *Tripitaka Canon* carried clear information about these places, later, all these places were considered as of the places situated in India. It is because the scholars who wrote books later did not have any source to imagine about them and by this time the medieval Buddhists knew about the model places built by King Ashoka in India. Because of the effects of the *Darmatha* these archeological sites were secured in this manner and that helped the *Hela* Buddhists living today to go and see these sacred places.

In the ancient past, people from foreign lands came to the city of *Rajagaha* to learn the sacred *Buddha Dhamma* of Gautama Buddha which helped to direct them on the path of *Nibbana*. This city of *Rajagala* in *Helabima*, what is known as *Rajagala* today, was the headquarters, the main centre for *Buddha Dhamma* in the ancient Buddhist world. Even after the *Parinibbana* of Gautama Buddha, this centre was in progress for another long period of thousand years. Later, it got destroyed, bereaved and became desolate and no one could guess a positive reason for that. Even to this date this area is not occupied by people.

7. The most sacred footprint of Buddha placed in Samanala Peak.

When the time Gautama Buddha was living the regions such as the *Samanala Peak* and the kingdom of *Kururata* were ruled by the regional king called "*Samana*". King "*Samana*" invited Buddha to the kingdom of *Kururata* and Gautama Buddha spent one *Vas Season*¹ there. In this *Vas Season*, Gautama Buddha spent the time in the cave called *Divaa Guhava* in the kingdom of *Kururata*. This temple of rock cave known as *Divaa Guhava* today is the place arranged by King *Samana* for the Buddha to spend the *Vas Season*.

In the past, this kingdom of King *Samana* was filled with mountains stretched from *Mahiyangana* to *Kuruvita*. In this kingdom, *Samanala Peak* was one of the highest and the charming places. It was this King *Samana* who engraved a sacred footprint of Buddha on the top of this peak, got the blessings of the Buddha and let the people to come and pay their homage to this sacred footprint of the Buddha. King *Samana* learnt *Dhamma* from Gautama Buddha, attended to *Sothapanna* stage, the very first stage in the fruitions in the supermundane path, and later was elevated to the status of god by the people in Lanka.

It is clearly mentioned in our history that our ancient kings had worshipped the sacred footprint of Buddha placed in the *Samanala Peak* in their pilgrimages to *Atamasthana* even in the eras such as *Anuradhapura* and *Polonnaruwa*. King *Nissankamalla* who reigned the kingdom of *Polonnaruwa* had gone a pilgrimage to the *Samanala Peak* to pay his homage to the sacred footprint of Buddha. He had observed that the sacred footprint of the Buddha was not secured enough, he had made a shelter for the protection of the sacred footprint of the Buddha and enhanced it to the present day condition. Today we worship the rocky slate made by King *Nissankamalla* in protection of the sacred footprint of the Buddha. The sacred footprint of the Buddha which was blessed by the Gautama Buddha is placed safely eight feet under that rocky slate.

¹ *Vas Season* – the rainy season. In the ancient times *Bhikkus* did not travel in the rainy season. Unlike today the weather was not disturbed in this manner. It rained heavy showers in the rainy season. The lands were covered with flood and no one could travel. Because of this, the *Bhikkus* did not travel out of the monasteries during this period, they worked toward the spiritual purification of mind. The villagers looked after them with food, medicine and other things. Even though weather patterns are changed now, methods of travelling are different to the ones used in the past, this custom is practiced even to this present day by the member of the Order.

8. The most sacred footprint of Buddha in Mokkema.

This eighth sacred footprint of Buddha is situated at the end of the *Kalpitiya* costal line. *Kalpitiya* was a region which was coming under the kingdom of *Naaga* in the ancient *Heladiva*. When Buddha visited to the kingdom of *Naaga – Naagadeepa* – the people lived in the kingdom of *Naaga*, engraved a sacred footprint of Buddha on a fixed rock situated at the corner of the *Kalpitiya* costal line, got the blessings for it from Gautama Buddha and used to offer their worshipping for it. The Arabian traders who came to Lanka purely for the trading, noticed that the *Naaga* kings and the people in the kingdom of *Naaga* have built a *Vihara* on the widely spread rocky slate in the shore, had engraved a sacred footprint of Buddha there and pay their homage to it. They too started to pay their homage to this sacred footprint of Buddha.

When Portuguese came to Lanka, they converted the *Muhudu Maha Vihara*¹ in *Mokkema* in *Kalpitiya* in to a fortress and destroyed the stones and the *Vihara*. In the present day, this *Mokkema* in *Kalpitiya* is used as a naval base by the Sri Lanka Navy. Even to this date the sacred footprint which was blessed by the Gautama Buddha is well secured in this place.

In the most ancient times, even before the dawn of *Anuradhapura* era, the Buddhist kings and people lived in this *Helabima* paid their homage to the sacred footprint of Buddha and the sacred *Jaya Siri Maha Bodhi*. A custom of worshipping the statues of Buddha was not practiced by the people in the ancient *Helabima*. The sole objective of the Buddhist community lived in this *Helabima* was to follow *Buddha Dhamma* (to follow and live in the principles of *Dhamma*) and to realizing *Nibbana*. Even up to a period of 900 years of the *Parinibbana* of Gautama Buddha, they followed this custom of worshipping *Atamasthana*. Later, *Atamasthana - Ata Maha Sthana*, The Eight Great Places – were built in the kingdom of *Anuradhapura* as well and started to worship them. This is because these ancient *Atamasthana* were located at very faraway places to *Anuradhapura*. It can be seen that another collection of *Atamasthana* had been built in *Polonnaruwa* as well. The *Vihara Asna* in the *Pirith Potha* says that the concept of *Atamasthana* was changed from time to time along with the shifting of kingdoms from place to place.

The worshipping of the statue of the Buddha was started in Lanka by the third or the fourth centuries. In the Mahayana Buddhism originated in India, worshipping the statues of Buddha was a very popular aspect. Since this custom was taken in to *Helabima* as well, the Buddhists who live today had given the priority for worshipping the statues of Buddha. Many more ritualistic aspects, offerings and sacrifices of this nature found in the Buddhist culture were imported to Lanka from India. That created the back ground for the establishment of the idea that Buddhism was taken to Lanka from India. Based on this argument, it has to be accepted that many aspects practiced by the Buddhism in Lanka today had been brought down to Lanka from India.

The *Mahayana* Buddhism in India was in its peak in the reign of *Guptha* and also in the era of the *Kushan Dynasty*. The ritualistic performances, customs, the methodologies of recitations, organizing the pageants, offerings made using different sounds, beating of different drums and many more popular aspects in the god-based religions which enhance the faith of the general public gradually embraced by *Helabima* and closed up *Buddha Dhamma* and the virtual path of realizing *Nibbana*. The ultimate result of this is the birth of a group of people in this *Helabima* who believes in Buddhism which plays the role of just satisfying the social welfare and the basic mental needs of the general public and also considers Buddhism just as another aspect in the culture.

In this manner this sacred land where Gautama Buddha was born, which was eulogized with many different titles such as The Land of the Buddha, The Land of *Dhamma*, The Most Sacred Land in the World and The Island of Jewels was driven to its end.

¹The costal *Vihara* or temple.

In any of our history book, the *Mahavamsa*, *Deepavamsa*, *Bodhivamsa*, *Thoopa Vamsa* or any other text of this nature do not mention any name of any king in *Helabima* who had gone to India to worship *Atamasthana*. A book called “*Arthasaalinie*” written in this land, Lanka, says (very clearly) that the kings lived in *Helabima* in the ancient times had organized royal pageants and gone to worship these *Atamasthana* which were situated within the vicinity of this *Helabima*.

It can be mentioned very clearly that the King Ashoka in India too followed this ancient tradition of worshipping *Atamasthana* prevailed in *Helabima*, built *Atamasthana* in India as well and organized pilgrimages to them. What is highlighted in the inscription of Ashoka are the details of these pilgrimages made by King Ashoka. The Sanskrit texts such as *Divyavadana*¹ and *Lalitavistara* clearly say that these common *Atamasthana* built by King Ashoka for the use of all the religions, had become the *Atamasthana* of the religions such as Shiva, Vedic and Hinduism by the time of reign of *King Shiladithya*.

7 Siri Sambudhu, Siri Sath Dharma and Sirilak Derana.

Gautama Buddha was born and attended to the Enlightenment in this *Sirilaka*. He preached the sacred *Dhamma*, *Siri Sath Dhamma*, in this *Sirilaka*. The people, the kings and the Counts who lived in this *Helabima* in the time that Gautama Buddha lived used an honorable and very distinctive term. That is the name called “*Siri*”.

Siri Dalada Sammidu (the sacred tooth relic of the Buddha), *Siri Dantha Dhaathun Wahanse* (the sacred tooth relic of the Buddha), *Siri Dalada* (the sacred tooth relic of the Buddha), *Siri Maha Bo Sammidu* (the sacred *Bodhi* tree), *Siri Maha Bo Ankura* (the sacred offshoot of the *Bodhi* tree), *Siri Maha Bo Dakshina Shakaawa* (the right branch of the sacred *Bodhi* tree), *Budu Siri Pathula* (the sacred footprint of the Buddha), *Siri Paa Samanala* (the *Samanala* Peak where the sacred footprint of the Buddha was placed), *Siri Paa* (the sacred footprint of the Buddha), *Budu Siripaa* (the sacred footprint of the Buddha), *Siridesma* (the teachings of the Buddha), *Siri Sath Darmaya* (the teachings of the Buddha), *Siri Waruna* (the commendation of the Buddha), *Siri Maluwa* (the terrace or the compound where homage was paid to Buddha), *Maha Siri Sanga Gana* (the great Order of the *Sanga* of Buddha), *Siri Lak Bima* (the land of Lanka or the Lankan land of the Buddha), *Sirilak Deshaya* (the land, the country called *Sirilaka* or the Lankan land of the Buddha), *Siri Deshaya* (the land of *Siri*), *Siri Lanka* (the Lanka of *Siri* or Sri Lanka i.e the country), *Siri Saga Mok* (the emancipation of *Sanga* of the Buddha), *Siri Nivan* (the *Siri Nibbana* or the *Nibbana* preached by the Buddha), *Siri Sepa* (the blissful happiness)”.

In this way, this very distinctive term called “*Siri*” found frequently in the vocabulary of the ancient *Hela* people was used in the place of Gautama Buddha, Buddha *Dhamma* of Gautama Buddha, the body relics of the Gautama Buddha, the *Uddesika* and *Saririka* objects of Buddha and also in the place of this island where Gautama Buddha lived.

It a well known thing that the Buddhist who lived in the past and living in the present day pilgrim to *Samanala Peak* and sing songs such as, “*Gautama Siri Paada Wadimi Samanala Kande*” - “May I worship the sacred footprint of Gautama Buddha which is placed in the *Samanala Peak*” and pay their homage to *Siripaa* (the sacred footprint of the Buddha).²

The Buddhists lived in the ancient *Helabima* used terms such as *Budu Siri Pathula* (the sacred footprints of the Buddha), *Budu Siri Paa* (the sacred footprints of the Buddha), *Samonala Siri Paa* (the *Samanala Peak*

¹ The *Divyāvādāna* or ‘Heavenly Deeds’ is a huge collection of 38 legendary biographies and retellings of events in the life of the Buddha. The purpose of each story is to describe the results of good and bad deeds in former and future lives, but also to explain basic *Dhamma* in an entertaining way. (Read more in Appendix).

² This is a custom of climbing the *Samanala Peak* practiced by the Buddhists in Sri Lanka every year. They do sing special stanzas, verses and songs in climbing and coming down from the Peak. Most of these songs are based on the virtues of Buddha.

where the sacred footprint of the Buddha was placed), *Siri Paa kanda* (the mountain of the sacred footprint) etc with a distinctive term called “*Siri*” and this term was used for Gautama Buddha.

They composed stanzas such as “*Chakkawarankitha Rathna Supado*”, praised the special symbols found in the sacred *SiriPaa* (the sacred footprints of the Buddha) and paid their homage to it. They were the sacred *Siri Paa* (the sacred footprints of the Buddha) of the Gautama Buddha who lived in this country.

The sacred Buddha *Dhamma*, *Siri Saddharma*, which was preached by Buddha for a period of forty five years, was termed as “*Siri Desma*” in the ancient *Hela* texts. Even to this date, the *Hela* Buddhists use the distinctive term “*Siri*” in connection with Buddha Dhamma - *Siri Sadaham Maga*.

Siri Maha Bo Sammidu, *Siri Maha Bo Ankura*, *Jaya Siri Maha Bodhiya* and *Jaya Siri Maha Bodhi* in *Anuradhapura* are the some terms used in the place of the sacred Bodhi tree. Even today, the distinctive term “*Siri*” has been used in the introduction of the *Asathu*¹ *Bodhi* tree. The *Asathu* tree which gave shelter for the Buddha to attend to his sacred Enlightenment, later, was known as *Siri Maha Bodhin Wahanse* (the most sacred *Bodhi*) by the people in *Helabima* . They used this honorable, distinctive term for this *Asathu* tree to commemorate Gautama Buddha. For all these times this tree was known by the world as *Asathu* tree and later it was termed as *Jaya Siri Maha Bodin Wahanse*².

In the same way, the name of the village where the sacred *Jaya Siri Maha Bodhi* tree was situated too was changed, this tree gave shelter for Gautama Buddha to attend to his Enlightenment 2600 years ago.

“*SiriWadaunna Gama*” (the village where *Siri* resided) was the new name received by this village. Today, based on the easy pronunciation, this “*Siri Wadaunna Gama*” had changed in to *Hiriwadunna Gama* (the village of *Hiriwadunna*). The real, genuine name of this village is “*Siri Wadaunna Gama*” (the village where *Siri* resided).

Even to this, the Buddhists in *Helabima* use the term *Siri* in connection with all the *Dathu Madiras* (the chambers used to place the sacred relics of the Buddha), the *Viharas* and monasteries built enshrining the body relics and hair relics of the Buddha were called *Siri Daladaa Madura* (the chamber of the sacred tooth relic of the Buddha), *Siri Dantha Dhatun Mandira* (the chamber of the sacred tooth relic of the Buddha), *Siri Daladaa Karaduwa* (the sacred casket of the tooth relic of the Buddha), *Siri Lalaata Dhatuwa* (the sacred forehead relic of the Buddha).

Just after few dates of the Enlightenment of Gautama Buddha, the merchant brothers called *Thapassu Balluka* received the sacred hair relics of the Buddha. The *Chaitya* built by them enshrining those sacred hair relics is called “*Girihandu Seya*”. Today the place where it was built is called *Thiriyaaya*.

Originally, this *Seya* was known as “*Siri Handu Seya*”. This *Seya* was called “*Siri Handu Seya*” as the sacred hair relics of the Buddha was called “*Siri Handu*” in the ancient times. The place where these *Siri Handu* was placed was called “*Siri Yaaya*” (*Yaaya* - the field, the vast area). *Siri Handu Seya* was changed in to *Giri Handu Seya*. *Siri Yaaya* was changed in to *Thiriyaaya* in the use. In the most ancient times, the Buddhists who lived in *Helabima* used to call “*Siri Waruna*” for the commendations or praises used for Buddha, “*Siri Maluwa*” was the term used for the place or the compound where the relevant offerings for Buddha were made and those customs practiced were called “*Budu Sirith*”.

¹ *Asathu* – The name used for the sacred *Jaya Siri Maha Bodhi* prior to the Enlightenment of Buddha.

² *Jaya SiriMaha Bodin Wahanse* – *Jaya* (the victory), *Maha* (great, grand), *Bodhi* (*Bodi* – the wisdom), *Wahanse* (reverend).

Accordingly, the words such as *Siri Lakkima*, *Siri Deshaya* were used for the country where Gautama Buddha lived, the country, the island where Gautama Buddha preached his Buddha *Dhamma*. It was only because of Gautama Buddha that we got the distinctive term “*Siri*” against the name of our country, *Siri Lanka*. *Me Sirilaka* (this *Siri Lanka*), *Esirilaka*, *Esiribara*, *Sirilak Derana* (the island of *Siri Lanka*) were some of such specialized terms used for our country. It was because Gautama Buddha was born in this *Deepa*, the island. It was because Gautama Buddha attended to his Enlightenment in this country. In the ancient times this name “*Siri Deshaya*” (the island of *Siri*) was used purely to denote that this is the *Deepa*, island of Buddha. There is an old *Hela* poem “*Siri Deshe Wasiyo Kipee*” i.e. the people in the island of *Siri* is in anger. Hence, after the great incident of the Enlightenment of Gautama Buddha, a distinctive term called “*Siri*” was added in to the name of our *Helabima* and the world started to use special names such as *Siri Deshaya*, *Siri Lak Derana*, *Siri Lanka* for this country and entered them in their books.

Later, this sacred name “*Siri*” was influenced by the effect of *Srungara Rasa*, the erotic feelings found in Sanskrit, got it confused with the Sanskrit term (word) “*Sri*” and finally *Siri Lanka*, *Siri Deshaya* was named as Sri Lanka. This country is *Siri Lakkima*, *Siri Deshaya*, *Siri Lak Derana* but not Sri Lanka. The people in *Siri Lak Bima* (the Lankan land of *Siri*) should know, should seriously keep in mind that naming this country with a special term such as “*Siri*” was not an accident. In the past this country has been offered to Gautama Buddha for seven times. The whole idea of using this term is to show this relationship that it has Gautama Buddha.

The real pronunciation is “*Siri*”, but not Sri. Hence the name “*Siri Dammalankara*”, received by the effects of *Darmatha*, is a special distinctive name with *Artha* and *Dharma*. Disclosing the *Siri Saddharma*, preaching it to the world by quenching the thirst of *Dhamma* of the ordinary world, preaching Buddha *Dhamma* to show the direction(s) to the world to find a solution for the burning issue called *Samsara* are the *Dhamma* meanings of the name “*Siri Dhammalankara*”. This effort made for the betterment of the mankind is to preach the *Siri Sath Dhamma* and to open the path for *Siri Saga Mok*. There isn't any other worldly objective in this effort.

What is explained in this manner is the way how this term *Siri* was used in the ancient world by the Buddhists lived in this *Helabima* for Gautama Buddha, the teaching of Gautama Buddha and the sacred relics of *Uddesika*, *Paribogika* and *Saririka* objects of Buddha. Accordingly, the name *Sirilak Bima* too was used for this *Helabima*. And also this term “*Siri*” is not used for any county in the world in this manner d suggesting this said meaning.

