

# THE DEPRIVED PRIDE BY THE POEMS OF HISTORY

-REFORMATION REMARK—

## Introduction:

As the people of the 21<sup>st</sup> century, age of 'Knowledge', we have got to re-explore the so far CONVENTION of the wide WORLD entity, with a morally logical, analytical and open mindset, to observe the REALITY behind everything in the concrete CONSERVATION.

- I firmly believe it is within the domain of 'Human Rights' to explore for the truth.
- I also believe it is not ethical either to **Blame** or **Claim** upon any of the far historical events, even though they are scientifically proven as misdeeds.
- I accept that, **Archeology** is the scientific discipline of the doctrine of History.
- But I firmly believe, **Linguistics** too, must be accepted as a sharp tool, in analysis of the empirical and legendary extent in the history, because "a **Language** is the store of **Knowledge** of a **Culture**"

## Objective:

Prime objective of this analytical research is to restore the deprived pride of **Sri Lanka**, by the poems wrought in the mediaeval period without blaming or claiming damages from the Past. What is there to restore?

1. **Sri Lanka** is the country which gave birth to the world renowned emperor **Rawana** the technologist, and hence the Lankan Culture must possess a far historical background beyond **5000BC**
2. **Buddha** was born in **Sri Lanka** which was also known in the past as '**Jambuddvīpa**'.

## **01. What do we mean by the term "JAMBUDDVIPA"?**

Lets see a bit of the Wikipedia text;

**Jambudvīpa** (**Sanskrit**: जम्बुद्वीप) is the **dvīpa** ("island" or "continent") of the terrestrial world, as envisioned in the **cosmologies** of **Jainism**, **Hinduism**, and **Buddhism**, which is the realm where ordinary human beings live.<sup>[a]</sup>

The word Jambudvīpa literally refers to "**the land of Jambu trees**" where jambu (also known as jamun) is the Indian Blackberry (**Syzygium cumini**) and dvīpa has two meanings "island" or "continent" and "planets" situated in the ocean of outer space.

"The planets are called dvīpas. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called dvīpas, or islands in outer space" (Chaitanya Caritamrita Madhya 20.218, Purport)

## **Antilogy-(01-1):**

Is that a worthy definition to address such a huge territory- India- by name of some 'Jambu trees(blackberry)? Weren't there any other good historical features to name the subcontinent to find for those ancient cosmologies?

### **Antilogy-(01-2):**

India is neither an **island** nor **continent** and hence it is not worth at all, to be addressed as a '**Dvipa**'. According to **Sinhala** language, '**Dvipa**' means a land surrounded by ocean.

### **Reality- (01-1):**

According to the 'ancient Sinhala', language of Sri Lanka, that is defined so clearly by the meanings; '**Jamma**'=birth, '**Buddh**'=Buddha, '**Dvipa**'=island.

**Jamma+Buddha+Dvipa => 'Jambuddvipa'** =the island which gives birth to **Buddhas**.

*(according to Buddhism, not only **Gothama** but also 28 Buddhas are belonged to this Mahabhadrakalpaya and only one more is remaining there to come)*

### **Reality-(01-2):**

Sri Lanka is the island by all geographical definitions, most fitting to be addressed as '**Dvipa**' and besides that, ancient **Sinhala**(*Magadhi*) is the only language by which the term '**Jambuddvipa**' could be defined so clearly. Therefore, Sri Lanka is the island most fitting to be addressed as 'Jambuddvipa'.

Besides that even at present, Sri Lanka is the unique Buddhist Island in the world, which can exhibit all the **genuine sacred places** related to **Buddha's biography** so as unveiled by Rev. **Meewanapalane Siri Dhammalankara** thero-may live long!-

## **02. What are the living evidences in Sri Lanka to prove Buddha's biography?**

### **Evidence-(02-01): Birth place of Buddha:**

Even today there is a custom in Sri Lanka that pregnant ladies visit parents for their maiden delivery. While '**Mahamaya Devi**' the queen of king 'Suddhodana' on the way travelling from 'Kimbulwath'-(*today's Dimbulagala*) wanted to rest under a Sal(*sakhua*)tree, aside the path which exists at 'Lumbini'(*today's Bambaragala* in '*Theldeniya*'). There she wanted labor for her delivery and her servants could have prepared the nearest cave for the purpose, which is still known as '**Vadu+lana**'='**Vadulena**' (the cave of the delivery).

The ancient painted artwork appear in the cave -**Figure-01**-unveiles the whole story but unfortunately our archeologists are accustomed to credit the history, usually to the account of the **latest king** who has done some renovations there.



**FIGURE-01**(Bambaragala at Theldeniya: the genuine birthplace of 'Siddhatta' ).

**Evidence-(02-02): Place of Buddha's enlightenment:**

There are some concrete incidences with regards to the well exposed Buddha's biography and hence, whatever it is of the locality must be capable to furnish the events, without incredible **technical errors**.

