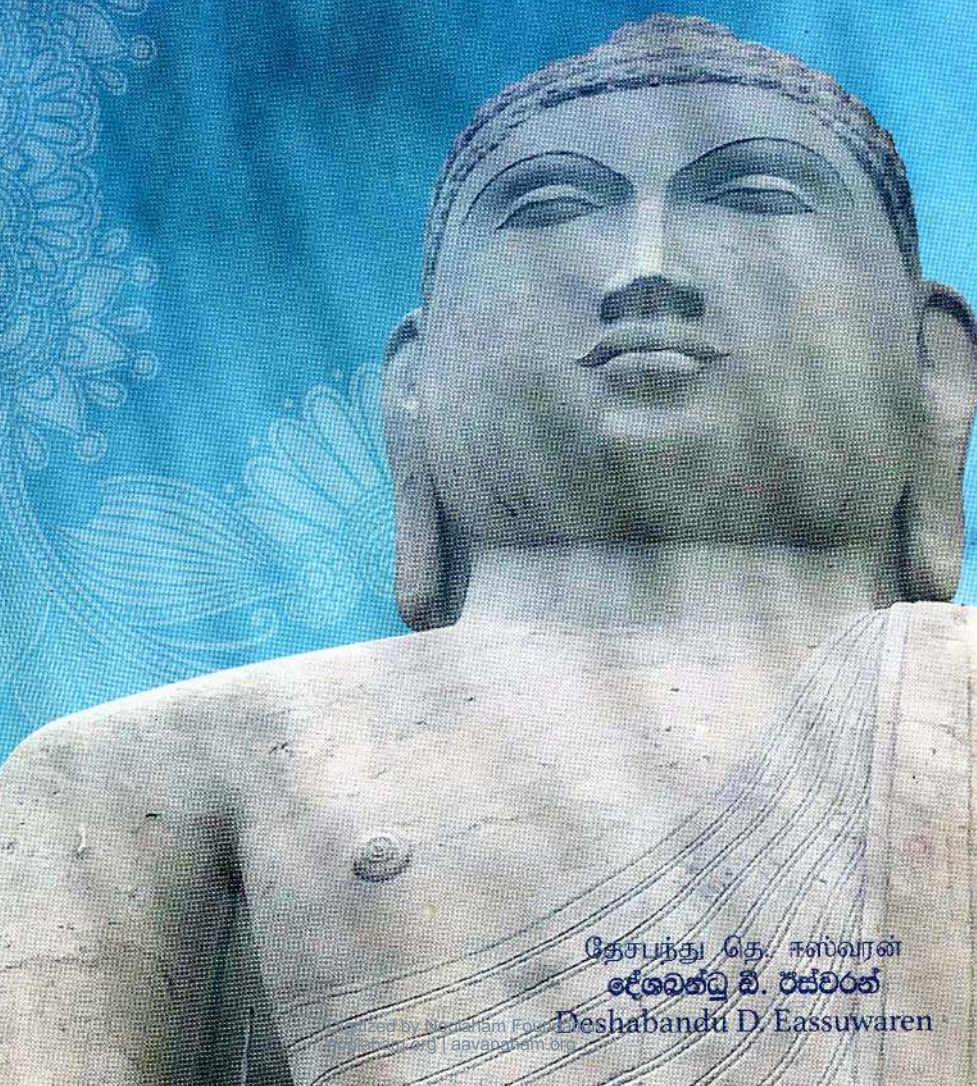


# கல்லில் உதித்த கருணாமூர்த்தி ගලෙන් පිබිදුණු කරුණාමූර්තිය The Compassionate Buddha of the Rock

குருநாகல் ரம்படகல்லியில் அமைந்துள்ள சமாதி புத்தரின் ஸ்தல வரலாறு  
රම්බඩගලේ කරුණාගල සමාධි මුද්ද ප්‍රතිමා විහිත්සේනේ ඉතිහාසය හා වැදගත්කම  
History and Significance of Rambadagalla, Kurunegala Samadhi Buddha Statue



தேசபந்து தெ. ஈஸ்வரன்  
දේශබන්දු ඩී. ඊසවරන්

Deshabandu D. Eassuwaren

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# **கல்லில் உதித்த கருணாமூர்த்தி**

**கருநாகல் இரம்படகல்லயில் அமைந்துள்ள**

**சமாத புத்தரின் ஸ்தல வரலாறு**

## **ගලෙන් පිවිදුණු කරුණාමූර්තිය**

**රම්බඩගල්ල කරුණාගල සමාධි මුද්ධ ප්‍රතිමා වහන්සේගේ  
ඉතිහාසය හා විශේෂත්වය**

## **The Compassionate Buddha of the Rock**

**History and Significance of  
Rambadagalla, Kurunegala Samadhi Buddha Statue**

**எழுத்தாளரின் ஏனைய தமிழ் நூல்கள்**

1. அர்த்தமுள்ள அநுபவங்கள்
2. ஈஸ்வரனின் சிறுகதைகள்
3. சாயி தரிசனம்
4. அநுமன் கட்டிய கோவில்

**Author's other Tamil Books**

1. Arththamulla Anupavangal
2. Eswaranin Sirukathaigal
3. Sai Tharisanam
4. Anuman Kattiya Kovil

**கர்நாடக வளைக் கவி**

1. டீர்நெல்லு அனுபவன்டல்
2. ரீசுவரனின் சிறு கதைகள்
3. சாயி தரிசனம்
4. அநுமன் கட்டிய கோவில்

# கல்லில் உதித்த கருணாமூர்த்தி

கருநாகல் இரம்படகல்லயில் அமைந்துள்ள  
சமாத் புத்தரின் ஸ்தல வரலாறு

## ගලෙහි පිඩිදුණු කරුණාමූර්තිය

රම්බඩගල්ල කරුණාගල සමාධි මුද්දි ප්‍රතිමා චන්ද්‍රිකා  
ඉතිහාසය හා විශේෂත්වය

## The Compassionate Buddha of the Rock

History and Significance of  
Rambadagalla, Kurunegala Samadhi Buddha Statue

தமிழ் மூலம்

தேசபந்து தெ. ஈஸ்வரன்

தேஹபந்து டி. ஃசுவரன்

Deshabandu D. Eassuwaren

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M. Y. F Nisam

English Translation  
Ganesh Deivanayagam, Subramaniam Eassuwaren



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## **பிரதான உள்ளடக்கம்**

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# கல்லில் உதித்த கருணாமூர்த்தி

குருநாகல் இறம்படகல்லயில் அமைந்துள்ள  
சமாத புத்தரின் ஸ்தல வரலாறு

சென்னை நகரில்  
பெரிய தெருவில்

பெரிய தெருவில்  
பெரிய தெருவில்



ප්‍රතිමාව නිර්මාණය කිරීමට පෙර මොනරාගල විහාරයට බටහිර දෙසින් පිහිටා ඇති  
විශාල ගල් පර්වතය

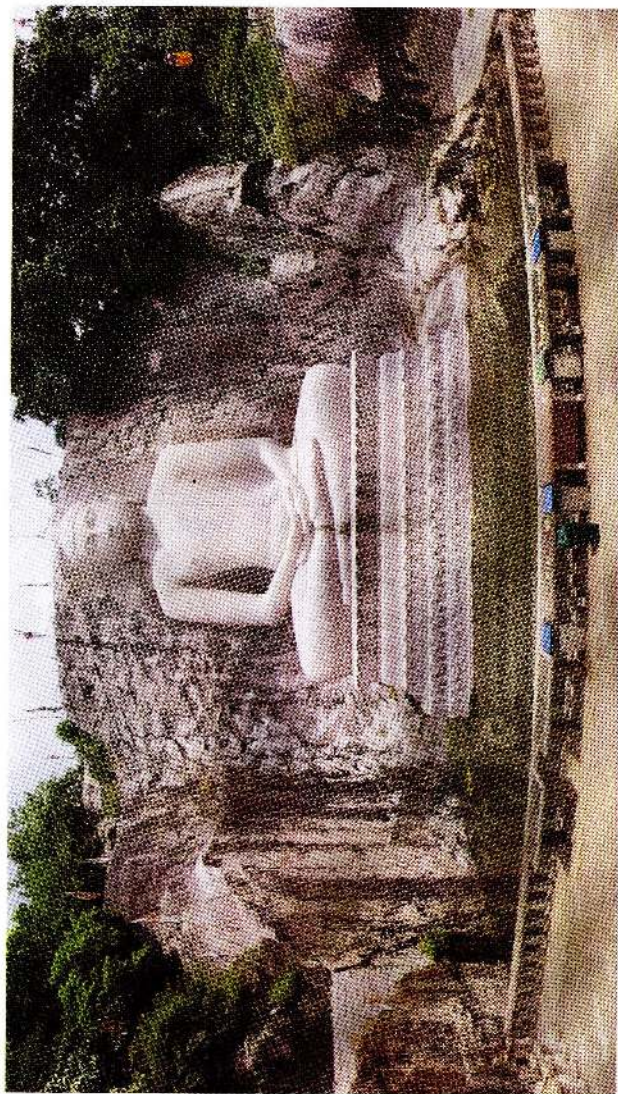
මොනරාගලයේ විකාරාභිමුක්තියේ මෙහෙයුමක් (2002)  
The natural rock known as "Pahangalle" prior to the start of work in 2002



අසාමාන්‍ය ගල්පර්වතයක් කරාණව දසාව ඉස්මතු වන බුද්ධ ප්‍රතිමා වහන්සේ නමක්  
බවට පරිවර්තනය කිරීම (2004)

කරුණානුමුඛයාගේ රූපයේ කැපී පෙනෙන ලෙසට සැකසීමට  
කොට්ඨාසයේ සිටින 2004 ආරාමයේ

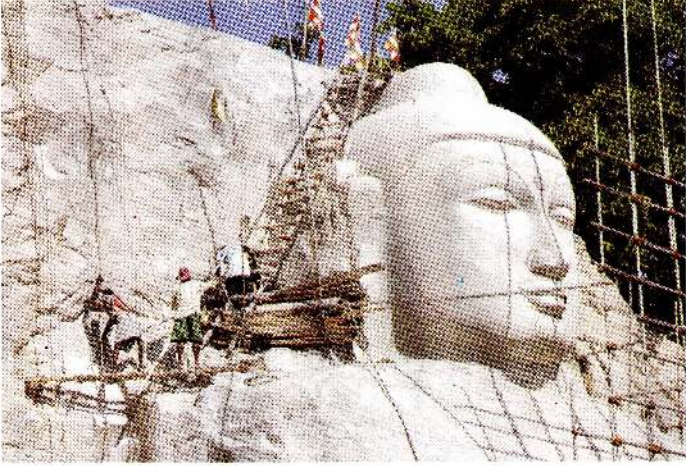
In the year 2004, there is still only rock. We await the appearance of the  
Compassionate Buddha.



අවුරුදු 850ක් වැනි ඉතා දීර්ඝ කාලයකට පසු විශාල හල් පර්වතයකින් කරුණාව දැවැන්තිරූපනය වන පලංකාර බුද්ධ ප්‍රතිමා වහන්සේගේ අංග සම්පූර්ණ රුව ඉස්මතු වීම.

850 ஆண்டுகளுக்குப் பிறகு கற்பாறையில் புத்தர்

After 850 long years, a new colossal granite Buddha appears in Sri Lanka.



கனல் குருவின் மருவின் பிழைப்பின் பிழைப்பின்  
கருங்கல்லில் இருந்து புத்தர் வெளிப்படுகிறார்.

The rock slowly transforms into the Compassionate Lord Buddha



மேலே தோன்றியதை மீண்டும் காணும் கருவின் கருவின் கருவின் கருவின்  
கருவின் கருவின் கருவின் கருவின் கருவின் கருவின் கருவின் கருவின்  
சபாநாயகர் கௌரவ கரு ஜயசூரிய அவர்களும் திரு. எஸ்.வரனும், இந்திய  
சிற்பிகளும் காணப்படுகிறார்கள்.

Hon. Karu Jayasuriya, Speaker of the Parliament of Sri Lanka enjoys a light  
moment with Mr. D. Eassuwaren and some of the Indian sculptors.





கிடுபு பனாபிபதி ககித்டு ருசபக்ச மனகா கமக பரீபேபனாபிபதி துமரமோடு கிமியன்  
கேமக க்டாசுர்பக்சேன் கடுபு டீசீபே.

முன்னாள் ஜனாதிபதி மஹிந்த ராஜபக்ஷவுடன் பிரிவேனாதிபதி அமரமௌலி  
தேரர் காணப்படுகிறார்.

The former President of Sri Lanka, Hon. Mahinda Rajapaksa sculpts part of the  
statue during a visit to Rambadagalla.



ஓரீடா டீனகன்தி பன்கடூபு பரீகேகன கேமக டீரூபின் துமரமோடு கிமியன்கே கீபிநக கேதி  
குருநாகல் மாவட்டத்தில் உள்ள இரம்படகல் வித்பகாகர விகாரையில் மக்களுக்கு  
தன்னாலான சேவைகளை செய்து கொண்டு இருப்பவர் தேரர் அமரமௌலி.

The secret to Amaramouli Thero's success is his absolute dedication to the  
people of Rambadagalla.





අතිගරු ජානාධිපති මෛත්‍රීපාල සිරිසේන මහතා විසින් අවිවිදිම ලෝක ප්‍රසිද්ධ

රමිබඩගල්ල සමාධි බුද්ධිමය විවෘත කරන අවස්ථාව.

67 1/2 ඇඳි සමාධි පුත්තර් තුර්ශිලය ඉංග්‍රැවෘඡ්ඡිකරනු.

මුර්ශිලයයා මුතියෙතල ඉනාතිපති මාමත්‍රිපාල සිරිසේන මුර්ශිලය මුතියෙතල  
මාමත්‍රිපාල 2015-03-30

His excellency Maithripala Sirisena, the president of Sri Lanka unveils the  
statue on the 30-03-2015



රිදියෙත් තිමිල විහාරස්ථානයේ පෙනුම සහිත ඵලකය අතිගරු ජානාධිපතිතුමාගේ  
සුරතිය මුතියෙතල සහතික මතලා ලබා ගන්නා අවස්ථාව.

මෙමස්ථානයේ මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල

මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල  
මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල මුතියෙතල

Padmashri Muthiah Sthapathi is presented with a silver Vihara in appreciation  
of his services by President Maithripala Sirisena.



கலா கீர்பி ருரீரீ ஸுடாஹரன் வீசின் கரன ருடி கிரமணகன்.

திருமதி லல்லி சுதாஹரன் சித்தரித்த ஓவியம்

An artistic devotion by Mrs. Lalli Sudhaharan



ரீடியேன் கிழிபு விஹர்சரணசே பேஹு ககித லீலகவ சனாபிசகிஹுதாசே ஸுரகின்

டேஷவந்த லீல ரீசேபர்ன் மஹா லீலா மனீனா லலிசரலி.

லெள்ளியினால் செய்யப்பட்ட விகாரையின் தோற்றமுடைய கேடயத்தை

மேதகு ஜனாதிபதியிடமிருந்து தொழிலதிபர் தேசபந்து தெ.சுஸ்ரன்

பெற்றுக்கொள்கிறார்.

Deshabandu D. Fassuwaren receives a silver Vihara for his services to Buddhism.

## ஆசிரியரிடமிருந்து.....

பணத்தைச் சேர்க்காமல், ஆள்பலம் திரட்டாமல், தன்னத் தனியே, தனது தியான பலத்தையே நம்பி, பாரிய திட்டத்தில் கை வைத்த தேரர் அமர மௌலியின் நெஞ்சறுதியை பாராட்டத்தான் வேண்டும்.

தடைகளையெல்லாம் தூசெனக் கருதி, ஆன்ம பலத்தினால், பாறாங்கல்லையும் உருக வைத்த, அன்பெனும் ஆயுதமேந்தி வெற்றி பெற்ற தேரரின் ஆன்ம சக்தியை பெரிதும் போற்றுகிறேன். சிரம் தாழ்த்தி பணிகின்றேன்.

பத்திரிகை நிருபர் ஒருவர் வணக்கத்துக்குரிய அமர மௌலி தேரரை பேட்டி கண்டபோது, அவரது கேள்வி “இந்த மாபெரும் திட்டத்திற்கு கைகொடுத்தது எது?” என்று கேட்டார். அவர் தனது துறவற உடையை தொட்டுக் காட்டி, “இந்த காவிய உடையே” என்றார்.

அங்கிருந்த பெரியோர் கண்களில் நீர் கசிந்தன என்றால் அது மிகையாகாது. வெற்றியை அடைந்தவுடன் எல்லோரும் பாராட்டலாம். ஆனால், அந்த வெற்றிக்காக சிந்தப்பட்ட வியர்வை துளிகளை பற்றி யாருமே அறியார்.

இறையருள் பெற்றிருக்கும் வணக்கத்துக்குரிய அமர மௌலி தேரர் அவர்களை வாழ்த்தி வணங்குவதை தவிர, வேறு சொல் தேட முடியாது வாயடைத்துப் போய் நிற்கின்றேன்.

தெ. ஈஸ்வரன்

நவம்பர் 2017



## முன்னுரை

**புத்தரின் மீது அன்பு வைத்து பௌத்த சிந்தனை வழியே தனது வாழ்வை ஒளிமயமாக்கிய தெய்வநாயகமிளினை எஸ்வரன் அவர்கள்**

2002 ஆம் ஆண்டு பெப்ரவரி 02 ஆம் திகதி நுவரெலியா வீதி இரம்பொடை ஆஞ்சநேயர் கோயிலில் நாம் சந்தித்தோம்.

அது, இரம்படகல்ல மொனராகலை விகாரைக்கு மேற்கே அமைந்துள்ள கருங்கல் பாறையில் புத்தர் சிலை ஒன்றைச் செதுக்குவதற்கு நாம் தயாராக இருந்த காலகட்டம் ஆகும். அக்கால கட்டத்தில் இலங்கையில் கருங்கல் சிலை செதுக்கும் பணிகள் எந்தவொரு இடத்திலும் இடம்பெறவில்லை. இலங்கைச் சிற்பிகளிடத்தில் எமது எண்ணத்தைத் தெரிவித்த போது அவர்களிடம் அதற்கான மதிப்பீட்டினையேனும் முன்வைப்பதற்கான தைரியம் இருக்கவில்லை. சிலை வடிக்கும் சிற்பி ஒருவரைத் தேடுதலானது சிலை வடிவமைப்பிற்கு இன்றியமையாதது என்று சொல்லித் தெரிய வேண்டியதில்லை. இரம்பொடை ஆஞ்சநேயர் கோயிலில் 18அடி உயரமான அநுமன் சிலையைப் பற்றி நாம் அறிந்து வைத்திருந்தோம்.

சுமார் மு.ப. 9.30 மணிக்கு கோயிலின் பிரதான வாயிற் கதவு திறக்கப்பட்ட போது முன்பக்கமாக அமையப்பெற்ற படிக்கட்டின் வழியே நாம் ஏறிக்கொண்டிருந்தோம். இரு கைகளிலும் பூஜை தட்டினை ஏந்தியவாறு வெள்ளை நிற சட்டையும் காற்சட்டையும் அணிந்து கோயிலின் இடப் பக்கமாக முன்பக்க வாயிலை நெருங்கிக் கொண்டிருந்த ஒரு மனிதரை நாம் கண்டோம். அந்த மனிதர் என்னை உற்று நோக்கியதுடன் நானும் ஆர்வத்துடன் அவரைப் பார்த்த போதும் எமக்கிடையே ஒரு புன்முறுவல் கூட பரிமாறப்படவில்லை.

மத்தியானம் சுமார் 12.30 மணியளவில் அவரது அலுவலகத்தில் அவரைச் சந்தித்து அறிமுகம் ஏற்படுத்தப்பட்டது. உண்மையிலேயே அது தெய்வாதீனமான ஒரு சந்திப்பாக அமைந்தது. எதிர்காலத்தில் அபூர்வமான நட்புறவுக்கு அது வித்திட்டது.

