

A STUDY OF HOW CAN BE SHOWN CONTEMPORANEOUS ECONOMIC & SOCIAL PROSPERITY FROM STUPA

D.K Champika¹

A.G. Dinuka

Introduction

Buddhism is the most valuable and noble doctrine in the world that was preached by Lord Buddha. Majority people respect it very much. It is the major religion in Sri Lanka. Arahath Mahinda Thero, who is the son of Indian Buddhist emperor Asoka, presented the mission to Sri Lanka. At that time king Devanam Piyathissa was ruling this country. He could understand that deep concept and value of Buddhism. He became Buddhist King and after that he propagated Buddhist though in Sri Lankan wide. According to Mahawanshaya and Deepawanshaya he had built the first Stūpa in Sri Lanka named "Thuparamaya" in Anuradhapura (Hettiarachchi; 1996,p:6). With the passage of time more Stūpa s had been built by various Kings. The some of examples are,

Stupa Name	Founder King
Tissamaharamaya	Kavantissa (250-210 BC)
Mirisavetiya	Dutu Gemunu (161-137 BC)
Ruwanveli Seya	Dutu Gemunu (161-137 BC)
Abayagiriya	Walagambha (89-77 BC)
Jetavanaya	Mahasen (269-296 AC)
Kirirvehera	Kavan Tissa (1140-1173 AC)
Rankothvehera	Nissanka Malla (1174-1183 AC)

(Ranaweera.P; 2010)

This Rankothvehera was built in 1183 AD. After long time Sri Lankan Kings/Leaders didn't made a huge Stūpa. It had many reasons. But

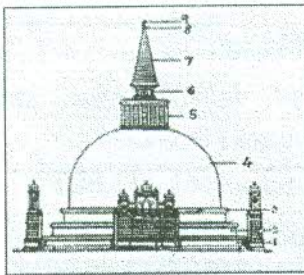
¹ champikadolamulla@gmail.com



in nowadays present Sri Lankan president Mahinda Rajapakse is building a huge and supremacy Stūpa name "Sandahiru Seya".

Stūpa are the most great and sacred venue of all Buddhist. It has deferent names like that Chetiyagara, Dageba, Pagoda, Thupa etc. It is marvellous creation. The Sri Lankan archaeologist S. Paranavitana has explained that as this, "Stūpas in Sri Lanka are monumental structures built to honour Lord Buddha, and they are an indispensable feature of any Buddhist temple. Stūpas house sacred relics of Buddha, or mark the sacred spots at which some important event connected with the religion had taken place. Stūpas are venerated by the Buddhists, and their imposing, yet simple, features give one a feeling of stability, strength, nobility, and grandeur"[Paranavitana 1946].

Stūpa has main elements but it can be minor change according to sizes and kind of various Stūpas and etc. The major elements of Stupa's are shows from under structure.



1,2,3 - BoomiPesaWallu, 4-
Garbaya, 5-Hathares Kotuwa, 6-
DevathaKotuwa, 7-Koth Kerella
8-Kotha

Stupas have several shapes of Garbayas. Ex:- Bell Shape (Gantakara), Bubble Shape (Bubbulakara), Paddy Heap (Dhanayakara), Lotus (Padmakara). Thus, Stūpa has the largest architecture structure. Like that Stūpa shows the most important Buddhist concept.

Padama:- (84 000 Dharma Skandaya)

1,2,3 - BoomiPesaWallu:- (Buddha, Dhamma, SanghaThrividaRathnaya)

4-Garbaya (SaththisBodhiparshikaDharmaya)

5-Hathares Kotuwa - : (ChathuraryaSathya)

6- DevathaKotuwa - : (DivyaLokaya)

7-Koth Kerella -: (ShasthuShashanaya)

8-Kotha -: (Nirwanaya)

A lot of Buddhist people have knowledge about this value of Stūpas. But Majority people don't pay their attention Stupa's Social and, Economical values. Therefore In this study conducted to study about how can be shows contemporary Economics and Social prosperity from Stūpas.

Research Problems

The research problem was that how can be shows contemporary Economics and Social prosperity from Stūpas? And what are the main elements such as shows that prosperity?

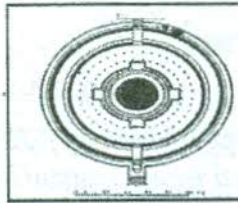
Research Methodology

The mix methodology and secondary data used for study. Books, Articles published in Journals, News Papers, Magazines and website was used for collecting details. Collected Details and data were analysed by descriptive analysis methodology.