- 1) The Bo-tree ought to be at close proximity to the place where the hermit Siddhatta was offered **milk-rice**(*Kiripidu*) by Sujatha on the day before the great incident of the **enlightenment**. Milk-rice is the so commonly known traditional meal by which Sri Lankans so ever used to offer for Gods. It is said that, the damsel '**Sujatha**' was much delighted to see the real **God** on that day, sat down under the tree, to have her devotedly prepared meal.
- 2) Also the 'Ajapala Nuga' tree must be within very close proximity to the river '**Neranjana**' because Siddhatta has tested his luck for the **Buddha-ship**, by floating the empty bowl determinately upward against the river flow. In '**Hiriwadunna**' of Sri Lanka, a river of beauty is just within few steps from the place and as a living proof of

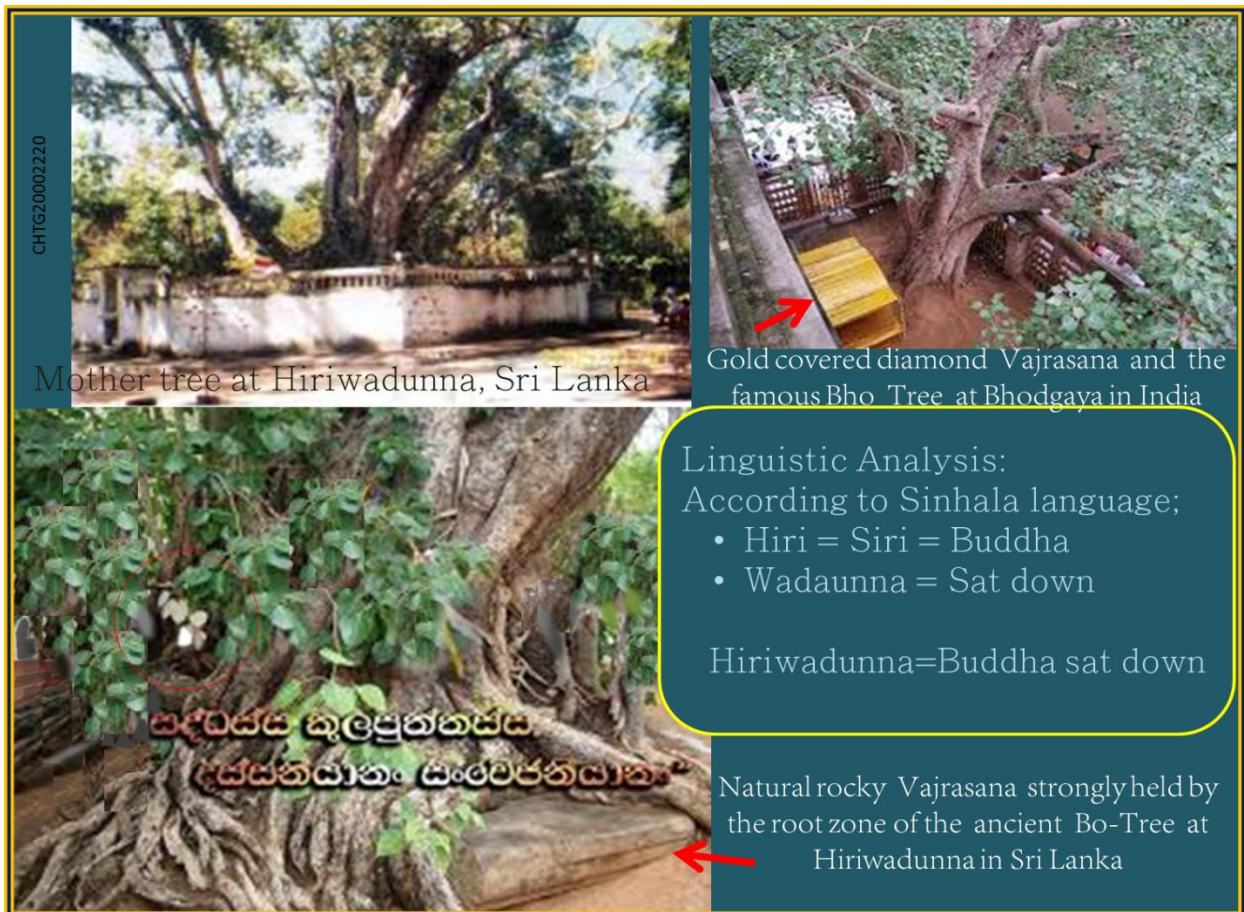


the historical event, the village in the upstream is still named as 'Udangawa'; Let's see how the names of the village and the river could be born;

- 'Udugam'(upstream)+'Awa'(came) ='Udangawa'=came upstream.
- 'Neth'(eyes) + 'Ranjana'(attracts)='Neranjana' =beautiful river.

*(Just for argument's sake, isn't there a **technical error** if the hermit Siddhatta had to walk after his meal, a distance nearly half a mile or so to find a river to float the empty bowl? If it were Hiriwadunna, the distance is just a few steps to the river)*

3) I am not sure whether the things are much exaggerated by the poets but it is said that, the Earth was shaken soundly three times whence the hermit 'Siddhatta' arrived the sacred Bo-tree and get prepared to sit down for the enlightenment, in the three directions respectively **South, West and North**. Finally whence he determined to sit facing the **EAST**, the rocky seat '-Vajrasanaya'- cropped up naturally from the root zone of the sacred Bo-tree. However today, isn't that so nice to observe how the rocky seat is so strongly held by the Bo-tree at 'Hiriwadunna'?



**FIGURE-02** (The rocky seat strongly held by the roots of 'Hiriwadunna' Bo-tree)

4. The ancient Bho-tree at Hiriwaduuna is also named by the villagers as '**Sudu Bodhiya**' because a white sprout is occasionally spring out from the **southern side** of the Bo-tree as shown also in the figure-02. The famous Bo-tree in Anuradhapura- '**Jaya Sri Mahabodhiya**'- is also a southern sprout from the mother tree at Hiriwadunna as defined by Most Ven. **Siri Dhammalankara** thero. (*But according to the poem 'Mahavanasa', it was a sprout brought to Lanka from **Gaya** of India at a later stage.*)



**FIGURE-03**[Natural beauty of the genuine location where Buddha obtained enlightenment]

### 5. Linguistic Analysis for the name '**Bodhgaya**':

Why '**Hiriwadunna**' location is not known by the name **Bodhgaya**?