எனது வாழ்வில் நான் சந்தித்த மிகச்சிறந்த ஒரு நண்பராக அவர் மாறினார். சிலநேரங்களில் எனக்கு தந்தை போன்றும் சகோதரன் போன்றும் செயற்பட்ட தெய்வநாயகம் பிள்ளை ஈஸ்வரன் அவர்கள் மனித நேயத்தினை இனம் கண்ட ஒரு சிறந்த மனிதராக விளங்கினார். எனக்கு அறிவுரை கூறிய ஓர் ஆசிரியராகவும் ஆத்ம நண்பனாகவும் அவர் மாறினார்.

அன்றைய தினம் நாம் இரம்பொடையிலிருந்து புறப்பட்ட வேளையில் இலேசாக மழை தூற ஆரம்பித்தது. நாம் வாகனத்தில் ஏறியதும் கடுமையாக மழை பொழிந்தது. மழை சற்று குறையும் வரை நாம் வாகனத்திலேயே இருந்தோம். பிற்காலங்களில் ஈஸ்வரன் அவர்கள் இது பற்றி அடிக்கடி ஞாபகமுட்டுவார். “அன்று இரம்பொடையில் பெய்த மழை நினைவிருக்கிறதா? இரம்படகல்லையில் வைத்து சிலையினை செதுக்குவதற்கான வழி பிறந்து விட்டதென்பதையே அது உணர்த்தியது” என அவர்கள் குறிப்பிட்டது போலவே அது உண்மையும் ஆகிவிட்டது.

நடுக்கடலில் புயலில் மாட்டிக் கொண்ட ஒரு கப்பல் சரியான பாதையில் செல்ல முயற்சிப்பதைப் போன்று, சிலையின் பணிகளுக்காக 13 ஆண்டுகள் மிகுந்த சிரமத்துடன் நாம் பயணிக்க நேர்ந்தது. எப்பொழுதும் ஈஸ்வரன் அவர்கள் எனது நிழலைப் போன்று செயற்பட்டு எனக்கு வழங்கிய வழிகாட்டலை விவரிப்பதற்கு வார்த்தைகள் இல்லை. சிலைப் பணிகளுக்காக நான் இந்தியாவிற்குச் சென்ற அனைத்து சந்தர்ப்பங்களிலும் அவருக்குச் சொந்தமான ஒரு வாகனம் விமான நிலையத்திலிருந்து நான் அழைத்துச் செல்லப்பட வேண்டிய சகல இடங்களுக்கும் என்னை அழைத்துச் சென்றதுடன், உணவு மற்றும் தங்குமிட வசதிகள் போன்ற அனைத்து செலவுகளும் திரு ஈஸ்வரன் அவர்களால் பொறுப்பேற்கப்பட்டன.

2003 ல் சிலைப் பணிகள் ஆரம்பிக்கப்பட்ட காலத்தில் அப்போதைய புத்தசாசன அமைச்சரைச் சந்திக்கச் சென்றேன். அன்று அமைச்சர் அவர்கள் வழங்கிய பதில் நினைவிற்கு வருகின்ற சந்தர்ப்பங்களில் திரு ஈஸ்வரன் அவர்களின் செயற்பாட்டுத் தன்மை எவ்வாறானதெனப் புரிந்து கொள்ள முடிகின்றது.

சிலை நிர்மாணம் தொடர்பாக புத்தசாசன அமைச்சரைச் சந்திப்பதற்கு எனக்கு வழங்கப்பட்ட நேரம் இரவு 7.00 மணி ஆகும். இரம்படகல்லையிலிருந்து நான் பேருந்தில் வந்திறங்கி சரியாக 7.00 மணிக்கு அமைச்சரின் அலுவலகத்திற்குள் பிரவேசித்த மாத்திரத்தில் சற்றுத் தொலைவில் அமர்ந்திருந்த சிலரது மத்தியிலிருந்த அமைச்சர் என்னை நோக்கி வந்தார். வாயில் கதவருகில் கதிரைகளோ மேசைகளோ எதுவும் இருக்கவில்லை. எனக்கு அமர்வதற்கு கூட பணிக்கவில்லை. நானும் நின்ற நிலையிலேயே அமைச்சரின் கைகளில் சிலை தொடர்பான பத்திரத்தை ஒப்படைத்தவாறு “ஆப்கானிஸ்தான் நாட்டில் பாமியன் சிலை தகர்க்கப்பட்டமையால் குருநாகல் இரம்படகல்லையில் அமைந்துள்ள எமது விகாரையில் 67அடி உயரம் கொண்ட கருங்கல் சமாதி புத்தர் சிலை ஒன்று செதுக்கப்பட்டு வருகிறது” என விளக்கமளித்தேன். அமைச்சர் அவர்கள் அப் பத்திரத்தை சுமார் ஐந்து நிமிடங்கள் வாசித்து விட்டு “இந்த பிக்குமார்கள் ஒவ்வொரு அளவில் சிலைகளை நிர்மாணிக்கின்றார்கள். இவை எல்லாவற்றுக்கும் அரசாங்கத்தில் எங்கே பணம் இருக்கிறது?” என கடுமையான தொணியில் கூறினார்.

இப்போது சுமார் இரவு 7.30 மணியாகிறது. நான் புறக்கோட்டைக்குச் சென்று பேருந்தில் குருநாகல் சென்று அங்கிருந்து இரவு 10.30 மணிக்கு கடைசியாக உள்ள பேருந்தில் இரம்படகல்லு நோக்கிப் புறப்பட வேண்டி இருந்தது. “நீங்கள் புத்தசாசன அமைச்சர் அல்லவா?” என வினவுவதற்கு நான் முனைந்த போதும் எவ்வித வார்த்தையினையும் நான் பிரயோகிக்கவில்லை. “நான் செய்து காட்டுவேன்” என எனக்குள் ஓர் எண்ணம் உதித்தது. அமைச்சரின் கையில் இருந்த விவரப்

பத்திரத்தை பறித்தெடுத்தது போல் கைப்பற்றி உடனே நான் அங்கிருந்து புறப்பட்டுச் சென்றேன். அன்றைய தினம் இரவு 10.30 மணிக்கு குருநாகல் பேருந்தை நான் தவறவிடல்லை.

எறிந்த சிறு கற்களால் பனை இழைக்கு சேதம் ஏற்படுவதில்லை. அதைப் போன்று சில மனிதர்களின் வெற்று வார்த்தைகளால் ஒன்றும் ஆவதில்லை. குறுகிய மனங்களினதும் விரிந்த மனங்களினதும் இடைவெளியினைத் தெளிவாக புரிந்து கொள்ள முடியும். இந்த நாட்டின் பெரும்பாலான பௌத்தர்களுக்கு புத்த தர்மம் நன்றாகவே தெரியும். ஆயினும் பௌத்த மதத்தைச் சேராத ஈஸ்வரன் அவர்களிடம் காணப்பட்ட புத்த மதம் மீதான பயபக்தி மற்றும் பௌத்த மதம் சார்ந்த அறிவு பௌத்தம் எனக் கூறிக் கொள்ளும் எம்மவரில் பலருக்கு எவ்வளவு தூரம் உள்ளதென்பதை நினைத்துப் பார்க்கவேண்டும்.

ஆயினும் புத்தசாசன அமைச்சரின் தூரநோக்கற்ற வார்த்தைகள் மற்றும் உடன்பாடற்ற பதில் என்னில் ஓர் ஆத்ம பலத்தினை உருவாக்கியது. அதற்காக நான் இன்றும் கூட அவருக்கு கடமைப்பட்டிருக்கின்றேன்.

ஈஸ்வரன் அவர்களிடம் வரும் ஒரு சிற்றாழியருக்குக் கூட ஒரு போதும் மனதைப் புண் படுத்தும் வகையில் அவரது நாவிலிருந்து வார்த்தைகள் வராது. அனைவருக்கும் செவிசாய்க்கும் மற்றும் அனைவரதும் மனங்களைப் புரிந்து கொள்ளும் ஓர் அபூர்வமான ஆற்றல் ஈஸ்வரன் அவர்களிடம் காணப்பட்டது.

“கொழும்புக்கு வந்தால் மதியம் சாப்பாட்டுக்கு எமது வீட்டுக்கு வர வேண்டும்” என பல சந்தர்ப்பங்களில் அவர் என்னை விருந்துக்கு அழைத்தமை எனது ஞாபகத்திற்கு வருகிறது. 2013 ஆம் ஆண்டு முதல் நீரிழிவு நோயால் பாதிக்கப்பட்ட எனக்கு அவர் ஒரு வைத்தியரைப் போன்று பரிகாரம் செய்தார். விருந்துக்கு அவரது வீட்டுக்குச் சென்ற பெரும்பாலான நேரங்களில் அவர் எனது உடம்பில் உள்ள சர்க்கரையின் அளவைப் பரீட்சித்துப் பார்ப்பார். சர்க்கரையின் அளவு அதிகரித்துக் காணப்பட்ட அனைத்து சந்தர்ப்பங்களிலும்

அவர் “தேரர் அவர்களே, நாம் ஏன் இவ்வாறு கஷ்டத்தில் விழ வேண்டும்? தேரர் அவர்கள் நோய்வாய்ப்பட்டால் இந்த வேலைகளை யார் தான் முன்னெடுப்பது?” என்றவாறு சிகிச்சைக்காக என்னைத் தூண்டுவார்.

சிலை திறந்து வைக்கப்பட்டதன் பின்னர் அவர் பிரம்மிக்கத்தக்க வகையில் எனக்கு நெருக்கமானார்.

நோயினால் பாதிக்கப்பட்டிருந்த அவர் “வேதனை தாங்க முடியவில்லை” எனக் கூறிய போது நான் “வேதனானுபஸ்ஸ னாவ” எனும் வேத மந்திரம் பற்றி விளக்குவேன். “சத்திபட்டான” பற்றி விளக்கும் ஓர் ஆங்கிலப் புத்தகத்தை அவரிடம் கொண்டு போய்க் கொடுத்தேன். புத்தகம் வாசிப்பதில் ஆர்வம் நிறைந்தவரான அவர் எனது முன்னிலையிலேயே சுமார் 10 நிமிடங்கள் சத்திபட்டானவை வாசித்தார். அதன் பின்னர் அவர் வேதனை பற்றி எதுவித முறைப்பாடுகளையும் முன் வைக்கவில்லை.

“நான் சாவை நினைத்து பயப்படவில்லை. எனது வாழ்வில் நிறைவேற்ற வேண்டிய எல்லாவற்றையும் நான் செய்துள்ளேன். நான் வர்த்தக நடவடிக்கைகளை முன்னேற்றி உள்ளேன். எனது பிள்ளைகள் தற்போது அப்பணிகளை எனது சகோதரர்களுடன் இணைந்து ஒத்துழைப்புடன் முன்னெடுத்துச் செல்கின்றார்கள். என்னை விடத் திறமையாக அவர்கள் இப்பணியினை மேற்கொள்வதைப் பார்க்கின்ற போது நான் அடையும் மகிழ்ச்சிக்கு அளவே இல்லை”, என்பார் திரு ஈஸ்வரன்.

மரணம் என்பது வாழ்வின் ஒரு பகுதி ஆகும். உயிருடன் உள்ள போது நாம் எத்தனை தடவைகள் இறக்கின்றோம்? மரணம் பற்றித் திரு ஈஸ்வரன் அவர்கள் நன்றாக விளங்கி வைத்திருந்தார். உடலின் வேதனைகளைச் சிறப்பாக இனங்கண்டு அந்த வேதனைகளுக்கு அடிமைப்படாது வேதனை என்றால் என்ன என்பது பற்றி விளக்கமளிக்கும் ஆற்றலை அவர் தன்னகத்தே கொண்டிருந்தார்.

பல மாதங்களாக காணப்பட்ட உடற் பலவீனம் குணமடையுமென்ற எதிர்பார்ப்பில் இருந்த அவர் தனது

வாழ்வின் இறுதி நாட்களில் கூட சிலை தொடர்பாக அவரால் எழுத ஆரம்பிக்கப்பட்ட இந்த நூல் பற்றி என்னுடன் கலந்துரையாடினார்.

இலங்கை வரலாற்றில் 850 ஆண்டுகளுக்குப் பின்னர் உருவாகிய இக்கருங்கற் சிலை தொடர்பாக மக்களுக்கு போதிய அளவு விழிப்புணர்வுட்ப்படாமை தொடர்பாக அவர் ஆதங்கத்துடன் காணப்பட்டார். அது ஒரு துரதிஷ்டவசமான நிகழ்வாகவே காணப்பட்டது. அவ்வாறான சந்தர்ப்பங்களில் “இலங்கையில் இவ்வாறு தான் இருக்கும்” எனக் கூறுவேன்.

உதாரணமாக, காணாமல் போயிருந்த “உபசம்பதாவ” என்ற புத்த மத துறவற சம்பிரதாயம், தாய்லாந்தில் இருந்து “வெலிவிட்ட அசரண சரண சரணங்கர சங்கராஜ” அவர்களால் இங்கு கொண்டு வரப்பட்டது. இது தற்போதைய (கண்டி) பிக்கு சமூகத்தினர் மத்தியில் அங்கீகாரம் மற்றும் மதிப்பும் பெறவில்லை. அநகாரிக தர்மபால அவர்கள் “சிங்களவர்களே! எழுச்சி பெறுங்கள்” என எழுப்பிய கோசம் இந்த நாட்டு சுதந்திரப் போராட்டத்தின் அஸ்திவாரமாக அமைந்தது. எனினும் “பௌத்த மதத்தைக் காப்பாற்றுவோம்” போன்ற கோசங்களை அவர் எழுப்பிய போது அந்த கோசங்கள் ஒரு பைத்தியக்காரனின் வார்த்தைகள் எனப் பத்திரிகைகளில் வர்ணிக்கப்பட்டது. தர்மபால அவர்களின் பெறுமதி தற்போது தான் இலங்கையில் வாழும் பௌத்தர்களுக்குப் புரிந்துள்ளது. நகரத்திற்கு நகரம் தர்மபால சிலைகள் தற்போது தான் அமைக்கப்பட்டு வருகின்றன. இலங்கையில் 850 ஆண்டுகளுக்குப் பின்னர் கருங்கல் சிலை ஒன்றினை நிர்மாணித்தல் தொடர்பாக மக்கள் சொற்ப அளவு தகவல்களையே அறிந்து வைத்துள்ளார்கள்.

சிலை நிர்மாணப் பணிகளை ஆரம்பித்து சில நாட்களில் ஒரு முறை நான் ஈஸ்வரன் அவர்களின் அலுவலகத்தில் இருந்த போது அவர் “தேரர் அவர்களே நீங்கள் தியானப் பணிகளில் ஈடுபடுகின்றீர்களா?” என என்னிடம் வினவினார். அதற்கு நான் “ஆம், நான் தியானத்தில் ஈடுபடுகிறேன். பயிற்சிகளில் ஈடுபட்டுள்ளேன்” என பதில் வழங்கினேன். “தேரர் அவர்களே! நானும் “சத்திபட்டான -விபாசனா” தியான முறையினை

இந்தியாவின் மும்பாய் நகரில் தம்மகிரி எனும் "கொயன்கா" அவர்களின் தியான நிலையத்தில் பயின்றுள்ளேன். தற்போது நாம் அங்கு செல்லத் தேவையில்லை. கண்டி "மஹாகந்தை"யில் "தம்மகுட்ட" எனும் தியான நிலையத்தில் இந்த தியான முறையினைப் பின்பற்ற முடியும். தேரர் அவர்களே! நீங்களும் அந்த தியான முறையினைப் பின்பற்றுவதை நான் விரும்புகின்றேன். தேரர் அவர்களே! நீங்கள் சம்மதமாயின் விண்ணப்பப் படிவத்தைப் பூர்த்தி செய்து தந்தால் நான் அதை தபாலிலிடுவேன்." என்று என்னிடம் கேட்டுக் கொண்டார். எதுவித தயக்கமும் இன்றி நான் அதைப் பூர்த்தி செய்து அவரிடம் ஒப்படைத்தேன். சுமார் இரண்டு வாரங்களில் எனக்கு திகதி குறிப்பிடப்பட்டு அனுப்பப் பட்டதுடன் குறித்த தினத்தில் நானும் அங்கு சென்று 10 தினங்கள் தியான முறையினைப் பின்பற்றினேன்.

திரு ஈஸ்வரன் அவர்கள் சிலை நிர்மாணப் பணிகள் ஆரம்பிக்கப்பட்டபோதே தியானம் தொடர்பான ஓர் அப்பியாசத்தை எனக்கு வழங்கி எதிர்கால நடவடிக்கைகளுக்கான ஓர் ஒத்திகையை எனக்கு வழங்கியமை எவ்வளவு தூரம் தீர்க்கதரிசனம் கொண்டதாக அமைந்தது என்பதனை நான் இங்கு நினைவு கூறுகின்றேன்.

எகொடமுல்லே அமரமோலி தேரர்,

மொனராகலை விஹாரை,

இரம்படகல்ல - ரிதியகம்

குருநாகல்.

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## அத்தியாயம் 1

### அநுமனைத் தேடிய புத்த பிக்கு.....

அன்று ஞாயிற்றுக்கிழமை. அப்பொழுதுதான் கொழும்பிலிருந்து இரம்பொடை றீ பக்த அநுமன் கோவில் வளாகத்திற்குள் வந்திறங்கினேன். கோவிலுக்குள் பிரவேசிக்கும் பொழுது வாசலிலே புத்த பிக்கு ஒருவர் நின்றார். விஸ்வரூபமாய் நின்று அருள் பாலிக்கும் பக்த அநுமனை அவர் கண்கொட்டாமல் பார்ப்பதைக் கவனித்தேன்.

பல்வேறு மதம் சார்ந்த குருக்கள் கோவிலினுள் வராமல் படியருகே நின்று அநுமனை பார்ப்பதைக் கவனித்திருக்கிறேன். இவரும் அவர்கள் போல ஒருவர் என்று நினைத்து கொண்டேன். கோவிலினுள் சென்று எனது வழிபாடுகளில் ஈடுபட்டேன். அநுமன் சாலீஸாவை பொருள் உணர்ந்து பாடுவது எனக்கு மிகவும் பிடித்த ஒன்று.

மனதை ஒருமுகப்படுத்துவதென்பது பிரம்ம பிரயத்தனமான ஒரு செயல். இதனால் தான் வள்ளலார், “மன ஐனுமோர் பேய்க் குரங்கே மடப்பயலே தினையளவும் உன் அதிகாரம் செல்ல விடேன். மற்றவர் போல் என்னை நினைத்து மருட்டாதே” என்று பாடினார்.

எப்படி ஒரு பறக்கின்ற பட்டம் அங்குமிங்குமாக ஆடுமோ அது போல் மனமும் ஒருநிலையில்லாமல் ஆடும் என்கிறார் தாயுமானவர்.

ஐயர் அர்ச்சனை செய்து கொண்டு வந்து தந்தார். பிரசாதங்களை ஏற்றுக் கொண்டு கோவிலை வலம் வந்தேன். அநுமனுக்கு ஒரு சாஸ்டாங்க நமஸ்காரம் செய்தேன்.

நான் சின்மயமிஷன் தலைவராக இருந்து கோவிலை வழி நடத்திக் கொண்டிருந்த காலமது. கோவில் கணக்குகளைப் பார்ப்பதற்காக எனக்கென ஒதுக்கப்பட்டிருந்த அறையினுள் சென்று அமர்ந்தேன்.

சில நிமிடங்களின் பின், என்னைப் பார்ப்பதற்காக ஒரு புத்த பிக்கு வெளியே காத்திருப்பதாகக் கோவிலிலே தொண்டாற்றும் ஒருவர் சொன்னார். அவரை உடன் வரச் சொல்லி அவருடன் பேசலானேன். நாங்கள் இருவரும் ஒருவரை ஒருவர் அறிந்திருக்கவில்லை. என்னிடம் சரமாரியான கேள்விகளை அடுக்கினார்.

இந்த அநுமன் சிலையை யார் செய்தது?

என்ன விலையாயிற்று?

செய்ய எவ்வளவு நாளானது?