Findings

The key finding is that Stūpas can show contemporary Economics and Social prosperity well. It has many reasons. The first one is construction of Stūpa is very difficult and responsible matter. It is large, sensitive and architectonic creation. Whole world hasn't such as marvellous and valuable creation. It can be understand from study Stūpa. Ex-: Thupaamaya Stupaya, Thissamaharama Stupaya, Ruwanveli Seya Stupaya, Abhayagiriya Stupaya, Jethawana Stupaya, Mirisawetiya Stupaya etc. It is very huge sensitive and architectonic creation. It can be shows contemporary Sri Lankan social and cultural situation deeply.

That sharp creation quantity, architectonic, technique, strength, shows artist ability, tolerate, simplicity, regular, skill, Freedom. They have good knowledge plan and create Stūpa with regular Foundation. It had good mathematical & architectonic, technique. Ex-:



Ground Plan of Thuparama (Hettiarachchi; 1996)

At that time 'Sri Lanka hadn't machineries. They did that huge strength, beautiful Stūpas from own laborious. Ex-:

Their cultural concept were

**“WevvayiDagedayi – GamayiPansalayi
NilwanGoyamayi – KahawanSiwrayi”**

Stūpas and their life styles, Agricultural Economics, Culture had good relationship. Therefore that people had a lot of good qualities. Ex-: tolerance, simplicity, continence, kindness, mercy etc. They had study Buddhist concept deeply. They had good freedom mind. They spent their life



Thupaamaya Stupaya



Thissamaharama Stupaya



Jethawana Stupaya



Mirisawetiya Stupaya

very simply. As these reasons Sri Lankan Stūpas can be shows contemporary Social & cultural situation well.

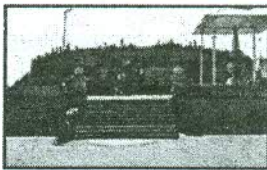
The other finding of study is Sri Lankan Stūpa can be shows contemporary Economics prosperity well. Stūpa is the huge architecture creation in society. When some King/Precedent construct a Stūpa must be spend large economic and social expenditure for labour, resources, technical, time, food, land etc. If that society hadn't good economic environment, King/Precedent couldn't do construction of Stūpa. At that time Sri Lanka had a good Economics prosperity. Though some period Sri Lankan had tumout that King' could reach economics prosperity ex are King DutuGemunu, King Walagambha etc. However country must have good Economic condition to build such as huge & marvelous creation. Today world has an economic development than ancient and have machineries. Though Sri Lanka has such facilities the present leaders must spend large spenditure expenditure for preservation ancient Stūpa and they have spent long time for that. According to Mahinda Chinthana programs 2012 report only preservation expenditure of AbhayagiriyaRs 75 mn, JethavanayaRs 7 mn.



(Preservation Abayagiriya stupa)

From that everyone can understand expenditure of built Stūpas. Actually, that a lot of huge Stūpas were built in action time. When compare the expenditure of preservation Stūpas present time can be understand the expenditure of building Stūpas.

After long time Sri Lankan present president Mahinda Rajapakshe is building a huge and supremacy Stūpa name "Sandahiru Seya". From that present people understand easily Stūpa built is very difficult and social value thing.



Sandahiru Seya



Sandahiru Seya

When the king of Dutu Gemunu, Sri Lanka faced a cruel war with Elara and the period of King Walagambha Sri Lanka faced Maga aggressive effectives. Sri Lankan King won that terrible situation. After that as soon as they rebuilt Sri Lankan Economy Prosperity. Not only They rebuilt economic condition, but also built religion, social cultural situation again. The King Dutugemuna founded Ruwanveli Seya, Mirisaveti Stūpas. There was very huge Stūpa. King Walagambha made Abayagiri Stūpa. It is also such as marvellous creation. From That Stūpas can show Economics prosperity of that period.



Like that if those villagers hadn't good economy, they couldn't live well. They hadn't good mind, in that situation they couldn't supply their labour to build Stūpas. But when study Stūpa at that time people had good mind, free time, Economical and social situation help to build Stūpas. Such as the finding of research Sri Lankan Buddhist can be shows not only deep religion conditions but also can be shows contemporary Economical and Social Situation well. It gives to great pleasure to Sri Lankan people. A lot of development countries haven't such a great Economical and Social historical dignity. Therefore every Sri Lankan must pay their attention clearly.

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