- '**Raja+gaha**' nuwara=රජගහ නුවර = රාජ අනුග්‍රහය ලද නුවර.= 'Royal City'
- 'රාජගහේ චිතරති ජේතවනේ ' = '**Jethavana**' the monastery taken care of by King
- 'රාජගහේ චිතරති වේලුවනේ ' = '**Veluwana**' the monastery taken care of by King
- '**Buddha+gaha**'=Respected by Buddha (බුදුන්ගේ අනුග්‍රහය(පිදිම) ලද බෝධිය)

බුද්ධගහ = '**Buddhagaha**' => **Bodhgaha** => **Bodhgaya**



## Evidence-(02-03): 'Isipathana' the place of Buddha's preaching of 'Dammachakka':

Another **technical error** is observed there in the **acceptance** such that; after the enlightenment on '**Vesak' full moon** and elapsing of **seven weeks** at the suburbs upon '**Sadhsathiya-keeping of the vast Dhamma mass in order-**, only a single week was left for Buddha to walk towards '**Isipathana**' to preach '**Dammachakka**' on '**Esala' full moon**."

Is that such a long distance from Bohd**Gaya** to **Varanasi** (260 Km) comfortable enough for a walk within seven days? According to the Sri Lankan model, the distance is only 76Km which is quite comfortable for Buddha to walk.

In the Sri Lankan model, '**Isipathana**' is known today as '**Isinbassa**' in the same meaning of 'landing spot of the sky walkers-'**Isin**'.

It is situated in the southern boundary of '**Vauniya**' of the Vanni polling District. A majority of Tamil speaking **Sri Lankans** have been living there for centuries in harmony with **Sinhalese**. The identical feature in Vauniya is the land spread with several thousands of small irrigation tanks even though currently the majority is not functioning but ruined. That is the reason behind why the territory was also known as '**Kasirata**'(the agricultural city=කෘෂි රට=කෘෂි රට), කෘෂි +නුවර =කෘෂිනරා.

Let's analyze the language to see how the city could be '**Varanasi**' in the past before Buddha;

- **Vari** =Tanks (වාරිමාර්ග ජලාශ)
- **Anadhi** =Much (බොහෝ), උදා: අනාදිමත් කළක පටන්

**Vari + Anadhi =Varanadhi => Varanasi**(බරනසි):-the land of much irrigation tanks

### **Special note-01:**

*Mahanama the bikkhu of Magadha birth, who wrote the poem '**Mahawansa**', the history of Sri Lanka, has declared that, '**Sinhala nation**' originated from '**Vijaya**' of Magadha birth, by the same day of Buddha's parinibbana (end).*

*But as per the antilogy; Buddha himself has referred in many of his preaches(sutta) the city **Varanasi** of immense irrigation tanks denoted clearly by the definition of its name.*

*Cascade irrigation culture of Sri Lanka has had a pre-historical background, could be driven beyond the era of Irshi **Vesamuni**, who lived at **Isurumuniya** (in Anuradhapura), known as the father of king **Rawana**.*



**FIGURE-04**[ 'Isipathana' at where Buddha preached 'Damsak Pavathum sutta' ]

**Special note-02:**  
Buddha has also referred another four yonder rocks, in the vicinity from 'Isipathana', in the 'Isigilithi sutta' such as;

- Wehara Pabbatha(වේහාර පබ්බත)= today 'තලගුල වහාර' පර්වතය
- Gijjakuta Pabbatha (ගිජ්ජකුට පබ්බත)=today 'හස්තිකුට පබ්බත=මිහින්තලේ 'ඇත්ගල' පර්වතය
- Wepulla Pabbatha (වෙපුල්ල පබ්බත) =today 'වා කපොල්ල' පර්වතය= මිහින්තලේ 'ආරාධනා ගල' පර්වතය
- Pandawa Pabbatha (පාන්ධව පබ්බත)=today 'තන්තිරිමලේ' පර්වතය

The last one '**Pandawa Pabbatha**' cannot be defined without reference to the '**Pandya**' origin of **Madurai**. It gives the most important historical fact that **Sinhalese** and **Tamils** have been **living in harmony** in '**Vauniya**' before the period of Buddha (6<sup>th</sup> BC), even though there were some conflicts recorded in the medieval period from time to time.

The so far recorded history of '**Pandya**' origin in **South India** runs afar up to 3<sup>d</sup> BC. But Buddha's '**Isigilithi Sutta**' facilitates a clear extension beyond **6<sup>th</sup> BCE** most probably up



to the era of **Lankapura** king **Rawana**. (Lord **Rama** from **India** was the worthy opponent of King **Rawana**)

**Evidence-(02-04): 'Jethawana Vihara' the largest ever monastery at 'Ritigala':**



**FIGURE-05**[Jethawana Vihara monastic ruins at Ritigala]

Majority of Buddha's lifetime is said to be elapsed by preaching 'Damma' at 'Jethawana vihara' (**Jetha+ Wana=Na tree jungle**) in Ritigala, as per the great unveil by mostly **Rev. Meewanapalana Siri Dharmalankara** thero -may live long!

However according to the present-day independent explorers records, some of the ruins existing at '**Ritigala**' are elongated far beyond the period of **Buddha** (*perhaps towards **Rawana** era*) because some massive stone structures there in high royal appearance, seem somewhat more than for the **thrifty Buddhist** monastic life.