எப்படி இச்சிலையை கொண்டு வந்தீர்கள்?

இதை செய்தவர் எங்கிருக்கிறார்?

இதை செதுக்கியவரின் பெயரும், விலாசமும் தரமுடியுமா?

அவரது இந்த கேள்விகள் என்னை சிறிது சந்தேகம் கொள்ள வைத்தன. அநுமன் சிலையை பற்றிப் புத்த பிக்கு ஒருவர் சரமாரியாகக் கேட்டது எனக்கு அவ்வளவு பிடிக்கவில்லை.

“சுவாமி எதற்காக இத்தனை கேள்விகள்?” என்று நான் கேட்டேன். அப்பொழுது தான் அவர் தன்னை அறிமுகப்படுத்திக் கொண்டார்.

### **இரம்பாடையிலிருந்து இரம்படகல்ல**

“குருநாகலிருந்து கெப்பிட்டிபொல பாதையில் இரிதிகம என்று அழைக்கப்படும் பிரபலமான கிராமம் இருக்கிறது. அதற்குப் பக்கத்தில் இரம்படகல்ல என்னும் கிராமம் உள்ளது. அக்கிராமத்தில் மொனராகலை பிரிவினையை சேர்ந்த ஒரு விகாரை உள்ளது. அதுவே எனது இருப்பிடம்” என்றார் பிக்கு அமரமௌலி அவர்கள்.

இவ்விகாரையின் விகாராதிபதி மேலும் பேச ஆரம்பித்தார். தன்னுடைய விகாரையின் வலது புறத்தில் மிக உயரமான

பெரிய பாறை ஒன்று இருப்பதாகவும் அந்தப் பாறையில் தியானத்தில் அமர்ந்திருக்கும் புத்த பெருமானைச் செதுக்க விரும்புவதாகவும் சொன்னார்.

“அந்த சிலையைச் செதுக்குவதற்காக பொருத்தமான சிற்பியைத் தேடி அலையும் பொழுது, உங்களுடைய இந்த அநுமன் கோவிலை பற்றிச் சொன்னார்கள். இலங்கையிலேயே மிகப் பெரிய 18அடி உயரமான கற்சிலை இரம்பொடையில் இருப்பதாக சொன்னார்கள். ஆகவேதான் அதைப் பார்ப்பதற்காக ஓடோடி வந்தேன். “இந்த அநுமன் சிலை மிகத் தீர்க்கமான முகமுடையதாக இருக்கிறது. அதைப் பார்த்தவுடன் இதைச் செதுக்கிய சிற்பியே எமது புத்தர் சிலையை வடிக்க தகுதியனாவர் என்ற எண்ணம் தோன்றியது. அதனால் தான் உங்களைச் சந்தித்து பேச விரும்பினேன்” என்றார்.

உடனே நான், “சிற்பியினுடைய தொடர்பு விடயங்கள் அனைத்தையும் தருகிறேன். அவரோடு தொடர்பு கொண்டு பேசிக்கொள்ளுங்கள்” என்றேன். நான் இப்படிச் சொன்னவுடன் அவருடைய முகம் கூம்பியது.

ஒரு பேப்பரில் சிற்பியின் பெயர், விலாசம், தொலைப்பேசி எண், மின்னஞ்சல் முகவரி, அனைத்தையும் எழுதிக் கொடுத்தேன். இரண்டு நிமிட நேரம் மௌனமானார்.

“சிற்பி சென்னையில் இருக்கிறார். நீங்கள் அவருடன் முதலில் தொலைப்பேசியில் தொடர்பு கொள்ளுங்கள். பின்னர் அவருக்கு வசதியான நாளில் வசதியான நேரத்தில் சென்னைக்குப் போய் அவரைச் சந்தித்து முடிவெடுங்கள்”, என்றேன்.

புத்த பிக்குவின் முகம் வாடியது.

“எத்தனை அடி உயரத்தில் இந்தச் சிலையை அமைக்க இருக்கிறீர்கள்?” என்று கேட்டேன்.

அதற்கு அவர், “சுமார் 50அடி உயரத்தில் இச்சிலையை அமைக்க எண்ணியுள்ளேன்” என்றார்.

இதைக் கேட்டவுடன் நான் திடுக்கிட்டு இருக்கையிலிருந்து எழுந்துவிட்டேன்.

“சுவாமி, 18அடி உயர சிலையை அமைப்பதற்கு நாங்கள் படாத பாடுபட்டோம். நீங்கள் 50அடி சிலை என்கிறீர்கள். செலவு மிக அதிகமாகும். இச்சிலையைச் செதுக்கி முடிக்கப் பல வருடங்கள் செல்லும்” என்றேன்.

**சென்னைக்கு என்னை...**

புத்த பிக்கு நான் சொன்னதைச் சட்டை பண்ணவேயில்லை. சென்னை போவதை பற்றியே அவரது பேச்சு இருந்தது.

“நான் இதுவரை சென்னை போனதில்லை. எனக்குத் தமிழும் தெரியாது. சிற்பியை நான் முன்பின் பார்த்ததில்லை. விசா எடுக்க வேண்டுமென்று சொன்னீர்கள் அது பற்றி எனக்கு எதுவும் தெரியாது.

“சருக்கமாகச் சொன்னால், நீங்கள் இல்லாமல் நான் சென்னைக்குப் போனால் கண்ணைக்கட்டி காட்டில் விட்டது போல் இருக்கும்” என்றார்.

“நீங்கள் சென்னைக்குப் போகும் பொழுது என்னை அழைத்து செல்ல முடியுமா?

“அடுத்து எப்பொழுது சென்னை செல்கிறீர்கள்?

“என்னுடைய செலவுகளை நான் பார்த்துக் கொள்வேன்”, என்று சொல்லிவிட்டு ஆர்வத்தோடு என் முகத்தை பார்த்தார்.

எனக்கு கஷ்டமாக இருந்தது. வேண்டாத ஒன்றில் மாட்டிக் கொண்டு விட்டோமோ என்று நானும் சிந்திக்க ஆரம்பித்தேன்.

பிக்கு, “நான் முன்பின் சென்னை போனதில்லை. எனக்கு விசாவைப் பற்றியோ, விமானப்பயணச் சீட்டைப் பற்றியோ, எந்த அநுபவமும் இல்லை. தயவுசெய்து குறை நினைக்காமல் என்னையும் அழைத்துச் சென்று எனக்குச் சிற்பியைச் சந்திக்க ஏற்பாடுகள் செய்து தாருங்கள்” என்று கட்டாய தொனியிலே கேட்டுக் கொண்டார்.

இந்தப் பிக்கு என்னை விடப் போவதில்லை என்று எப்படியோ புரிந்து கொண்டேன். அவரது கருணையுடன் கூடிய பார்வையும், தேனிலும் இனிய சொற்களும் என்னை அவர் பால் சுண்டி இழுத்தன.

“நீங்கள் கேட்பது மிகச் சிரமமானதொன்று, என்னால் முடியாது”, என்று சொல்ல வேண்டுமென்று நினைத்தேன். சொல்ல முடியவில்லை. எனது புத்தியையும் மீறி அவர் பால் ஈர்க்கப்பட்டு, சிங்களத்தில் “ஹரிசுவாமி, ஒந்தாய் சுவாமி” (சரி, நன்று) என்ற வார்த்தைகளே வெளிவந்தன.

அன்பு தவழும் அவரது ஆளுமைக்கு நான் ஆட்பட்டேன். என்றால் அது மிகையாகாது.

ஏற்கனவே நான் வேறு வேலை நிமித்தம் சென்னை செல்வதற்குத் திட்டமிட்டிருந்தபடியால் அதே திகதியில் பிக்குவையும் என்னுடன் வருமாறு கேட்டுக்கொண்டேன்.

அவருக்கு விசா எடுத்துக் கொடுத்து என்னுடன் செல்வதற்கு விமானச்சீட்டும் ஏற்பாடு செய்து அவரை என்னுடன் கூட்டிச் சென்றேன்.

அங்கே சிற்பியுடன் தொடர்பு கொண்டபோது, தான் அன்று இரவு எட்டு மணிக்கு பெங்களூரில் இருந்து சென்னை வந்து இறங்குவதாகவும் அன்று இரவு பத்துமணிக்கு அவரது வீட்டில் எங்களை வந்து சந்திக்கும்படியும் கூறினார்.

அவரை சந்தித்து விகாரையின் பின்பக்கமிருக்கும் சிறிய பாறாங்கல் மலையிலே பெரிய புத்தர் சிலை ஒன்றைச் செதுக்க விரும்புகிறோம் என்ற விபரத்தை சொன்னோம்.

சிற்பி அவருடைய புத்தகச் சேகரிப்பிலிருந்து பல்வேறு விதமான புத்தருடைய படங்களை காட்டினார். அதில் ஒன்றைப் புத்த பிக்கு தீர்மானம் செய்தார். அப்பொழுது சிற்பி, “அந்தக் கல்லைப் பரிசோதித்து, 50அடி உயரத்திற்குச் சிலை செதுக்க அந்தக் கல் ஏற்றதா என்பதைத் தீர்மானம் செய்ய வேண்டும்” என்றார்.

நான் சிற்பியிடம், “ஸ்தபதி அய்யா, இந்தச் சிலையைச் செய்ய எவ்வளவு செலவாகும்?”, என்று கேட்டேன்.

அதற்கு அவர், “உயரத்தைத் தீர்மானிக்காமல் செலவைச் சொல்வது கடினம். எனினும், 50அடி உயரமென்று வைத்துக் கொண்டால், சுமார் இலங்கை ரூபாய் 120 இலட்சம் ஆகக்கூடும், இது செதுக்கும் கூலி மாத்திரமே. ஏனைய செலவுகள் தனி”, என்றார்.

இதைக் கேட்டு நான் திடுக்கிட்டேன். பிக்குவின் முகமும் அதிர்ச்சிக்கு உள்ளானதைக் கண்டேன்.

உடனே அவர் சுதாரித்துக் கொண்டார். இருவரும் ஒருவரை ஒருவர் பார்த்துக் கொண்டோம். உடனே புத்த பிக்கு, “அதற்கென்ன இலங்கை வாருங்கள், அதைப் பார்த்துக் கொள்ளலாம்” என்றார்.

இரம்படகல்லவிலிருக்கும் அந்தக் கல்லைப் பார்வையிட அவருடைய வசதிக்கேற்ற நாளை நாங்கள் குறித்தோம். கொழும்பு சென்றதும் விமான சீட்டு அனுப்புவதற்கு பிக்கு ஒப்புக் கொண்டார். மிகுந்த சந்தோஷத்துடன் நானும் பிக்குவும் சிற்பியின் வீட்டிலிருந்து வெளியேறும் போது அதிகாலை மணி இரண்டைத் தாண்டிவிட்டது. மறுநாள் மாலை புத்த பிக்கு மிகுந்த சந்தோஷத்துடன் கொழும்பு திரும்பினார். நான் ஐந்து நாட்களுக்கு பிறகு கொழும்பு திரும்பினேன்.

கொழும்பிலே வந்து பிக்கு என்னை சந்தித்தார்.

இந்த இரண்டு மூன்று நாள்களில் நான், புத்த பிக்குவுடன் நெருங்கிப் பழகிவிட்டேன். கொழும்பில் அவரை மீண்டும் சந்தித்த பொழுது தான் அவருடைய உண்மையான நிதி நிலைமை எனக்குத் தெரிய வந்தது.

“ஸ்தபதி அய்யா வருவதற்கு நான் டிக்கெற் அனுப்ப வேண்டும். என்னிடம் பணமில்லை. நீங்கள் தான் இந்த டிக்கெற்றை ஏற்பாடு செய்ய வேண்டும். எனக்குப் பணம் வந்தவுடன் திருப்பித் தந்து விடுகிறேன்” என்றார். எனக்குத் தூக்கி வாரிப்போட்டது.

சிற்பி வருவதற்கே என்னிடம் கடன் கேட்டால், ஏனைய செலவுகளை எப்படித் தாக்குப் பிடிக்கப் போகிறார் என்று கடுமையாகச் சிந்தித்தேன்.

## சித்தியாயம் 2

### புத்த பெருமான் வரைபடத்தில் உருப்பெறுகிறார்

2001 ஆம் ஆண்டில் கொழும்பு - சென்னை போய் வரும் இரு வழிப்பயணச் சீட்டின் விலை 15 ஆயிரமாக இருந்தது. 15 ஆயிரம் ரூபாவே இல்லாத ஒரு புத்த பிக்கு எப்படி 2 கோடி பெறுமதியான ஒரு சிலையை செய்து முடிக்க எத்தனிக்கிறார் என்பது எனக்கு புரியாத புதிராக இருந்தது.

மொட்டந்தலைக்கும் முழந்தாமுக்கும் முடிச்சபோட எத்தனிப்பதுபோல இருந்தது. அப்பொழுது எனக்கு வள்ளுவரின் குறள் ஞாபகத்திற்கு வந்தது.

“எண்ணிய எண்ணியாங்கு எய்துப எண்ணியர்

திண்ணியராகப் பெறின்” (குறள் 666)

எண்ணியவர், எண்ணியபடியே செயல் ஆற்றுவதில் உறுதியுடையவராக இருக்கப் பெற்றால், அவர் எண்ணியவற்றை எண்ணியவாறே அடைவர். இந்தக் குறளுக்கு வாழும் சாட்சியாக திகழ்கிறார் வணக்கத்துக்குரிய அமரமௌலி புத்த பிக்கு.

எப்பொழுதும் போல் எனது புத்தி, “எனக்கும் கடினம், இப்பொழுது வசதியில்லை என்று சொல்லு”, என ஆணையிடுகிறது. ஆனால் நானோ “ஹரி சுவாமி, ஒந்தாய் சுவாமி” என்று சொன்னேன்.

எனது பயணச் சீட்டுக்களை ஒழுங்குப்படுத்தி தரும் பயண முகவர் மூலமாக ஸ்தபதி இலங்கை வர ஏற்பாடுகளைச் செய்து கொடுத்தேன். எங்கள் அழைப்பை ஏற்று ஸ்தபதி வருவதனால் அவரை வரவேற்க நானும் பிக்குவும் விமான

நிலையம் சென்று அழைத்து வந்தோம்.

விமான நிலையத்திலிருந்து நாங்கள் கொழும்பு வந்து சேரும்போது இரவு 9.00 மணி. எல்லோருமாக எனது வீட்டில் இரவு உணவை உண்டோம். பிக்கு தேநீர் மட்டுமே அருந்தினார். காலையில் 6.00 மணிக்கு தாம் காருடன் வந்து ஸ்தபதியை இரம்படகல்லை அழைத்துச் செல்வதாகக் கூறிய பிக்கு, விடைபெற்றார்.

என்னையும் இரம்படகல்லவிற்கு அழைத்தார். வேலைப்பளு காரணமாக நான் மறுத்துவிட்டேன். அன்று பல்வேறு விதமான அளவுகளை எடுத்து, முடிவாக 67 அரைஅடி உயரத்தில் சிலையை செதுக்கலாம் என்று முடிவு செய்தார்கள்.

பிக்கு அமரமௌலிக்கு மட்டற்ற மகிழ்ச்சி. அந்தப் பாறையிலேயே முன்பகுதி 5அடிக்கு, வெடி வைத்துக் கற்களை உடைத்து உள்ளே போக வேண்டுமென ஸ்தபதி மதிப்பிட்டார்.

பாறைக்கு முன்னால் இருந்து மேசையும், நாற்காலியும் கொண்டு வரச் சொல்லித் தனது படம் வரையும் தாளில் கோடுகளை இட்டு, சமதிப்புத்தர் படத்தை வரைய ஆரம்பித்தார். 3 மணிநேரங்களில் அவரது வேலை முடிந்தது. அழகியதொரு சமதிப் புத்தர் வரைபடத்தில் தோன்றினார்.

அறுபத்து ஏழரைஅடி உயரமான கருங்கற் சிலைக்கு மானசீக அத்திவாரம் அன்று அந்த இடத்தில் போடப்பட்டது. மறுநாள் நண்பகல் ஸ்தபதியினுடைய சென்னைப் பயணம் இருந்ததினால், காலையில் பிக்குவும் ஸ்தபதியும் என் வீட்டிற்கு வந்தார்கள்.

எத்தனை சிற்பிகள் இந்தத் திட்டத்தை செயல்படுத்த வேண்டும். அவர்களை எங்கே தங்க வைப்பது, உணவு யார் தயாரித்து கொடுப்பார்கள், சிற்பிகளின் சம்பளம் எவ்வளவு, அதை எப்படி அனுப்புவது எனப்பல்வேறு கேள்விகளுக்கு மூவரும் சேர்ந்து விடை தேடினோம்.

அநேகமானவற்றைப் பிக்கு பொறுப்பேற்றார். சிற்பிகளின் சம்பளத்தை இந்தியாவிலே அவர்களுக்கு கிடைக்கச் செய்கின்ற பொறுப்பை மாத்திரம் நான் ஏற்றுக் கொண்டேன். ஸ்தபதி விடை பெற்றார்.

ஒரு மாதகாலத்தில் எட்டு சிற்பிகள் இரம்படகல்லை கிராமத்திற்கு வந்து சேர இருந்தார்கள். அவர்கள் தங்குவதற்குப் பிக்குவின் வளாகத்திலே இரண்டு பெரிய அறைகளை ஏற்பாடு செய்தார். அத்துடன் குறைந்த வசதிகளுடன் கூடிய சமையலறையும் ஏற்பாடு செய்யப்பட்டது.

சிற்பிகளினுடைய மொத்தச் சம்பளம் இலங்கை ரூபாய் 2 இலட்சமாகும். இந்தப் பணத்தை பிக்கு எப்படி ஏற்பாடு செய்யப் போகிறார் என்பது என் மனதில் ஓடிக் கொண்டிருந்தது.

எட்டுச் சிற்பிகளுக்கும் விமானச் செலவு இலங்கை ரூபாய் 1 லட்சத்து 20 ஆயிரம் ரூபாயாகும். பிக்கு தனக்குத் தெரிந்த பெரிய புள்ளிகளிடமிருந்து கணிசமான தொகையைப் பெற்றுத் தருவேன் என்று சொன்னார்.

டிக்கெற்றுகளுக்கான பணம் செலுத்தப்பட்டு எட்டு சிற்பிகளும் இரம்படகல்லை வந்து சேர்ந்தனர். ஸ்தபதி சென்னையிலிருந்து அவர்களுக்குச் சொல்லியுள்ள விபரப்படி அவரின் வரைப் படத்தை வைத்துக் கொண்டு செயலில் இறங்கினார்கள்.

தொடர்ச்சியாக எட்டு மாதங்கள் எல்லாம் திட்டமிட்டபடி நடந்து கொண்டிருந்தன. ஒன்பதாவது மாதத்தில் சம்பளப் பணம் சற்றுத் தாமதமாகவே அவர்களுக்கு கிடைக்கப் பெற்றது. ஒன்றரை வருடங்கள் கழித்து ஸ்தபதி இலங்கைக்கு வந்து வேலைகளைப் பார்வையிட்டுச் சென்றார்.

கமார் இரண்டாவது வருட முடிவில் பிக்குவிற்கு பாரிய நிதிப் பிரச்சனை தோன்றியது. அவர் எதிர்பார்த்தவாறு நன்கொடைகள் கிடைக்கவில்லை. வெறும் கல்பாறையைக் காட்டி நன்கொடை பெறுவது பிக்குவிற்கு மிகுந்த சிரமமாக

இருந்தது. அடுத்த மாதச் சம்பளத்துடன் இந்த மாத சம்பளத்தையும் சேர்த்துத் தருகிறோம் என்று சொல்லிச் சம்பளப் பணம் கொடுப்பதைத் தள்ளிப் போட்டோம்.

ஆறு மாதங்களை ஒரு வழியாகப் பிக்கு சமாளித்தார்.