8 The concept of Chakravarti Kings and Chakravarti Dynasty.

The information about the concept of *Chakravarti* is mentioned in the *Tripitaka Canon* written in Lanka. *Chakkawaththi Seehanaada Sutta* and *Chakkawaththi Sutta* are the some *Suttas* in *Tripitaka Canon* which carry information about *Chakravarti* kings. In addition to these, it is mentioned in the character of Buddha as well.

In the story of Buddha, after the birth of Prince *Sidduhath*, few hermits who have gained the highest knowledge, including hermit *Asitha*, came to the royal palace for the naming ceremony of the prince. When the prince was taken to the hermits, most of them had one common opinion that “one day this prince will be a *Chakravarti King*. Otherwise he will gain the supermandane Enlightenment”. Since all the hermits have gained the highest knowledge we can elaborate on one truth derived from this statement.

This absolute truth is that if one Buddha gains the Enlightenment, a *Chakravarti King* will not come in to the throne in the same period of time and if one *Chakravarti King* comes in the throne, a Buddha will not gain Enlightenment in the same period of time. Both these incidents i.e. the Enlightenment of Buddha and

a king coming in to the throne as a *Chakravarti King* will not occur in the same period. They do not occur in parallel, will not occur at the same time.

The other truth sets in this is that a *Chakravarti King* will not be born and come in to throne in any country other than in this *Helabima* and this country will be the home for all Buddhas and they will gain Enlightenment in this country.

Here, another important thing can be highlighted. According to the *Chakkawaththi Seehanaada Sutta*, during the reign of *Chakravarti Kings* they will rule their country with *Dasa Raaja Dharma*.¹ A majority of the country men will lead their lives based on codes of virtues. The king is fair and justice. The rulers are fair and justice. Because of that people have no any need to commit sins. An ideal environment to carry out all types of meritorious acts, *Pinkam*, is set in the country. People perform meritorious acts. They experience long and happily life. Because of this environment the ordinary people do not get any opportunity to understand the *Dukkha*, the sorrow. They stick on to meritorious acts only, *Pinkam*, but not wholesome acts, *Kusal*. Because of this the people live in a kingdom of *Chakravarti King*, do not get the knowledge to carry out *Kusalassa Upasampada*. In a time period of this nature people are not capable enough and do not have any means to understand *Nibbana*. And they do not have any need to understand *Nibbana* either. The sorrow is not something heard by them. People experience the least conditions of sorrow. The society is righteous. There are no any scarcities and difficulties. The king is absolutely fare and justice. The king rules the country following the principles in *Dasa Raaja Dharma*. All the ministers and the people in the country who follow that king refrain from ten unwholesome acts, *Dasa Akusal*, perform meritorious acts, *Pin*, acquire merits and pass away after experiencing long life.

During the times of *Chakravarti Kings* many people and gods are born with acquired merits and blessed with the opportunities to attend in to *Nibbana*. Because, this is the nature of the period of a *Chakravarti King*, the very next era will certainly be a *Buddha Kalpa* where a Buddha will come in to this world. During the times of *Chakravarti Kings*, people and the gods do not get any opportunity to understand *Nibbana*. Nobody knows and can explain the wholesome acts, *Kusal*. This story can be seen in the *Dahamsoda Jathaka*. Other than a *Pachcheka Buddha*, no one can attend in to *Nibbana* in this era.

Hence it is clear that in prior to any *Buddha Kalpa* where a Buddha attends in to his Enlightenment, prior to the birth of a Buddha, a *Chakravarti Dynasty* comes in to being, the king comes in to throne, many people & gods acquire merits and are blessed with the opportunities to experience *Nibbana*. This setting up is a must and that is the nature of the *Dharmatha*. This era is called *Pubbetha Katha Punnathaa*.

All these things occur in this *Helabima*. Attending in to the Enlightenment by all the Buddhas in the past and coming in to the throne by all the *Chakravarti Kings* in the past were occurred in this *Heladeepa*, the main place out of all the countries in the world, the most sacred country in the whole world. It is impossible to occur a sacred incident of this nature in India or any other country in the world. A particular universal energy enabling a sacred incident of this nature is centralized only in the *Madya Mandala* of this mother earth and it is known as *Heladeepa* in this era. It is our motherland, Janbudveepa. It is this *Siri Lakbima*.

The Buddhist literature and *Tripitaka* literature say that a kingdom called *Kethumathi* will come in to exist in the future. We have heard a lot of information about it. In another hundred eleven years (111) of time, at the end of this *Buddha Kalpa* i.e. at the end of *Sasana* of Gautama Buddha, a dynasty called *Kethu* will

¹ The Ten Royal Qualities – Dana (Gifting), *Parithyaga* (Sacrifice), *Sila* (Virtue), *Irju* (Uprightness), *Murdu* (Soft), *Avihimsa* (Non-harm), *Akrodaya* (Non-ill will), *Kanthi* (Forbearance), *Avirodita* (Non-conflict). (Read more in Appendix).

come in to exit in this *Helabima* and that will be the begging of a new era where the *Chakravarti Kings* of that dynasty will rule the world with *Dasa Raaja Dharma*.

Until it exists the *Buddha Sasana* of Gautama Buddha, until it exists the *Magga* which directs people to acquire wholesome acts - *Kusal* - and directs them towards the understanding of *Nibbana*, (this is called the era of thousand life – the era where it exists the life of the Four Noble Truths, the *Tripitaka* says) or in other word until it exists the life of the power (*Pana*, the life) of *Dhamma Chakra* which was held by the Gautama Buddha that day at *Isipathanaarama* monastery in *Isinbassagala*, people and the god will be able to attend in to the supreme bliss of *Nibbana*. After preaching of sublime *Dhamma* by Gautama Buddha that day in *Isipathana* he released the *Buddha Shakthi* to the world. With the cessation of that *Shakthi*, the era comes neat is *Kaliyuga*. The *Kaliyuga* is filled with people who are bound with *Keles* and they are tend to commit more and more sins. This *Kaliyuga* is followed by the destruction of *Kalpa* and again it is followed by an era of *Chakravarti Dynasty*.

Because of this, it should be understood that the era comes in prior to the Enlightenment of all the Buddhas will certainly be an era of *Chakravarti Dynasty*. This is a constant and is the nature of *Darmatha*.

A *Chakravarti Dynasty* called *Kethu* will rule this *Helabima* prior to the Enlightenment of *Maithree Buddha*. There will be 7 *Chakravarti Kings* in this dynasty. They rule the country based on the principles of righteousness and they do let the people to acquire merits, make all the arrangements for people to attend in to meritorious acts. After that, this particular *Chakravarti Dynasty* will come to an end. After 99 years of that, *Maithree Buddha* will attend in to his Enlightenment.

In prior to the Enlightenment of Gautama Buddha, 7 *Chakravarti* kings called *Rawana* reigned this *Helabima*. After the end of the reign of those seven kings, who came next to the throne was *Rawana* 8. We have heard about this king through the *Ramayana* and he was not possessed with any powers of *Chakravarti Kings*. This king is also coming from the *Chakravarti Dynasty* and there are many details about this *King Rawana* in the *Ramayana* text. But a war was scheduled between an Indian king called *Rama* and a *Rawana* king who had lost all the *Chakravarti* powers. A *Chakravarti King* does not want to go in to a war, show his powers and win foreign lands. They control and conquer all the kings and lands in the world by using the *Chakra Rathna*. The *Chakravarti Kings* do have this ability and the powers given by the *Darmatha*. The *King Rawana* 8, who is known to us in Lanka, whose name is mentioned in *Ramayana* as well, the one who had become the subject matter for many arguments and debates in the present day, was the son of the final *Chakravarti King*, *Rawana* seventh. As he worked against the *Dasa Raaja Dharma*, he lost the powers of *Chakravarti* and the kingship of *Chakravarti*. Based on this explanation, the *King Rawana* mentioned in the story of *Rama-Rawana* was a descendant of the *Chakravarti Dynasty* and was an ordinary king.

The ear of 242 years prior to the Enlightenment of Gautama Buddha this *Helabima* was reigned by the final *Chakravarti King Rawana*. There were 7 *Chakravarti Kings* in the same *Rawana Dynasty* who ruled this *Helabima* for a very long period of time and they guided their people to acquire merits which would guide them for *Nibbana* in the *Sasana* of Gautama Buddha.

In the time that *Kashyapa Buddha* attended in to his Enlightenment, this Janbudveepa was known as *Mandadeepa*. In prior to the Enlightenment of *Kashyapa Buddha* in the *Mandadeepa*, there were 14 *Chakravarti Kings* in the "*Thaaraka Dynasty*" and they reigned the country for a very long period of time. During the era of *Kashyapa Buddha* numerous people and gods got the opportunity to attend in to *Nibbana*. It was purely because of the fact that there had been numerous blessed people over a very long period of time.

Accordingly, even before the ear of the Enlightenment of *Konagama Buddha* there was a *Chakravarti Dynasty* called "*Bali*" who reined this *Helabima*. The name given to this *Deepa* i.e. the island was *Oja Deepa*. In that era there had been 7 *Chakravarti* kings in the *Bali Dynasty*.

This island was known as *Wara Deepa* in prior to the Enlightenment of *Kakusanda Buddha*. There had been 5 *Chakravarti Kings* in the "*Mandaathu Dynasty*" who had ruled the country before *Kakusanda Buddha*.

The next Buddha to come is *Maithree Buddha* and after his Enlightenment a dynasty of *Chakravarti Kings* will not come in to being in this *Helabima*. It will be end of *Dhamma* and the raise of *Adamma* i.e. the goodness will be suppressed by the badness. In this era, all the people act only towards the unrighteousness. Because of that, this era will be the start of the end of the world. After the 'doom' of the world, this earth will turn in to the level where it will not further be suitable enough for the living beings. In that period, in the *Badra Kalpa* no any Buddha will realize the *Dhamma* and attend in to the Enlightenment.

This *Maha Badra Kalpa* was started from the dynasty of *Maha Sammatha Kings*. It will come to an end with the dawn of Buddha *Kalpawhich* is started after the Enlightenment of *Maithree Buddha*. After the end that *Buddha Kalpa*, what comes next is the *Abuddopaada Kala*, where no any Buddha will come in the world. This ear too will come to end soon. And then what comes next is the end, the doom of the world. This is explained in the first paragraph in *Mahavamsa*.

The Enlightenment of a Buddha or coming in to the throne of a *Chakravarti King* will occur only in this country, *Helabima* where we were born, but not in any other country or island in the world. It is because of the fact that the righteous end of the *Madya Mandala* of the earth is situated in our *Helabima*. The unrighteous end of it is situated in the other end, today the world known it as The Bermuda Triangle. Because of that, this island, this county, the most sacred country in the world was given many different distinctive terms from the very ancient past such as *Peradiga Muthu Ataya* - The Pearl in the East, *Rathna Deepa* – The Island of Jewels, *Janbudveepa* – The Island where Buddha was born, *Dharma Deepa* – The Island of *Dhamma*.

There are descriptive explanations about the characteristics and the powers of the *Chakravarti Kings* in the *Chakkawaththi Seehanaada Sutta* in the *Tripitaka Canon*. No any historical book, text or literature in the world that one can find the information about *Chakravarti Kings* other than in the Buddhist *Tripitaka* literature. The "*Sakvithi Raju*" – The *Chakravarti King* comes in to throne only in an *Abuddopaada kaala*, the era where no any Buddha will come to the word, but not in a *Buddopaada kaala*, the era where a Buddha will come to the word. He rules the country only with *Dasa Raaja Dharma*, he has gained *Anaarya Dynahas*, the trances which are not noble and had gained the highest knowledge. He is possessed with high mental powers and seven precious stones or fortunes called *Rathnassuch as Chakra Rathna, Hasthi Rathna, Assa Rathna, Mani Rathna, Iththi Rathna, Gahapathi Rathna* and *Parinaayaka Rathna*. In a time frame of this nature people cannot gain the knowledge, wisdom to fulfill, to understand *Sathara Sathi Pattana, Sathara Bojjanga* and *Attangika Magga*. The people who had heard about them, who know these *Dhamma* too will not be available in the world. This is an era where all the ones will enjoy the worldly pleasures and attend in to meritorious acts, *Pin Kam*.

Unlike in this present world no any country will be defeated, no any new empires will be established through the torture and punishment, wars and imposing of unjustifiable rules and regulations, hate, anger and injustice. These are not the characteristics of a kingdom of *Chakravarti*. When *Chakra Rathna* comes in to action, with the effect of *Darmatha*, all the kings in all the countries will come under the custody of the *Chakravarti King*. No one even think of going against a *Chakravarti King*. The *Chakravarti Kings* who are noble, righteous and pious had ruled this *Helabima* in the past. They reigned the whole world. If any

ordinary person uses these titles, the series of eulogies such as *Sakvithi* and *Chakravarti* for his personal use, he will not be able to bear the majesty of this title and as a fact he will have to experience all the difficulties in life. If any one wishes to use the *Chakravarti* title he should practice the *Dasa Raaja Dharma* and gain the powers of *Dhamma*.

9 Mahavamsa – Tripitaka and the language of the Buddha.

Gautama Buddha preached *Dhamma* to the world using *Maghadi* language here in this *Helabima* for forty five years. This *Buddha Dhamma* was arranged in to the form of lines, *Pela*. So then, it was easy to refer and study them by heart and take them from one generation to another. This particular process was set up during the time of Buddha himself. A group of *Bhikkus* including the great *Arahant Maha Kassapa* and *Arahant Ananda Thero*, who represented the *Asu Maha Srawaka*, The Great Eighty Disciple of Buddha, worked towards this formation of *Dhamma*.

It is the third chapter of *Mahavamsa* written in Lanka reveals the world about the historical news of the arrangements of the first Dharma *Sangayana*, the *Dhamma* Council. If it is guaranteed that the *Mahavamsa* was a book written in Lanka, if it is guaranteed that it contains the information of history in Lanka, if this story of the first *Darma Sangayana* which had been held in the city of *Rajagaha* is stated in *Mahavamsa*, anyone can understand and decide that this incident had been occurred here in this *Helabima*, in *Rajagala* in the city of *Rajagaha*. If a *Darma Sangayana* of this nature had been held in *Barath Desha* in the past, it could have been mentioned in the contemporary books written in the *Baratha Desha*. But no one can present any information with regards to that. The most learnt, erudite and knowledgeable 500 *Arahants* who participated in this *Sangayana*, had come there from 28 monasteries situated around the city of *Rajagaha - Rajagala -* and also from *Aaranya Senasanas* which are known today as *Sithulpawwa in Ruhuna, Maaligavila, Deegavapiya* and *Kudumbigala*. It's a great false to say that a *Darma Sangayana* of this nature was held in India.

The *Tripitaka* written in the *Alu Lena* says that the first *Darma Sangayana* had been held in *Rajagala* in *Ampara*, in the city of *Rajagaha* after three months of the *Parinibbana* of the Buddha in the city of *Kusinara* (today its *Budugala*). Hence, I am glad to mention that this incident of the first *Darma Sangayana* which is mentioned in two books written in Lanka, *Mahavamsa* and *Tripitaka*, is a historical incident happened in *Helabima*, but not an incident happened in India or *Baratha Desha*. If someone says so, it is nothing but a mindless thing.

Any one goes to *Rajagala* in *Ampara*, can still observe the *Sapthaparni Cave* and other supportive caves which were arranged for the first *Drama Sangayana* by King *Ajaasaththa*, the ruler of the kingdom of *Magadha*, and also the other facilities provided for 500 *Arahants*.

The *Sapthaparni Cave* found in *Helabima* is an extraordinary creation. The cave had been designed purposely for the *Darma Sangayana*, having a shape of an umbrella and *Arahants* could sit comfortably as a circle. This is well secured and preserved in *Rajagala*, even to this date.

Making wrong interpretations based on assumptions and passing out all these incidents to India were done by the authors lived in our country in the mediaeval period through the books such as *Bodhivamsa*, *Thoopavamsa*, *Daathuvamsa* which written 800 years after *Mahavamsa & Tripitaka*, also through many Buddhist literature books written in the *Polonnaruwa* era. That is the nature of *Padaparama*¹ person who has no any clear idea over the absolute truth. All the authors who wrote Sinhala and *Pali* books in the

¹ *Padaparama* - 'one for whom the words are the utmost attainment', Whoever, though having learned much, speaking much, knowing many things by heart, and discoursing much, has not penetrated the truth, such a man is called by that name.

Polonnaruwa era, Dambadeni era and in Gampala era were influenced by India and the Mahayana Buddhism. They did not have the wisdom in *Dhamma* to differentiate *Buddha Dhamma* and Buddhism. This is evident positively by the erotic commendations used by them in their Buddhist literature book which were written in these eras.

I want to emphasize again the fact that it was only in this *Helabima* that sacred *Buddha Dhamma* was originated, was existed, exists and will be existing.

I would like to mention here genuinely that the *Padaparama* persons who hold on to conventional views and act behind the label of Buddhism attempt harder in the present day to suppress, to cover up the absolute truths disclosed by the sacred *Buddha Dhamma*. It is not surprising to see that they will do the same in the future as well. But now it's the time to disclose all, it's the time for the truth to come out.

A very long period like 400 years, from the time of the *Parinibbana* of Gautama Buddha to the time of writing this sacred *Buddha Dhamma* in *Alu Lena* in the reign of *King Walagamba*, this *Tripitaka Dhamma* was taken down through an unbroken oral tradition by a generation of *Heladiva Bhikkus* who had experienced the fruitions of the supermandane path, who lived in *Aaranya Senasan* as of *Heladiva* located in *Ruhuna*, east and in the central region of the country representing *Rajagala, Sithulpawwa, Kudumbigala, Deegawapiya, Budugala, Haburugala and Mulkirigala*.

When all the books containing pure *Buddha Dhamma* were burnt-out, when all the Buddhist, *Hela* and *Pali* texts stored in the library, *Pothgula*, of *Maha Vihara* in *Anuradhapura* were burnt - out , what left for the reference for the *Hela* Buddhists was the 17 books written by *Buddhagosha Thero* which were protected and stored at the *Mahayana Abayagiri* monastery. The *Bhikkus* lived in *Abayagiri* monastery were biased to Mahayana Buddhism. The *Sinhala* king who ruled the county by that time and destroyed the *Mahavihara* monastery was biased to *Abayagiri* monastery. Both these parties were *Mahayanians*. In the era which came after the destruction of this series of *Hela* commentaries, most of the Buddhist *Bhikkus* and the kings lived in *Helabima* praised and considered these texts with Mahayana views as *Buddha Dhamma*. The *Tripitaka* Canon was written and stored at the *Alu Lena*. If the copies of them had been stored in *Anuradhapura*, they too could have been burnt-out by the fire of *Mahavihara*. We were lucky to have them stored in *Alu Lena* and the enemies could not touch the originals of *Tripitaka*. They were not burnt out and up to this date they are used for new copies.