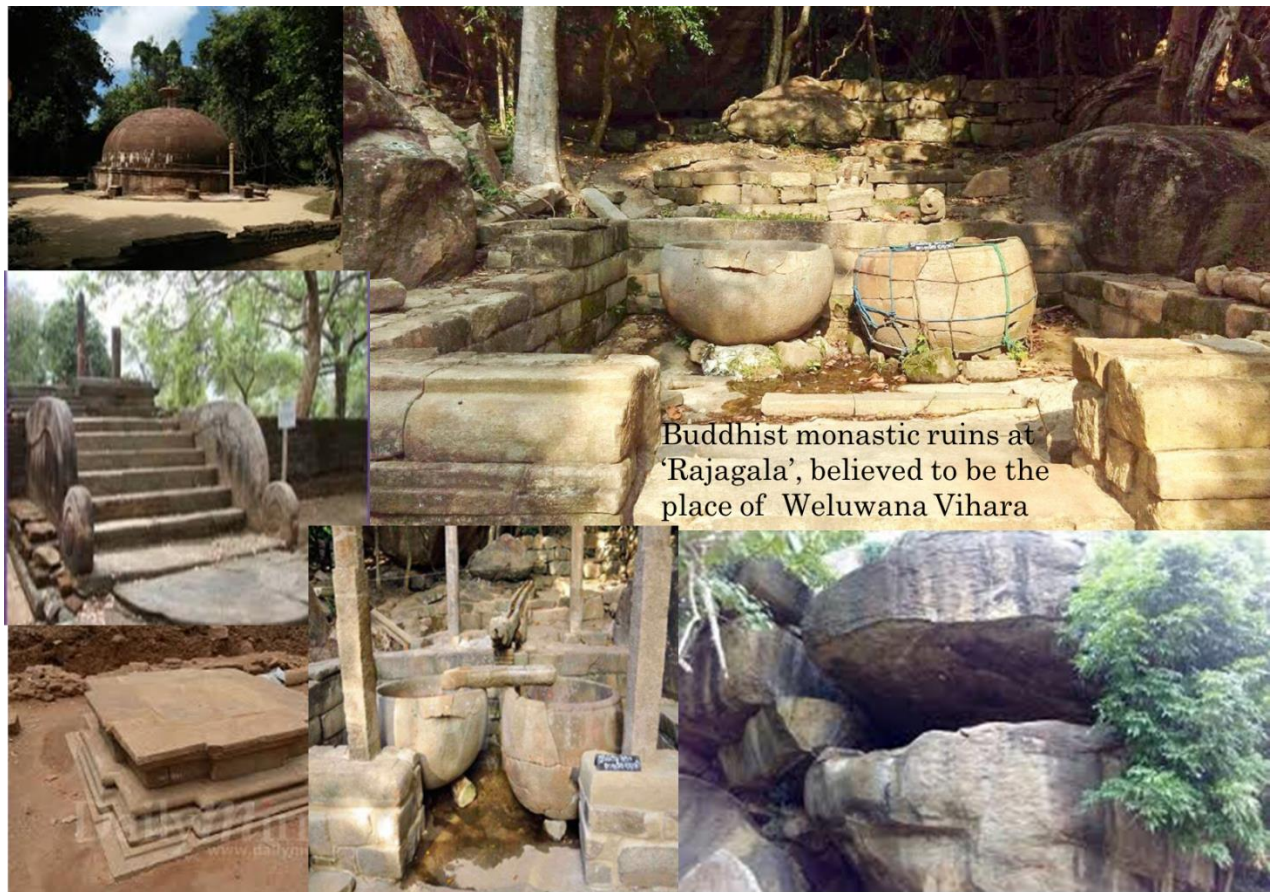


**Special note-03:**

**See the vast difference between the two doctrines;**

- **Royal Doctrine:**-Grabbing all the physical resources for **Power**
- **Buddha's Doctrine:**-Dropping all the physical resources for the eternal relief of life(**Enlightenment**)

**Evidence-(02-05): 'Weluwana Vihara' the monastic ruins at 'Rajagala':**



**FIGURE-06**[ 'Weluwana Vihara' at Rajagala, Ampara]

**Special note-04:**

A **Modeler** naturally tends to name his **constructed model** by **inscriptions** but it is very seldom if the **genuine prototype** is labeled unless, some **rehabilitator** named it at a later stage.

**Evidence-(02-06): 'Buddha's parinibbana at 'Budugala, Balangoda':**



**FIGURE-07**[End of the light of Asia at Budugala]

**Special note-05:**

*The entity of 'Supreme humanity' exhibited by **Buddha** through his **behavior** and 'Dhamma' could never be cropped up in a society all at once. A civilization ought to possess a far historic evolutionary background which is fit enough to create a Buddha.*

**Evidence-(02-07): A map for the four milestones of Buddha's biography:**

**Special note-06:**

*Buddha has expressed at Parinibbana, to his attendant Ananda thero that; "චතොරොති ආනන්ද, සද්ධසස කුලපුත්තසස දසසනීයාති සංවේජනීයාති ධානාති, කතමාති චතොරො (A devoted person, **senses enlightenment**, by observing the **four blessed locations** situated at the similar measures)".*





**FIGURE-08**[The four blessed locations in a map]

### 03. What are the supporting factors behind the reformation theme?

#### Evidence-(03-1): What is the language known as 'MAGADHI'?

Lets refer to some of the 'Wikipedia' text;

The ancestor of Magadhi, **Magadhi Prakrit**, formed in the Indian subcontinent. These regions were part of the ancient kingdom of **Magadha**, the core of which was the area of **Bihar** south of the river **Ganga**.