ஒரு நாள் பிக்கு என் அலுவலகத்திற்கு வந்தார். என் கரங்களைப் பிடித்துக் கொண்டார். கண்களில் தாரை தாரையாகக் கண்ணீர் வடிந்தது. “சம்பளப் பணம் மூன்று மாதங்களாக கொடுக்கப்படவில்லை” என்றார். “நீங்கள் தான் உதவி செய்ய வேண்டும்” என்று மனமுருகிக் கேட்டுக் கொண்டார்.

எனக்குத் திரும்பவும் அதே நிலை. “முடியாதென்று சொல்” புத்தி என்று ஆணையிட்ட போதும் என் வாய், “ஹரிசுவாமி, ஒந்தாய்சுவாமி”, என்ற (சரி சுவாமி, நல்லது சுவாமி) வார்த்தைகளையே உதிர்த்தன.

ஆறு இலட்ச ரூபாய் பணத்தை அவருக்கு நான் கடனாகக் கொடுக்க வேண்டும். ஏற்கனவே ஒரு இலட்சம் பாக்கி இருந்தது.

எங்கேயோ சிறிதாக ஆரம்பித்து, என்னைப் பெரிதாகக் கௌதம புத்தர் இழுத்துச் செல்கிறார் என்பது மாத்திரம் எனக்கு புரிந்தது.

### அத்தியாயம் 3

#### புத்த பெருமான் என்னுள் எப்படி நுழைந்தார்?

வியாபாரம் காரணமாக இரகு ஆச்சாரியாவும், அவரது முகாமையாளர் தினேசும் அடிக்கடி கொழும்பு வருவார்கள். ஒரு நாள் கலந்துரையாடுவதற்கென்று ஒதுக்கி வைத்து கொண்டு தான் வருவார்கள். அந்த ஒருநாள் நானும் வியாபாரத்தை விட்டுவிட்டு அவர்களுடன் ஏதாவது ஒரு உல்லாசப் பயண இடத்திற்கு செல்வது எனது வழக்கமாக இருந்தது.

ஒரு முறை இவ்வாறு கண்டிக்கு அருகில் இருக்கும் உனஸ்கிரிய என்னும் மிக அழகான மலை உச்சிக்கு சென்றிருந்தோம். அங்கே மூன்று நாட்கள் தங்கி விபாசனா தியான முறை பற்றி அளவளாவினோம்.

“எத்தனை விதமான தியானங்கள் இருந்தாலும் விபாசனா போன்று வராது. இந்த தியானமே எனது வாழ்க்கையில் வியாபாரத்தில் பெரிய வெற்றியை தேடித் தந்துள்ளது. இத்தியானம் தரும் அமைதி உனக்கு ஏற்பட்டால், புத்தரிடம் சரணடைந்து விடுவாய்” என்றார் இரகு.

அஃது என்ன தியானம்? அதில் என்ன இருக்கிறது? அதை நான் அறிய வேண்டும் என்ற அவாவை இரகுவின் வார்த்தைகள் எனக்குள் ஏற்படுத்தின. திட்டங்கள் தீட்டினோம்.

பன்னிரண்டு நாள் விடுப்பு எடுத்து மும்பை வரவேண்டும். விபாசனா நடக்கும் இடத்தோடு இரகு தொடர்பு கொண்டு எனக்கும், தினேசுக்கும் சகல ஏற்பாடுகளையும் செய்து வைப்பதாகத் திட்டமிடப்பட்டது.

நான் சென்னை சென்ற போது இத்திட்டத்தைப் பற்றி

எனது ஆத்ம நண்பன் சச்சியிடம் கூறினேன். “நானும் இந்த நிகழ்வில் கலந்து கொள்ளவேண்டும். இதற்கான ஏற்பாடுகளைச் செய் நண்பா”, என்றான். அதற்குப் பிறகு நான் இரகு ஆச்சாரியிடம் கெஞ்சிக் கூத்தாடி சச்சிக்கும் ஒரு இடம் வாங்கினேன். குறிப்பிட்ட திகதியில் நானும் சச்சியும் மும்பை சென்றோம்.

ஜனசந்தடி நெருக்கமான மும்பாயில் ஒரு சிறிய ஹோட்டலில் உட்கார்ந்து நானும், எனது நண்பன் சச்சியும் மற்றும் இரகு ஆச்சாரியாவும் தமிழ்நாட்டு உணவான இட்லி, சாம்பார், வடை சாப்பிட்டுக் கொண்டிருந்தோம். அப்பொழுது மாலை ஐந்து மணியிருக்கும்.

நான், சச்சி மற்றும் தினேசு, மூவரும் சேர்ந்து மும்பாயிலிருந்து 150 கிலோமீற்றர் தொலைவில் உள்ள தம்மகிரி என்ற இடத்திற்குச் சென்றோம். செல்லும் வழியெல்லாம் விபாசனா பற்றியே நாங்கள் பேசி கொண்டிருந்தோம்.

தம்மகிரி 50 ஏக்கர் விஸ்தீரணமான இடம். இங்கு பெரிய மண்டபங்கள் இரண்டு, ஆண்களுக்கும், பெண்களுக்குமாக தனித்தனியாக இருந்தன. அங்கு போடப்பட்டிருந்த மேடை தரையிலிருந்து 3அடி உயரமே இருந்தது. அதில் நான்கு பேர் அமர்ந்து தனித்தனியே பேசக் கூடிய வகையில் அமைக்கப்பட்டிருந்தது.

அந்த மண்டபத்தில் சுமார் ஆயிரம் பேர் தரையில் அமர்ந்து பேச்சைக் கேட்க வசதி செய்யப்பட்டிருந்தது. வெகு நேரம் கால்களை மடக்கி உட்கார் முடியாதவர்களுக்கு தரையில் இருந்து ஒரு அடி உயரத்திலிருந்து பேச்சைக் கேட்க வசதிகள் செய்யப்பட்டிருந்தன.

மண்டபத்தின் எந்த மூலையில் இருந்தாலும் பேச்சுகள் தெளிவாக கேட்க கூடியதான மிக நேர்த்தியான ஒலிபெருக்கி இருந்தது.

ஆம், அது தான் புத்தபிரான் கற்பித்த விபாசனா தியானம் கற்பிக்கப்படும் இடம்.

இதைக் கற்க விரும்புவோர் பத்து நாட்களுக்கு முழுமையாக தம்மகிரியில் தங்கி இருக்கவேண்டும்.

அதிகாலை நான்கு மணிக்கு தியானப் பயிற்சியுடன் நாள் பிறக்கிறது.

ஐந்து மணியிலிருந்து ஏழு மணி வரை தியான வகுப்புக்கள், ஏழு மணியிருந்து எட்டு மணி வரை உடம்பை தூய்மைப்படுத்திக் கொள்ள நேரம் ஒதுக்கப்பட்டிருந்தது.

சிறிதாகக் காலை உணவு தருவார்கள். நாங்களே தட்டுக்களைக் கொண்டு சென்று அவர்கள் தருவதை எடுத்துக் கொண்டு வந்து மேசையில் அமர்ந்து சாப்பிடலாம்.

ஒன்பதிலிருந்து பதினொன்றரை வரை காலை வகுப்புக்கள் நடைபெற்றன. சரியாகப் பதினொன்றரையிலிருந்து பன்னிரண்டு மணிக்குள் மதிய உணவு பரிமாறப்பட்டது.

மீண்டும் வகுப்புக்கள் மதியம் மூன்று மணிக்கு ஆரம்பமாகும். ஆறு மணி வரை பாளி மொழியில் பாட்டுக்களுடன் கூடிய விளக்கம் தரப்பட்டது. இந்தப் பாட்டுக்களை அவர்கள் படிப்பதே ஒரு தனி விதமான இராகம்.

இரவு ஏழு மணியிலிருந்து எட்டு மணி வரை கொயங்காஜி அவர்களின் அருமையான வீடியோ பேச்சு நடைபெற்றது.

ஒன்பது மணிக்கு எல்லா விளக்குகளும் கட்டாயமாக அணைக்கப்பட்டன.

மறுநாள் அதிகாலை 3.30க்கு மணிஅடித்துக் கொண்டே தொண்டர் ஒருவர் நமது அறைகளைத் தாண்டிச் செல்வார். காலைக் கடமைகளை முடித்துக் கொண்டு 4.15க்கு மண்டபத்தை அடைந்துவிட வேண்டும்.

ஒவ்வொரு நாளும் இதே கால அட்டவணை.

இந்த தியான வகுப்புக்களில் சேர்வதற்குப் கண்டிப்பான பல விதிகளை மாணவன் கடைப்பிடிக்க வேண்டும்.

இந்தப் பத்து நாள்களும் யாருடனும் பேசக்கூடாது. தொலைபேசி மற்றும் வேறு எந்த தொடர்பு சாதனங்களையோ

தொடக்கூடாது. எந்தவிதமான புத்தகம் மற்றும் பத்திரிகைகளையோ வாசிக்கக்கூடாது. வானொலி, விசிட் எதையுமே வளாகத்திற்குள் கொண்டு வரத்தடை.

ஆசிரியருடைய வகுப்புக்களில் கலந்து அவர்களுடைய போதனைகளை மாத்திரமே மாணவன் கேட்க வேண்டும். இந்தப் பத்து நாட்களுக்கும் வெளியுலகம் அஸ்தமித்து விடுகிறது.

நாங்கள் தங்கியிருக்கும் இடத்திற்கும், உணவு உண்ணுமிடத்திற்கும் நடப்பதற்கும், தோட்டத்திற்குப் போவதற்கும் மாத்திரமே அனுமதியுண்டு. உணவு மண்டபத்திற்கு அருகாக ஒரு சிறிய கடை. அதில் மிகவும் அத்தியாவசியமான பொருள்கள் வைக்கப்பட்டிருந்தன.

அழுக்கான உடைகளைக் கொடுத்தால் சலவை செய்து தருவார்கள்.

அங்கு சொல்லிக் கொடுக்கப்படுகின்ற பாடங்களில் ஏற்படுகின்ற சந்தேகங்களை ஆசிரியரிடம் மாத்திரமே கேட்டுத் தெரிந்து கொள்ளலாம். அவர்கள் இட்டுச் செல்லும் தியான பாதையில் வருகின்ற தடைகளையும், சந்தேகங்களையும் விளக்குமாறு கேட்டுத் திருத்திக் கொள்ளலாம்.

அங்கு பின்பற்றப்படும் உணவு முறைகள் புத்த பிக்குகளுக்கு அளிக்கப்படும் உணவு முறையை ஒத்தது. சிறியதான காலை உணவு ஏழு மணிக்கு, சாதத்துடன் கூடிய உணவு நண்பகல் 11.30க்கு, மாலை 4.30க்கு தேனீர், ஒரு வாழைப்பழம், வறுத்த பொரி. மாலைத் தேனீருடன் எல்லா உணவுகளும் முற்றுப் பெறுகின்றன. மாணவன் அதிகமாகத் தூங்குவதற்கு இந்த உணவு முறை இடம் கொடுப்பதில்லை.

வளாகம் முழுவதுமே நிசப்தமாக இருக்கும். பறவைகளின் ஒலியைத் தவிர வேறு எதுவும் காதில் விழாது.

அங்கு நிலவும் மயான அமைதியே ஒரு மாணவனின் மனதை உள்நோக்கிச் செலுத்த ஏதுவாக அமைகிறது.

நீரிழிவு, இரத்த அழுத்தம், இது போன்ற பிற உடல் நலக் கோளாறுகள் உள்ளவர்களுக்கு மருத்துவ வசதிகளும் செய்து தரப்படுகின்றன.

இந்தப் பத்து நாட்களிலும் வேறு எந்தவிதமான சிந்தனையும் இல்லாமல் பாடங்களை மாத்திரம் மாணவன் கவனிக்க வேண்டுமென்பதே இவர்களின் விருப்பம்.

இதே போன்று பெண்களுக்காக எல்லாமே தனியாக ஒதுக்கப்பட்டுள்ளது. ஒரு பெண்ணையும் இந்த பத்து நாட்களில் வளாகத்தினுள் நாம் காணமுடியாது.

ஆசிரியர் கற்றுக் கொடுக்கும் தியானப் பயிற்சி முறைகளை நாம் கட்டாயமாக முயன்று பார்க்க வேண்டும். அவை அவ்வளவு சுலபமானவை அல்ல. முதல் மூன்று நாட்கள் எப்படி நாம் நமக்கு உள்ளே செல்வது, எப்படி ஒடுகின்ற மூச்சையே கவனித்து அடக்கி ஆள்வது என்பவை மிகத் துல்லியமாக விளங்குவதற்கு சுலபமாக சொல்லிக் கொடுக்கப்படுகிறது.

இந்தப் பயிற்சி நமது கடந்த கால நினைவுகளைத் தூண்டி விடுகின்றன. அவை நம்மை வெட்கப்படவும், குற்ற உணர்வுகளினால் துன்பப்படவும், சிரிக்கவும் வைக்கின்றன. இந்த மூன்று நாட்களும் நம்முடைய பழைய எண்ணங்கள் திரும்ப திரும்ப வந்து நம்மை உறைய வைக்கின்றன.

மும்பாயில் உள்ள பெரிய அரசு உத்தியோகஸ்தர்களும், பிரபல் தொழில் அதிபர்களும் இதில் கலந்துகொள்கிறார்கள்.

மூன்றாவது நாள் நிச்சயமாக இதில் கலந்து கொள்ளும் ஒவ்வொருவரும் உலகத்தின் இன்னுமொரு பிரமாணத்தைக் கட்டாயமாகத் தெரிந்து கொள்கிறார்கள். தம் வாழ்க்கையில் பின்னோக்கிச் செல்லும் அவர்களது மனது, அவர்கள் கடந்த காலத்தில் செய்த நல்லதையும், கெட்டதையும் சுட்டிக் காட்டுகிறது. இந்தத் தாக்கத்தை, இந்தக் குற்ற உணர்வைத் தாங்க முடியாமல் பத்து வீதமானோர் திரும்பி சென்று விடுகின்றார்கள்.

எங்களுக்கு தூக்கம் வராமல் தவிர்க்க இரண்டு மணி நேரத்திற்கு ஒரு முறை 10 நிமிடங்கள் காலாற நடக்க விடுவார்கள். அப்பொழுது சிலர் ஏங்கி ஏங்கி அழுவதையும், சிலர் சிரித்துக் கொண்டே நடப்பதையும் காணலாம்.

இந்த மூன்றாவது நாளைத் தாக்கு பிடிக்கும் ஒவ்வொரு மாணவனும் முழுக் காலத் தியான வகுப்பிலும் கலந்து கொள்வார்கள். இந்தத் தியானத் திட்டத்திலிருந்து விலகிச் செல்பவர்கள் இரண்டாவது அல்லது மூன்றாவது நாளன்றே வெளியேறி விடுவார்கள்.

இந்த மூன்றாவது நாளுக்கு பிறகு தான் விபாசனா தியானத்தின் நெருக்கமான பகுதியைப் போதிப்பார்கள்.

மாணவனைக் கட்டுப்பாடாக அமைதியில் அமரச்செய்து தியானத்தின் பல்வேறு கூறுகளைத் தெளிவுப்படுத்துகிறார்கள். இதன் காரணமாகப் பாடத் திட்டம் முடியும் வரையும் இருக்கும் மாணவன், மூன்று நிமிடங்களாவது மனதை ஒருமுகப் படுத்துகின்ற ஆற்றலைப் பெறுகின்றான்.

இப்பாடத்திட்டத்தை மேலும் காலம் நீடித்துப் பயில்பவர்கள் பல்வேறு விதமான ஆற்றல்களைப் பெறுகின்றார்கள்.

அமைதியையும், இசைவையும் அநுபவிக்க விபாசனா நமக்கு வலிமை ஊட்டுகிறது. துன்பத்தில் இருந்தும், ஆழமாகப் புதைந்துள்ள துன்பத்தின் காரணங்களிலிருந்தும் விடுவித்து, மனத்தைத் தூய்மைப்படுத்துகின்றது.

மனதின் அழுக்குகள் அனைத்திலிருந்தும் முழுமையான விடுதலை என்னும் மிக உயர்ந்த ஆன்மீக இலக்கினை நோக்கி இந்தப்பயிற்சி படிப்படியாக இட்டுச் செல்கின்றது.

வகுப்புகள் முழுவதுமாகப் பத்து நாள்கள் முற்றுப் பெற்ற பிறகு, அங்கிருக்கும் ஒவ்வொரு பொதுத் தொலைபேசி அருகிலும் பெரிய கூட்டம் நிற்பதைக் காணலாம்.

புத்தபெருமான் இந்த விபாசனா முறையில் வெற்றி பெற்று, மனித சமுதாயத்தின் விடுதலைக்காக எவ்வளவு பாடுபட்டார் என்பதை இந்தப் பாடத்திட்டம் எமக்கு தெட்டத் தெளிவாக புரிய வைத்தது.

இது எம்மை நல்வழிப்படுத்தும் ஒரு கருவி.

இங்கு சென்ற பிறகு தான் எனக்கு புத்த மதத்தில் ஆழ்ந்த ஈடுபாடு ஏற்பட்டது.

## அத்தியாயம் 4

எண்ணூறு ஆண்டுகளுக்குப் பிறகு கற்பாறையில்  
புத்தர்

ஒவ்வொரு ஞாயிற்றுக்கிழமையிலும் விகாரையில் இருக்கும் மரத்தடியின் கற்பாறையில் அமர்ந்து, தம்ம (அறநெறி) பாடசாலை மாணவர்கள் சிலரைச் சந்தித்து அளவளாவுவது அமரமௌலி தேரர் அவர்களின் வழமை.

2001ஆம் ஆண்டு ஒகஸ்ட் மாதம் 19ஆம் திகதி ஞாயிற்றுக்கிழமை. அன்று வழமை போல் சாது பாறையில் அமர்ந்து இருந்தார். அப்பொழுது சிறுவர்களும், இளைஞர்களுமாக சுமார் 50 பேர் கொண்ட கூட்டம் தன்னை நோக்கி வருவதை அவதானித்தார்.

அவர்கள் மிக அருகே நெருங்கி வரவர, அவர்களின் கைகளிலே பெரிய கற்களும் இரும்புக் கம்பிகளும், கம்புகளும், கோடரிகளும் இருப்பதைப் பார்த்து திடுக்கிட்டார் தேரர்.

ஒரு நாளாமில்லாத இவ்வளவு பெரிய கூட்டம் ஏன் வந்தது என்று அவருக்கு ஆச்சரியமாக இருந்தது. வன்முறை ஆயுதங்களுடன் அவர்களைப் பார்த்தது தேரருக்கு மிகுந்த துன்பத்தை ஏற்படுத்தியது.

அந்த கூட்டத்திலே இருந்த ஒரு இளைஞன் பேச ஆரம்பித்தான். “சாது அவர்களே, சென்றவாரம் 180அடி உயரமான புத்தர் சிலையைப் போராளிகள் வெடிவைத்து உடைத்து விட்டதாகத் தொலக்காட்சியில் பார்த்தோம். எங்கள் இரத்தம் துடிக்கிறது. பழிக்குப்பழி வாங்கும் எண்ணத்துடன் வந்திருக்கிறோம். எங்களை ஆசீர்வதியுங்கள். நாங்கள் இப்பொழுதே போய் இங்குள்ள முஸ்லீம் பள்ளிகளை உடைத்துக் காட்டுகிறோம்” என்றார்கள்.

தனக்கு வந்த பெரும் சினத்தை அடக்கிக் கொண்டார் தேரர். அவர்கள் எல்லோரையும் அமைதியாக இரண்டு நிமிடங்கள் அமருமாறு சொன்னார்.

அங்கிருந்த மாணவனைக் கூப்பிட்டார். “இந்தப் பையன் உன் பல்லை உடைத்தால் நீ என்ன செய்வாய்?” என்றுகேட்டார்.

“நானும் அவன் பல்லை உடைப்பேன்” என்றான்.

“சரி, நீ அவன் பல்லை உடைத்தால், உடைந்து போன உன் பல் வந்து விடுமா?” என்றார்.

அதற்கு அவன் பதில் சொல்ல அறியாது திகைத்தான்.