Later, the *Tripitaka* was translated in to *Sinhala* language by our scholars. But, in interpreting the *Maghadi* terms in *Tripitaka*, most of them used the views of the translations of the *Artha Katha* by *Buddhagosha Thero* which were filled with worldly religious concepts and also analysis such as *Teeka, Tippani* and *Sammatha* written later for these same *Artha Katha*. Because of this reason, it should be mentioned here that the learnt *Bhikkus* who worked in the Editorial Board of the *Buddha Jayanthi Tripitaka* were suppressed by the *Pathanjali Theory, Pathanjali Waada*, which was mainly indicated by 17 books including *Vishuddhi Magga* and translated the *Tripitaka* text in to *Sinhala* language. And also because these learnt *Bhikkus* who translated *Tripitaka* were the masters in *Sanskrit* language, in translating *Maghadi* language in to *Sinhala* they have used more than 50 percent of *Sanskrit* terms taken from *Sanskrit* language. Because of these alterations, it is sorry to say that the *Sinhala* people living today face the difficulties in understanding the true *Tripitaka Dhamma*.

An excellent person who could read *Maghadi* language, who can analyze *Dhamma* in *Maghadi* language, who had realized *Dhamma* is a true Noble person, *Aarya Pudgala*.

A very long period of 2100 years ago, in the reign of *King Walagamba*, *Hela Bhikkus* who were learnt, pious and knew *Dhamma* well and had experienced the fruitions of supermandane path were engaged in writing the *Dhamma* as *Tripitaka* texts which included many information related to our *Hela* history such

as the names of people, the places, also the way of life of the people lived in this country etc and its time now for us to analyze, understand and accept these information. I emphasize on the fact that all the names of the people, villages, kingdoms, kings, the Counts, the Noble ones who experienced the fruitions in the supermundane path, the *Arahants* and also the incidents of the past, the future and the present mentioned in the *Tripitaka Canon* are not related to India or *Maha Barath Desha* but they are related only to this *Siw Hela*.

In his history book Professor A L Basham says, the time period between 589-543 BC, what we conventionally accept as the era that Buddha was living, or the period closer to that, the political circumstance of *Barath Desha* was going through great complexities and disputes, Greek & Persian invasions had given the extreme pressure and the country had been pushed away from peace, and this unstable, disturbed environment would not be suitable enough in any way for a birth of a Buddha. 289 years after the *Parinibbana* of the Buddha, until such time that Ashoka the Great brings the *Barath Desha* under the sovereignty of one flag, there had been an interregnum filled with disputes and complexities. This can be very clearly understood by the fact that no any book carries any information related to the political environment of *Baratha Desha* in this period.

The Englishmen such as Rhys Davids, Geory Turner, James Prinsep, H C P Bell and Codrington wrote the history with the narrow and misleading understanding which they gathered by reading *Mahavamsa*, *Deepavamsa* and *Tripitaka Canon* which were written in Lanka and the books written in the preceding periods namely *Polonnaruwa* and *Dambadeniya* era. Today, a history of this nature which is written with assumptions is entered in to the Indian history books as well. Accordingly, it was by the ordinary men who lived in those respective eras had written the history by restricting the *Helabima* history to the era of *Vijaya* and all what happened prior to him had been transferred and handed over to India. Now it's time to correct this mistake.

Even to this date, we have genuine historical evidences written in our *Helabima* which are related to those respective eras. Our historians, archeologists and also lay and non-lay scholars who hold different religious views do not show any interest in accepting them as they think in English and are obliged to the west or to the *Baratha Desha*.

The Englishmen such as James Prinsep, Geory Turner, Strongs, Rhys Davids, Codrington, H C P Bell and Wilhelm Gaiger wrote our history. We appreciate their service up to some extent. But the great loss experienced by us due to their ignorance also should be seriously taken in to our consideration. This situation should be corrected at least now.

Sometimes back a book called *Lokopakaraya* was written by *Venerable Ranasgalle*. The four islands explained by the poem number 189 poem of this *Lokopakaraya* were situated within this *Helabima*. The four islands surrounded by the sea shore mentioned in *Lokopakaraya* were as follows.

- I. *Uthuru Kuru Divaina.*
- II. *Janbudveepaya (Dambadiva).*
- III. *Poorvavidehaya.*
- IV. *Apara Goyaanaya.*

In the most ancient era prior to the ear of Anuradhapura or in other words in the time of Buddha, this country has been divided in to four parts and conventional names of this nature had been given to them. What was known as four islands (the regions) was the *Siw Helas*. Later, following the tribes of tribal kings of each *Hela*, Janbudveepa was named as *Deva Hela*, *Uthuru Kuru Divaina* was named as *Yaksha Hela*, *Apara Goyaanaya* was named as *Naaga Hela* and *Poorvavidehaya* was named as *Gandharva Hela*.

Chaththaaro Mahaaraajaas who were mentioned in the *Aataanaata Sutta* and *Mahasamaya Sutta* very specifically reigned in the regions in this *Siw Hela*. Gautama Buddha attended in to his Enlightenment in *Janbudveepa (Dambadiva)* and that region was coming under *Deva Hela*. Hence, the names such as *Janbudveepa* and *Dambadiva* were used for a particular region of this same land in very ancient eras. It got the name *Janbudveepa* as it suggested the meaning that 'The island where all the Buddhas are born'. The name *Dambadiva* was used as it suggests the meaning 'The island of *Dhamma*'.

All the islands mentioned in *Lokopakaraya* are surrounded by the sea shore. Because of this it is guaranteed that in the ancient times all these four islands were situated in this *Helabima*.

All the books written in *Baratha Desha* in the period of BC, all those literature books had discussed the worldly advices and the matters which would arouse the erotic emotions of the ordinary world. The *Rig Vedha* texts, *Vishnu Puraanaya*, *Iskandha Puraanaya* and many more ancient texts, *Bahamian* and *Upanishad* texts and also the special book called *Bhagavad Gita* were written with the aim of advising the worldly success. These were literature books or complimentary books which were written for the purpose of making a better world. But, all the books written in the contemporary ear in *Helabima* i.e. all the *Tripitaka* texts and all the commentaries were aimed at the supermundane path which would lead to the renunciation from the world. They were written to explain the *Dhammaanudhamma Patipadhaa*¹ which will lead to the total cessation of the impermanence of life. These two objectives are different to each other. If the sacred *Buddha Dhamma* had been spread out in India or *Baratha Desha* that day, it could have been seen at least some indication of these supermandane *Dhamma* in those books written in that period. But, it is not mentioned in any book written in India.

Anyone who reads the *Bhagavad Gita* would easily understand that the objective of the ancient literature written in *Baratha Desha* was to provide the required advices for a better living. The most interesting, erotic and complimentary poems in the *Bhagavad Gita* are studied by heart and recited them as *Bajan* songs. Even to this day, this is a custom or a habit followed by the Indians. But the sacred *Dhamma* stated in the *Tripitaka* should be listened well, should be digested in to the mind well, and should be experienced well. It's a *Darmatha* of *Yathaawadi Thathaakaari* and *Athaakaari Thathaawadi*. *Buddha Dhamma* was a *Dhamma* which teaches to understand *Dukkha*, teaches to find out the root for *Dukkha* and teaches to eradicate the root of *Dukkha*. Or in other words, it can be considered as a doctrine of cause and effect, it can be understood only by following it, only by comparing anything with the cause and effect. According to the divine concepts in *Barath Desha*, the effort was changed temporally by changing the cause. Because of this, the literature in *Barath Desha* written in the past was limited to a complimentary literature.

The *Buddha Dhamma* preached the human being to use his mind in action, to become someone who acts on *Yoniso Manasikaara* and to find out the path for emancipation. The religions in *Barath Desha* aimed at the emancipation by suppressing the sorrow temporally through the changing of things in the world. A supermandane doctrine was not seen in them.

In the *Pali* Commentaries translated by *Buddhagoshha Thero*, and also in other books written in the preceding eras i.e. in *Anuradhapura* era , especially in the *Sinhala* books written in *Polonnaruwa* and *Dambadeniya* era it contained the *Sammatha Dhamma* (The Conventional *Dhamma*) which would help to make a better world, would help for the augmentation of *Bhava*, but not the *Paramartha Dhamma*, (The Objective *Dhamma*) which would advice to compare every with *Vinaya* (the discipline) and with

¹The teaching to explain how to follow *Dhamma* and act accordingly.

cause and effect as preached in *Buddha Dhamma*. It was the time that *Helabima* was tremendously influenced by the complimentary poems in the worldly religions which were spread in *Barath Desha*.

Hence, most of the books left for our reference today are the historical Buddhist literature books written in the mediaeval period and the Commentaries (*Atta Katha*) & also many other literature books written later with the influence of *Barath Desha*. They were not the books of objective *Dhamma* which would disclose the *Nibbana* as it was highlighted in the sacred *Buddha Dhamma* or in *Tripitaka Canon*. The *Jathaka Katha* literature written later in the era of *Dambadeniya* too was purely aimed at the happiness of the ordinary mass but not something which helped the mankind to think in wisdom and compare things with the doctrine of cause and effect and act accordingly. It is very clear that these too were in the same category of compliment literature.

10 Deva Hela and the concept of gods.

The people in this country had divided their country in to four regions prior to *Anuradhapura* era namely *Uthuru Kuru Divaina*, *Janbudveepaya*, *Poorvavidehaya* and *Apara Goyaanaya* and named it as *Siw Hela*. The people of *Deva* lived in *Damabadiva Janbudveepa*. Even by that time, the world knew them as *Aaraya*. The people of four castes namely Brahman, *Kshatriyas*, *Baththiya* (the caste called *Kath*¹) and *Shudras* lived in this *Deva Hela* in *Janbudveepa* that day. A caste system was not seen in the *Yakkha Hela*. A society where people were divided based on a strict caste and tribal system was not found in the *Yakkha Hela*. It was the kings who ruled the *Naaga Hela* and the *Yakkha Hela*.

The *Deva Hela* was reigned by the *Aarayas* and was stretching from *Jaffna* to *Mathara*, the region to the eastern region of the country when its divided in to two parts from the centre of it. But the people in the *Naaga* tribe had lived in the cities situated around the county and had engaged in the trading, transportation and controlling and managing the properties.

*Naa+gara*² were the places where the people in *Naaga* tribe had built their hoes and lived. These place or regions of *Naa+gara* later were changed in to *Nagara(s)*. The residing places of *Deva* tribe were *Nuwara(s)* or *Pura(s)*,³ for example *Kapilawasthupura* (The city of *Kapilawasthu*), *Shraawasthipura* (The city of *Shraawasthi*) and *Varaanaasipura* (The city of *Varaanaasi*). And also the cities called *Vishala Maha Nuwara* (The great city called *Vishala*), *Rajagaha Nuwara* (The city of *Rajagaha*), *Savath Nuwara* (The city of *Savath*) were situated in *Deva Hela*. The towns called *Naataa(s)* such as *Aataanaataa*, *Puranaataa*, *Kusinaataa* were situated in the *Yakkha Hela*. (Please check the stanza 23 in the *Aataanaataa Sutta*).

There was a tradition in *Deva Hela* where people addressed the most powerful regional kings reigned in the *Deva Hela* with the highest title connected with the divinity as “*Devayan Wahansa*” i.e. your majesty. According to the teaching of Buddha and also the *Thika Nipaatha* in *Anguththara Sutta* there had been three categories of *Deva* lived in *Janbudveepa* namely,

- I *Vishuddhi Deva*
- II *Uppaththi Deva and*
- III *Sammatha Deva.*

¹ As in Kathi.

² *Naa+gara* – *Naa* in *Sinhala* language is the cobra. *gara* is the ‘*gruhaya*’ the household. *Nagara* in *Sinhala* language are the towns.

³ *Nuwara(s)* or *Pura(s)* were the cities.

In the past the term *Vishuddhi Deva* was used for the great *Arahants* who had eradicated *Desha* i.e. anger. It is clearly mentioned in the *Tripitaka* that the name “*Devi*” had been used as they had totally detached the anger. As we believe today, *Uppaththi Deva* is the group of beings born in to the divine life. There are six of such heavenly realms called *Sadewloka* and those beings get ‘self’ births. They were known as *Devas* by the birth.

Sammatha Deva were the kings who were addressed using the conventional term “*Devayan Wahanse*” i.e. your majesty, by the people and they were belonged to the tribe which was conventionally accepted as *Deva*. Most of the kings who governed their people with love, compassion and non-hatred were addressed as *Deva* by the tradition and also by the honorable title called *Devayan Wahanse*. Most of those honored kings, after their death, further were addressed using the term *Deva* and people worshipped and made different offerings for them as well.

Mahaasena, the king in the *Deva* tribe who reigned in the *Kacharagama*¹ in *Ruhuna* were imposed the concept of divinity by its people. After the death of the king, *King Mahaasena* was considered as a god by the people even to this date. *Kirivehera*² in *Katharagama* was built by *King Mahaasena*. A statue of *King Mahaasena* can be seen in the grounds of *Kirivehera* even to this date. Later, *King Mahaasena* became *God Mahaasena* and later *God Katharagama* among the *Hela* people. And they paid their respect as well. Today Tamil and Hindu devotees consider *God Katharagama* as *God Iskanda* mentioned in *Iskanda Puraanaya*.

In the ancient times *Kururata* and the region of *Sripada* was coming under the Kingdom of *Kururata* and the king “*Samana*” ruled that land and he was a relation of *Gautama Buddha* as well. According to the hearsay, *King Samana* was married to the younger sister of *King Suddhodana*.³ It was *King Samana* who arranged the *Diva Guha* i.e. the *Diva Guha Cave*, in a suitable way for *Gautama Buddha* and ministered the *Buddha* for a period of one year. It was *King “Samana”* who engraved the sacred footprint of *Gautama Buddha* in the highest station in his kingdom, made it sacred by the blessings of *Buddha* and made it a place for people to come pay their homage. A fist full of sacred hair relics of *Gautama Buddha* was taken by the *King Samana*, built a *Dagabo* in *Mahiyangana* and began to pay his homage to it. *King Samana* listened to *Dhamma* from *Gautama Buddha* and attended in to first fruition of the supermandane path, *Sothapanna*, and after his death he was reverend as a god by the people in the country. It was for this king reigned in *Kururata* in *Heladiva* that people have built *Devalas* i.e. temple, statues and pay their homage. Today he is called *God Saman*, *God Sumana Saman*. The history says that even the Arabian traders came to *Kururata* for trading had paid their respect to *God Saman* and the sacred *Buddha* statue of *Buddha*.⁴

When *Gautama Buddha* was residing in the *Jethavanarama* monastery in the city of *Savath*, *Ruhuna* was reigned by a king called *Uthpalawanna*. Later, this king was known as *God Upulwan*, a *Devala* was built in *Devinuwara* and started to worship him. Later, The *Vishnu Puranaya* was written and considered this king as *God Vishnu*. *Devalas* were built and started paying homage to him. Accordingly *God Upulwan* became *God Vishnu*.

It was for a human being, for the name of a human being who worked with some extra powers lived in *Deva Hela* that *Hela* people have raised up to the status of divinity, considered as gods such as *God Vibeeshana*, *God Ayyanaayaka*, *God Gale Bandara*, *God Minneriya*, *God Ranvala*, *Goddess Paththini Mani* and paid their utmost homage even to this date. Seeking refuge and praying for aids from gods of this

¹ Today this place is known as *Katharagama*.

² The *Kirivehera Chaithya*.

³ The father of *Gautama Buddha*.

⁴ This could be the reason for the Muslim community to go on pilgrimage to the *Samanala Peak*. Probably this could be the only place in the world where people in many religions come and pay their respect. English people call the *Sripada peak* ‘The adma’s Peak’ and believe that it is the foot print of *Adam*.

nature was the tradition of the ancient *Hela* people. From the very ancient times it was the practice of people lived in *Helabima* to build *Devalas*, make vows, and make offerings for gods and getting their minds consoled. It can be seen that these faiths in gods and different offerings made for gods did not bring any harm to any one, they were not acts of sin and considered them as the acts of innocence and taken in to Buddhism. From the ancient times faith in gods, offerings and scarifies for god were performed. Due to the influence of India, later, the faith gods was entered in the Buddhism in Lanka as well.

In the ancient times, the forest area situated over the very large mountain called *Mahaameru* stretched from *Poonarin* in *Jaffna* to *Alawwa Giriulla* was known as *Uthurukuru Divaina, Yakkha Hela*. Some regions in *Kandy* and *Mathle* districts were ruled by some of the same rulers in the *Yakkha Hela*. After some times of the Enlightenment of Gautama Buddha, Gautama Buddha came to *Mahiyangana* for as discussion with the people in the *Yakkha* tribe lived there over the troubles made by them to the disciples of Buddha and made arrangements to control and tame them. Gautama Buddha came to *Mahiyangana* when he was residing in *Rajagala* in *Ampara*.

In the *Aataanaata Sutta* and *Maha Samaya Sutta* is clearly says that the great *King Vessavana*, a descendant of the *Rawana Dynasty*, was the leader among all other very powerful rulers in the *Yakkha* tribe that day. Later, this *King Vesamuni* was raised up to the divine status, the title *Sathara Waram Devi* was given to him and now he too is considered as a god by the people in *Vanni*.¹

The *Tripitaka Canon* says that people in *Yakkha* tribe and *Kumbanda* tribe and some people in *Naaga* tribe had considered *King Vesamuni* as their great king. When Buddha was living in this *Helabima*, another group of *Devas* who got the divinity by tradition, a group who were considered as gods by people were living in some parts of this country. These were the kings reigned certain regions specially in the upcountry, *Kandy*, and they were just kings by the generation name and were the descendants from *Rawana Chakravarti Dynasty* who lived in the ancient times in this country.

Seven *Chakravarti Kings* of the *Rawana Dynasty* lived in this *Helabima*, ruled in this *Helabima*. Later, the descendants of this same generation who had lost the power of *Chakravarti* and the power of *Chakrarathnas* used this title, *Sakvithi, Chakravarti. King "Samana"* and also *King Vessavana* were related to this same *Chakravarti Dynasty*. But they did not use the title, *Sakvithi*.