The name *Magahi* is directly **derived from the word Magadhi**, and educated speakers of Magahi prefer to call it Magadhi rather than Magahi.<sup>[11]</sup>

Grammarians like Kachchayano wrote of the importance of Magadhi, "**There is a language which is the root (of all languages); men and Brahmins spoke it at the commencement of the kalpa, who never before uttered a human accent, and even the supreme Buddhas spoke it: it is Magadhi.**"<sup>[12]</sup>

The development of the **Magadhi language** into its current form is **unknown**. However, language scholars have come to a conclusion that Magadhi along with **Assamese, Bengali, Bhojpuri, Maithili** and **Oriya** originated from the Mithila Prakrit or might be Bengali Prakrit during the 8th to 11th centuries. These different dialects differentiated themselves and



took their own course of growth and development. But it is not certain when exactly it took place. It was probably such an unidentified period during which modern Indian languages begin to take modern shape. By the end of the 12th century, the development of Apabhramsa reached its climax. Gujarati, Marathi, Bengali, Assamese, Oriya, Maithili and other modern languages took definite shape in their literary writings in the beginning of the 14th century. The distinct shape of Magadhi can be seen in the *Dohakosha* written by Sarahapa and Kauhapa. Magadhi had a setback due to the transition period of Magadha administration.<sup>[13]</sup> Traditionally, strolling bards recite long epic poems in this dialect, and it was because of this that the word "Magahi" came to mean "a bard". Kaithi is the script generally used for it. The pronunciation in Magahi is not as broad as in Maithili and there are a number of verbal forms for each person.<sup>[14]</sup> Historically, Magadhi had no famous written literature.



**FIGURE-09** [few from the vast stock of inscriptions written in ancient Sinhala =Magadhi]

**Antilogy-(03-1):**

Why the language 'Magadhi' is so distinct to the present day speaking language in Bihar?

**Antilogy-(03-2):**

Why the language 'Magadhi' is so close to the present day spoken language of Sinhalese?

**Antilogy-(03-3):**

Why the 'Thripitaka' recently found from a British museum was written in **ancient Sinhala language**?

### Reality-(03-1):

'**Magadhi**' is the ancient **Sinhala** language proven by the so far published written archeological rocky inscriptions in Sri Lanka.

It is a well-known fact that 'Magadhi' is the language used by **Buddha** and the language by which the original '**thripitaka**' (Gothama Buddha's Dhamma) was written.

### Special note-07:

*Buddha had explained his bikkhus (followers) that;*

*'Dhamma' in the sole orientation towards 'Nibbana'(getting rid from this 'Sansara'-the meaningless sorrowful eternal Life Cycle-), by attaining of the four 'Agadhis' (the four consequent status of the supreme mentality of eternal relief –enlightenment) is extremely deep and hence could not be explained by any other **earthly languages** rather than 'Magadhi'.*

'Maga'(pathway)+'Agadhi'(consequent status of the enlightenment) = 'Magadhi'

### Evidence-(03-2): How could Lanka loose the pride of its Language-'Magadhi'?

#### Reality-03-1:

According to Sri Lankan shallow history, translation of the '**thripitaka**' –Damma of Buddha-from ancient Sinhala language to **Pali**, had been taken place at a council held in **Anuradhapura**, led by **Buddhagosa** (a Buddhist bikkhu of **Magada** birth, by **5<sup>th</sup> CE.**)

#### Let's see the Wikipedia text to see the origin of Pali:

**Pali** (/ˈpɑːli/; *Pāḷi*; **Sinhala**: පාලි; **Burmese**: ပါလိ) or **Magadhan**<sup>[a]</sup> is a Middle Indo-Aryan liturgical language native to the **Indian subcontinent**. It is widely studied because it is the language of the **Pāli Canon** or **Tipitaka** and is the **sacred language of Theravāda Buddhism**. **The earliest archaeological evidence of the existence of canonical Pali comes from Pyu city-states inscriptions found in Burma dated to the mid 5th to mid 6th century CE.**<sup>[4]</sup>

#### Antilogy-(03-4):

What is the purpose of **Buddhagosa** to translate Buddha's Thripitaka Dhamma -originally written in palm leave books in **Sinhala** language in to **Pali** -a so younger language- originated by his own period **5<sup>th</sup> century CE**?

However by the same period the seven storied wooden building of the Buddhist library '**Lovamahapaya**' at Anuradhapura was set fire to burn all the books in to ash?





'**Lovamahapaya**' in **Anuradhapura** was built by the king **Dutugamunu- 2<sup>nd</sup> BC**, as a seven storied wooden building of a Library. (The stone columns so densely planted in the foundation indicates the size of the structural load transferred from seven floors above.) The world renowned Buddhist library of **Mahavihara University** was kept open for foreign students too. Both **Buddhagosa** and **Mahanama** from **Magada** have studied Buddhism in the same University -**5<sup>th</sup> CE**. **Buddhagosa** translated Sinhala '**Thripitaka Dhamma**' in to a language '**Pali**. By the same period, **Mahanama** writes the poem of a shallow Lankan history '**Mahawansa**' in Pali language. No information of the authors, after the big fire, which destroyed all the palm leave printed- **Sinhala** books in to ash.