“துன்பம் செய்தவனுக்குப் பதிலடி கொடுப்பது புத்த பிரானின் போதனை அல்ல. அறநெறிப் பாடசாலைக்குத் தவறாது வந்து போகும் மாணவர்களே, புத்தரின் வழி அன்பு வழி என்பது உங்களுக்கு தெரியாதா?

“புத்தர் தன் வாழ்க்கையில் மற வழியை எப்பொழுதாவது கடைப்பிடித்து இருக்கிறாரா? நாம் புத்தருடைய போதனையை ஏற்று அவர் வழியில் நடப்போம் என்று உறுதி பூண்ட பௌத்தவர்கள் அல்லவா?

“தேவதத்தன் புத்தருக்கு நெருங்கிய உறவினர். அவர் புத்த பெருமானுக்குப் பலவகையான கட்டங்களைக் கொடுத்தான். அவையாவற்றையும் புத்தர் பொறுத்து கொண்டார். எனினும் தேவதத்தனுக்குப் பல நன்மைகளைச் செய்தார். இது போல் இன்னும் ஆயிரக்கணக்கான அநுபவங்கள் புத்தரின் வாழ்க்கையில் அரங்கேறியிருக்கின்றன.

“எனவே, அவன் உடைத்தால் நாம் உடைக்க வேண்டுமென்ற சிந்தனையை விடுவோம். நாம் அதைவிடச் சிறந்த சிலை ஒன்றைச் செதுக்குவோம் என்ற நேர் முகமான சிந்தனைக்கு வாருங்கள்.”

அந்தக் கூட்டத்தில் இருந்து சலசலப்பு நின்று நிசப்தம் ஏற்பட்டது. “சாது மேலும் சொன்னார்.

“இங்கே திரும்பிப் பாருங்கள். எனக்குப் பின்புறமாகப் பெரிய கற்பாறை ஒன்று தெரிகிறதா? அதிலே நாம் ஏன் மிகப் பெரிய

புத்தர் சிலையை வடிவமைக்கக்கூடாது? நாம் எல்லோரும் ஒன்று திரண்டால் செய்யமுடியாததென்று ஒன்றுமேயில்லை.

“இந்த ஆயுதங்களை இங்கேயே போட்டுவிடுங்கள். இனிமேல் அவற்றைத் தொடமாட்டேன் என்று உறுதி தாருங்கள்.

“நமது எண்ணங்களும், உழைப்பும் இந்தப் புதிய சிலையை உருவாக்குவதற்கு செலவிடப்படட்டும்” என்று சற்று உணர்ச்சியுடன் பேசிமுடித்தார்.

கூட்டத்திலே பெரிய சலசலப்பு ஏற்பட்டது. இரண்டு நிமிடங்களில் அ.து அடங்கியது.

“சாது, நீங்கள் சொன்னவைகளை நாங்கள் மனமார ஏற்றுக் கொள்கிறோம்” என்று மாணவன் ஒருவன் சொன்னான். பலத்த கைத்தட்டல் ஒன்று ஒலித்தது.

மடை உடைத்துப் புறப்பட்ட காட்டாற்றுக்கு அணை கட்டி பயனுறு திசை திருப்பினார் சாது. வந்த தண்ணீருக்கு வாய்க்கால் ஒன்று வேண்டுமே என்று சிந்தித்தார்.

“நீங்கள் எனக்குப் பணம் சேகரித்துத் தாருங்கள். நாம் நமது கிராமத்தில் உயரமான அழியாத புத்தர் சிலை ஒன்றை உருவாக்குவோம். உலகமே அதைப் பார்த்து வியக்கட்டும்.

“இரம்பொடகலைச் சிறுவர்களா இந்தச் சிலையை உருவாக்கினார்கள்!” என்று அண்ணாரந்து பார்த்துச் சிலையை இரசிக்கட்டும்.

“நீங்கள் இன்றே போய்ப் பணம் சேகரிக்க ஆரம்பியுங்கள். ஏனையவற்றை இரண்டு மாதங்கள் கழித்துத் திரும்பவும் சந்தித்துத் திட்டமிடுவோம்” என்றார்.

கூட்டம் கலைந்து சென்றது.

மாதம் ஒன்று கடந்தது. அன்று ஞாயிற்றுக்கிழமை. வழமை போலப் பாறங்கல்லில் அமர்ந்து மற்றவர்களுடன் பேசிக் கொண்டு இருந்தார் தேரர்.

பத்து மாணவர்கள் ஒரு குழுவாக வந்து கொண்டிருந்தார்கள். இம்முறை கற்களுக்கும், கம்பிகளுக்கும் பதிலாக விதவிதமான

உருவங்களில் பணம் சேர்க்கும் உண்டியல்களைக் கைகளில் வைத்திருந்தார்கள்.

அன்று பேசிய அதே மாணவன் திரும்பவும் பேசமுற்பட்டான். “சுவாமி! நாங்கள் பணம் சேர்க்க ஆரம்பித்துவிட்டோம். எங்கள் முதல் காணிக்கையாக இதில் ஆயிரத்து எழுநூறு ரூபாய் இருக்கிறது. சிலை செதுக்கும் வேலையை ஆரம்பியுங்கள்” என்றான்.

சுவாமி திடுக்கிட்டு, “எந்தச்சிலை?” என்றார்.

“சுவாமி அதற்குள் மறந்துவிட்டீர்களா?” பாரையைச் சுட்டிக்காட்டி, “இந்தப் பாரையிலே புத்தர்சிலை அமைப்போம் என்று சொன்னீர்கள் அல்லவா? மறந்துவிட்டீர்களா?” மாணவன் கேட்டான்.

சுவாமிக்குத் தூக்கி வாரிப்போட்டது.

“அன்று அவர்களின் மனத்தைத் திசை திருப்ப அல்லவா சொன்னேன். இவர்கள் இதை உண்மை என நினைத்துக் காணிக்கையும் கொண்டு வந்துள்ளார்களே. புத்தபெருமானே, நீ ஏதோ ஒரு திட்டம் வைத்து கொண்டு, எங்களை ஒரு விளையாட்டுப் பொம்மைகளாக நடத்திச் செல்லுகின்றாய். உன் கருத்தை எனக்குத் தெரிவிப்பாயாக!” என்று சிந்தித்தவாறே மனமுருகிப் பிரார்த்தனை செய்தார்.

மறுநாள் அதிகாலை நான்கு மணியளவில், “ஹே! புத்த பகவானே அன்று அந்த மாணவர்களின் மனத்தைத் திசை திருப்புவதற்காக அல்லவா அவ்வாறு சொன்னேன். இன்று அவர்கள் காணிக்கையுடன் வந்து நிற்கின்றார்களே! நான் என்ன செய்ய வேண்டுமென்று நினைக்கிறாய்? வங்கியில் 10 ஆயிரத்திற்கும் மேல் பணம் கிடையாது. பல கோடிகள் செலவாகும் இந்தச் சிலையை என்னால் செய்யமுடியுமா? யார் இதற்கு உதவி செய்வார்கள்? உனது கைங்கரியத்தை ஆரம்பித்துவிட்டு, செய்ய முடியாது பாதியில் நிறுத்தினால் அதைப் போல் அவமானம் எனக்கு என்ன இருக்கிறது. பதில் சொல்! பதில் சொல்! பதில் சொல்!” என்று கூறிக் கொண்டே ஆழ்ந்த தியானத்தில் அமர்ந்தார்.

## அத்தியாயம் 5

### எது பிரம்மாண்டம்?

ஆழ்ந்த தியானத்திற்கு பின் அவருக்கு விடை தெரிந்தது. “உன்னால் முடியும்.”

அவருக்குச் சந்தோசம் தாங்க முடியவில்லை. உள்ளூர் அவருக்கு ஒரு பயம் இருந்தாலும், அந்தப் பரம்பொருள் கொடுத்த தைரியத்தில் களம் இறங்கினார்.

அந்தக் கற்பாறையின் உயரம் 72அடி. அதில் மிக உயரமான 50அடி புத்தர் சிலையைச் செதுக்க வேண்டும் என்ற எண்ணத்தைத் தினமும் எண்ணினார். அந்த விதைக்கு நீர் ஊற்றிப் பிரார்த்தனை செய்து வளர்த்தார்.

பலரிடம் இது பற்றிப் பேசினார். ஆதரித்தோர் ஒரிரண்டு பேரே. அது முடியாது, பெரும் செலவு ஏற்படும், பணம் எங்கிருந்து கொண்டு வருவீர்கள்? இவ்வளவு பெரிய சிலையைச் செதுக்கும் சிற்பிகள் இலங்கையில் இல்லை, எதற்கு இந்த வேண்டாத வேலை என்றனர் பலர். துளிர் விடும் முன் எண்ணத்தைக் கிள்ளி ஏறியப் பலர் முயன்றனர்.

சுவாமி இன்னும் சிந்தித்தார். என்னால் முடியா தென்று சொல்லுவதற்கு இவர்களிடம் என்ன பெரும் தகுதி இருக்கிறது, எதைச் சாதித்துள்ளார்கள்? என்று தனக்குள்ளே வினாவிக் கொண்டார்.

தைரியம் வலுத்தது. எதையும் தாங்கும் வைரமான நெஞ்சைத் தர புத்த பெருமானைப் பிராத்தித்தார். அவரும் அதை நல்கினார்.

அவரது முதலாவது பணி, சிலையைச் செதுக்கப் பொருத்தமான ஒரு சிற்பியை தேடுவதுதான். பல இடங்களில் விசாரித்தார்.

குருநாகலில் கடை வைத்திருக்கும் அவரது தமிழ் நண்பர், “இலங்கையிலேயே 18அடி உயரமுள்ள பெரிய ஆஞ்ச நேயர் கருங்கற் சிலை இரம்பொடை பக்த அநுமன் கோவிலில் இருக்கிறது. அங்கு சென்று விசாரித்தால் அதைச் செதுக்கிய சிற்பி யார் என்பதைத் தெரிந்து கொள்ளலாம்” என்று சொன்னார்.

ஒரு ஞாயிற்றுக் கிழமை அன்று வண்டி ஒன்றை அமர்த்திக் கொண்டு இரம்படகல்லிலிருந்து இரம்பொடையை நோக்கி ஒரு குழுபிக்குவுடன் பயணித்தது.

உலகத்தோர் மனதை வன்முறையில் இருந்து அகிம்சை முறைக்கு திசை திருப்பினார் கௌதம புத்தர். அவரின் திருவுருவத்தைக் கல்லிலே செதுக்கி, தியானிக்க எண்ணிய கூட்டம் தலைவனுடன் இரம்பொடையை வந்தடைந்தது.

குருநாகலிலிருந்து 28 கிலோ மீற்றர் தொலைவிலே இருக்கும் இரம்படகல்ல கிராமத்தை பற்றி அநேகர் அறிந்திருக்கவில்லை. அதற்கு பக்கத்திலே “இரிதிவிகாரை” என்று சொல்லப்படுகின்ற பழமைவாய்ந்த விகாரை ஒன்று இருக்கிறது. இரிதிவிகாரைக்கு அடுத்தாற் போல் இரம்படகல்ல எனும் கிராமம் உள்ளது என்று தான் அடையாளம் சொல்வார்கள்.

பிக்குவிடம் பணமில்லை, ஆள் பலமில்லை, விகாராதிபதிக்கு உரிய அரசியல் ஆளுமையும், அரசியல் செல்வாக்கும் அவருக்கு இருக்கவில்லை. ஆனால், அவர் தனக்கிருந்த ஆளுமையின் மேல் பெரும் நம்பிக்கை வைத்திருந்தார்.

இதையே வள்ளுவர் அழகாகச் சொன்னார்.

“எண்ணிய எண்ணியாங்கு எய்துப எண்ணியர் திண்ணியராகப் பெறின”

எண்ணியவர் எண்ணியபடியே செயல் ஆற்றுவதில் உறுதியுடையவராக இருக்கப் பெற்றால், அவர் எண்ணியவற்றை எண்ணியவாறே அடைவர்.

இந்தக் குறளுக்கு வாழும் எடுத்துக்காட்டாக சுவாமி அமர மௌலித் தேரர் அவர்கள் திகழ்கிறார்கள். ஆன்ம பலத்தினாலும், குவிகின்ற எண்ணங்களின் பலத்தினாலும் தான் நினைத்ததைச் சாதித்தார்.

வழி பிறந்தது. சிந்தை தெளிவானது. என்னால் முடியும், நான் செய்து முடிப்பேன் என்று திடத்துடன் ஆன்மீக விழிப்படைத்தார்.

மறுநாள் ஒரு தேவையை முன்னிட்டு என்னிடம் வந்தார்.

இந்த மாபெரும் சிலையை எனக்குச் செதுக்க முடியுமா? என்ற ஐயப்பாட்டை என்னுடன் பகிர்ந்து கொண்டார். நான் சொன்ன பதில் பிக்குவின் மனதில் பசுமரத்தாணி போல் இன்றும் பதிந்திருக்கிறது.

அந்தக் குறளையும் அவர் மனப்பாடம் செய்துவிட்டார்.

“கான முயலெய்த அம்பினில் யானை பிழைத்த வேல் ஏந்தல் இனிது.”

“காட்டில் ஓடும் முயலை நோக்கிக் குறி தவறாமல் எய்த அம்பை ஏந்துதலை விட, வெட்ட வெளியில் நின்ற யானை மேல் எறிந்து தவறிய வேலை ஏந்துதல் சிறந்தது.”

தனது கஷ்டங்களைச் சொன்னார். தான் செல்ல வேண்டிய வழியைக் கேட்டு அங்கலாய்த்தார். நிதி சேர்ப்பதில் உள்ள பாரிய பிரச்சினைகள் பற்றி எடுத்துரைத்தார்.

இப்பொழுது அவர் வரைப்படத்தின் பிரதியை கையில் வைத்து கொண்டு தெரிந்த, வசதி படைத்தவர்களின் இருப்பிடம் ஏறி இறங்கினார். பலர் பாறையைப் பார்த்துவிட்டு முகம் சுழித்தனர். “யானைப் பசிக்குச் சோளப் பொரி தான் கிடைத்தது.”

## அத்தியாயம் 6

### தலைப்பட்டான் தலைவன் தாளே

திரு. கரு ஜய சூரிய அவர்கள் சிலை அமைப்புக் குழுவின் போஷகராக இருந்தார். தனக்குத் தெரிந்த ஜப்பானிய நண்பர்களிடம் இருந்து ரூபா மூன்று இலட்சம் வரை அவர் சேகரித்துக் கொடுத்தார்.

இந்தியத் தூதுவரை அணுகினோம். “சிலை முழுவதும் இந்தியச் சிற்பியினால் செதுக்கப்படுவதால், நீங்கள் உதவி செய்யவேண்டும். புத்த பெருமானும் உங்கள் நாட்டில் உதித்தவர்”, என்றார் தேரர்.

அப்பொழுது திருமதி நிருபமாராவ் அவர்கள் இலங்கை ரூபாய் 25 இலட்சத்தை நன்கொடையாக கொடுத்தார்கள். இதுவே, நாங்கள் முதல் பெற்ற மிகப்பெரிய தொகையாகும்.

அப்பொழுது மேதகு ஜனாதிபதியாக இருந்தவர் திருமதி சந்திரிக்கா குமாரதுங்க அம்மையார். அவர்களை அணுகி, புத்தரின் மாபெரும் சிலை ஒன்று செதுக்குவது பற்றி எடுத்துரைத்தோம். அவர் தன்னுடைய நிதியிலிருந்து மூன்று இலட்சம் ரூபாவைத் தந்தார்கள்.

சில வருடங்கள் உருண்டோடின. ஆரம்பத்தில் வெற்றுப்பாறையாக இருந்த இடத்தில் புத்தரின் முகம் தெரிய ஆரம்பித்தது. அங்கு வந்து பார்க்கிறவர்களுக்கு நம்பிக்கையைக் கொடுத்தது. பல்வேறு விதமான நிறுவனங்களும், வங்கிகளும், தனிப்பட்டவர்களும் உதவி செய்ய ஆரம்பித்தார்கள்.

குறிப்பாக, இலங்கை வங்கி ஒரு தடவைக்குப் பத்து இலட்சமாக மொத்தமாக 50 இலட்சம் கொடுத்தார்கள். இதற்கு முக்கிய காரணம் வங்கியின் தலைவர் திரு. காமினி விக்கிரசிங்க அவர்களாகும்.

மாண்புமிகு சரத் பொன்சேகா அவர்கள் அந்த காலகட்டத்தில் இராணுவத்தின் தளபதியாக இருந்தார். இராணுவத்தின் பொது நல சேமிப்பு நிதியில் இருந்து 10 இலட்சம் ரூபாயை எங்களுக்கு தந்தார்.

முன்னாள் ஜனாதிபதி மஹிந்த ராஜபக்ஷ அவர்களைச் சந்திக்கப் பலமுறை முயற்சி செய்தோம். வாய்ப்புக் கிடைத்தவுடன் அவரிடம் சென்று சிலை சம்பந்தமாக எடுத்துரைத்தோம்.

தற்போதைய நிலையில் சிலை இருந்த படங்களையும் காட்டினோம். புதுமைப்பட்டார். இவ்வளவு பிரமாண்டமான சிலை செதுக்கப்படுகின்றதா? என்று அதிசயப்பட்டார். அழைப்பினை ஏற்றுக் கட்டாயம் சிலையை வந்து பார்ப்பதாக வாக்குறுதியும் தந்தார்.

முதல் கட்டமாக எங்களுக்கு 25 இலட்ச ரூபாய் தந்தார். வாக்குறுதியின் படி இரம்படகல்ல வந்து சிலையைப் பார்வையிட்டார். உளியையும், சுத்தியலையும் அவர் கையிலே கொடுத்து சிலையைச் சற்றுச் செதுக்கும்படி வேண்டுகோள்விடுத்தோம். அவரும் செதுக்கினார்.

சிலை வளர்ந்தது. நெஞ்சு வரை தெரிய ஆரம்பித்தது. சிலையைப் பார்த்து அந்த முக அழகில் சொக்கிப் போனவர்கள் பலர்.

கண்டியில் இருந்து வந்த ஒரு வயோதிப பெண்மணி, சிலையைப் பார்த்து விட்டுத் தேம்பித்தேம்பி அழுதார்கள். அவர் ஒரு பணக்காரப் பெண்மணி. தன்னுடைய நான்கு தங்க வளையல்களையும், ஒரு தங்கச் சங்கிலியையும், நெக்லஸையும் கழற்றித் தன் கைக்குட்டையில் வைத்து, தலைமைச் சாது அமரமௌலி தேரர் அவர்களிடம் எடுத்துச் சென்றார். இது போல் உணர்ச்சிவசப்பட்ட கதைகள் பல உண்டு.

போதிசத்துவரின் முழு அழகு தெரியும் முன்பே அவரால் ஈர்க்கப்பட்டவர்கள் எண்ணிலடங்காதவர்கள்.

டி.எஸ்.அய் என்பது இலங்கையில் மிகச் சிறந்த நிறுவனம். காரணம் அவர்கள் உற்பத்தி செய்யும் காலணி இலங்கை முழுவதும் விநியோகிக்கப்பட்டு வருகிறது. அவை தரமானவை. வெளிநாடுகளுக்கும் அவை ஏற்றுமதி செய்யப்படுகின்றன. அந்த நிறுவனத்திலே சுமார் ஐயாயிரத்திற்கும் அதிகமானோர் பணி புரிகின்றனர். டி.எஸ்.அய் என்று சொன்னாலே எல்லோருக்கும் தெரிகின்ற ஒரு பெயராக விளங்குகின்றது.

அந்த நிறுவனத்தின் தலைவர் ஒரு முறை ஏதேச்சையாக இரம்படகல்ல புத்த விகாரைக்கு வந்திருந்தார். சிலையின் உச்சிக்கு ஏறுவதற்காகச் சாரம் கட்டிக் கொண்டிருந்தார்கள். அந்த நேரத்தில் புத்தருடைய தலை மாத்திரமே செதுக்கப்பட்டிருந்தது. முழுமையாகச் செதுக்கப்படாத போதிசத்துவரின் முகம் மாத்திரமே தெரிந்தது.