According to *Tripitaka Canon*, the kings came to listen to *Dhamma* from Gautama Buddha namely *Sakkassadevaa, Sakkassa Panitha* were the descendents of this *Chakravarti Dynasty* and these kings used the title, *Deva*. Following the imaginations, today we use the names such as "*Sakdew Raja*" "*Sakradevendrayaa*" i.e. *Sakra* - the king of gods, for a king called "*Devaanaminda*" of the same *Chakravarti Dynasty* who lived in this *Helabima* and had learnt *Dhamma* from Gautama Buddha. It was because he was the king of *Sammatha Devas. Sakkassa Devaanaminda* was a man lived in this *Helabima* and learnt *Dhamma* from Gautama Buddha.

Hence it's very clear that the religious concepts of gods prevailed in India were different to the ones practiced by the people lived in this *Helabima*. All the gods, including *God Sakra*, who are revered by the people in this country even for this date were the people lived in this country in the past and they were possessed with some extra mental or physical powers and did some special service to the society.

¹ The *Vanni* is the name given to the mainland area of the Northern Province of Sri Lanka. It covers the entirety of *Mannar, Mullaitivu* and *Vavuniya* Districts, and most of *Kilinochchi* District, and has an area of approximately 7,650 square kilo meters (2,950 sq mi).

11 Conclusion and the end.

No one can conceal - totally suppress - the true history of this *Janbudveepa*, of this *Helabima* where Gautama Buddha was born and where all other *Buddhas* were blessed to be born. The genuine Buddha *Dhamma* is disclosed. The Nobel ones who had realized the Four Nobel Truth which guides them up to realization of *Nibbana* have come in to existence. In parallel to these, the place related to birth of Buddha, the place related to the Enlightenment of Buddha, the place related to the first sermon *Dhammachakka*, the place where *Buddha Shakthi* is gathered and caused for the *Parinibbana* of Buddha are discovered now within this *Helabima*. Their names are revealed and the places where they are located too are revealed.

These statements made on these places were not done with any assumptions. These absolute truths were experienced and revealed to the world. It is necessary to explain the reasons to the world which made to reveal these truths.

Although the most sacred, supermandane *Dhamma* which guides for the realization of *Nibbana* was discovered, disclosed and spread among the world, even in the form of writing, within the period of 2005 to 2008, the *Darmatha* revealed that there is another hidden reason acts as a hindrance and it does not let anyone to attend even to *Sothapanna* stage, the first fruition of the supermandane path.

In finding out the *Dhammaanudamma Patipada* i.e. the code of *Dhamma* to avoid this hindrance all these sacred places were guided by the *Samaapathi*,¹ were identified by the *Samaapathi*, disclosed by the *Samaapathi* in the same day and at same time by the *Samaapathi*, and also the source of this too was disclosed.

That source is *Mahaparinibbana Sutta*. According to *Mahaparinibbana Sutta* just five minutes before the *Parinibbana* of Gautama Buddha, *Ananda Thero*, the great attendant of the Buddha, asked a question from the Buddha. "The Blessed One, you preached Buddha *Dhamma* for men and gods for a period of forty five years. They could hear you and see you. And gave the *Parathogoshaka Prathyato* men and gods, so then they too could join with *Buddha Shakthi*. Now, in the future, after your *Parinibbanathey*, men and gods, would not see you, hear your voice, would fail to gain the *Buddha Shakthi*. Wouldn't they, the world, fail to find a way to attend at least to *Sothapaththi* as they fail to gain *Parathogoshaka Prathya* ?

No any ordinary man can attend at least to *Sothapaththi* stage without being united with the *Buddha Shakthi*, without gaining *Parathogoshaka Prathya* and by his own strength. To realize The Four Nobel Truths, to attend to *Samma Ditthiit* is a must for someone to complete all the four aspects of *Sothapaththi*. Out of them the first aspect called "*Sappurisa Sansevo*" can be completed by gaining the *Parathogoshaka Prathya* through seeing the Buddha in live who realized The Four Nobel Truths and attended to the Arahantship by his self wisdom, listening to *Dhamma* preached by Buddha or listening to *Dhamma* preached by a disciple of Buddha who had attended to any fruition of the supermandane path.

According to *Mahaparinibbana Sutta* "*Saddassa Kulapuththassa – Dassaneeyaan Sanwejaneeyaan Chaththaaro Thaanaa*" means that anyone had attended to the stage called *Saddassa Kulapuththassa* by hearing true *Dhamma* even after the *Parinibbana* of the Gautama Buddha from a disciple of Buddha who had gained the fruitions of the supermandane path, or in other words, any one follows the path of *Sothapanna* stage and wishes to attend in to the fruition of *Sothapanna* (to be *Dassanena Sampanna*) called "*Dassaneeyaan Sanwejaneeyaan*", it is necessary to get his mind purified by seeing, paying

¹ Fact to be mentally absorbed, by means of a very high level of concentration, enabling consciousness to be regularly and a long time focused on an object such as *Nibbana*.

homage at least one of these four sacred places related to the Enlightenment of the Buddha. This is how that one can get united with *Buddha Shakthi*. Hence, at least one of these four places should be seen in order to attend to *Parathogoshaka Prathya*, *Samma Ditthi* and to complete the aspects of *Sothapaththi*.

Due to the effect of *Darmatha* these sacred places which are possessed with *Buddha Shakthi*, again due to *Darmatha*, were disappeared and suppressed by the jungle in the past eras where the sacred supermandane *Buddha Dhamma* was changed & suppressed, in the ancient times where the *San Deshana* i.e. the teachings of *San* were not heard, in a period where no one could hear the *Noble Dhamma* - the sacred supermandane *Buddha Dhamma* - which guilds for realization of The Four Nobel Truths. If these places were not suppressed and hidden temporary with the effect of *Darmatha*, these sacred places could have been demolished and destroyed by the ordinary worlds, by the invaders from the east and the west.

There are many persons born in this *Helabima* today who can realize *Dhamma* and gain the fruitions of the supermandane path and have already attended in to *Sothapanna* stage. That made me to contemplate on the past and go behind the answer given by Gautama Buddha for the important question raised by *Ananda Thero*, to attend in to *Samapaththi* and disclose and declare these four sacred places to the world correctly at once. These sacred places were disclosed as an aid for those *Saddassa Kulapuththassa* and so then they can attend in to *Sothapaththi*.

For this short period of 15 months, after these four places were disclosed to the world in the *Poson Poya* in 2009, not only a large no of people have visited and paid their homage to these sacred places, it is mentioned with confidence that they have silently gained the fruition of the supermandane path as well. Hence, it is time now to strength *Buddha Dhamma* again, to disclose the *Buddha Shakthi* to the world. It can be seen the signs of a new era from everywhere, the non-righteousness is destroyed and it springs up the righteousness. Understanding this *Darmatha* can easily be done when anyone thinks about things happening around with *Yoniso Manisikara*, the mindfulness. The sinner, the one who acts with *Asoniyo Manisikara* i.e. who acts with non-mindfulness will not know and see these *Darmatha*.

There are ordinary people living among us who think that I have done an offence by disclosing, explaining these absolute truths to the world. Now, the era where the path of *Nibbana* was closed up in a way that Buddhist world could not gain any fruition of the supermandane path, had come to an end. It is declared to the devoted *Kulaputhras* that all the hindrances are removed and cleared up the path totally, but not to the ones bound with ignorance and not having blessings to realize *Nibbana*.

While reminding the sacred text of Buddha "This *Dhamma* is not for the one bound with ignorance, *Akgaana Duppanassa*, but only for the wise" if you can't get the understanding by reading this book, I would like to remind you with love and compassion that for anyone who acts against these sacred discloses of *Dhamma* then you are someone still stuck in the burning issue of *Samsara*, you have lost your way in the ocean of *Samsara*, you are running behind the illusion, having the thirst in gains and you are an unsatisfied man.

End

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The *Sal* grows situated at the *Bambaragala Raja Maha Vihara*.



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Appendix

1 The Vedas.

The Vedas (Sanskrit: वेदः:véda, "knowledge") are a large body of texts originating in ancient India. Composed in Vedic Sanskrit, the texts constitute the oldest layer of Sanskrit literature and the oldest scriptures of Hinduism. The Vedas are apauruṣeya ("not of human agency"). They are supposed to have been directly revealed, and thus are called śruti ("what is heard"), distinguishing them from other religious texts, which are called smṛti ("what is remembered"). The Vedic texts or śruti are organized around four Canonical collections of metrical material known as Saṃhitās, of which the first three are related to the performance of yajna (sacrifice) in historical Vedic religion: The Rgveda, containing hymns to be recited by the hotṛ, The Yajurveda, containing formulas to be recited by the adhvaryu or officiating priest, The Samaveda, containing formulas to be sung by the udgātṛ. The fourth is the Atharvaveda, a collection of spells and incantations, apotropaic charms and speculative hymns. The individual verses contained in these compilations are known as mantras. Some selected Vedic mantras are still recited at prayers, religious functions and other auspicious occasions in contemporary Hinduism. The various Indian philosophies and sects have taken differing positions on the Vedas. Schools of Indian philosophy which cite the Vedas as their scriptural authority are classified as "orthodox" (āstika). Other traditions, notably Buddhism and Jainism, which did not regard the Vedas as authorities are referred to by traditional Hindu texts as "heterodox" or "non-orthodox" (nāstika) schools.[9][10] In addition to Buddhism and Jainism, Sikhism and Brahmoism, many non-Brahmin Hindus in South India do not accept the authority of the Vedas. Certain South Indian Brahmin communities such as Iyengars consider the Tamil Divya Prabandham or writing of the Alvar saints as equivalent to the Vedas. (Source – Wikipedia).

2 The Ramayana.

The Ramayana (Sanskrit: रामायण) is an ancient Sanskrit epic. It is ascribed to the Hindu sage Valmiki and forms an important part of the Hindu Canon (smṛti), considered to be itihāsa. The Ramayana is one of the two great epics of India, the other being the Mahabharata. It depicts the duties of relationships, portraying ideal characters like the ideal father, ideal servant, the ideal brother, the ideal wife and the ideal king. The name Ramayana is a tatpurusha compound of Rāma and ayana ("going, advancing"), translating to "Rama's Journey". The Ramayana consists of 24,000 verses in seven books (kāṇḍas) and 500 cantos (sargas), and tells the story of Rama (an avatar of the Hindu preserver-God Vishnu), whose wife Sita is abducted by the king of Sri Lanka, Ravana. Thematically, the Ramayana explores human values and the concept of dharma. Verses in the Ramayana are written in a 32-syllable meter called anuṣṭubh. The Ramayana was an important influence on later Sanskrit poetry and Indian life and culture. Like the Mahābhārata, the Ramayana is not just a story: it presents the teachings of ancient Hindu sages (Vedas) in narrative allegory, interspersing philosophical and devotional elements. The characters Rama, Sita, Lakshmana, Bharata, Hanuman and Ravana are all fundamental to the cultural consciousness of India, Nepal, and many South-East Asian countries such as Thailand and Indonesia. (Source – Wikipedia)

3 Pachcheka Buddha.

A Pratyekabuddha (Sinhala : Pase Budu or Sanskrit: प्रत्येकबुद्ध) or Paccekabuddha (Pāli: पच्चेकबुद्ध), literally "a lone buddha", "a buddha on their own" or "a private buddha", is one of three types of enlightened beings according to some schools of Buddhism. The other two types are the Śrāvakabuddhas and Samyaksambuddhas. Pratyekabuddhas are said to achieve enlightenment on their own, without the use of teachers or guides, according to some traditions by contemplating the principle of dependent arising. They are said to arise only in ages where there is no Buddha and the Buddhist teachings (Sanskrit: dharma, Pāli: dhamma) are lost. Many may arise at a single time. Unlike Supreme Buddhas (see bodhi), their enlightenment is not foretold. Some schools assert that pratyekabuddhas are not omniscient, while others say that they are the same (in realisation) as Bodhisattvas, but do not have the will to teach the entire Dharma. The Mahayana schools considered the Pratyekabuddhas to be self-centred and contrasted them unfavourably with the Bodhisattva. According to the Theravada school, after rediscovering the path on their own, Paccekabuddhas are unable to teach the Dhamma, which requires the omniscience and supreme compassion of a Sammasambuddha, and even He hesitates to attempt to teach. Pratyekabuddhas do give moral teachings, but do not bring others to enlightenment. They leave no saṅgha as a legacy to carry on the Dharma. Pratyekabuddhas (e.g. Darīmukha J.378, Sonaka J.529) appear as teachers of Buddhist doctrine in pre-Buddhist times in several of the Jātakas. The experiences and enlightenment verses uttered by Pratyekabuddhas are narrated in the Khaggavisāna-sutta of the Sutta Nipāta. The yāna or vehicle by which pratyekabuddhas achieve enlightenment is called the pratyekayāna, the "on-one's-own vehicle", in Mahayana tradition. (Source – Wikipedia).

4 Alu-Lena.

Where did the writing of Tripitaka really happen?

Some scholars in the island hold the view that the writing of the Tripitaka, Theravāda Pāli Canon, was performed at this cave temple and not at the cave temple called Aluvihare in Matale area. However, there are conflicting views with regard to the exact place where Tripitaka was committed to writing by 500 monks in the first century BC. Scholars who support the view that writing of Tripitaka was done at "Alulena" claim that "Alulena" is spacious enough to accommodate 500 monks and it is well illuminated by the sunlight, whereas "Aluviharaya" in Matale district is not spacious enough to accommodate 500 monks as well as it is not illuminated by the sun. Furthermore, palm trees are abundant in and around "Alulena" cave temple (Before the introduction of paper, palm leaf was the main raw material used for writing and painting for several centuries). Based on the factors stated above, some scholars believe that writing of Tripitaka was done at "Aluleana" cave temple in Kegalle district not at "Aluviharaya" in Matale district. (Source – Sarath samaranayake's official Blog).

5 Fa-Hienor Faxian.

Fa-Hienor Faxian (traditional Chinese: 法顯, simplified Chinese: 法显, pinyin: Fǎxiǎn, also romanized as Fa-Hien, Fahsien, Fa Xian, et al.) (337 – c. 424 CE) was a Chinese Buddhist monk who travelled by foot all the way from China to India, visiting many sacred Buddhist sites in what are now Xinjiang, China, Pakistan, India, Nepal, and Sri Lanka and between 399 and 412 to acquire Buddhist scriptures.

His journey is described in his important travelogue, A Record of Buddhist Kingdoms, Being an Account by the Chinese Monk Fa-Xian of his Travels in India and Ceylon in Search of the Buddhist Books of Discipline. He visited India during the reign of Chandragupta II and is most known for his pilgrimage to Lumbini, the birthplace of Gautama Buddha in modern Nepal. Faxian claimed that demons and dragons were the original inhabitants of Ceylon (Sri Lanka). On Faxian's way back to China, after a two-year stay in Ceylon, a violent storm drove his ship onto an island that was probably Java. After five months there, Faxian took another ship for southern China but, again, it was blown off course and they ended up landed at Laoshan in what is now the Shandong peninsula in northern China, 30 km east of the city of Qingdao. He spent the rest of his life translating and editing the scriptures he had collected. He also wrote a book on his travels, filled with accounts of early Buddhism, and the geography and history of numerous countries along the Silk Roads at the turn of the 5th century CE. Faxian visited India in the early fifth century AD. He is said to have walked all the way from China across icy desert and rugged mountain passes. He entered India from the north-west and reached Pataliputra. He took back with him Buddhist texts and images sacred to Buddhism. (Source-Wikipedia, the free encyclopedia).

6 Pathanjali.

(1) - Patañjali Tamil: பதஞ்ஜலி (Sanskrit: पतञ्जलि, 150 BCE or 2nd c. BCE is the compiler of the Yoga Sūtras, an important collection of aphorisms on Yoga practice. According to tradition, the same Patañjali was also the author of the Mahābhāṣya, a commentary on Kātyāyana's vārttikas (short comments) on Pāṇini's Aṣṭādhyāyī and of an unspecified work of medicine (āyurveda). Patanjali's place of birth is held to be "Gonarda", in a "country in the eastern division", and he described himself as a "Gonardiya" throughout his life. This corroborates Tirumular's Tirumandhiram, which describes him as hailing from Then Kailasam (Koneswaram temple, Trincomalee), and he famously visited the Thillai Nataraja Temple, Chidambaram, where he wrote the Charana Shrungharaha Stotram on Nataraja. In recent decades, [when?] the Yoga Sutra has become quite popular worldwide for the precepts regarding practice of Raja Yoga and its philosophical basis. "Yoga" in traditional Hinduism involves inner contemplation, a system of meditation practice and ethics. (Source-Wikipedia, the free encyclopedia).

Pathanjali - (2) - The greatest classical text from the yoga school of Indian philosophy is the Yoga Sutras by Patanjali, written in the second century BC. These "threads" on yoga or union, are extremely terse, stating concisely and often precisely, essential points or techniques. Originally these teachings were oral and were explained and interpreted by commentaries from a teacher guiding the student.

7 Stotra.

Stotra or Stotram स्तोत्र (stotra) is a Sanskrit word, for a hymn addressed to Divinity. It can be a prayer, a description, or a conversation. These hymns praise aspects of the divine, such as Devi, Siva, or Vishnu. Relating to word "stuti",

coming from the same verb, *stu* (to praise), and basically both mean "praise". Notable stotra are Shiva Tandava Stotram in praise of Shiva and Ram Raksha Stotra a prayer for protection to Lord Rama. Stotras are a type of popular devotional literature and are not bound by the strict rules as some other ancient Indian scriptures, such as the Vedas. One type of stotra is based on chanting a litany of names for a deity. A category of stotra of that type is the Sahasranama, which is a litany of a thousand names for a particular deity. Sahasranama means "1000 names", Sahasra means 1000 and nama means names. For example, Vishnu Sahasranama means 1000 names of Vishnu. According to Hinduism, the names of God are valuable tools for devotion. (Source-Wikipedia, the free encyclopedia).

8 Mahayana and Theravada.

Now, what is the difference between Mahayana and Theravada?

I have studied Mahayana for many years and the more I study it, the more I find there is hardly any difference between Theravada and Mahayana with regard to the fundamental teachings.

- (1) Both accept Sakyamuni Buddha as the Teacher.
- (2) The Four Noble Truths are exactly the same in both schools.
- (3) The Eightfold Path is exactly the same in both schools.
- (4) The Paticca-samuppada or the Dependent Origination is the same in both schools.
- (5) Both rejected the idea of a supreme being who created and governed this world.
- (6) Both accept Anicca, Dukkha, Anatta and Sila, Samadhi, Panna without any difference.