**FIGURE-10** [The 7storied Buddhists Library **Lovamahapaya**-set fire in to ash by 5<sup>th</sup> CE]

**Let's refer to Wikipedia text to know who Buddhagosa is.**

Limited reliable information is available about the life of Buddhaghosa. Three primary sources of information exist: short prologues and epilogues attached to Buddhaghosa's works; details of his life recorded in the [Mahavamsa](#), a Sri Lankan chronicle; and a later biographical work called the *Buddhaghosuppatti*.<sup>[10][11]</sup> A few other sources discuss the life of Buddhaghosa, but do not appear to add any reliable material.<sup>[7]</sup>

The biographical excerpts attached to works attributed to Buddhaghosa reveal relatively few details of his life, but were presumably added at the time of his actual composition.<sup>[7][12]</sup> Largely identical in form, these short excerpts describe Buddhaghosa as having come to Sri Lanka from India and settled in [Anuradhapura](#).<sup>[13]</sup> Besides this information, they provide only short lists of teachers, supporters, and associates of Buddhaghosa, whose names are not generally to be found elsewhere for comparison.<sup>[13]</sup>

The [Mahavamsa](#) records that Buddhaghosa was born into a [Brahmin](#) family in the kingdom of [Magadha](#).<sup>[2]</sup> He is said to have been born near [Bodh Gaya](#), and to have been a master of the [Vedas](#), traveling through India engaging in philosophical debates.<sup>[14]</sup> Only upon encountering a Buddhist monk named Revata was Buddhaghosa bested in debate, first being defeated in a dispute over the meaning of a Vedic doctrine and then being confounded by the presentation of a teaching from the [Abhidhamma](#).<sup>[14]</sup> Impressed, Buddhaghosa became a [bhikkhu](#) (Buddhist monk) and undertook the study of the [Tipitaka](#) and its commentaries. On finding a text for which the commentary had been lost in



India, Buddhaghosa determined to travel to Sri Lanka to study a Sinhala commentary that was believed to have been preserved.<sup>[14]</sup>

In Sri Lanka, Buddhaghosa began to study what was apparently a very large volume of Sinhala commentarial texts that had been assembled and preserved by the monks of the Anuradhapura Maha Viharaya.<sup>[15]</sup> Buddhaghosa sought permission to synthesize the assembled Sinhala-language commentaries into a comprehensive single commentary composed in Pali.<sup>[16]</sup> Traditional accounts hold that the elder monks sought to first test Buddhaghosa's knowledge by assigning him the task of elaborating the doctrine regarding two verses of the suttas; Buddhaghosa replied by composing the Visuddhimagga.<sup>[17]</sup> His abilities were further tested when deities intervened and hid the text of his book, twice forcing him to recreate it from scratch.<sup>[18]</sup> When the three texts were found to completely summarize all of the Tipitaka and match in every respect, the monks acceded to his request and provided Buddhaghosa with the full body of their commentaries.<sup>[16]</sup>

Buddhaghosa went on to write commentaries on most of the other major books of the Pali Canon, with his works becoming the definitive Theravadin interpretation of the scriptures.<sup>[2]</sup> Having synthesized or translated the whole of the Sinhala commentary preserved at the Anuradhapura Maha Viharaya, Buddhaghosa reportedly returned to India, making a pilgrimage to Bodh Gaya to pay his respects to the Bodhi Tree.<sup>[16]</sup>

### **Antilogy-(03-5):**

At the same period of **5<sup>th</sup> century CE**, one Buddhist bikkhu appeared as **Mahanama** of **Magada** birth, who learnt Buddhism at Mahavihara in Anuradhapura, had plotted the history of Lanka as a poem '**Mahawansa**'

'**Mahawansa**' the history of Lanka, was also plotted at the same period **-5<sup>th</sup> century CE**- at Mahavihara in Anuradhapura as a **Pali poem**, so as to start the Lanka history from the prince **Vijaya** (an expelled notorious prince from **Magada** by **6<sup>th</sup> century BC**) landing just by the same day of **Buddha Parinibbana**.

Then how dare was the poet **Mahanama** start Sri Lankan history just from the same day of Buddha's Parinibbana, by omitting **Buddha's** own history from his own country? It was very easy for him by naming India as the **Jambuddhvipa** because there was the practical model of the **Buddha's biography** established in India (3<sup>rd</sup> BC) by the Buddhist emperor **Asoka**.

That's right where the two Magadian poets **Buddhaghosa** and **Mahanama** tends to rob the ancient name of Lanka-**Jambuddhvipa**-by naming the subcontinent as Jambuddhvipa.

### **Reality-(03-2):**

According to the **poem Mahawansa** of Mahanama, Buddhism has brought to Sri Lanka by Arhath **Mahinda** there by the **3<sup>rd</sup> century BC**.

Some truth is also there because after some **400-450 years** from **Buddha's Parinibbana**, Buddhism was not there when Arhatha **Mahinda** arrived with Buddhism. The island (*except **Rurunurata**-the Southern region*) was then ruled by king **Devanam piyathissa**, from the same dynasty started from **Vijaya**, who is essentially not a Buddhist. But **Buddhism** was well protected by the time in Lanka in the Southern region (***Ruhunu rata***) ruled by Sinhala provincial kings.

The Magada emperor **Asoka's** brother's son and daughter **Mahinda** and **Sangamitta** who had fled away to Lanka (**Jambuddvipa**) for life, whence nine of his brothers were killed by Asoka before becoming of a Buddhist. They didn't go to the king **Devanampiyathissa** because he was a friend of king Asoka and instead they entered **Ruhunurata** to hide in a Buddhist monastery. Genuine 'Therawada Damma' was existing there by the time and both of them have become enlightened as Arhath.

By the nick of time, whence the emperor **Asoka** became a Buddhist (by the miracle of meeting of the young Arhath **Negrogha** thero-student of **Moggaliputtathissa** thero), Arhath **Mahinda** thero reached to **Anuradhapura** with the precious message of **Dhamma**.

All the historical facts are there to believe that; it was a **sky walk** by Arhath **Mahinda** with five of his group on to the summit of the extremely difficult steep rock (*which is known today as **Aradhana gala** and*) in 'Mihintala range'. (*Aradhana gala=Wepulla pabbatha in the past*).

The king Devanampiyathissa who was upon the track of a deer (hunting for fun) was astonished to hear the echo of his name from the summit of the steep sloppy rock and by the first glance he could recognize the specialty of the guests. The introductory *gatha* preached by Arhath **Mahinda** itself clears the captured matter of what country the **Jamboddvipa** is.