புத்தருடைய காந்தக் கண்கள் டி.எஸ்.அய் நிறுவனத் தலைவரின் மனத்தைக் கொள்ளை கொண்டன. 10 நிமிடங்களாக வைத்த கண் வாங்காமல், புத்தரின் முகத்தையே பார்த்துக் கொண்டே இருந்தார்.

அவருடன் வந்த நண்பர் “ஏய்! நந்தே”, என்று அவரது முதுகைத் தட்டும் வரை திரு. நந்ததாஸ ராஜபக்ஷ தன்னை இழந்த நிலையில் நின்று கொண்டிருந்தார்.

கண் விழித்து “ஓவ் தர்மே”, என்றார். “எந்த உலகத்தில் நீ இருக்கிறாய்?”, என்று உலுப்பினார். அது வரை நேரமும் திரு. நந்ததாஸ தன்னையே இழந்திருந்தார்.

சிறிது நேரம் தலைமைப் பிக்குவுடன் பேசிக் கொண்டிருந்து விட்டுக் கொழும்பு திரும்பினார்.

கொழும்புக்குத் திரும்பியது முதல் அவருக்கு கையும் ஓடவில்லை, காலும் ஓடவில்லை, இரவு தூக்கத்திலும் புத்தரின் முகமே அவருக்குத் தோன்றிக் கொண்டிருந்தது. அவருக்கு ஒன்று மாத்திரம் மிகத் தெளிவாகப் புரிந்தது.

டிவி செய்திகளையும், சிங்கள, ஆங்கில நாளிதழ்களையும் தினமும் பார்க்கிறவனாக இருந்தும், தனது நண்பன் தர்மே அழைத்துச் செல்லும் வரை இந்தச் சிலையைப் பற்றித் தான் அறிந்திருக்கவில்லையே என்று எண்ண எண்ண அவருக்கு நெஞ்சு வலித்தது. இந்த நிலையை மாற்ற வேண்டுமென முடிவு செய்தார். சிலையை அப்பொழுதிருந்த நிலைமையில் படம் எடுத்து, அதைப் பற்றிய விவரங்களுடன் இலங்கை மக்களுக்கு அறிவிக்க வேண்டுமென்று அவர் தீர்மானம் செய்தார்.

“வெசாக்” எனப்படும் வைகாசி மாத சிறப்பு பெளர்ணமி பண்டிகைக்கு இன்னும் பத்து நாள்களே இருந்தன. இலங்கை நாட்டில், பிரபல தமிழ்ப்பத்திரிக்கைகள் நான்கும், ஆங்கிலப் பத்திரிகைகள் ஐந்தும், மற்றும் சிங்களப் பத்திரிகைகள் நான்கும் பிரசுரிக்கப்பட்டு வருகின்றன.

மூன்று மொழிகளிலும் உள்ள பிரபல் பத்திரிகைகள் அனைத்திலும் முழு பக்கத்தில் சிலையைப் பற்றிய முழு விபரங்களையும் நந்ததாச அவர்கள் விளம்பரமாகக் கொடுத்திருந்தார். சிலை அப்பொழுதிருந்த நிலைமையில் எடுக்கப்பட்ட படமும் அந்த விளம்பரத்தில் போடப்பட்டிருந்தது.

முக்கியமாக சிலை இருக்கும் இடத்திற்கு எப்படிச் செல்ல வேண்டும் என்ற விபரமும் சிறப்பாகத் தெரிவிக்கப்பட்டிருந்தது. தலைமைப் பிக்கு வணக்கத்துக்குரிய அமரமௌலி தேரர் அவர்களின் விசேட செய்தியுடன் அந்த விளம்பரம் வெளிவந்தது.

நந்ததாச அவர்கள் இந்த முழுப்பக்க விளம்பரங்களுக்காகச் சுமார் 10 இலட்ச ரூபாவிற்கு மேல் செலவு செய்திருக்க வேண்டும். அவரின் இந்தச் செயல் எனக்கு அவர் மேல் ஒரு தெய்வீக பாசத்தையும், அன்பையும், நட்பையும் உருவாக்கியது. அன்று முதல் நந்ததாச அவர்கள் எனது ஆதம் நண்பரானார்.

அவர் பணத்திற்கு மதிப்பு கொடுப்பவர் அல்லர். பக்தியே உயர்ந்ததென்று மதித்து நடப்பவர் என்பதை அன்று தான் புரிந்து கொண்டேன்.

சிலையைச் செதுக்கிக் கொண்டிருக்கும் ஸ்தபதி முத்தையா அவர்கள் அடுத்த முறை கொழும்பிற்கு வரும்

போது கட்டாயம் தன்னிடம் சொல்ல வேண்டுமென்று நந்ததாச கேட்டுக்கொண்டார்.

ஸ்தபதி கொழும்பு வந்த போது நந்ததாச அவர்களையும் என் வீட்டிற்கு காலை உணவிற்கு வரும்படி கூறினேன். அவர் அவ்வழைப்பை ஏற்று வந்தார். ஸ்தபதியைக் கண்டவுடன் அவர் சந்தோஷத்தில் ஸ்தபதியின் இரு கரங்களையும் தன் கைகளினால் ஏந்தி முத்தமிட்டார்.

இலங்கை மக்களின் அன்பையும், நன்றியையும் பிரதிபலிக்கும் முகமாகத் தாம் கொண்டு வந்திருந்த நவரத்தின மோதிரத்தை அவருக்கு அணிவித்தார்.

என்ன ஆச்சரியம்! அந்த மோதிரம் அளவெடுத்து செய்தது போல அவரது மோதிர விரலுக்கு அளவாக இருந்தது. ஸ்தபதியின் கண்களில் நீர் துளிர்ந்தது.

அந்த நாளிலிருந்து, தேவைப்பட்ட போதெல்லாம் பற்பல உதவிகளைத் தாராளமாகச் செய்து கொடுத்தார் நந்ததாச.

அவருக்கு முன்பே, மாண்புமிகு கௌரவ அமைச்சர் திரு பெர்னாண்டோ புள்ளே அவர்கள் இச்சிலை வடிவமைக்க மிகுந்த ஆதரவைக் கொடுத்து வந்தார். எந்தப் பெரிய கைகளும் உதவி செய்யாத நேரத்தில் அமைச்சருடைய உதவி பணையென வந்து சேர்ந்தது.

முன்னாள் கொழும்பு நகர துணைபிதா திரு. எட்வர்ட் எதிரி சூரிய அவர்கள் ஆரம்பத்தில் இந்த கைங்கரியத்துக்கு செய்த உதவிகள் நினைவிலிருந்து என்றும் நீங்கா!

சிலை வடிக்க ஆரம்பிக்கும் முன்பாகவே உடைத்த கற்பாறைகளை அகற்றும் பெரும் காரியத்திற்கு கமத்தொழில் ஆணையாளர் திரு ரவீந்தர் ஹேவாவிதாரன அவர்கள் பெரும் உதவி செய்ததோடு, திருகோணமலை, முல்லைத்தீவு, காங்கேசன்துறை, மற்றும் வடமேல் மாகாண மத்திய செயலகங்களிலிருந்து நன்கொடைகளைப் பெற்றுத் தந்தது நினைவில் கொள்ள வேண்டியது.

ஆரம்ப காலத்தில், மாவத்தகம் பின்கோ நிறுவன தலைவர் திரு காமினி ஜெயவன்ஷ அவர்கள் கல் உடைப்பதற்கு உதவி புரியும் காற்றழுத்த இயந்திரத்தை தந்து உதவியது மிக முக்கியமான பங்களிப்பாகும்.

குருநாகல் “சிகோ என்டர்பிரைசஸ்” நிறுவனத்தின் திரு அசோக் அவர்கள், தேவைப்பட்ட போதெல்லாம் எந்திர உபகரணங்களை தந்து உதவியமை மறக்க முடியாதது. அதே நேரத்தில் குருநாகல் மோட்டார் நிறுவனத்தின் திரு ஜெயசேகர அவர்கள் அளித்த நன்கொடைகளும் நினைவில் கொள்ள வேண்டியவை.

குருநாகல் முல் கடுவாவையைச் சேர்ந்த ரூபசிங்க தனது தினப்படி அலுவல்களின் முடிவில், மாலை 6 மணியளவில், புத்தர் சிலைக்கு முன்னால் இருந்த கற்குவியல்களை ஒரு வீல் லோடர் மூலம் கொஞ்சம் கொஞ்சமாக அகற்றும் பணியை சுமார் 20 நாட்களாகச் செய்து வந்தார். இந்த வீல் லோடர் எனப்படும் பாரிய வாகனம் குருநாகல் “சுஜீவ என்டர்பிரைசஸ்” நிறுவனம் விற்பனைக்காக வைத்திருந்ததை எமக்கு கொடுத்து உதவியிருந்தார்கள். அந்த வாகனத்தில் பிரேக் குறை பாடிருந்து திருத்தம் செய்யப்பட்டிருந்தது. வாகனம் குன்றுக்கு மேலேயே கல் அகற்றும் வேலை செய்து கொண்டிருந்ததால் பிரேக் பிரச்சனை பெரிதாக இருக்கவில்லை. வேலை முடிவுவும் வாகனம் விற்கப்படவும் சரியாக இருந்தது. கடைசி நாள் வேலை முடித்த ரூபசிங்க அவர்கள் இரவு 10-11 மணியளவில் குன்றின் மேலிருந்து வாகனத்தை கீழே இறக்க ஆரம்பித்தார். அன்றைய காலகட்டத்தில் இன்றுள்ளது போல் பாதை சரியாக இருக்கவில்லை. ரூபசிங்க மெதுவாக இருட்டில் வாகனத்தை இறக்கினார். இந்த நேரம் பார்த்து வண்டியில் பிரேக் செயலிழக்க வண்டி கட்டுக்கடங்காமல் வேகமாக கீழ் நோக்கி பாய்ந்தது. வலது பக்கம் இருந்த கல் குவியல் பக்கம் வண்டியை திருப்பி ரூபசிங்க இடது பக்கம் இருந்த அரளி மரக்கிளைக்குத் தாவி விபத்திலிருந்து தப்பித்தது இறைவனின் அருளேயாகும்.

இரம்படகல்ல புத்தர் சிலை வடிக்கும் வேலை தொடங்கிய நாள் முதல் இன்றைய தினம் வரை தொடர்ந்து சிற்ப வேலைகளை தங்கள் பொற்கரங்களால் செய்து பணியாற்றி வரும் திரு. முருகன் மற்றும் குழுவினரின் கடமை உணர்வை எவ்வளவு பாராட்டினாலும் போதாது. தங்கள் குடும்பங்களை விட்டு பல ஆண்டுகளாக இந்தப் பணியில் ஈடுபட்டிருக்கும் இவர்கள் இரம்படகல்ல ஊர் மக்களுடைய அன்புக்கு பாத்திரமானவர்கள். அவர்களின் பெயர் பட்டியலிடப்படுவது மட்டுமன்றி பட்டயத்தில் பொறிக்கப்பட வேண்டியதாகும்.

01. முத்து நெல்லிகர் முருகன்
02. பச்சையப்பன் செல்வம்
03. தேவராஜ்
04. மாரித்தங்கம்
05. பெரியசாமி
06. கருப்பைய்யா
07. முருகன்
08. சின்னமுத்து
09. அம்பலவாணன் பழனிவேல்
10. அழகப்பன் பாண்டி
11. காளிமுத்து செந்தில் குமார்
12. கருப்பைய்யா ரவி
13. ஆத்மாந்தன் கணேசன்
14. ராமநாத ஆச்சாரி வேலு
15. ராமநாத ஆச்சாரி வீரபத்திரன்
16. கிருஷ்ணன் ஏழுமலை
17. கொன்க ஸ்ரீனிவாசலு
18. சிலம்பன் கோபால்

19. பொன்னழகு
20. கே. ஆண்டி
21. ஏ. கிருஷ்ணன்
22. வி. சண்முகம்
23. எம். விஸ்வநாதன்
24. ஆனந்தகிருஷ்ணகுமார்
25. வேலு கிருஷ்ணமூர்த்தி
26. சண்முகமூர்த்தி துரை
27. வைரவன் சண்முகம்

## அத்தியாயம் 7

### கருணை பொழியும் புத்தர் பெருமான்

ஆயிரம் ஆண்டுகளுக்கு முன்னர் வாழ்ந்த அரசர்கள் கற்கோவில்கள் கட்டியும், கற்சிலைகள் வடித்தும் தங்கள் பெயரை நிலை நிறுத்தினார்கள். இலங்கையில் இருக்கும் கற்சிலைகள் 850 ஆண்டுகளுக்கு முற்பட்டன. அதற்கு பிறகு இப்பொழுதுதான் பெரிய அளவிலே ஒரு கற்சிலை உருவாகியிருக்கிறது.

இவ்வளவு பெரிய சிலையை மிகமிகக் கஷ்டப்பட்டுக் கோடிக் கணக்கான பணத்தைச் செலவிட்டு உருவாக்க வேண்டிய காரணம் என்ன?

சுமார் 2500 வருடங்களுக்கு முன்னர் வாழ்ந்த புத்தர் பெருமான் உலகத்திற்கு விட்டுச் சென்ற பொக்கிஷங்கள் எவை? இவர் யார்? என்ற கேள்விகள் எழுகின்றன.

சரித்திரத்தில் மிகத் துல்லியமாகப் புத்தருடைய வாழ்க்கை நிகழ்வுத் திகதிகளை எவராலும் சொல்ல முடிவதில்லை.

கபிலவஸ்து அரசரான சுத்தோதனருக்கும், அரசியான மாயாதேவிக்கும், சாக்கிய அரசிளங்குமாரனாக மகனாகப் பிறந்தார். அரண்மனையில் பிறக்காமல் உலும்பினிச் சோலையில் பிறந்தார். அவருக்கு சித்தார்த்தர் கௌதமன் எனப் பெயர் சூட்டினர்.

சித்தார்த்தர் என்றால் நினைத்ததை அடைபவர் என்பதே பொருள்.

அந்தக் குழந்தையைக் கண்ட ஒரு முனிவர், “இந்தக் குழந்தை உலகை உய்விப்பான்” என்று கூறினார்.

அவன் நோயாளியையோ, வயோதிகரையோ, பிணத்தையோ காண நேர்ந்தால் உலக வாழ்வைத் துறந்து விடுவான் என்றும் மன்னரை எச்சரித்தார்.

இதைக் கேட்ட மன்னர், இளமையிலேயே சித்தார்த்தருக்கு திருமணம் செய்து வைத்தார். வெளியுலகம் காணாதவாறு, பலவகை இன்பங்களும் நிறைந்த ஒரு பூஞ்சோலையில் வாழ வைத்தார்.

தனது 16வது வயதில் யசோதரை எனும் அரசிளங்குமாரியை மணந்தார் சித்தார்த்தர். யசோதரை மிகவும் அழகனாவள். இருவரும் சந்தோஷமாக சாக்கிய நாட்டின் தலைநகரமான கபிலவஸ்துவில் வாழ்ந்து வந்தார்கள். செல்வத்தின் மடியில், சகல சம்பத்துக்களுடன் சித்தார்த்தர் வாழ்ந்து வந்தார்.

உலகத்தில் மிகப் பெரிய ஆன்மீக போதகராக அவர் வருவார் என்று யாருமே நினைத்து இருக்கவில்லை.

ஆனால் சங்கிலியால் கட்டப்பட்ட யானை, காட்டில் திரிய ஆசைப்படுவது போல, வெளியுலகத்தைக் காண ஆசைப்பட்டார் சித்தார்த்தர். எனவே தெருக்கள் அழகுபடுத்தப்பட்டன. நகரம் முழுவதும் அலங்கரிக்கப்பட்டது. சித்தார்த்தர் காணக் கூடாதென்று முனிவர் எச்சரித்திருந்த காட்சிகள் அவரது கண்களில் படாதிருக்க எல்லா முயற்சிகளும் மேற் கொள்ளப்பட்டிருந்தன.

ஆனால் நடப்பது நடந்தே தானே தீரும்! நகரத்தின் அழகைக் கண்டு வியந்த வண்ணம் வந்து கொண்டிருந்த சித்தார்த்தரின் கண்களில் அந்த மூன்று காட்சிகளுமே பட்டு விட்டன. அவற்றைப் பற்றி கேட்டார்.

மூப்பு, நோய், மற்றும் மரணம் என்பவை வாழ்க்கையின் உண்மைகள். அவற்றில் இருந்து யாரும் தப்பிக்க முடியாது என்பதைக் கேள்விப்பட்ட சித்தார்த்தர் சிந்தனை வசப்பட்டார்.

இந்தச் சிந்தனையில் அவர் ஆழ்ந்திருந்த போது, சித்தார்த்தரின் கண்களில் பட்டார் ஒரு துறவி. தவிர்க்க

முடியாத மூன்று உண்மைகளையும் சிறப்பாக எதிர் கொண்டு, அவற்றைக் கடந்து செல்வதற்கான முயற்சியில் ஈடுபட்டுள்ளவர் அவர் என்பது தெரிந்த போது. சித்தார்த்தரின் மனம் இன்னும் அதி தீவிரமாகச் சிந்திக்க முற்பட்டது.

சித்தார்த்தனுடைய ஆழ்ந்த சிந்தனைகளும் அளவற்ற கருணையும், அவனை இளவரசனுக்குரிய ஆடம்பரமிக்க வாழ்வை வாழ விடவில்லை. கஷ்டமென்பது அவனுக்கு என்னவென்று தெரியவில்லை. எனினும் மனிதனின் துயரம் மிகுந்த வாழ்க்கை அவரை அநுதாபப்பட வைத்தது.

சம்பத்து மிகுந்த இராஜ போக வாழ்க்கை அவனுக்கு பிடிக்கவில்லை. உலக இன்பங்களோடு வாழ அவனது இரக்கம் மிகுந்த மனம் சம்மதிக்கவில்லை. அரண்மனையின் கோலாகல விழாக்கள் அவனுக்கு வெறுப்பை உண்டு பண்ணின.

அவன் அதிலிருந்து வெளியேறுவதற்கு அதுவே சரியான சந்தர்ப்பமாக அமைந்தது.

புத்தரினுடைய 27, 28 ஆவது வயதில் பல முக்கிய கேள்விகளுக்கு அவரது மனம் விடை தேட முற்பட்டது.

தான் வாழுகின்ற வாழ்க்கையின் காரணம் என்ன? இந்த ஆடம்பர வாழ்க்கை தனியே வெளியுலக உடலின்பத்திற்கு மாத்திரமா? தனது வாழ்க்கையின் குறிக்கோள் பணம் ஈட்டுவதும், புலனின்பங்களுக்காகவும் தானா? என்ற கேள்விகள் அவரது மனதில் எழும்பின.

இந்த இன்பங்களைத் தாண்டி மனதிற்கு திருப்தியும், நிலையான சுகத்தையும் தரும் வேறு ஏதாவது இருக்கிறதா? என்று தேட முற்பட்டார்.

தனது 29 ஆவது வயதிலே தன்னுடைய பெற்றோர்கள் அழ அழ, தன்னுடைய சிகையை முற்றாக வெட்டி விட்டு, உலக இன்பங்களைத் துறந்து, ஒரு சாதாரண முனிவனின் உடைகளை அணிந்து, துனியாகக் கையில் ஏதுவுமில்லாமல் உண்மையையும், சமாதானத்தையும் தேடி அலையலானார்.

அவர் அரண்மனையை விட்டு வெளியேறிய நாளில் தான் அவருக்கு இராகுலன் என்ற அழகான மகன் பிறந்தான்.

சரித்திரத்தில் முன்பின் நடந்திராத மிக முக்கியமான துறவறமாக இ.து அமைந்தது. அவர் மூப்படைந்து துறக்கவில்லை. துறவறம் பூணும் போது அவர் இளமையின் உச்சத்திலே இருந்தார். வறுமையினால் அவர் தன் வாழ்க்கையை துறக்கவில்லை. அரசு செல்வங்களும், போதை தரும் பொருட்களும் அவரை நிறுத்தி வைக்க முடியவில்லை.