These are the most important teachings of the Buddha and they are all accepted by both schools without question.

There are also some points where they differ. An obvious one is the Bodhisattva ideal. Many people say that Mahayana is for the Bodhisattvahood which leads to Buddhahood while Theravada is for Arahantship. I must point out that the Buddha was also an Arahant. Pacceka Buddha is also an Arahant. A disciple can also be an Arahant. The Mahayana texts never use the term Arahant-yana, Arahant Vehicle. They used three terms: Bodhisattvayana, Prateka-Buddhayana, and Sravakayana. In the Theravada tradition these three are called Bodhis. Some people imagine that Theravada is selfish because it teaches that people should seek their own salvation. But how can a selfish person gain Enlightenment? Both schools accept the three Yanas or Bodhis but consider the Bodhisattva ideal as the highest. The Mahayana has created many mystical Bodhisattvas while the Theravada considers a Bodhisattva as a man amongst us who devotes his entire life for the attainment of perfection, ultimately becoming a fully Enlightened Buddha for the welfare of the world, for the happiness of the world. (Source-Ven. Dr. W. Rahula).

9 Offerings (Puja or Pooja) in Buddhism.

There are two different types of offerings:

- 1 Material or hospitality or symbolic offerings (Pali: amisa-puja or sakkara-puja). These symbolic offerings are made to the Triple Gem, giving rise to contemplative gratitude and inspiration. Typical material offerings involve simple objects such as a lit candle or oil lamp, burning incense, flowers, food, fruit, water or drinks.
- 2 Practice offerings (Pali: patipatti-puja)
In this context, material offerings are considered external offerings of "words and deeds."

Practice offerings may be manifested by practicing:

- giving (Pali: dāna) • moral conduct (sīla)
- meditation (samādhi) • wisdom (pañña)[19]

In the Pali Canon, the Buddha declared practice offerings as "the best way of honoring the Buddha" and as the "supreme" offering. This is primarily an internal offering for mental development (Pali: citta, bhāvanā and samādhi).

10 Kandyan period in Lanka.

Kingdom of Kandy (Sinhala: සිංහලේ රාජධානිය) was an important independent monarchy of the island of Lanka, located in the central and eastern portion of the island. It was founded in late 15th century and endured until the early 19th century. Initially a client kingdom of the Kingdom of Kotte, Kandy gradually established itself as an independent force during the tumultuous 16th and 17th centuries, allying at various times with the Jaffna Kingdom, the Madurai Nayak Dynasty of South India, Sitawaka, the Portuguese and the Dutch to ensure its survival. From the 1590s, it was the sole independent native polity on the island of Sri Lanka, and through a combination of hit-and-run

tactics and diplomacy kept European colonial forces - in particular the British - at bay, before finally succumbing to the third and last colonial ruler in 1818. The kingdom was absorbed into the British Empire as a protectorate following the Kandyan Convention of 1815, and definitively lost its autonomy following the Uva Rebellion of 1817.

11 The Dravidian.

Dravidian people refers to a family of related ethnicities and populations that speak languages belonging to the Dravidian language family. Populations of speakers are found mostly in Southern India and Sri Lanka.

Origins of the word Dravidian : - The English word Dravidian was first employed by Robert Caldwell in his book of comparative Dravidian grammar based on the usage of the Sanskrit word *drā vida* in the work *Tantravā rttika* by Kumā rila (Zvelebil 1990). Caldwell coined the term `Dravidian` from the Sanskrit *drā vida*, which was used in a 7th century text to refer to the Tamil language of the south of India. The publication of the Dravidian etymological dictionary by T. Burrow and M. B. Emeneau was a landmark event in Dravidian linguistics.

Linguistic classification :- The best-known Dravidian languages are Tamil ,Kannada, Malayalam , Telugu, and Tulu. There are three subgroups within the Dravidian linguistic family: North Dravidian, Central Dravidian, and South Dravidian, matching for the most part the corresponding regions in the Indian subcontinent.

12 Maga, South Indian invader.

...in 1070 A.D king Wiyajabahu I defeated the Cholas and chased them out of the country. He united the whole country and restored Polonnaruwa as his capital. It remained as the capital of Sri Lanka for nearly 2 centuries with immense development taking place under great kings like Parakramabahu and Nissankamalla. Art and architecture, building construction, religious activities and large irrigation development flourished during this period. Again a South Indian invader Kalinga Maga invaded Polonnaruwa in 1214 A.D. and destroyed it's glory which led to the kings moving to the south west. Since then capitals shifted regularly from place to place. But none of these kingdoms could remain for a long time as did Anuradhapura and Polonnaruwa.

13 Dravidian (Pandyan and Chola) invasions in Sri Lanka before and after the 9th century.

Invasions, violence, atrocities and plunder characterize the Dravidian involvement in Sri Lanka from 230 BCE (January 17, Toronto, Sri Lanka Guardian, by Dr. Daya Hewapathirane).

Recorded history states that Sri Lanka was invaded as much as seventeen times by South Indian Dravidian Tamil speaking invaders since 230 BCE. Coming with armies of Tamils from South India they ruthlessly wiped out entire Sinhala villages along their way to Anuradhapura and Polonnaruwa the royal capitals of the past. These highly prosperous Sinhala Buddhist capitals were ransacked and plundered and the people subject to untold atrocities. They killed Sinhala Kings or forced them to the retreat to the south. These Tamil invaders sat on the Sinhala throne and ruled over the Sinhala people for about 170 years at different times.

The Tamil threat to the Sinhala Buddhist kingdoms had become very real in the fifth and sixth centuries CE. Three Hindu empires in southern India--the Pandya, Pallava, and Chola, were becoming more assertive. Tamil ethnic and religious consciousness matured during this period. In the meantime, in India, Buddhism was becoming vulnerable to pressure and absorption by Hinduism and its influence was receding. It was during this time that Chola, Pallava and Pandya Tamils were instrumental in repeated invasions and threats to our Buddhist Sinhala rulers.

Our country experienced terror in its worst forms never known in our land before, during the invasions and rule of the Dravidian Kalinga Magha and later in recent years under the Tamil terrorist Prabakaran. The crime-prone rule of Kalinga Magha prevailed for 21 years from the year 1201. The Tamil Pandyan and Tamil Nayakka intrusion into Sinhala royal families led to our traditional royalty going into disarray after the 13th century, and the eventual decline of the stability and magnanimity of the Sinhala Buddhist nation.

Some Tamils came to our country as mercenaries. Propensity to violence and criminal activities is not a recent development among Tamils. The history of Tamil involvement in our country is marked by excessive violence. This characterizes the history of Tamil invasions and involvements in our country from early times. This makes one think whether violence has become a part of the mental and psychological structure of the average Tamil.

Whether the outrageous and violent attitudes of Tamils in general, towards Sri Lanka have changed in recent times is questionable when one learns of the outrageous public pronouncements of Tamil leaders of Tamil Nadu - the Homeland of Tamils. It was as recent as May 2009 that Jayalalitha called for Indian troops to invade Sri Lanka to help create a Tamil state. This dim-witted woman is a former Chief Minister of Tamilnadu, the current Leader of Opposition and Leader of one of the largest Tamil political parties in India.

FIRST TAMIL INVADERS – SENA AND GUTTIKA (22 Years)

The first invasion around 230 BCE, was by two brothers who ruled on the Sinhala throne over the Sinhala people for 22 years till they were killed by a Sinhala prince from the south. The first reported account of South Indian Tamil rule in Sri Lanka was during the period 237-215 BCE by the horse dealers.

SENA and GUTTIKA, who killed the Sinhala king Suratissa and usurped the Sinhala throne and occupied the throne at Anurādhapura for twenty two years. In 215 BCE, Sinhala king ASELA, the brother of Surastissa and brother of King Devanampiyatissa regained the kingdom from Tamil invaders and ruled from 215 to 205 BCE.

TAMIL ELARA (44 Years)

Ten years later, a Chola Tamil South Indian invader named Elara, came and slew the legitimate Sinhala king Asela, and ruled Rajarata from Anuradhapura. He held the Sinhala throne for 44 years (205-161 BCE). This Tamil invader was slain by Prince Dutugemunu and the entire country was unified under his rule.

WAR WAGED BY SEVEN TAMILS

Valagambahu became the king of Anuradhapura Kingdom in 103 BCE. Five months after becoming king, he was overthrown by a Tamil invasion from South India. Seven Tamils waged war against king Valagambahu - Pulahatta (or Pulahatha), Bahiya, Panaya Mara, Pilaya Mara, Dathiya. In 88 BCE these Tamils were deposed by Valagambahu ending Tamil rule. Valagambahu I (89-77) BCE restored the Dutugamunu Dynasty.

SIX PANDYAN TAMIL INVADERS (428 - 452 CE)

There was a twenty-four year period from 428 to 452 CE, when six Pandyan Tamil invaders ruled the country- Pandu – 428-433, Parinda – 433, Khuda Parinda – 433-449, Tiritara – 449, Dathiya - 449-452. King Dhatusena defeated the last two of these Tamil usurpers and ruled our nation from 452 to 470 CE.

PANDYAN AND CHOLA INVASIONS IN THE 9TH CENTURY CE

By the middle of the ninth century, the Pandyans had risen to a position of ascendancy in southern India, invaded northern Sri Lanka, and ransacked Anuradhapura. During the period 846 to 866 CE, Pandyan Tamils invaded and plundered Anuradhapura.

TAMIL VIOLENCE LED TO ABANDONMENT OF ANURADHAPURA -THE ROYAL CAPITAL OF 1400 YEARS

In 993, the Chola Emperor Raja raja-I invaded Sri Lanka, forcing the then Sri Lankan ruler Mahinda V to flee to the southern part of the country. Rajendra I son of Raja raja -I, launched a large invasion and Mahinda V was captured and taken prisoner to India where he died in 1037. Mahinda V (917-1007), was the last Sinhala king to rule from Anuradhapura. These Cholas ransacked the city of Anuradhapura and moved the capital to Polonnaruwa and subsequent Sri Lankan rulers who came into power after the Chola reign continued to use Polonnaruwa as the capital, thus ending the Anuradhapura regime.

TAMIL PLUNDER OF ANURADHAPURA

Rajadhiraja Chola II (1166-1178 C.E.) who was a Chola king in India had serious disputes with the Pandyans and the Sinhala rulers on the opposite side, bringing untold misery to both sides. This civil war that resulted between the Cholas and Pandyan Tamils brought power to Pandyans resulting in invasions and plunder of Anuradhapura.

ROYAL CAPITAL RELOCATED IN POLONNARUWA OWING TO TAMIL INVASIONS AND VIOLENCE

CHOLAS OUSTED FROM POLONNARUWA

VIJAYABAHU- I (1045-1095 CE) ousted the Chola Tamils from Anuradhapura and regained the Rajarata Sinhala kingdom. He chose Polonnaruwa as his capital. It is also significant that Hindu Devala's were respected and Tamil soldiers were maintained in the service of the king. King Vijayabahu had Leelavati as his chief queen, but also married a princess from Kalinga Royal Family as his second wife. From her he had a son named Vikrama Bahu and a daughter

named Ratnavali. His sister, Mitta, was given in marriage to a Pandyan Prince who had three sons, the eldest of whom named Manabharana, became the husband of Ratnavali. Their son was Parakrama Bahu. I.

PARAKRAMA BAHU- I (1140-1173 CE) – Grandson of Vijaya Bahu- I, a Prince of Royal Blood, of Pandyan descent, as the son of Manabharana and Vijaya Bahu's sister Mitta. Parakrama Bahu- I became King in 1140 and reigned for thirty three years leaving behind no heir to the throne. This led to the nomination of VIJAYABAHU –II as king (1173-1174 CE) He was Parakrama Bahu's sister's son

NISSANKA MALLA (Kirti Sri Nissanka) 1174-1183 CE was a Kalinga Prince and his reign was followed by a period of utmost political instability resulting in downfall of the Rajarata kingdom and the former glory of Polonnaruwa.

TAMIL INVASIONS DURING POLONNARUWA ERA

During the reign of Queen Lilavati 1197-1198 CE – the Widow of King Parakrama Bahu – a South Indian Pandyan Tamil invader deposed her and became the king and ruled for three years.

KALINGA MAGHA INVASION (1201-1222 CE)

In 1201 Sri Lanka was invaded by MAGHA a Dravidian Kalinga Prince who took the king captive, tortured him and robbed him of all riches. He ruled for 21 years until 1222 CE. The ferocity, cruelty and barbarism of Tamils were unprecedented. These Tamils ransacked the kingdom, killed man and beast, broke images, destroyed temples, viharas, tortured the rich of their wealth and gave land to Cholas. The Tooth and Bowl relics were hidden. Kalinga Magha tyrannized the inhabitants of Raja Rata and extended his invasion to the south of the country where he was counter-attacked by the Sinhala and this Tamil terrorist escaped death and ran back to India with some of his soldiers.

These Tamils ransacked the kingdom, killed man and beast, broke images, destroyed temples, viharas, tortured the rich of their wealth and gave land to Cholas. The Tooth and Bowl relics were hidden. Kalinga Magha tyrannized over the inhabitants of Raja Rata and extended his invasion to the south of the country, but was compelled to retreat by the forces of Vijaya Bahu-III of Maya Rata (1222-1226 CE) and was killed by the Sinhala on his way back to India.

INSECURITY BROUGHT ABOUT BY TAMILS A MAIN REASON FOR RELOCATION OF CAPITALS

VIJAYA BAHU -III (1222-1226 CE) who expelled Magha the Tamil invaders from Maya Rata, moved the seat of government to Dambadeniya. He had two sons named Parakramabahu and Bhuvaneka Bahu.

PANDITHA PARAKRAMA BAHU- II (1226-1257 CE) – the eldest son of Vijaya Bahu- III became the king after his father Vijaya Bahu- III. The new king was known as Panditha Parakramabahu - II, on account of his great learning. Chandra Bhanu the Tamil, who claimed to be a ruler of Jaffna, went to war with Panditha Parakrama Bahu and was defeated mercilessly.

Although Panditha Parakramabahu was crowned at Polonnaruwa he ruled at Dambadeniya. He reigned as king over the whole of Lanka for thirty five years and upon his death was succeeded by his son, Vijaya Bahu who ruled for two years and political instability followed with several kings who ruled for short periods of time.

REPEATEDLY INVADED BY INDIAN TAMIL FORCES

BHUVANEKA BAHU- I ascended the throne in 1259 and ruled until 1270. During the early part of his reign our country was repeatedly but unsuccessfully invaded by Indian Tamil forces. He initially ruled from Dambadeniya and later shifted his capital to Yapahuva. The life of Yapahuva as the capital of Lanka lasted only till the death of King Bhuvaneka Bahu- I, when it was subjugated and despoiled by another Tamil invasion.

INVASION OF TAMIL PANDYAN ARMY

PARAKRAMA BAHU – III, the nephew of Buvaneka Bahu- I, became king in 1270 and ruled for five years in Polonnaruwa. During his reign the island was invaded by a Pandyan army led by one Chakravarti. The invaders succeeded in capturing the forces of Yapahuva and carrying off the sacred Tooth-Relics to India. The Sinhala king succeeded in bringing it back to Lanka and placed the relics in Polonnaruwa.

BUVANEKA BAHU - II (1275-1277CE) – Son of Buvaneka Bahu- I, cousin of Parakrama Bahu- III who had a Pandyan connection ruled from Kurunegala.

PANDYAN INVASION

PARAKRAMA BAHU - IV (1277-1301 CE) – son of Buvaneka Bahu II proclaimed himself king against the Pandyan Emperor Kulasekera. Kulasekera came himself to avenge the killing of his nephew Parakrama Bahu- III by Buwanekabahu -II. He invaded Yapa Patuna Kingdom and captured it.

14 Harry Charles Purvis Bell (1851 – 1937).

He was more often known as HCP Bell, was a British civil servant and a commissioner in the Ceylon Civil Service. He was born in British India. Appointed an official archaeologist, he carried out many excavations in Ceylon (now Sri Lanka), for the Archaeological Survey, during an appointment running from 1890 to 1912. After retirement, he also investigated the archaeology and epigraphy of the Maldives, (see Evolution of the Judiciary in the Maldives), where he had been earlier in his life and studied the linguistics of Divehi. Bell had developed a good friendship with the king of the Maldives, who put his own royal schooner Fath-ul-Majid at his disposition to carry out archaeological research in certain atolls south of Male.

15 Arisen Ahubudu.

Kalasuri Arisen Ahubudu (Sinhala: කලාසුරි අරිසෙන් අහුබුදු) (1920–2011) was a writer, orator, scholar, playwright, teacher (Guru), Sinhala lyricist, author and poet in Sri Lanka, born in Mudiyallagahawatta in Malalaga, Koggala. He is a member of the Hela Havula. He has received three government awards for literary works, the title of Kalasuri from the Government of Sri Lanka, and the Sarasavi Award film award for best composer. He had his early education at the Kataluwa government school and joined the Nittambuwa Teacher Training College. It was after his close association with Hela stalwarts Vellala Jayamaha and Cumaratunga Munidasa in the thirties and forties that he sharpened his language skills. The name change to Arisen Ahubudu was also the result of this association.

Ahubudu served 42 years as a teacher. Having first taught at Holy Trinity College in Nuwara Eliya, he moved to Mahinda College, Galle and later to Maha Bodhi College, Maradana. His longest stint came even later at St Thomas' College, Mount Lavinia from 1952 until 1979 where together with Sandadas Coperehewa and GL Jinadasa supported by D.S. Jayasekera he was a leader in the post independence renaissance in teaching of the Sinhala language and literary activities. To promote the use of Sinhala at a time when prominence was given to English, he began a free correspondence course for students whom he had never met or seen.

Prior to his death Arisen Ahubudu was the last surviving prominent member of Hela Havula as well as the last surviving prominent Sri Lankan lyricist. Ahubudu died on 26 May 2011. (Source-Wikipedia, the free encyclopedia).

16 Dipavamsa or Deepavamsa.

The Dipavamsa, or Deepavamsa, (i.e., Chronicle of the Island, in Pali: *Dīpavaṃsa*) is the oldest historical record of Sri Lanka. It means Chronicle of the Island. The chronicle is believed to be compiled from Atthakatha and other sources around the 3-4th century. Together with Mahavamsa, it is the source of many accounts of ancient history of Sri Lanka and India. Its importance resides not only as a source of history and legend, but also as an important early work in Buddhist and Pali literature.