සමනාමයං මහාරාජ =We 'Bikkhus', the King, are

ධම්ම රාජසස සාවකා=followers of Buddha. (ධම්මරාජ =Buddha)

තමෙය අනුකම්පාය=kindly behalf of you

ජම්බුදීපා ඉදාගතා=landed(*from sky walk*) to **Jambuddvipa**. (ඉදාගතා= ඉර්ධයෙන් සපැමිණි )

(උදා: අපාගතා= අපායට සපැමිණීම; ජම්බුදීපාගතා= ජම්බුදීපයට සපැමිණීම; ජම්බුදීපා ඉදාගතා= ජම්බුදීපයට ඉර්ධයෙන් සපැමිණීම)

Therefore Arhath Mahinda thero has proved well that, he came to **Jambuddvipa** with the precious message of **Dhamma** of **Buddha**. By the time **Damma** had been well protected in **Ruhunurata** of Lanka where he came from. King **Vijaya** or any other from his dynasty never could rule the entire island under a single throne until the King **Dutugamunu** from Ruhunurata could do that miracle lately.

### **Special note-08:**

*Why King Dutugamunu was special?*

*King **Dutugamunu** was the first ever recorded Sinhala ruler after the King **Rawana** to unite the entire country under a single flag. Before his arriving, one fair king **Elara** of South Indian origin has ruled the country except from 'Ruhunurata'. At the final battle in Anuradhapura, king Dutugamunu suggested a face to face duel between the two kings in order to **avoid killing** of much of general public. King Elara the fair ruler willingly agreed to the suggestion by taking the **hundred present risk of their own lives** behalf of*

*saving of the other's lives. Ultimately Dutugamunu won the duel and spelled not to kill but let the Tamil public flee towards the North. Also king Dutugamunu had himself honored the body of the late king by construction of a memorial 'stupa' could be seen even today by name of 'Elara Sohona' in Anuradhapura. Could we ever observe such a fair war anywhere in the world history? That is the exhibition of great cultures by both Sinhalese and Tamils.*

### **Evidence -(03-3):**

According to the so far found (*but not published as yet*) archaeological evidences, the incomparable Lankan culture runs far beyond the period of **Buddha-6<sup>th</sup>** century BC.

Professor Raj Somadeva considers that Buddhism existed in Sri Lanka before the arrival of Arhath **Mahinda** and that the history of Sri Lanka goes beyond the period of king **Vijaya**.

Delgahawaththage Raj Kumar Somadeva Delgahawatta was born on 31 October 1960. He received a degree in archaeology in 1986 and in 1994 earned his master's degree in the same discipline, both from the University of Kelaniya. In 2006 he obtained his PhD degree in archaeology from the Department of Archaeology & Ancient History at [Uppsala University](#) in Sweden.<sup>[1]</sup>

Somadeva served as Assistant Director of the Sigiriya – UNESCO – Sri Lanka Cultural Triangle Project from 1989 to 1994 and in 1994 as Institutional Coordinator of the Ancient Bronze Heritage in Sri Lanka Project, organized by the [Department of National Museum](#). In 1998 he won the Top Ten in Sri Lanka Award for the category of Academic Leadership and Accomplishment. In 2005 he was awarded the Charles Wallace Research Fellowship from the Institute of Archaeology at University Collage London. He is also a member of the World Archaeological Congress. As of 2019 he serves as a professor in archaeology at the Postgraduate Institute of Archaeology at Kelaniya University.<sup>[1]</sup>

### **Evidence-(03-04):**

According to the **poem Mahawansa**, the prince **Vijaya** accompanied with his 700 of men came by a ship and landed to Lanka at a location named as '**Thambapanni**' in the city known today as '**Mannarama**' (*named as **Manna** in British colonial days*).

City names in Sri Lanka always bear a far history of immense importance and let's analyze the linguistic evidences behind the city known today as **Mannarama**.

- '**Manna**'=measured
- '**Rama**' =the prince from India, the worthy opponent of Emperor **Rawana**
- '**Manna**' + '**Rama**' = **Mannarama** (measured by Rama).

However Lord **Rama** declared the war against King **Rawana** and he wanted to bridge the two countries from **Rameshwaran** to **Mannarama** for his troops to arrive. Before starting of the bridge construction, Lord Rama's engineers could have established a tall target pole on the shore in order to align the shortest distance for the bridge.

Most probably the locality could have been known by the inhabitants thereafter by this special event of the oceanographic survey;

Measured by **Rama** = Manna+Rama =**Mannarama**.



As the living proof, the temple **Rameshwaram** of South India stands there at the other end of the currently inundated sea bridge. [**Srirama temple** in **Kerala** is known to have a far historic background more than **5000 years**]



**FIGURE-11** [the bridge built by the prince **Rama** to connect the island]

#### **04. The lost pride of Sri Lanka by a pali poem 'Mahawansa' by the 5<sup>th</sup> century CE**



Active carbon test proven 'Indus valley' civilization is old as 3300BC. The oldest 'Mesopotamian' civilization is 3500BC. The empirical history of Lanka proven by the legendary and structural evidences from all the Asian countries, 'Rawana culture' is pretty older than 5000BCE. Therefore 'Sinhala' must be the oldest language in the world probably parallel with the language 'Tamil'.