அரண்மனையிலிருந்து வெளியேறிய கொளதமர் அக்காலத்திலே மிகப்பிரபல்யம் அடைந்திருந்த “அலாரகலாமா” மற்றும் “உடக்க” என்ற இரு முனிவர்களிடம் இருந்து தியானத்தின் வழி முறைகளை அறிந்து கொண்டார். இந்த வழி முறைகள் இராஜ யோகத்திற்கு முற்பட்டது. அதிலே அவர் சமாதி என்ற உச்ச நிலையை அடைந்தார்.

ஆனால் அ.து அவருக்கு திருப்தியை தரவில்லை. மனிதனுடைய புலனின்பங்களைத் தாண்டி அவனுடைய சோகத்திற்கு முடிவு கட்ட அ.து உதவவில்லை.

இந்தத் தியானங்கள் அவருடைய இலட்சியமான தெளிவையும், நிர்வாணத்தை புரிந்து கொள்வதற்கும், துயரங்களில் இருந்து முற்றாக விடுபடவும் வழி காட்டவில்லை.

இதற்கு அடுத்தாற் போல், ஆழ்ந்து உடலை வருத்திச் செய்கின்ற தவத்தைச் செய்து பார்த்தார். உடல் எலும்பும் தோலுமாக மாறியதே தவிர வேறொன்றையும் இத்தவத்தால் அவர் சாதிக்கவில்லை. உடலைக் கடுமையாக வருத்தி விடிவு தெரியுமா என்று பார்த்தார்.

சுட்டெரிக்கும் வெயிலிலும், உறைய வைக்கும் பனியிலும் இருந்து பார்த்தார். அவைகள் அவரை மரணத்தின் கடைசிப் படிக்கு எடுத்து சென்றதே தவிர வேறு மாற்றங்கள் ஏற்படவில்லை.

ஆகவே அந்த முறையைத் தவிர்த்து நல்ல உணவுகளை உட்கொள்ள ஆரம்பித்தார். இதைக் கண்டு அவருடன் அவரது சீடர்களாக வாழ்ந்த நால்வர், புத்தர் துறவறத்தை கைவிட்டு விட்டார் என்று குறைகூறி அவரை விட்டு விட்டுச்சென்றார்கள். புத்தர் தனித்து விடப்பட்டார். எனினும் தொடர்ந்து கடுமையாகத் தவம் செய்தார்.

உண்மையைத் தான் உணரும் வரை கண் விழிப்பதில்லை என்ற உறுதியுடன், போதி மரத்தடியில் அமர்ந்து, ஒரு நீண்ட தியானத்திற்கு தன்னை ஆட்படுத்தினார்.

அவர் நிர்வாணம் அடைந்த பெளர்ணமிக்கு முந்திய இரவு அன்று, அவரது பழைய வாழ்க்கை முறைகள் அவர் மனக்கண் முன் திரையிடப்பட்டதை உணர்ந்தார். அவருக்குத் தன்னுடைய முந்தைய பிறவிகள் ஞாபகத்திற்கு வந்தன.

பௌர்ணமி அன்று அதிகாலையில், தான் முந்தைய போதிசத்துவராக இல்லாமல், முழுமையடைந்த ஒரு புத்தனாக இந்த வாழ்க்கையிலேயே மாறி விட்டதை தியானத்தின் ஊடாக அவர் உணர்ந்தார். ஆறு ஆண்டுகள் தீவிரமாகத் தவம் செய்த பின் உண்மையின் ஒளி அவருக்கு உதயமாயிற்று. சித்தார்த்தர் புத்தரானார்.

தொடர்ந்தும் பல வாரங்கள் போதிமரத்தைச் சுற்றியே புத்தர் வாழ்ந்து வந்தார். ஆயினும் அவரது அமைதியான தியான வாழ்வுக்கு ஒரு பெரிய முட்டுக் கட்டை தோன்றியது. “தான் பெற்ற இந்த நிர்வாணத்தை - அந்த ஆனந்தத்தைத் தான் மாத்திரமே அநுபவிப்பதா? அல்லது உலகத்தில் எல்லோருக்கும் அதை பகிர்ந்தளிப்பதா?” என்று பலவாறாகச் சிந்தித்தார்.

இந்த ஞானத்தைப் பெறாமல் இலட்சக் கணக்கான மக்கள் துன்புறுவதைப் பார்த்தார். அந்தத் துன்பங்களிலிருந்து அவர்களுக்கு விடுதலை கொடுக்கத் துணிந்தார்.

இதற்கு பிறகுதான் தாம் கண்ட உண்மையை மற்றவர்களுக்குப் போதிக்கத் தொடங்கினார்.

யார் யார் தம்மத்தை அவர் மூலம் பெற விரும்பினார்களோ அவர்கள் எல்லாம் பேரின்பத்தைப் பெற்றனர். அவருடைய போதனைகளை கேட்டு சாதாரண குடும்ப மக்களும் தாங்கள் செய்து கொண்டிருந்த சடங்குகளை விட்டு, நிர்வாணம் பெற வேண்டுமென்று அவரின் சீடர்களாக மாறினார்கள்.

தன்னுடைய வார்த்தைகளைக் கேட்டுச் செயல்பட்டால் அவர்கள் யாவரும் துன்பமில்லாத வாழ்வு அடையலாம் எனப் போதித்தார். நாள் செல்லச் செல்ல மக்கள் அவரைத் தேடி வந்து அடிபணிந்து நின்றனர். அவருடைய போதனைகளைக் கேட்கவும் அவரைப் பின்பற்றவும் கூட்டம் கூடியது.

**அவருடைய போதனைகளுட் சில:**

**புத்தரின் நான்கு உண்மைகள்**

1. துக்கத்தின் இருப்பு. துக்கம் என்பது மனித வாழ்க்கையில் நிதர்சனமான உண்மையாகும். துக்கத்திலிருந்து தப்புவார் எவருமில்ர்.
2. துக்கத்திற்கான காரணம். - மாந்தர்கள் அநுபவிக்கும் துக்கத்துக்கு நிதர்சனமான காரணங்கள் உண்டு.
3. துக்க நீக்கம். - துக்கத்திலிருந்து விடுபட முடியும்.
4. துக்கத்தை நீக்குவதற்கான வழி. - அதற்கான வழிமுறைகள் நிச்சயம் உண்டு.

**புத்தரின் ஐந்து போதனைகள்**

1. கொலை கூடாது.
2. களவு கூடாது.
3. ஒழுக்கமின்மை கூடாது.
4. பொய் கூடாது.
5. மது கூடாது.

**புத்தரின் எட்டு நெறிகள்**

1. நல் அறிவு

2. நல் நினைவு
3. நல் பேச்சு.
4. நல் செயல்.
5. நல் வாழ்வு.
6. நல் முயற்சி.
7. நல் விழிப்பு.
8. நல் ஒருமை.

#### **புத்தரின் போதனைகள்**

1. கொல்லாதே.
2. களவு செய்யாதே.
3. விபசாரம் செய்யாதே.
4. பொய் பேசாதே.
5. பழி சொல்லாதே.
6. கடுமொழி சொல்லாதே.
7. வம்பு பேசாதே.
8. பிறர் பொருளை விரும்பாதே.
9. பகைமை கொள்ளாதே.
10. நேர்மையாக நினை.

#### **புத்தர் கூறிய புண்ணியச் செயல்கள்**

1. தகுந்தவர்களுக்குத் தானம் செய்.
2. ஒழுக்கப் போதனைகளைப் பின்பற்று.
3. நல் எண்ணங்களை நினை.
4. பிறருக்குப் பணி செய், பிறரைக் கவனித்துக் கொள்.
5. பெற்றோரையும், மூத்தோரையும் மதித்து, அவர்களுக்கு வேண்டுவன செய்.

6. உன் புண்ணியங்களின் ஒரு பகுதியைப் பிறருக்குக் கொடு.
7. பிறர் உனக்குக் கொடுக்கும் புண்ணியங்களை ஏற்றுக் கொள்.
8. நல்ல கருத்துக்களைக் கேட்டு உணர்.
9. நல்ல கருத்துக்களை பிறருக்குக் கற்றுக் கொடு.
10. உன் குற்றங்களை நீக்கு.

## அத்தியாயம் 8

### பாமியன் புத்தர் சிலைகள்

பாமியன் என்ற ஊர் இந்தியாவில் காந்தார அரசனின் கீழ் இருந்தது. இது கி.பி. 11ஆம் நூற்றாண்டு வரை சீனாவின் சந்தைகளையும், மேற்காசியப் பகுதிகளையும் இணைத்த பட்டுப்பாதையில் அமைந்திருந்தது.

இவ்விடமானது, இந்து, பௌத்தத் துறவி மடங்களின் அமைவிடமாக இருந்ததுடன், சமயம், மெய்யியல், இந்திய கிரேக்கக் கலை ஆகியவற்றின் மையமாகவும் விளங்கியது.

ஒன்பதாம் நூற்றாண்டில் இஸ்லாமிய ஆக்கிரமிப்பு நிகழும் வரை இப்பகுதி ஒரு புத்த சமயத் தலமாகவே விளங்கியது.

இப்பகுதி மடங்களில் புத்த சமய துறவிகள் வாழ்ந்து வந்தார்கள். இவர்கள் வாழும் இடங்கள் மலைச் சரிவுகளில் குடையப்பட்ட சிறிய குகைகளாகும்.

பலதுறவிகள் தங்கள் குகைகளை புத்தர் சிலைகளாலும், ஒளிர் நிறங்கள் தீட்டப்பட்ட சுவரோவியங்களினாலும் அழகூட்டியிருந்தனர்.

இவற்றுள் முதன்மையானவை பாரிய நிற்கும் புத்தர் சிலைகளான வைரோசனர் சிலையும், சாக்கிய முனி சிலையுமாகும். இவற்றுள் முதல் சிலை 180அடியும், அடுத்தது 120அடியும் உயரம் கொண்டவை. இவையே உலகின் மிகப் பெரிய புத்தர் கற்சிலைகளாகும்.

இப்பகுதியின் மிகப் பிரபலமான பண்பாட்டுச்சின்னங்களாக விளங்கிய இச்சிலைகள் இருந்த இடமும், சூழவுள்ள பண்பாட்டு நிலத்தோற்றம், தொல்லியல் எச்சங்கள்

அனைத்தும் யுனெஸ்கோவினால் உலக பாரம்பரியக் களமாக அறிவிக்கப்பட்டன.

மத்திய ஆப்கானிஸ்தானின் பாமியன் மாகாணத்தில் ஹசாரஜாத பகுதியில் உள்ள பாமியன் பள்ளத்தாக்கில் மலைச் சரிவுகளில் இருந்த இந்த பாரிய புத்தர் சிலைகளையே “பாமியன் புத்த சிலைகள்” என அழைத்தனர்.

ஒன்றை பெரிய புத்தர் எனவும், மற்றையதை சிறிய புத்தர் எனவும் அழைப்பர்.

ஆறாம் நூற்றாண்டில் அமைக்கப்பட்ட இச்சிலைகள் ஆப்கானிஸ்தானின் தலை நகரான காபூலில் இருந்து வடமேற்கே 230 கிலோ மீற்றர் தொலைவில் கடல் மட்டத்தில் இருந்து 2500அடி உயரத்தில் அமைந்திருந்தன.

இச்சிலைகள் இந்திய, கிரேக்கக் கலைகளின் கலப்புப் பாணிக்குச் சிறந்த எடுத்துக் காட்டாக விளங்கின. “காந்தாரக்கலை” எனப் பெயர் பெற்றன.

பருமட்டான உடல் அமைப்பை மணற் கல்பாறையில் நேரடியாகவே செதுக்கிய பின்னர் மண்ணையும், வைக்கோலையும் கலந்து நுணுக்க வேலைப்பாடுகள் செய்து, அதன் மேல் சாந்து பூசி முடித்திருந்தனர்.

இந்த மேல் வேலைப்பாடுகளும், சாந்தும் எப்போதோ கரைந்து போய்விட்டன. எனினும், நிறப்பூச்சுக்களைப் பூசி, முகம், கைகள், உடையின் மடிப்புகள் என்பனவற்றை வெளிப்படுத்தும் முயற்சிகள் செய்யப்பட்டிருந்தன.

பெரிய சிலை சிகப்பு நிறத்திலும், சிறியது பல்வேறு நிறங்களிலும் காணப்பட்டன. சிலைகளின் கைகளின் கீழ்ப்பகுதி மண் வைக்கோல் கலவையினாலேயே செய்யப்பட்டது. ஆனால், முகத்தின் மேல் பகுதிகள் பெரிய மரத்தாலான முகமடிகளினால் ஆனதாக இருக்கலாம் என கருதப்படுகிறது.

படங்களில் காணப்படும் வரிசையாக அமைந்த துளைகள் வெளிப்பூச்சுக்களை நிலைப்படுத்துவதற்காக மர ஆணிகள் செலுத்தப்பட்டிருந்த இடங்களாகும்.

சிறிய சிலை கி. பி. 507 ஆம் ஆண்டிலும், பெரியது கி.பி.554 ஆம் ஆண்டிலும் அமைக்கப்பட்டவையாகும். இவை குஷாணர்கள் மற்றும் ஹணர்களால், அவர்களின் பேரரசுகள் உச்சநிலையில் இருந்தபோது உருவாக்கப்பட்டவை.

கி. பி. 630 ஆம் ஆண்டில் இப்பகுதி ஊடாக சென்ற யுவான்சுவாங் என்னும் சீனப் பயணி, பாமியன் பள்ளத்தாக்கை ஒரு பௌத்த மையமாக விபரித்துள்ளார். அவரது கூற்றுப்படி இங்கே பத்துக்கு மேற்பட்ட துறவி மடங்களும், ஆயிரத்துக்கு மேற்பட்ட துறவிகளும் இருந்ததாகத் தெரியவருகிறது.

இரண்டு புத்தர் சிலைகளும், பொன்னாலும், மணிகளாலும் அழகுப்படுத்தப்பட்டு இருந்ததாகவும் அவரது குறிப்புகள் சுட்டிக் காட்டுகின்றன.

எல்லாவற்றுக்கும் மேலாக இவ்விடத்தில் படுத்த நிலையில், இவ்விரண்டையும் விட மிக பெரிய புத்தர் சிலை இருந்ததாகவும் அவர் குறிப்பிட்டுள்ளார். அவர் பதிவு செய்த சயன புத்தர் ஒரு காலத்தில் முற்றாகவே அழிந்து விட்டதாக கருதப்படுகிறது.

### **புத்தர் சிலைகள் மீதான தாக்குதல்**

11ஆம் நூற்றாண்டில் மேற்கு இந்தியாவின் ஒரு பகுதியாக இருந்த ஆப்கானிஸ்தானை கஜினி முகமது கைப்பற்றினார். அப்போது துறவி மடங்களும், பிறவும் கொள்ளையிடப்பட்டு அழிக்கப்பட்டாலும், இவ்விரு புத்தர் சிலைகளும் சுவரோவியங்களும் தாக்கப்படவில்லை.

நாதிரஷா இச்சிலை மீது பிரங்கித் தாக்குதல் நடத்தினான். எனினும் இச்சிலைகளுக்கு எவ்வித பாதிப்புக்களும் ஏற்படுத்தப்படவில்லை.

இதற்குப் பின்னரும் பல நூற்றாண்டுகளாக சிலைகள் நன்றாகவே இருந்தன. மேலும், இவ்வழகிய பாமியன் புத்தர் சிலைகளை பாதுகாப்பதற்கு ஆதரவாக 1999ஆம் ஆண்டு யூலை மாதத்தில் முல்லா முகமது ஒமார் ஆணை ஒன்றை வெளியிட்டார்.

ஆப்கானிஸ்தானில் தற்போது புத்த சமயத்தவர் எவரும் இல்லாததால் இச்சிலைகளை வணங்குவதற்குரிய வாய்ப்புகள் ஏதுவுமில்லை என்றாலும், இச்சிலைகளைப் பார்ப்பதற்காக வருகை தரும் வெளிநாட்டவர் மூலமாக நாட்டிற்கு வருமானத்தை ஏற்படுத்திக் கொடுப்பதாக அமையும் என ஆப்கானிஸ்தான் அரசு அறிவித்ததாகவும் அதனால் தலிபான்கள் அவற்றை அழிக்காமல் பாதுகாப்பார்கள் எனவும் முல்லா முகமது ஓமார் அறிவித்தார்.

எனினும், ஆப்கானிஸ்தானின் தீவிர மதவாதிகள் அந்நாட்டின் இஸ்லாத்து அல்லாத கொள்கைகளுக்கு எதிராக எதிர்ப்புப் பிரசாரங்களை தொடங்கினர். ஆப்கானிஸ்தானைச் சேர்ந்த 400 மதத்தலைவர்கள் கூடிப் பாமியன் புத்தர் சிலைகள் இஸ்லாத்திற்கு எதிரானவை என்ற முடிவிற்கு வந்திருப்பதாக அறிவித்தனர்.

2001 மார்ச்சு முதல்நாள் தொடக்கம் டைனமைட்டு வெடி பொருட்களைப் பயன்படுத்திப் பல வாரங்களாக உடைப்பு நடவடிக்கை மேற்கொள்ளப்பட்டது.

முதலில் விமான எதிர்ப்புப் பீரங்கிகளையும், கனரகப் பீரங்கிகளையும் பயன்படுத்திச் சிலைகளைத் தாக்கினர். பின்னர் தாங்கி எதிர்ப்புக் கண்ணி வெடிகளை அடிப்பகுதியில் வைத்து வெடிக்கவைத்தனர்.

மேலும் அப்பகுதி மக்களில் சிலரை மலை மீது ஏற்றி, சிலைகளில் ஏற்கனவே ஏற்பட்டிருந்த பிளவுகளில் வெடிபொருட்களைப் பொருத்தி வெடிக்க வைத்தனர்.

இஸ்லாமிய ஷாரியா சட்டத்திற்கு அமைய, சிலைகள் தடை செய்யப்பட்டு இருப்பதாகக் கூறி, தலிபான்களின் தலைவரான முல்லா முகமத் ஓமார், பாமியன் புத்தர் சிலைகளை உடைக்க ஆணையிட்டதாகக் கூறப்படுகின்றது. அவ்வாணையை ஏற்று அந்நாளைய தலிபான் அரசு 2001 ஆம் ஆண்டில் இச்சிலைகளை வெடிவைத்து தகர்த்து விட்டது.

பல்வேறு தாக்குதல்களினால் இந்த மாபெரும் சிலைகள் நிலைகுலைந்து போனதென்பது உண்மைதான்.

இத்தாக்கத்தின் எதிரொலிப்பே இலங்கையின் குருநாகல் மாவட்டத்தில் உள்ள இரம்படகல்ல வித்தியசாகர விகாரையில் அமைக்கப்பட்டுள்ள புத்தர் சிலை.

## அத்தியாயம் 9

### உலகத்தில் மிக உயர்ந்த புத்தர் சிலைகள்

உலகிலேயே மிக உயரமான செம்பிலான பெரிய புத்தர் சிலை ஹாங்காங்கில் 29.12.1993 ஆம் ஆண்டு நிறுவப்பட்டது.

குருநாகல் மாவட்டத்தில் உள்ள இரம்படகல்ல வித்தியசாகர விகாரையில் அமைக்கப்பட்டுள்ள 67.5அடி உயரமான புத்தர் சிலையே, கற்பாறையில், ஒரே கல்லிலே செதுக்கப்பட்ட உலகின் மிகப் பெரிய சமாத்ரி நிலை புத்தர் சிலையாகும்.

2002 ஆம் ஆண்டு செப்ரெம்பர் மாதம் 13ஆம் திகதி இந்த சிலையைப் பாரிய பாறையொன்றில் இந்திய சிற்பாச்சாரியார் திரு. முத்தையா தலைமையிலான சிற்பிகள் குழுவொன்றே செதுக்கி உருவாக்கியது.