The work has been translated into English by B. C. Law. It is probably authored by several Buddhist monks of the Mahavihara tradition of Anuradhapura in the 3rd-4th century. The preamble begins with "Listen! I shall relate the chronicle of the Buddha's visits to the island, the arrival of the Tooth Relic and the Bodhi tree, the advent of the Buddha's doctrine, the rise of the teachers, the spread of Buddhism in the island and the coming of Vijaya the Chief of Men". King Dhatusena (4th century) had ordered that the Dipavamsa be recited at the Mahinda (son to Asoka) festival held annually in Anuradhapura.

The Dipavamsa refers to three visits to the Island by the Buddha, the places being: Kelaniya, Dighavapi, the place where the Bo-sapling was later planted within the Maha Mewna-uyana (Park) of Anuradhapura. It does not make any mention of the Buddha visiting the Samanalakanda (Adam's Peak).

Regarding the Vijaya legend, Dipavamsa has tried to be less super-natural than the later work, Mahavamsa in referring to the husband of the Kalinga-Vanga Princess, ancestor of Vijaya, as a man named Sinha who was an outlaw that attacked caravans en route. In the meantime, Sinha-bahu and Sinhasivali, as king and queen of the kingdom of

Lala (Lata), "gave birth to twin sons, sixteen times." The eldest was Vijaya and the second was Sumitta. As Vijaya was of cruel and unseemly conduct, the enraged people requested the king to kill his son. But the king caused him and his seven hundred followers to leave the kingdom, and they landed in Sri Lanka, at a place called Tamba-panni, on the exact day when the Buddha passed into Maha Parinibbana.

The Dipavamsa gives a fuller account of the arrival of Theri Sangamitta (daughter to Asoka), but the epic story of Dutugamunu is treated only briefly, in ten Pali stanzas, while the Mahavamsa devoted ten chapters to it.

The Dipavamsa is considered "source material" to the Mahavamsa, The latter is more coherently organized, and is probably the greatest religious and historical Epic work in the Pali language. The historiography (i.e., the chronology of kings, battles etc.) given in the Mahavamsa, and to that extent in the Dipavamsa, are believed to be largely correct from about the time of the death of Asoka. (Source-Wikipedia, the free encyclopedia).

17 Deegavapi Raja Maha Viharaya.

Deegavapi or Dighavapi (දීගවැපි in Sinhalese and Pali), or Digavapi is a Buddhist sacred shrine and an archaeological site in the Ampara District of Sri Lanka, boasting of historical records dating back to the 3rd century BCE. The name itself means, in Pali and in Sanskrit, Long ("Digha" and "Dirgha") Tank ("vapi"). Water reservoirs, called "tanks", were an important feature of the hydraulic civilization of ancient Lanka, and temples and cities were built around them. The importance of Dighavapi is connected with legends about visits to this site by the Buddha himself, and many allusions to Dighavapi in the ancient chronicles as well as in the Pali literature. It has also played a role in the political history of the region. In more recent (medieval) times, the Sinhalese kings have settled Moor and Dutch settlers in the neighbouring areas.

Legend and Ancient History

The Mahavamsa, an ancient chronicle written in the 5th century, and the Dipavamsa of an earlier date, contain a mixture of legend and historical facts. These chronicles state that the Buddha himself visited the village, and on the spot where he sat in meditation a cetiya was later erected (Mhv.[1] Ch.i.78). The Dipavamsa and the important Pali work, the Samanthalpaasika. (Ch i. v.89) also have allusions to Dighavapi. The chronicles also state that some of the early inhabitants of the region were Yakkas, a group of people referred to even in the Ramayana, with genealogical links to the pre-Aryan 'Kirat' people of Northern India. While the likelihood of the Buddha having visited Dighavapi is remote, the attachment of such a legend to this site indicates the veneration given to it even in ancient times. In a pious legend connected with the Dighavapi cetiya (Dhajagga Paritta), it is said (in the Pali literary work Saarthapakaasani) that once a samanera (a novice monk), helping to plaster the Dighavapi cetiya, fell from the top. His colleagues shouted to him to recall the Dhajagga Parita. He did so, and was "miraculously saved".

There are many ancient inscriptions in the area. In 1986 a gold leaf inscription 14 cms. by 1.5 cms. had been unearthed. The inscription had been deposited inside a reliquary made of thick gold sheets. The text of the inscription was as follows: "Hail. The stupa (reliquary) of King Mahitisa (Kannittha Tissa) son of King Naka ... etc.". King Kannittha Tissa reigned from 164-192 CE. Other sites in this area have been discussed recently by the archeological researches of several workers including E. Medhananda

More detailed historical and lithographic records are available for the history of this region as a part of the Ruhuna kingdom, during the time of King Kavan-Tissa, the father of Dutugemunu. In fact, in the 3rd century before CE, the area was known as the district of "Dighamandala", or Digaamadulla" in Sinhala. Dutugamunu's brother, Tissa, governed it by the order of his father. Later, on the death of his father, he retired to Dighavapi with his mother and the elephant Kandula (Mhv.xxiv.2, 14f, 48). When he made peace with his brother, he was again sent there to look after the district and the Dighavapi region. After the re-conquest of the Pihiti rata (approximately today's Northern province), Tissa was again in charge of Dighavapi, for we find him being sent for from there at the time of Dutugamunu's death (Mhv.xxxii.2).[1] Tissa (afterwards called Saddhatissa) founded the main Dighavapi-vihara, in connection with which he built a cetiya, to which he made valuable offerings (Mhv.xxxiii.9, 14)). There are further historical allusion to Dighavapi in connection with the campaigns of king Parakramabahu I, in the 12th century (Chv.lxxiv.89, 98, 110, 180, lxxv.1, 10)).

Medieval Times, Dutch and Muslim Settlers

The Dighavapi Vihara and Chetiya continued to receive Royal patronage and many pilgrims even in the worst of times. In 1638 CE King Rajasinghe II granted the area around Dighavapi and up to the coast to the Dutch. This was on the understanding that the Dutch would dislodge the Portuguese who were controlling the coastal regions of Sri Lanka. The Dutch East India Company (VOC) also got trading rights for cinnamon and other commercial products. By 1640 CE the Dutch won over Trincomalee (Gokanna) and Batticaloa (Madakalapuva) from the Portuguese but subsequently refused to hand over the littoral to Sinhala Rule, claiming compensation for military expenses. Descendants of the Dutch settlers of the region still live in the area and form the core of the Batticaloa burghers.

Another influx of people into the area occurred in 1736. The Muslims of the Batticaloa (Madakalapuva) area are descendants of Arab refugees settled in the Ampara district (i.e., area around Dighavapi) by King Senerat in 1726. They had been expelled by the Portuguese from the south-west Maritimes (de Queroz). (Source-Wikipedia, the free encyclopedia).

18 Kanishka (Kanishka the Great).

Kanishka (Kanishka the Great), (Sanskrit: कनिष्क, Bactrian language: Kāvnīk, Middle Chinese: 迦膩色伽 (Jianisejia)) was an emperor of the Kushan Dynasty (127-151) who ruled an empire extending from Turfan in the Tarim Basin to Pataliputra on the Gangetic plain and famous for his military, political, and spiritual achievements. His main capital was at Purushpura (Peshawar in present day northwestern Pakistan) with regional capitals at the location of the modern city of Taxila in Pakistan, Begram in Afghanistan and Mathura in India. (Source-Wikipedia, the free encyclopedia).

19 Nagarjunakonda.

Nagarjunakonda (meaning Nagarjuna Hill in Telugu: నాగార్జునకొండ) is a historical Buddhist town, now an island located near Nagarjuna Sagar in Nalgonda district,[2][3][4][5][6] in the Indian state of Andhra Pradesh. It is 150 km south east of the capital, Hyderabad. It was formed when a hill was submerged in the waters of the Nagarjuna Sagar Dam, constructed in the 1960s. It is one of India's richest Buddhist sites, known in the ancient times as Sri Parvata. It now lies almost entirely under the Nagarjunasagar Dam. It is named after Nagarjuna, a southern Indian master of Mahayana Buddhism who lived in the 2nd century AD, who is believed to have been responsible for the Buddhist activity in the area. The site was once the location of many Buddhist universities and monasteries, attracting students from as far as China, Gandhara, Bengal and Sri Lanka. The Buddhist archaeological sites there were submerged, and had to later be dug up and transferred to higher land on the hill, which had become an island. (Source-Wikipedia, the free encyclopedia).

20 The influence of Greek on India.

In ancient times, trade between the Indian subcontinent and Greece flourished with silk, spices and gold being traded. The Greeks invaded India several times, starting with the conquest of Alexander the Great. Conquests of Alexander The Great (327–326 BCE)

Campaigns and landmarks of Alexander's invasion of India.

In 327 BCE Alexander the Great began his foray into Punjab. King Ambhi, ruler of Taxila, surrendered the city to Alexander. Many people had fled to a high fortress/rock called Aornos. Aornos was taken by Alexander by storm after a successful siege. Alexander fought an epic battle against the Indian monarch Porus in the Battle of Hydaspes (326). After victory, Alexander made an alliance with Porus and appointed him as satrap of his own kingdom. Alexander continued on to conquer all the headwaters of the Indus River.

East of Porus' kingdom, near the Ganges River, was the powerful kingdom of Magadha, under the Nanda Dynasty.

According to Plutarch, at the time of Alexander's Battle of the Hydaspes River, the size of the Magadha's army further east numbered 200,000 infantry, 80,000 cavalry, 8,000 chariots, and 6,000 war elephants, which was discouraging for Alexander's men and stayed their further progress into India:

“ As for the Macedonians, however, their struggle with Porus blunted their courage and stayed their further advance into India. For having had all they could do to repulse an enemy who mustered only twenty thousand infantry and two thousand horse, they violently opposed Alexander when he insisted on crossing the river Ganges also, the width of which, as they learned, was thirty-two furlongs, its depth a hundred fathoms, while its banks on the further side were covered with multitudes of men-at-arms and horsemen and elephants. For they were told that the kings of the Ganderites and Praesii were awaiting them with eighty thousand horsemen, two hundred thousand footmen, eight thousand chariots, and six thousand fighting elephants. And there was no boasting in these reports. For Androcottus, who reigned there not long afterwards, made a present to Seleucus of five hundred elephants, and with an army of six hundred thousand men overran and subdued all India. ”

--Plutarch, Parallel Lives, "Life of Alexander"

Exhausted and frightened by the prospect of facing another giant Indian army at the Ganges River, his army mutinied at the Hyphasis (modern Beas), refusing to march further East. Alexander, after the meeting with his officer Coenus, was convinced that it was better to return.

Alexander was forced to turn south, conquering his way down the Indus to the Indian Ocean. He sent much of his army to Carmania (modern southern Iran) with his general Craterus, and commissioned a fleet to explore the Persian Gulf shore under his admiral Nearchus, while he led the rest of his forces back to Persia by the southern route through the Gedrosia (modern Makran in southern Pakistan).

Alexander left behind Greek forces which established themselves in the city of Taxila, now in Pakistan. Several generals, such as Eudemus and Peithon governed the newly established province until around 316 BCE. One of them, Sophytes (305–294 BCE), was an independent Greek prince in the Punjab

Seleucid Invasion (305 BCE)

Seleucus I Nicator, founder of the Seleucid Dynasty and one of Alexander's former generals, invaded what is now Punjab in northern India and Pakistan) in 305 BCE.

Details of Seleucus's conflict with Chandragupta Maurya are unknown but Chandragupta seems have had the best of it. Chandragupta and Seleucus finally concluded an alliance. Seleucus gave him his daughter in marriage, ceded the territories of Arachosia, and received from Chandragupta 500 war elephant which he used decisively at the Battle of Ipsus.

Seleucus also sent an ambassador named Megasthenes to Chandragupta's court, who repeatedly visited Chandragupta's capital of Pataliputra (modern Patna in Bihar state). Megasthenes wrote detailed descriptions of India and Chandragupta's reign.

Continued diplomatic exchanges and good relations are between the Seleucids and the Mauryan emperors are then documented throughout the duration of the Mauryan Empire.

Indo-Greek rule (180 BCE-10 CE)

In 180 BCE, the Indo-Greeks, invaded parts of northwest and northern India and ruled in the Punjab region. They are an extension of the Greco-Bactrian Dynasty of Greek kings (the Euthydemids) located in neighbouring Bactria. The invasion of northern India followed the destruction of the Mauryan Dynasty by the general Pusyamitra Sunga, who then founded the new Indian Sunga Dynasty (185 BCE-78 BCE). The Indo-Greek king Menander may have campaigned as far as the capital Pataliputra in eastern India (today Patna): "Those who came after Alexander went to the Ganges and Pataliputra" (Strabo, XV.698). An Indian text describes Greek attacks on Saketa, Panchala, Mathura and Pataliputra (Gargi-Samhita, Yuga Purana chapter).

The Indo-Greeks ruled various parts of northwestern India until the end of the 1st century BCE, when they were conquered by the Scythians and Kushans.

Legacy –

Buddhism flourished under the Indo-Greeks, leading to the Greco-Buddhist cultural syncretism. The arts of the Indian sub-continent were also quite affected by Hellenistic art during and after these interactions. (Source-Wikipedia, the free encyclopedia).

21 The Divyavadana.

The Divyāvādāna or 'Heavenly Deeds' is a huge collection of 38 legendary biographies and retellings of events in the life of the Buddha. The purpose of each story is to describe the results of good and bad deeds in former and future lives, but also to explain basic Dhamma in an entertaining way. Written in Sanskrit and first composed in about the 3rd century CE, but added to gradually right up to about the 7th century, it became one of the most popular books among Indian Buddhists. The stories from the Divyāvādāna were often depicted in painting and sculpture and continue to have an influence even today. Rabindranath Tagore's famous play Chandalika, is based on the story of Prakriti from the Divyāvādāna, which is a critique of the caste system wrapped in a tale about love, detachment and magic. Divine Stories: Divyādāna, Pt.1,trans. Andy Rotman, 2008.

"The Divyavadana is a major anthology of popular Indian Buddhist narratives, providing a rich store of information about Buddhism as it was in ancient India...I applaud this impressive translation (from Sanskrit). It is really quite a remarkable achievement." - Prof. John Strong.

"Here are popular tales about ordinary people as well as monks, stories about women, princes, merchants, and slaves, not to mention a wretched pig and a bull about to be slaughtered (both of whom find their own salvation). These stories are to the Buddhist tradition what the Arabian Nights is to the Arabic, an ocean of stories from which Buddhist storytellers and artists throughout Asia drew their inspiration." - Wendy Doniger.

"Sprung forth from the creative soil of the Indian Buddhist imagination, these stories concretely represent the impact of the Dharma on the lives of those who turned to it for guidance. Despite the title, these are essentially human stories that record the trials and struggles of the Buddha's personal disciples as they meander through the corridors of samsara, seeking light, purity, and final freedom." - Bhikkhu Bodhi.

22 Lalitavistara.

By R. Banerjee

LALITVISTARA (Sanskrit) is a Sanskrit Buddhist text of great importance. Apart from being a biography of Buddha, originally of the Sarvastivada School of the Hinayana sect, it throws a considerable light also on the social and cultural history of India during the early centuries of the Christian era.

The name 'Lalitavistara' means the detailed narrative of the sports or 'lila' of Gautama the Buddha, indicating his divinity. It describes the events of Gautama Buddha's life from his descent from the Tushita heaven in the form of a white elephant into his mother's womb up to his attainment of knowledge and preaching of the first sermon.

The Lalitavistara is not a unified text nor it is a composition of one author. And it is not known when it was redacted in the final form as we know it now. It is a compilation of old and later traditions placed side by side. In other words, it was originally a Sarvastivada text, which was later on expanded and embellished with Mahayana ideas laying emphasis on Buddha's superhuman character and miraculous deeds. According to P. L. Vaidya, the present Sanskrit text goes back to the 3rd century A.D. By the late fifth century when the poet Wang Jung (468-93) wrote his cycle of twelve songs "Songs of Religious Joy", there were at least five versions of the Lalitavistara in China. The Lalitavistara forms a part of Nanadharma of Nepalese Mahayana Buddhism and also of the Tibetan Canon and it was translated into that language in the 9th century A.D. It may be mentioned here that the Tibetan translation of the Lalitavistara is considered to be very authentic and close to the Sanskrit text.

The Lalitavistara has been translated also into many European languages and it is interesting to note that Edward Arnold's 'Light of Asia' is based mainly upon the Lalitavistara. It may, however, be noted that a version slightly differing from the Lalitavistara was also in vogue, which was followed by the artists of Barabudur from about 850 to 900 A.D. It can also be assumed that the artists of Gandhara who embellished the Buddhist monuments with the scenes from Buddha's life were acquainted with the text of the Lalitavistara.

The Lalitavistara in its expanded form came to be known as a Vaipulya sutra. The other Mahayana texts known as a Vaipulya sutras are: The Ashtasahasrika Prajnaparamita the Saddharma pundarika, the Lankavatara, the Suvarnaprabhasa, the Gandavyuha, the Tathagataguhyaka or Tathagata-guna-jnana, the Samadhiraja and the Dasabhumishvara, though the Lalitavistara belonged to the transition between the Hinayana and the Mahayana. It has been established that many of the verses and prose passages in the Lalitavistara have come from the Sarvastivada Canon, while its Mahayana leanings and elements are apparent from such terms as Dharmatathata, Bhutakoti, etc. as well as Buddha's statement that he has attained the void of the world (Jagachhunya).

In the Lalitavistara, the miraculous acts of the Buddha as noted above have been emphasised. Just before his last birth, he (Buddha) lived in the Tushita heaven. He was greeted with the sounds of eighty-four thousand drums and requested to come down to the earth for the release of the people from the bondage of birth and death. The Bodhisattva chose to be born in the Shakya family of Kapilavastu with Shuddhodana as his father and queen Maya as his mother. He did not stay in the filth of his mother's womb as other children do. Gods provided a jewelled box for him to stay in his mother's womb. From his body emanated light shining far and wide. 'The yet unborn Bodhisattva in his mother's womb delight the celestials by pious sermons and the god Brahma obeyed his every suggestion.' The Buddha's birth also was attended by various miracles and portents. He was born in Lumbini as a 'great being' and just after his birth he took seven steps (comparable to Vishnu's three steps as Trivikrama) announcing his greatness that this was his last birth after which he would not be subjected to the chain of birth and death.