**Nationality of Sinhalese must therefore be recognized as 'Lankan Sinhala' because of its seniority obviously much older than the 'Aryan' civilization.**

**FIGURE-12** [A few among lots of structural evidences to prove the history of 5000 BCE]

- Ten heads of Rawana indicates different fields of his doctrine
- World’ s first aircraft (‘Dandumonaraya’ to float by some unknown mechanism energized by use of mercury) invented for him by an Isi ‘Mahavedan’ by which he kidnapped princes Sitha from India, the only misdeed ever recorded against the good name of the emperor Rawana



Name of Rawana’s queen ‘Mandodari’ it self is adequate to prove that the language used in that era is nothing else but ‘Sinhala’.

Queen Mandodari and other women of Lanka mourning the death of Ravana. (Prambanan temple of Java , Indonesia) [මන්දෝදරී = සිහින් උදරයක් ඇත්ති] [Mandodari=slim waist]

**FIGURE-13** [The mourning queens]

Lying dead in the figure-13 is not only the emperor **Rawana** but also the history of the great **Sri Lankan Culture** because of the poem ‘**Mahawansa**’ wrote by the 5<sup>th</sup> century.

### **BRIEF SCHEDULE OF THE HISTORIC EVENTS OF PROMINENCE**

AGE	EVENT OF PROMINENCE
<30,000BCP	Transition from Stone-Agricultural age-( <i>homo sapiens Balangoda yanis</i> )
<9000 BCP	Early civilization-( <i>finding of the 'whale tooth pendant'-Prof. Raj Somadeva-a pendant is an ornament but not among fundamental needs and hence a sharp evidence of a developed culture</i> )
<5000 BCE	<p><b>'Rawana Culture'</b> of technology:</p> <ul style="list-style-type: none"> <li>• Environment friendly <b>Rocky Water Kingdom</b></li> <li>• Cascade watershed agrarian network of 17,000 surface tanks</li> <li>• Constructed cave network of secret interconnectivity between the key ruling fortresses</li> <li>• <b>Aircraft technology</b> of a secret floating technique by use of mercury to energize, in a certain unknown mechanism</li> <li>• Chemical treatments for dead bodies to protect for long(<i>earliest evidence of mummification</i>)</li> </ul>
6 <sup>th</sup> BCE	<b>Jamma</b> (birth) of <b>Buddha</b> and origin of ' <b>Buddhist Culture</b> ' of non-violence ( <i>Buddhism is not oriented towards gaining resources for political Power, but towards nonviolence and inculcation of intrinsic morals aiming the</i>

	<i>enlightenment</i> ). Ever since from Buddha the island was also named as ' <b>Jambuddvipa</b> '.
6 <sup>th</sup> -5 <sup>th</sup> BCE	Beginning of 'Maga dynasty' in Lanka(except from the southern province 'Ruhunurata') from the migrant <b>Vijaya</b> (an expelled notorious prince from Magada)- <i>this is the origin of Lankan Culture according to the poem 'Mahawansa'</i>
3 <sup>rd</sup> BC	<ul style="list-style-type: none"> <li>• Emperor <b>Asoka</b> becomes a devoted Buddhist and establishes a <b>practical model</b> of Buddha's biography in north India, names them and makes the places sacred with Buddha's <b>relics</b> for Buddhists to worship.</li> <li>• The ruler of the Lanka(exempt from Ruhunurata), king Devanampiyathissa was also converted to a Buddhist by <b>Arhath Mahinda</b> there by visiting to <b>Anuradhapura</b> from <b>Ruhunurata</b>, where he studied Dhamma towards his enlightenment.</li> </ul>
2 <sup>nd</sup> BC	<ul style="list-style-type: none"> <li>• King <b>Dutugamunu</b> from Ruhunurata enthroned as the first Sinhala ruler who brought the entire island under <b>one flag</b> ever since the era of emperor Ravana.</li> <li>• King Dutugamunu built the ever biggest Buddhist library '<b>Lovamahapaya</b>', the 7storied wooden building in Mahameuna , Anuradhapura and filled it with a collection of all the Sinhala Vedha and Damma books</li> </ul>
1 <sup>st</sup> BC	<ul style="list-style-type: none"> <li>• King Walagamba became the king twice and held the <b>4<sup>th</sup> council</b> of Buddhism at Alulena, Kagalla in original <b>Magadhi</b>(<i>ancient Sinhala</i>) language. (<i>scanned copies bought from the British museum are available in Sri Lanka by now</i>)</li> </ul>
5 <sup>th</sup> CE	<ul style="list-style-type: none"> <li>• Origin of <b>Pali</b> language (<i>earliest Pali inscription found in Burma-5<sup>th</sup> CE</i>)</li> <li>• <b>Buddhagosa</b>(of Magada) translates <b>Sinhala</b> 'thripitaka Dhamma' in to <b>Pali</b> language at Mahavihara, Anuradhapura.</li> <li>• <b>Mahanama</b>(of Magada) writes the poem '<b>Mahawansa</b>' to start Lankan history from the king <b>Vijaya</b></li> <li>• Pali script of the '<b>Thripitaka Damma</b>' was spread to other Asian countries such as Burma, Laos, Indonesia, Nepal, Bangladesh etc.</li> <li>• '<b>Lovamahapaya</b>' the 7 storied wooden library, filled with Sinhala vedha books and original Sinhala version of the <b>thripitaka dhamma</b>, was burnt in to ash by a big fire.</li> </ul>
1753	<ul style="list-style-type: none"> <li>• Establishment of Siyam nikaya by bringing '<b>Upasampada</b>' ( Bikkhu's traditional charter in behavioral doctrine of Buddhism) from <b>Thailand</b>.</li> </ul>
1800	<ul style="list-style-type: none"> <li>• Establishment of Amarapura nikaya by bringing 'Upasampada' from <b>Burma</b>.</li> </ul>





The deprived pride  
by poems of  
History

-THE REFORMATION REMARK-

-by Cyril H Thalpe Gamage / 02.02.2020