The above description was followed by a dialogue between the Buddha and Ananda in which everyone is urged to believe in the miraculous birth of the Buddha. Here the importance of religious faith is emphasized, echoing almost similar sentiments in the Bhagavadgita. The Buddha says: "To all who believe in me I do good Like friends are they to me and many a friend the Tathagata has. And to those friends, the Tathagata only speaks the truth and not falsehood... To believe Ananda should be thy endeavour. This I commend to you." Thus, the Lalitavistara lays stress on the devotional aspects of Mahayana Buddhism.

Again, the Lalitavistara tells us that when the newly born Bodhisattva was taken by his foster mother to a temple, all the gods rose from their seats and prostrated before him. He showed extraordinary merit also as a learner. Heavenly damsels scattered flowers on the path the child Bodhisattva followed in coming to his school. The school master, unable to bear his radiance, fell down and fainted on the ground. A god roused him. Bodhisattva needed no instructions as he was omniscient. But he came to school as a matter of worldly routine. It is said in the Lalitavistara that the Buddha came to this world as Lokanuvartana (i.e. to follow the ways of the world). The teacher amazed to find that Bodhisattva knew all the sixty-four alphabets including the Chinese and Huna symbols. The remaining narratives of the Lalitavistara, chapters 14-26, though containing many exaggerations show close similarity with the other sources. The last chapter, in the Mahayana fashion glorifies the text and refers to the merits or advantage one derives from its propagation.

The Lalitavistara is written in both prose and verses. Many of the metrical ballads are beautiful and old. They and some of the prose passages are ascribable to the first centuries after the Buddha.

In the last chapter of the text he is described as a Dharmakayajna (i.e. one whose body is composed of dharmas), a remarkably Mahayana idea.

The Lalitavistara, apart from its importance for the religious history of Buddhism, throws some welcome light on the social conditions of India during the early centuries of the Christian era. It has already been stated that it contains the names of various alphabets. Further, it mentions various arts numbering eighty-six whereas the lists in other texts speak traditionally of sixty-four arts. It also refers to various subjects of science and humanities in which a person should acquire proficiency. These subjects are ganana (arithmetic), samkhya (use of numbers), the Veda, Itihasa, Purana, Nighantu (lexicon), Nirukta (etymology), Nigama (revealed scriptures), Shiksha (phonetics), Chhandas (metrics), Jyotisha (astronomy), Vyakarana (grammar), Yajnakalpa (rules for conducting sacrifices), Yoga, and Vesika (philosophical systems), Barhaspatya (philosophy of Brihaspati), Hetuvidya (Nyaya philosophy), Arthavidya (Economics), Kavyagrantharachitam (the art of writing), Akhyayana (the art of telling stories), Hasya (the art of humorist), etc.

A number of Buddhist legends appear in the Apocryphal Gospels. In the Gospel of Thomas, longer version, it is mentioned: "Trees bend down before the young Christ and dragons (nagas) adore him, when he goes to school to learn the alphabet he convicts his teacher of ignorance, and the good man faints.' Again, the Arabic and Syriac Gospels of the infancy glorify the Child Christ... "When he enters a temple in Egypt, the images prostrated themselves before him". These and several other exploits recorded in the case of the young Christ seem to be based on some childhood exploits of the Buddha as mentioned in the Lalitavistara as above

23 Shiladitya.

Shiladitya (Hindi: शिलादित्य) was a ruler of Malwa. He was Jat of Virk gotra. His original name was Harshabardhan. King Harshabardhan was well noted for his kind heart and humanity. Once in a year he used to conduct a big fair in his kingdom. In that fair what ever people used to ask for he used to give them without any hesitation of any kind. Emperor Harshabardhan is well noted for his war with Shashanka, one of the most powerful ruler of all time. He was son of Yasodharman. He became ruler of Malwa after Yasodharman. He was follower of Buddhism. The Chinese traveller Xuanzang has mentioned him. His neighbours were Brahmans who attacked him so he migrated from Malwa and reached Kashmir. In 540 AD Pravarsen of Kashmir made him king again. After the fall of rule of Virk Jats in Malwa there were no other Jat state worth mentioning. (Source-Wikipedia, the free encyclopedia).

24 Cetiya (Paribhogika objects, Uddesika objects, Saririka objects).

The cetiya, "reminders" or "memorials" (Sanskrit: caitya), are objects and places used by Theravada Buddhists to remember Gautama Buddha. These are traditionally divided into three categories: śarīraka, pieces of the body, paribhogaka, things he used, and udeśaka, reminders. A fourth category, dhammaka, was added later to remind monks that the true memory of Gautama Buddha can be found in his teachings. While these can be broadly called Buddhist symbolism, the emphasis tends to be on a historical connection to the Buddha and not a metaphysical one.

Śarīraka

The śarīraka or dhātu cetiya, reminders of Buddha's body, are the category commonly considered "relics" today by Western observers, and were responsible for major forms of Buddhist art and symbolism, although they only constitute one of the three categories of reminders. Most frequently preserved parts of Buddha's body are tooth and bone, because these parts would remain after the rest of the body decayed. The relic of the tooth of the Buddha in Sri Lanka is the most notable site where a relic is visibly preserved, but hundreds of such sites were created, in the architectural form now called a stupa. In Thai, these stupas are called chedī, retaining the second half of the phrase dhātu cetiya, in Lao they are called that after the first half. Beyond the stupa itself, sarīraka are used across the Buddhist world, in such quantity that not all could be legitimate, in this sense the śarīraka functions mainly as a symbol, with the importance of authenticity varying between cultures.

More relics of bone were discovered during archaeological excavations of a stupa built in Peshawar, Pakistan by the Kushan Emperor Kanishka in the second century A.D. In 1909, three pieces of bone (approx 1½ in. or 3.8 cm long) were found in a crystal reliquary in a bronze casket bearing an effigy of Kanishka and an inscription recording his gift. They were removed to Mandalay, Burma by the Earl of Minto, Viceroy and Governor General of India, in 1910, for safekeeping. They were originally kept in a stupa in Mandalay but this has become dilapidated and is used for housing. The relics are meanwhile being kept safely in a nearby monastery until funds can be found to build a new stupa to house the relics next to Mandalay Hill. The crystal reliquary holding the bones is now enclosed in a gold and ruby casket provided by Burmese devotees. The miniature gold stupa in which they were transported to Mandalay may be seen in the photo to the right of the modern ruby and gold reliquary.

The body parts of especially powerful monks are also called śarīra, but these usually take on the form of bright jewels formed during the cremation of the body.

Paribhogaka

The paribhoga cetiya, things used by the Buddha, would seem at first to be a nonexistent category today, as objects like his robes and begging bowl have long since decayed, and were not symbolically preserved like the (contentious) Shroud of Turin. However, the category also includes all places the Buddha visited, so Bodh Gaya itself functions as a paribhogaka. The most common paribhogaka is the bodhi tree, which was transplanted across Southeast Asia, cuttings of the original bodhi tree apparently still survive today in Sri Lanka.

Another extremely common paribhoga-cetiya is the Buddha footprint, an imprint made across the Buddhist world to symbolize the ground that Buddha walked on and the powerful size of his "dharma body". Sometimes these

footprints are also classed as udeśaka, a representation of the Buddha's foot, or śarīraka, implying that the footprint was the foot itself.

Udeśaka

The final category, udeśaka or uddesika cetiya, literally translates as "indicative reminders" or "votive objects", for example images of the Buddha. Udeśaka do not have any physical connection to the Buddha but still serve as relics because they were created in his memory. Originally udeśaka were secondary to paribhogaka and śarīraka, but with the influence of Greco-Buddhism statues of the Buddha were produced in great numbers, followed later by paintings and other images. The dharmacakra, wheel of dharma, falls under this category as a reminder of Buddhist insight.

The conventional view has long been this meant that early Buddhist art was aniconic. However, this view has recently been the subject of debate among specialists. There does not seem to have been any prohibition of creating images of the Buddha. Rather, creating images of the paribhogaka was regarded as a more fulfilling and meaningful symbol by the early Buddhists, evoking the discovery of Buddhist understanding (prajñā/pañña). Whether these scenes contained substitutes for the image of Buddha himself is currently under debate. (Source-Wikipedia, the free encyclopedia).

25 Śāsana (Sanskrit), (Pali: sāsana).

Śāsana (Sanskrit), (Pali: sāsana) is a term used by Buddhists and Shaivites to refer to their religion or non-religion. It has a range of possible translations, including teaching, practice, doctrine and Buddha Śāsana, which means "the teaching of the Buddha" (of which there have been several). Since in Buddhism there is no divine god the term is considered more accurate than the word "religion" as it denotes an adaptable philosophy and practice rather than a non-changing divine call from an all knowing god. Also, for many Buddhist outsiders the term religion implies faith; some might argue that faith is not a necessary feature of Buddhism, based in spirituality and logic, thus making śāsana all the more useful a term in definition. Sasana may also refer to the 5000 year dispensation of a particular Buddha. That is, we are living in the sasana of the Śākyamuni Buddha. (Source-Wikipedia, the free encyclopedia).

26 The Divyavadana.

The Divyāvādāna or 'Heavenly Deeds' is a huge collection of 38 legendary biographies and retellings of events in the life of the Buddha. The purpose of each story is to describe the results of good and bad deeds in former and future lives, but also to explain basic Dhamma in an entertaining way. Written in Sanskrit and first composed in about the 3rd century CE, but added to gradually right up to about the 7th century, it became one of the most popular books among Indian Buddhists. The stories from the Divyāvādāna were often depicted in painting and sculpture and continue to have an influence even today. Rabindranath Tagore's famous play Chandalika, is based on the story of Prakriti from the Divyāvādāna, which is a critique of the caste system wrapped in a tale about love, detachment and magic. Divine Stories: Divyādana, Pt.1, trans. Andy Rotman, 2008.

"The Divyavadana is a major anthology of popular Indian Buddhist narratives, providing a rich store of information about Buddhism as it was in ancient India...I applaud this impressive translation (from Sanskrit). It is really quite a remarkable achievement." - Prof. John Strong.

"Here are popular tales about ordinary people as well as monks, stories about women, princes, merchants, and slaves, not to mention a wretched pig and a bull about to be slaughtered (both of whom find their own salvation). These stories are to the Buddhist tradition what the Arabian Nights is to the Arabic, an ocean of stories from which Buddhist storytellers and artists throughout Asia drew their inspiration." - Wendy Doniger.

"Sprung forth from the creative soil of the Indian Buddhist imagination, these stories concretely represent the impact of the Dharma on the lives of those who turned to it for guidance. Despite the title, these are essentially human stories that record the trials and struggles of the Buddha's personal disciples as they meander through the corridors of Samsara, seeking light, purity, and final freedom." - Bhikku Bodhi.

27 Dasa Raaja Dharma.

The Ten Royal Qualities (Dasa Raja Dharma) - By Mithra Wettimuny

First, let me explain to you why the term 'royal' has been used to denote these qualities. There are two reasons for it. First and foremost it is to emphasise the exalted nature, or the greatness of the qualities. Secondly, it is because these qualities are most relevant and necessary for the exercise of leadership.

Proximate and Root causes

Now in our process of learning through numerous educational institutions, professional institutions and through on-the-job training process we come to acquire certain perceptions and certain skills about leadership and the attainment of objectives. Such learning has its relevance, but it also has its limitation. Being learned is a necessary condition for the fulfilment of objectives for a leader. However, learning is only a proximate cause for the realisation of those objectives. Often we find, in spite of much learning, much training and much effort that results don't match our anticipation. Sometimes the results end up in disaster. This is because whilst great effort and concentration has gone towards the fulfilment of those necessary proximate causes, insufficient attention has been paid to the fulfilment of certain essential root causes.

Learning is a necessary cause, a necessary condition. However, there are certain other essential conditions at root level which must be established, developed and made much of, for the realisation of wholesome aspirations, of wholesome objectives. A leader must acquire, develop and make much of such root conditions. These ten royal qualities of leadership, go to make up, those root conditions. It is the foundation on which he builds up his path. If the foundation is weak, needless to say the results, will not be in accordance with one's anticipations. If however, the foundation is strong, the root causes are well established, those necessary proximate causes also will fall into place with effortless ease and most of all the results of one's effort will be in accordance with one's anticipations. Through that process one can be content that not only has one achieved one's own objectives but it has also been for one's own welfare and most of all for the welfare of others too, because welfare of others must always be foremost in the mind of a leader.

Now I'll briefly outline to you what these ten royal qualities are and thereafter show you how they get developed. There are ten such qualities.

1 Dana - Gifting - Dana means gifting. This means that you gift necessary requisites for the sustenance of human life. Not only to human life but sometimes to other types of beings too. Then we also have occasions when one devotes one's time and energy to certain wholesome deeds. That is also a mode of gifting. Then there is the gift of truth, where one assists others to realise the true nature of things. That is the highest of all gifts.

2 Parithyaga - Sacrifice - Parithyaga means sacrifice. Here one sacrifices one's wealth, one's comforts, one's time, one's energies, one's pleasures for the welfare of other beings. It is totally sacrificed for the welfare of others.

3 Sila - Virtue - Sila means Virtue. At the very minimum level it means the safeguarding of the five precepts. The abstinence from taking sentient life. The abstinence from taking that which is not yours. The abstinence from sexual misconduct. The abstinence from uttering falsities. The abstinence from taking intoxicants. This is the minimum level of virtue that one must establish. However, if you want to establish a higher level of virtue then one has to get on to the control and guarding of speech. This means the abstinence from uttering harsh speech, idle chatter and malicious talk. It also means the abstinence from certain undesirable trades. It also means the control of greed and sorrow. It means the practice of right livelihood. That is the higher level of virtue.

Thapasa - Austerity - Thapasa means austerity. One must practise austerities. It means that one is pleased with what one has. Most of all it means that one is pleased with little. It also means the restraint of the senses. The development and practice of austerity is a great power. Such a person is always pleased with little. As a result it is very easy for him to sacrifice many of his comforts, wealth, pleasures for the welfare of others.

4 Irju - Uprightness - Irju means upright. Now this is a most critical, vital, necessary quality. Uprightness means that one must always uphold or identify the truth in any given situation, in any matter, he must at all cost safeguard it. Never part from it, never compromise it. He stands firmly on that truth. This is not stubbornness. This is respecting the truth and above all, the knowledge that ultimately the truth will prevail. However, to uphold the truth one will also have to speak the truth. So there lies its connection to Virtue.

5 Murdu - Soft - Murdu means soft. This refers to a soft mind. A mind that is soft and humble, as against a mind that is haughty, arrogant, hard, full of resentment. It is a mind that has gone into softness by the tranquillisation of those unwholesome qualities such as anger and ill-will. A soft mind is not a weak mind. This softness and uprightness goes hand in hand. One can be soft and at the same time very firmly uphold and safeguard the truth. Infact it is only a mind that is soft and humble, that can have the power of sustenance, the patience to safeguard the truth.

6 Avihimsa - Non-harm - Avihimsa means non- harm and Akrodaya means non-illwill. This means the setting aside of certain unwholesome qualities such as enmity, anger, illwill, jealousy, envy, hatred, fear and resentment. It means the development of certain wholesome qualities (the four divine abidings) namely kindness, compassion, joy at others well being, equanimity and non-harm. One has to be kind and compassionate towards other beings. One has to be happy at the well being of others, as opposed to being jealous, and has to be equanimous, when the occasion requires it.

7 Akrodaya - Non-ill will - Avihimsa means non- harm and Akrodaya means non-ill-will. This means the setting aside of certain unwholesome qualities such as enmity, anger, ill-will, jealousy, envy, hatred, fear and resentment. It means the development of certain wholesome qualities (the four divine abidings) namely kindness, compassion, joy at others well-being, equanimity and non-harm. One has to be kind and compassionate towards other beings. One has to be happy at the well-being of others, as opposed to being jealous, and has to be equanimous, when the occasion requires it.

8 Kanthi - Forbearance - Kanthi means patience and forbearance. Nothing worthwhile is achieved without patience. One has to have the patience to realise one's objectives. One has to have the patience to safeguard and uphold the truth because sometimes it takes time for the truth to prevail. One has to have the capacity to forbear obstacles that come in one's way or harassment that is directed towards one in this process. Sometimes one has to face insults, abuse when one safeguards the truth. So one must develop the power of forbearance. Nothing worthwhile, nothing lofty can be achieved without this quality of patience and forbearance.

9 Avirodita - Non-conflict - Avirodita means non-conflict. This means that you don't get into conflict, you don't go into unnecessary debate and argument. You don't go to suppress others views, opinions. It would be very normal that in a group of beings that there will be differences of opinion, different view points because it is the norm of the world that every one does not see the same thing at the same time. Some see the truth here and now. Some see it later. Some don't see it at all. Because of that, one has to have the restraint, the wisdom and equanimity in order to avoid falling into situations of conflict, unnecessary argument and debate. However, when one is convinced about the truth, such truth is not abandoned. One carries on with one's task without going into conflict with others. To possess this quality one must be rich in wisdom and equanimity, where one is unperturbed, does not flutter on occasions when one is provoked. So equanimity becomes the tool with which one safeguards one's mind for the development and practice of non-conflict.

The list of comparison of places.

Old Name : *Silumini Seya (Lumbini)*
New Name : *Bambarangala Raja Maha Vihara or Wewagama Raja Maha Vihara*
Location : *Diggana junction, 10 kms on Mahanuwara to Mahiyangana road. Two kms towards the Victoria Dam on the old Theldeniya road.*

KEY

The birth place of Prince Gautama Siddhartha.

Two kingdoms, *Sakya & Koliya*: King Suddodana reigned in the city of Kapilawasthu in Janbudveepa. The city of Kapilawasthu in *Hela Diva* was situated in the area below *Dimbulagala*, in a very fertile and luxuriant area with paddy fields cultivated with the waters of Maduru Oya. The kingdom of Sakyan which was reigned by King Suddodana was situated on the east bank of river Mahaweli (it was Rohini in the ancient past). This kingdom of Sakya, in the ancient time, was stretched for a large area from *Maduru Oya, Mavial Aaru, Seruvila* and *Ella Janapada*. The other side of river Mahaweli was the kingdom of *Koliya*, covering areas like, as we call them now, *Somawathi, Polonnaruwa* and *Kanthale*. Two kingdoms, *Sakya & Koliya*, had a battle over the waters of *Rohini*.

In the ancient times, the road leads to kingdom of *Kapilawasthu* (city of *Kimbulwath* – today it is *Dimbulagala*) to the city of *Dewdaha* (today it is *Kundasale*) was named as *Raja Mawatha*. The *Sal* grow is situated in between this road. That garden of *Sal*, the *Sal* grow, had been changed in to *Salwaththa* and now it is *Thalwaththa* {*Sal Wanaya* (*Sal* grow or *Sal* forest) -> *Sal Uyana* (garden of *Sal*) -> *Sal Waththa* (plantation of *Sal*) -> *Tal Waththa*}.

The actual distance from the palace of *Suddhodhana* in the city of *Kimbulwath* to the city of *Dewdaha*, Prince Siddhartha's birth place, in Janbudveepa in *Hela Diva* was nearly 40 - 50 km. In today's context it is from *Dimbulagala* to a place in *Kundasale, Theldeniya*. But the distance from the place identified first as the city of *Kapilawasthu* in India to Lumbini in Nepal is nearly 3000 Kms (later this distance was considered seriously by the present scholars and another new place had been identified and declared as the city of *Kapilavasthu*).

The *Tripitaka* says that Gautama Buddha preached *Sakyapanna Sutta* in the *Indasaala Cave* found in this *Vihara* and engraved *Magadhi Prakurtha* letters found in this cave say that Gautama Buddha had resided there in the 6th year of his Enlightenment.

In the time that Buddha lived, *Salumini Seya* which was built by enshrining a shawl used by the Buddha was situated on the mountain peak in the grounds of *Bambarangala Rajamaha Vihara*.

Old Name : *Uththaraarama Monastery*
New Name : *Hiriwadunna Vihara*
Location : One can reach this place even today by covering nearly one mile of walking distance to the west from the 110 km post on the *Badulla Hambarana* road. This is the very center of Sri Lanka, *Madya Mandala*. Universal energies are centralized in the *Madya Mandala*.

KEY

At this place *Gautama Bosath* attended in to his Enlightenment.

Today this place is called "*Hiriwadunna*". In the past, this place was popular as "*Himivadaunna*", the place where *Himi* resided or "*Siri veda unna*" - the place where *Siri* resided, among the people in *Janbudveepa* and for the easy pronunciation today, it is changed from *Himivedaunna* to *Hiriwadunna*. (*Himivadaunna* - *Himi* (The Buddha) + *vedaunna* (lived, resided) -> *Hiriwadunna*).

Other key places to see are as follows.

- 1 The sacred *Asathu Bodhi* tree (*Jaya Siri Maha Bodhi*). The sacred *Jaya Siri Maha Bodhi* tree found here is also known as *Sudu Bodiya*.

- 2 The *Vajrasana* (rocky seat) made by King *Muchalinda* for *Gautama Bosath* and its stated in an inscription located at the *Vihara*.
- 3 The shrub of *Kusathana* to be seen in the same land where *Bo tree* is situated. This *Kusathana* was not grown there by someone. And this *Kusa Thana* grass is an endemic species to our country.
- 4 *Ruwan Sakmana, Sakmana* made for *Bosath Gautama (Sakman Maluwa)*.
- 5 The chamber made by King *Muchalinda* (in the *Naaga* tribe) for *Gautama Buddha* for the protection from the heavy rain and rocky seat (the bed) made for sleeping.
- 6 *Ajapal Nuga tree*, the banyan tree, where the maiden *Sujatha* offered milk rice for *Bosath Gautama*. The original banyan tree is dead now and a new banyan tree which got sprung up from the older one exists there to this date.
- 7 The remaining part of the river of *Neranjana*, where *Gautama Bosath* sent his begging bowl upstream with the determination to gain Enlightenment, It's a miracle to see, still, a part of 200 meters of the river.
- 8 Many ruins of the monasteries made for *Arahants*, namely, *Nadee Kaashpa, Gaya Kaashpa* and *Uruwel Kaashapa* (In memory of these three brothers one side of the *Hiriwadunna* village is still called "*Kassapa Gama, the village of Kassapa*").

History says that *Gautama Buddha* made a determination and sent his begging bowl floating upstream in the river *Neranjana*. The village in the upper region (*Ihaththawa*) of *Hiriwadunna*, is still called "*Udangaawa*." *Udangaawa* (*Uda+gan+aa*) is a name given by the people lived in the past to commemorate the floating of the begging bowl upstream in the river. Another village situated little bit far from *Hiriwadunna* is still called "*Maaminiyaawa*". This name was given with the meaning of "the place where *Maha Muni* came". *Maha Muni* is *Gautama Buddha*. After The Enlightenment, the Buddha must have gone to this village.

The distance between the place identified as *Buddhagaya* today in India, and the place identified as *Isipathana* where Buddha delivered his first sermon is nearly 450 Kms. The distance of the walk that *Gautama Buddha* made in search of five ascetics from *Hiriwadunna* in *Janbudveepa* in *Hela Diva*, where *Siri Maha Bodhi* still stands legendry, to the real *Isipathana* (today this place is called *Isinbassagala* in *Madavachchiya*) in *Kaseerata* is nearly 60 Kms. In the ancient times, *Gautama Buddha* spent nearly 3 days to cover this distance. If he had walked a distance of 450 Kms, then it would have been taken 20 days. But, what is known is that the *Gautama Buddha* realized The Enlightenment in *Wesak Poya Day*, spent seven weeks there and at the end of the eighth week, in one *Esala Poya*, had preached *Dhamma* to the five ascetics at *Isipathana*.

Old Name : *Isipathanarama Monastery in Migadaya*
New Name : *Issinbassagala*
Location : *Madavachchiya in Anuradhapura*

KEY

After two months of the Enlightenment, the very first sermon of *Gautama Buddha* was held at this place.

Gautama Buddha spent his first Vas Season in this place.

The *Arahath Guha* where the sages lived can be seen.

A pair of sacred footprints of Buddha, which was blessed by Buddha, and also a sacred offshoot of the *Jaya Siri maha Bodhi* tree can be seen at this place.

Old Name : **Rajagaha Nuwara (The city of Rajagaha) in the kingdom of Magadha**
New Name : *Rajagala in Ampara*
Location : *Ampara Mahaoya Road*

KEY

After the Enlightenment, the Gautama Buddha lived first 25 years of his life at this place. Gautama Buddha had spent 25 Vas Seasons here at this place.

This was the World's Buddhist Centre, spreading to 1600 acres.

The kingdom of Magadaha is an area stands like a circle of great rocks, namely, *Rajagala, Nilgala, Buddhangala & Nuwaragala* in the districts like *Ampara, Badulla* and *Monaragala* in today's context. . This was situated to a place closer to the capital city of the kingdom of *Maghada*. Earlier, a large area like *Uhana, Bakkiella, Gonaagalla, Mahaoya & Padhiyathalaawa* in *Ampara* district today, *Bibila, Maddagama* to *Badulla, Meegahakiwla & Mahiyanganaya* and *Maddagama* to *Akkarapaththuwa* came under kingdom of *Maghada*. All the paddy fields which are cultivated today with the waters of *Galoya* reservoir too came under this same kingdom. In Gautama Buddha's time *King Bimbisara* was the emperor in *Maghada*. Later *King Ajaasaththa* came in to power. *Hela Magadhi* was the language used here. All of these kings found in *Tripitaka* reigned in this *Hela Diva*. In any book, paper or document written in India, names of these kings cannot be found. This place was built by *King Bimbisara*, the ruler in the kingdom of *Magadha*. This was the sacred grounds for *Veluvanarama* monastery.

First *Dhamma Sangayana*, i.e *Dhamma* Council, was held here with the patronage of *King Ajaasaththa*.

The *Saptharni Cave* in which this *Sangayana* was held can still be seen and it's a master piece in architectural knowledge that people in *Heladeepa* had in the past.

In saving the life from King Ashoka in India, Prince *Mahinda (Arahant Mahinda Thero)* first came to this place with his sisters. *Arahant Mihindu* has attended in to his *Parinibbana* and its clearly mentioned in an inscription found here at this place.

Old Name : **Jethavanarama Monastery in the city of Savath (Dewram Vihara)**
New Name : *Ritigala Archeological Site*
Location : *Habarana Anuradhapura* district

KEY

A large area covering *Galenbinduwewa, Hurulu Wewa, Pallugas Wewa* and *Ritigala* was the wealthy city, *Savath*. Many large areas such as *Kanthale, Polonnaruwa, Kahatagasdigiliya* and *Padaviya* were coming under the kingdom of *Kosol*. The city of *Savath* was the capital city of *Kosol* in *Devahela*. Earlier, river *Neranjana* was flowing across the city of *Savath*. Even to this date it flows down with a new name, *Hurulu Oya* and *Yan Oya*. Wealthy people who lived in *Janbudveepa* in *Hela Diva* in the ancient times spent their wealth for building monasteries & *stupas* such as *Jethvanaramaya* in the city of *Savath, Poorwaramaya & Goshitharamaya* and offered them to Gautama Buddha and his disciples. Gautama Buddha, in the latter part of his life, delivered his sermons and lived a long period like twenty years in *Devram Vehera* in *Jethavana* which was built by *Sudaththa*, the count, the wealthy merchant. "*Jetha*" in *Magadhi* language means "*Naa tree*". "*Velu*" was a name used for the Bamboo tree. *Jethavana* means a forest filled with lot of *Na* trees. Even today this *Jethavana (Naa forest)* of 2000 acres is stretched over the mountain range called *Ritigala* in *Janbudveepa* in *Hela Diva*. *Na* tress of 2500- 3000 years old, or more than that, can still be seen in the grounds of *Jethavana*.

This place was built by the Count *Anepidu*.

The Gautama Buddha and *Ananda Thero* lived 20 years here in *Dewram Vihara*.

Damsaba Madapa, Gandakili of the Buddha, the halls for alms giving can be seen at this place.

Ananda Bodhi was planted at this place.

Old Name : ***Kusinararama Monastery in the city of Kusinara (The Kingdom of Malla)***
New Name : *Budugala, Kuragala*
Location : *Kalthota in Rathnapura district*

KEY

Gautama Buddha attended in to his *Parinibbana* at this place.

Drona Guha i.e the cave of *Drona* in which the sacred body relics were distributed can be seen at this place.

The very first *Dalada Maliga* i.e The chamber for sacred tooth relics of Buddha too can be seen at this place.

Prince *Dantha* and Princess *Hemamala* were from this *Helabima*, born to the royal family of *Mallawa* and did safe guard the sacred tooth relic. When the power of the kingdom of *Mallawa* was weak & poor and *Anuradhapura* became a powerful kingdom, Prince *Dantha* and Princess *Hemamala* who were born in this *Hela Diva* itself, secretly went and handed over the sacred tooth relic which they had kept hidden and secured all this times, to the ruling king of Anuradhapura, King *Kithsirimewan*.

Buddha's walk to Parinibbana to Kusinara through Beluwa

Buddha came to village called *Beluwa* (Butthla - situated in the lower region of Wallawaya) from city of *Vishala*, from there Buddha came to *Hambegamuwa* through *Athiliwewa* which is situated in the lower region of *Wallawaya*. The area covered by the thick jungle today is *Hambegamuwa* and it was called the city of *Paawaa* in the past. Lord Buddha was sick and rested two three days on the road in between *Athiliwewa* and *Hambegamuwa*. Those huge caves can be seen even today. Now, all these areas are covered by the thick jungles. It says that the Buddha crossed the river in the city of *Paawa* and came to the city of *Kusinara* in the kingdom of *Malla* kings. Today, the river that Buddha crossed is called *Weli Oya*, another spot in river *Walawe*. The capital city of the kingdom of the *Malla* kings was the area called *Rajawaka Mahawelathanna* in *Balangoda*. The place where Gautama Buddha passed away, *Budugala*, is situated nearly 5 miles down from *Mahawelathanna*. Earlier it was a large village called Kusinara. Today it is called *Budugala, Kuragala*.

Old Name : ***Gijjakoota Parvatha*** at *Kusinararama Monastery*
New Name : The rock plain situated behind the *Piyangala Aaranya Senasana*
Location : Situated on the eastern boundary line of Rajagala archeological site in Rajagala Ampara.

KEY

Gijjakoota Parvatha mentioned in *Aataanaataa Sutta*, where the Buddha lived can be discovered from this *Hela Diva* itself. *Gijjakoota Parvatha* is situated next to *Veluvanarama* monastery, *Tripitaka* says. *Gijjakoota Parvatha* and *Veluvanaaramaya* were situated in the same location and it was closer to city of *Rajagaha* (Read the description on the boundaries of the kingdom of Magadha).

Old Name : ***Meheni Aarama Peak***
New Name : *Manawa Kanda*
Location : *Maradankadawala in Ritigala*

KEY

Arahant Meheni Yashodara lived in this place.

Old Name : The sacred footprint of Buddha in *Sri Pada* Peak
New Name : The sacred footprint of Buddha in *Sri Pada* Peak
Location : *Rathnapura* district

KEY

Regional *King Samana (God Samana)* was the ruler of the area. In Buddha's visit to his kingdom, he arranged the *Diva Guha* for Buddha to spend his *Vas Season*.

Old Name : ***Vishala Maha Nuwara (The city of Vishala)***

New Name : Kebiliththa Dewalana

Location : As its explained in *Maha Parinibbana Sutta* Gautama Buddha came to the city of *Vishala* from the city of *Rajagaha*, from there to the village called *Beluva*, then to the city of *Paawaa*, crossed the river and came to the city of *Kusinara*, Buddha passed away there. In the past *Veluwanaramaya* in the city of *Rajagaha* was situated at the place called *Rajagala Thanna* on the *Nilgala* road in *Bibila*. Buddha walked from there to *Bibila*, to *Maddagama & Monaragala* and then finally to the city of *Vishala* through *Maligavila*.

Today the city of *Vishala* cannot be seen. It is situated in a place near *Kumbukan Oya* in the center of the *Yaala* Sanctuary. A large no of ruins can be seen there as well, even today. They are still covered by the thick jungle. Today this place is identified as *Kebiliththa Dewalana*.

Old Name : The sacred footprint of Buddha in *Mokkema*

New Name : The sacred footprint of Buddha in *Mokkema*

Location : In the sea shore in *Kalpitiya*

KEY

When Portuguese came to Lanka, they converted the *Muhudu Maha Vihara* in *Mokkema* in *Kalpitiya* in to a fortress and destroyed the stones and the *Vihara*. In the present day, this *Mokkema* in *Kalpitiya* is used as a naval base by the Sri Lanka Navy.

Siwhela

According to the explanation given that day by the *King Wesamuni, Siw Helas* in the ancient Lanka are as follows.

Gaandarva Hela

Location

This place was situated bordering to the sea on the east direction of the city of *Rajagaha*. This kingdom wakes up with the sun rise in the north, situated in the *purimaa* direction (east direction). Fairly a large area came under *Gaandarva Hela*, stretching from the *Thoppigala* jungle to *Batticaloa & Ampara* districts, as the names given in today's context.

KEY

King *Dhatharatta* ruled *Gaandarva Hela* and was dwelled by the people of *Gaandarva* tribe. This *Yakkha Hela* dwelled by the *Gaandharva* tribe was situated on the east direction of *Gijjakoota parvatha*, where Buddha resided. *Thoppigala* was the capital city of *Yakkha Hela*.

Kumbhaanda Hela

Location

Some parts in the districts such as *Colombo, Kaluthara, Rathnapura & Galle*, a large forestry area including today's *Sinharaaja* forest were coming under *Kumbhaanda Hela*.

KEY

This kingdom, the dwelling place of *Kumbhaanda* tribe, was situated to the south of the city of *Rajagaha* and ruled by *King Viroolha*. Here, people eat raw flesh & fish, are extremely barbarians who would skin off humans and eat their flesh, kill animals for living, steal from others and take intoxicating drinks and consist of dangerous robbers and bandits. Their qualities are not of human beings. So they behave as demons.

Naaga Hela

Location

Adjoining the great sea, situated on the west direction (*pachchima disaa*) to the city of *Rajagaha*. Villages and cities in the western coastal areas from *Kalpitiya* to *Galle*, as they are named today, were mainly coming under *Naaga Hela*. There had been many regional kings of this kingdom of *Naaga*, the *Tripitaka* says. All the villages such as *Naagadeepa, Nainathiew* and *Nainamadama*, as we call them today, were coming under *Naaga Hela*. Even in some interior parts, there had been some small kingdoms ruled by kings of *Naaga* tribe.

KEY

This *Hela* was ruled by *King Viroopakkha*. The livelihood of the people there was fishing. Some people in the *Naaga* tribe were in to trading in the sea as well. A place in between *Kelaniya & Negambo* was the capital city and *King Viroopakkha* ruled his country from there. Betel was grown in *Naagadeepa*. All the kings such as *Choolodara, Mahaudara, Maniakkhitha* and *Muchalinda* ruled the different places where people of *Naaga* tribe lived.

Yakkha Hela or Uthuruku Divaina

Location

Mannar in *Poonarin* in *Jaffna*, districts like *Anuradhapura, Putthlam & Kurunegala* and also some parts in the *Kandy & Matale* districts came under *Yakkha Hela*. In the past, all the places up to *Alawwa* in *Kurunegala* district were also coming under *Yakkha Hela*.

KEY

The great *King Wessawana* was the ruler of *Yakkha Hela*. This great King of *Yakkha* tribe was the chief leader of all other tribal kings as well. Hence, the great *King Wessawana* was the king for all four tribal communities in the whole island, namely, *Yakkha, Naaga, Kumbhaanda* and *Gaandarva*. The city of *Aataanaataa* was his centre of administration. *Aalakamandawa* (later *Lankaapura*) was a main city where the great King *Wessawana* had his royal palace. The people of this country of *Yakkha* were a group who did hunting, eating flesh and fish. As it was mentioned by the *King Wesamuni*, people in his county did not cultivate paddy. They did not use the plough and cultivate paddy fields. They ate yams, different leaves and grains gathered from the jungle. *Aalakamandawa & Aataanaataa* were the two main capital cities. (See the map). Demon *Alaw (Aalaw Yaka)* was subjugated by Buddha in this place called *Alawwa*, as we call it now. In the past this *Alawwa* too came under the reign of the great King *Wesamuni*. The city *Aalakamandaa* was in the place called *Mahavilachchiya* or *Vilachchiya* today. In the past, the city of *Aalakamanda* was situated around a large natural water reservoir. Later, the history says that *King Vijaya* came to Lanka, with the support given by *Kuveni*, killed 80 princes of the *Yakkha* tribe and conquered the *Yakkha Hela*. What he captured was city of *Aalakamandaa*. It was popular, that day, as *Lankaapura* as well. This city got this name, *Lankaapura*, purely because of its beauty.