#### உலகின் உயர்ந்த பத்து புத்தர் சிலைகள்

1. உலகின் மிகப் பெரிய புத்தர் சிலைகளில் பத்தாவது இடத்திலுள்ளது தாய்லாந்திலுள்ள பூக்கேட் புத்தர் சிலை. 148அடி உயரம் கொண்ட இந்த புத்தர் சிலை டென்த் தாய்லாந்தின் பகுதியிலுள்ள மிகப்பெரிய தீவான பூக்கேட்டில் அமைந்துள்ளது இந்த புத்தர் சிலை வெள்ளை மாபிளினால் வடிக்கப்பட்டுள்ளது.
2. ஒன்பதாவது இடத்திலுள்ளது இலங்கையில் அமைந்துள்ள அலுத்தம் புத்தர் சிலை. 160அடி உயரம் கொண்ட இந்த புத்தர் சிலை கண்டி விகார புத்த மடாலயத்தில் 2006 ஆம் ஆண்டு நிறுவப்பட்டது. இலங்கையின் தெற்கில்

பெருவலாங்குற நகரில் இருக்கிறது இந்தப் புத்தர் சிலை. புத்தரின் பல் வைக்கப்பட்டிருக்கின்ற மடாலயத்தில் அமைந்திருப்பது குறிப்பிடத்தக்கது.

3. எட்டாவது இடத்தில் உள்ளது ஆப்கனிஸ்தானிலுள்ள பாமியன் புத்தர் சிலை. 150அடி உயரம் கொண்ட இந்த புத்தர் சிலை ஆப்கனிஸ்தான் தலைநகரான காபுலிலிருந்து 230 கிலோ மீற்றர் தூரம் கொண்ட பாமியன் என்ற பள்ளத்தாக்கில் அமைந்திருந்தது. பழைமையான காந்தார முறையில் கட்டப்பட்டது. இதன் அருகில் சிறிய புத்தர் சிலை ஒன்றும் இருந்தது. ஆனால் இச்சிலைகள் பின்பு அழிக்கப்பட்டுவிட்டன.
4. ஏழாவது இடத்திலுள்ளது தாய்லாந்தின் வாட் பிராபிரம் புத்தர்சிலை. 194அடி உயரம் கொண்ட இந்தச் சிலை, வாட் இந்திரா விகன் என்ற மடத்துடன் சேர்ந்து அமைந்துள்ளது. இந்த சிலை கண்ணாடியாலும், தங்க முலாமாலும் பூசப்பட்டது.
5. ஆறாவது இடத்திலுள்ளது சீனாவிலுள்ள லெசான் நகர் புத்தர் சிலை. 233அடி உயரம் கொண்ட கல்லாலான இந்தச் சிலை உலகின் மிகப் பெரிய கல் புத்தர் சிலையாக யுனெஸ்கோவால் அங்கீகரிக்கப்பட்டுள்ளது.
6. ஐந்தாவது இடத்திலுள்ள புத்தர் சிலையும் சீனாவிலேயே அமைந்துள்ளது. லிங்சான் என்று அழைக்கப்படுகின்ற இந்த புத்தர் சிலை 289அடி உயரம் கொண்டது. வெண்கலத்தாலான இந்தச் சிலை 700 டொன் எடை கொண்டதாய் சீனாவிலுள்ள மசான் நகரில் புத்தர் அருள் செய்கிற மாதிரி அமைந்துள்ளது.
7. நான்காவது இடத்தை பிடித்துள்ளது தாய்லாந்திலுள்ள பெரிய புத்தர் சிலை. இது 302அடி உயரம் கொண்டது. வாட் முயான் மடாலயத்திலுள்ள இந்தச்சிலை கொங்கீரீட்டால் செய்யப்பட்டு தங்க முலாம் பூசப்பட்டுள்ளது.

8. மூன்றாவது இடத்தைப் பிடித்துள்ளது, ஜப்பானிலுள்ள உசிகுடாய் முட்சு புத்தர் சிலை. இது 360அடி உயரம் கொண்டது. 4003 டொன் எடை கொண்ட இந்தச் சிலை வெண்கலத்தாலானது. இந்தச் சிலையை அருகிலிருந்து பார்ப்பதற்காக 279அடி வரை மின் தூக்கியும் போடப்பட்டுள்ளது.
9. உலகின் மிகப் பெரிய புத்தர் சிலையாய் இரண்டாவது இடத்தைப் பிடித்துள்ளது மியான்மரிலுள்ள லேக்யுன் சாக்கிய புத்தர் சிலை. இது 381அடி உயரம் கொண்டது. அந்நாட்டுப் பாரம்பரிய முறைப்படி உடையணிந்த மாதிரி செதுக்கப்பட்ட இந்த புத்தருக்குப் பக்கத்திலேயே படுத்த நிலையிலுள்ள புத்தர் சிலை ஒன்றும் இருக்கிறது.
10. கடைசியாய் உலகின் மிகப் பெரிய புத்தர் சிலை சீனாவின் ஸ்பிரிங் கோவில் புத்தராகும். 420அடி உயரம் கொண்ட இந்தச் சிலை கின்னஸ் புத்தகத்தில் இடம் பெற்றிருக்கின்றது. இது சீனாவின் கெனன் என்ற நகரத்திலே அமைந்துள்ளது. செம்பால் செய்யப்பட்ட இந்தசிலை 1000 டொன் எடை கொண்டது. இந்தச் சிலையை பார்வையிடுவதற்காக ஆயிரம் படிக்கட்டுகள் ஏறிப் போக வேண்டும்.

## அத்தியாயம் 10

### எதிர் கொண்ட தடைகள்

இரம்படகல்லபுத்தர் சிலையைக் கட்டுவதற்கு வந்த பல்வேறு விதமான தடைகள் யாவும் தேரர் அமரமௌலியின் அன்பாலும், பொறுமையாலும் மற்றும் தியானத்தின் வலிமையாலும் தூக்கி எறியப்பட்டதைக் கண்டு சிலை அமைப்புக் குழுவினர் அதிசயப்பட்டனர்.

பாரிய பணப் பிரச்சனையே முக்கியமான தடையாக இருந்தது. கேட்கக் கூடியவர்களிடமெல்லாம் கேட்டாயிற்று, அதே மக்களிடம் திரும்பத் திரும்பப் போவதா? எல்லோரும் இன்முகத்துடன் கொடுப்பவர்கள் அல்லர். சிலர் சம்பிரதாயத்திற்காக கொடுப்பார்கள்.

வள்ளுவன் அழகாக ஒரு குறள் சொல்லுவான்:  
“அகனமர்ந்து செய்யாள் உறையும் முகனமர்ந்து  
நல் விருந்து ஒம்புவான் இல்” (குறள் 84)

நல்ல விருந்தினராய் வந்த வரை முகமலர்ச்சி கொண்டு போற்றுகின்றவனுடய வீட்டில் மனமகிழ்ந்து திருமகள் வருவாள்.

இனிய முகத்துடன் விருந்தினரை உபசரிப்பவன் வீட்டில் மன விருப்பத்துடன் இலக்குமி வாழ்வாள். ஆனால் இறைவன் வாழும் கோவிலைக் கட்ட பணம் தேடிச் சென்றால் பெரும்பான்மையானவர்களின் முகம் சுருங்கி விடும்.

சீரடி பாபா தான் நினைத்த போதெல்லாம் தான் விரும்பியவர்களிடமிருந்து மட்டுமே தட்சணை கேட்பார். அவர் இன்னும் சொல்லுவார், “எனக்கு ஒரு ரூபாய் தட்சணையாக கொடுப்பவனுக்கு நிச்சயமாக அது பத்து ரூபாவாக வந்து

சேரும்". ஆனால் உலகத்தின் ஒரு சிலரே இதை நன்கு உணர்ந்தவர்கள்.

பணம் கேட்க வந்திருக்கிறான், உதவி கேட்க வந்திருக்கிறான் என்று எண்ணும் பொழுதே சிலருடைய மனம் சுருங்கி விடும். அதை அவர்கள் முகம் காட்டிக் கொடுத்து விடும் என்று வள்ளுவர் சொல்லுகிறார். உடனே பணம் கேட்டு வந்தவனுடைய முகமும் சிறுத்து விடும். பின்பு, வந்தவர்கள் ஏதும் பேசாது வெளியேறி விடுவர்.

இறைவனுக்காக இறைஞ்சுகிறேன் என்ற துணிவும், தைரியமும் நிறைய இருந்தால்தான் இம்மாதிரியான ஏமாற்றங்களைத் தாங்கிக் கொள்ள முடியும். பிறர் தயவு இருந்தால்தான், எதையும் செய்ய முடியும் என்ற எண்ணம் போய் எல்லாம் வல்ல மகாபிரபுக்காக இறைஞ்சுகிறோம் என்ற எண்ணம் மனதில் விதைத்தால் தான் இந்த விடயத்தில் துணிந்து இறங்க முடியும்.

இறைத் தொண்டிலே எந்தப் பேச்சையும் தாங்கத் தயாராக இருக்க வேண்டும். காயப்படுத்தும் வார்த்தைகள் தானாக வந்து விழும். முகம் சுழிப்பார்கள். இல்லையென்ற ஒரு வார்த்தை சொல்லுவதற்கு கூட சிக்கனமாக இருப்பார்கள்.

சிலர் சொல்லும் வார்த்தைகள் நமது நெஞ்சை ஒருபக்கம் வேலால் குத்தி மறுபக்கம் குடைந்து வருவது போல இருக்கும். மானம் மறந்து சுயமரியாதை இழந்து கையேந்தி நிற்போம். கடுமையான வார்த்தைகளால் சுண்டியிழுப்பார்கள். எல்லாவற்றையும் பொறுத்துக் கொள்ள வேண்டும். இதைத் தான் புத்த பகவான் "காத்திருக்கப்பழகு!" எனச் சொன்னான்.

அடுத்ததாக, இந்திய தொழிலாளர்களை அணைத்துச் செல்வது தேரரின் தலையாய கடமையாக இருந்தது. அவர்களின் உணவை அவர்களில் ஒருவரே சமைத்துக் கொண்டதால், சமையல் வேலை ஒரு பாரிய பிரச்சனையாக தோன்றவில்லை. எனினும், தாங்கள் பழகிய பொடிகளையும், மசாலாக்களையும் இலங்கையில் பெறமுடியாத வேளைகளில் தொழிலாளர்கள் சினம் கொண்டார்கள். "வந்த இடத்திலே

சிறிது சமாளித்துக் கொள்ள வேண்டும். நாக்கை அடக்கி ஆள வேண்டும்”, என்கிற எண்ணங்கள் அவர்களுக்கு சிரமத்தைத் தந்தன. அக்கிராமத்து மக்களும் இவர்களுடைய சேவையை உணர்ந்து தங்களால் முடிந்த வரை பல விதமான உணவுகளை கொடுத்து திருப்திப் படுத்த முயற்சித்தார்கள்.

சிற்பத் தொழிலாளிகள், தம் மனைவி-பிள்ளைகளையும், குடும்பத்தையும் பிரிந்து நெடுங்காலம் இருக்க வேண்டி வந்ததால், சிலரை ஆறு மாதங்களுக்கு ஒருமுறை இந்தியா செல்லுவதற்கு அனுமதி கொடுக்கவேண்டியிருந்தது. போகிறவர்களில் சிலர் சொல்லாமல் கொள்ளாமல் நீண்ட காலம் விடுப்பு எடுத்துக் கொள்வார்கள். மனதைப் புண்படுத்தும் செயலாக இது அமைந்தது. விடுப்பு கேட்டால் கொடுக்க மாட்டார்களோ என்பதற்காக தாங்கள் திரும்புகிற திகதியையும் அவர்கள் சரியாகச் சொல்வதேயில்லை. இச்செய்கை சிலை அமைப்புக் குழுவினருக்கு பாரிய தடையாகவும், பெரிய செலவாகவும் இருந்தது. இவற்றையெல்லாம் சமாளித்துத் தான் சிலையை வடிக்க வேண்டியதாயிற்று.

## அத்தியாயம் II

### தேரர் அமரமௌலியின் வெற்றிக்குக் காரணம்

குருநாகல் மாவட்டத்தில் உள்ள இரம்படகல்ல வித்தியசாகர விகாரையில் மக்களுக்கு தன்னாலான சேவைகளை செய்து கொண்டு இருப்பவர் தேரர் அமரமௌலி.

இக்கிராமம் வானம் பார்த்த பூமி. இந்த சிறிய புத்த விகாரைக்கு தலைமை குருவாக இருந்தார், கிரிமெத்தியாவே பஞ்ஞாசாகர தேரர். இவர் 26.11.1988 அன்று, இந்தோனேசியாவில் வாகன விபத்தில் அகால மரணமடைந்தார். அதன் பிறகு தேரர் அமரமௌலி தலைமைப் பொறுப்பை ஏற்றார்.

அன்பும், மிகுந்த ஆதரவும், எல்லோரையும் கவரும் வண்ணம் பேசும் ஆற்றலும் படைத்த தேரர் அமரமௌலி அங்கு வருகின்ற அனைவரையும் மிகவும் கவர்ந்தார். ஞாயிற்றுக்கிழமைகளில் நடக்கும் சமய வகுப்புகளுக்கு கூட்டம் கூடியது. பெற்றோர்கள் மிகவும் சந்தோஷப்பட்டனர்.

ஒவ்வொரு ஞாயிற்றுக்கிழமையும் சமயப் பாடசாலைக்கு வரும் மாணவர்களோடு அளவளாவும் பழக்கத்தை கொண்டிருந்தார் தேரர். அந்த சிறிய விகாரையில் அதிகப்பணம் இருக்கவில்லை. வருகின்ற தானங்கள் கைக்கும், வாய்க்குமாகவே சரியாக இருந்தது.

புத்தர் சிலையை நிர்மாணிக்க அவர் தீர்மானம் எடுத்த போது அது சாத்தியமானதொன்றாக அக்கிராம மக்களுக்கு தோன்றவில்லை. எனினும், புத்த பெருமானையே மனதில் வரித்து, திட சங்கற்பத்துடன் தனது முயற்சிகளை முன்னெடுக்கலானார்.

கையிலிருந்த கொஞ்ச பணமும் கரையலாயிற்று. குருநாகலில் இருக்கும் பெரிய பெரிய முதலாளிகளை தேடிச்சென்று விண்ணப்பத்தை நீட்டினார். அவை வெற்றியளிக்கவில்லை. தொடர்ந்து போராடினார். எவ்வளவு தோல்விகள் வந்தாலும் அவை அவரது மனதை சளைக்க வைக்கவில்லை. அவர் உடம்பில் ஓடிய இரத்திலிருந்த ஒவ்வொரு அணுவும் “புத்தர் சிலை, புத்தர் சிலை” என்று அலறியது.

எண்ணங்களுக்கு அதீதமான சக்தி உண்டு என்பதை நமது முன்னோர்களின் வாழ்வு எடுத்துக்காட்டியுள்ளது.

அபிராமி பட்டர், “நின்றும், இருந்தும், கிடந்தும், நடந்தும் நினைப்பது உன்னை. என்றும் வணங்குவது உன் மலர்த்தாள்”, எனப்பாடினார். இம்மாதிரியான ஒரு வாழ்வை வணக்கத்துக்குரிய அமரமௌலி தேரர் கடைப்பிடித்து வந்தார் என்று சொன்னால் அது மிகையாகாது. அவரது கனவிலும், நினைவிலும் 70 அடி உயரமான புத்தர் சிலையே தோன்றிக் கொண்டிருந்தது.

அந்த எண்ணத்துடன் தான் அவர் குளித்தார், உண்டார், நடந்தார், படுத்தார். தன்னுடைய எல்லா வேலைகளின் மத்தியிலும் இதே நினைவை மனதில் சுமந்து சென்றார். தியானத்திற்கு மேல் தியானத்தை மிகத் தீவிரமாகச் செய்து, அபரிமிதமான சக்தியைப் பெற்று, எப்பாடு பட்டாவது சமாதி புத்தர் சிலையை செதுக்குவது என்ற மனப்பக்குவத்தை தேரர் அடைந்தார். பணமில்லை என்ற பயத்தை விட்டு விட்டு ஒரு சிங்கத்தின் வலிமையுடன் எழுந்தார். எங்கெல்லாம் சென்று பணம் திரட்ட முடியுமோ அவ்வளவு இடங்களுக்கும் ஏறி இறங்கினார். தோல்வி என்ற சொல்லுக்கு இடமில்லை வெற்றி நமதே! என்ற கோஷத்துடன் களமிறங்கி பணம் சேர்க்க முற்பட்டார். புத்த பகவான் தன்னுடன் இருந்து காரியத்தை செய்து முடிப்பார் என்ற துணிவும், நம்பிக்கையும் அவருக்கு வலுவூட்டியது.

இந்த மகா புருஷனின் கனவு 2015 மார்ச் 30 ஆம் திகதி நனவாகியது.

### அவரின் கடந்த கால வாழ்க்கை

சிந்தித்துப் பார்த்தால், ஏன்? எதற்காக இது நடந்தது? என்ற கேள்விகளுக்கு யாராலும் பதில் சொல்ல முடியாது.

குருநாகல் மாவட்டம் எகடமுல்ல என்ற ஊரில் தண்டுசேனவிற்கும், டிங்கிரி அம்மாவிற்கும் ஐந்தாவது குழந்தையாக பிறந்தவர் அமரமௌலி தேரர்.

அவருக்கு நான்கு சகோதரர்களும், ஒரு சகோதரியும் இருக்கிறார்கள்.

அவர் ஆறாம் வகுப்பு வரை பக்கத்து கிராமத்தில் உள்ள இரிய கொலவித்தியாலயத்தில் படித்தார்.

1959ல் குருநாகல் சித்தார்த்த பிரிவெனா பள்ளியில் சேர்க்கப்பட்டார்.

அதன் பின்னர் மேற்படிப்பிற்காக பேராதனை பல்கலைக்கழகத்தில் சேர்ந்து எம். ஏ (புத்த சமயத்தில்) பட்டம் பெற்றார்.

அங்கிருந்து திரும்பவும் இரம்படகல்ல விகாரைக்கே வந்து பணி செய்ய முற்பட்டார்.

சிறு வயது முதல் இவர் காட்டிய அன்பும், கருணையும், பரிவும், தயவும் எல்லோரையும் கவர்ந்தன. இக்காலகட்டத்தில் எந்த உதவியும் யாரும் அவருக்கு செய்யவில்லை.

1988ல் இரம்படகல்ல விகாரையின் தலைமைப் பொறுப்பை ஏற்ற தேரர் இன்று வரை விகாரையை திறம்பட நடத்தி வருகிறார்.

## அத்தியாயம் 12

### ஜனாதிபதி திறந்து வைக்கிறார்

பல வருட கனவு, பல மாதங்கள் சிந்திய கண்ணீர், கடுமையான உழைப்பு இவை யாவும் ஒன்று சேர்ந்து 67.5அடி சமாதி புத்தர் கற்சிலையை உருவாக்கியது. திறந்து வைப்பதற்காக மேதகு ஜனாதிபதி மைத்திரிபால சிறிசேனாவை அழைத்திருந்தோம்.

கி.பி. 2015ஆம் ஆண்டு, மார்ச் மாதம், 30ஆம் திகதி அதிகாலையிலிருந்து என்றும் கண்டிராத கூட்டம் விகாரையின் வளாகம் முழுவதும் நிரம்பி வழிய ஆரம்பித்தது. தேசிய மொழிகள் மூன்றிலும் சிலை உருவாகிய கதை பற்றிய விபரங்கள் கூறப்பட்டுக் கொண்டே இருந்தன.

புதுமையானதும், ஆச்சரியமானதுமான பல தொடர்புள்ள நிகழ்வுகள் கேட்போர் மனதை உலுப்பின.

அந்த பிரம்மாண்டமான நிகழ்வுகளை பார்க்கிறவர்கள் ஆச்சரியப்பட்டார்களே ஒழிய, 67.5அடி சமாதி புத்தருக்கு பின்னால் மறைந்திருந்த எத்தனையோ துன்பங்கள், தியாகங்கள், கடுமையான உழைப்பு, இவற்றுக்கு பின்னால் ஒளிந்து கொண்டிருக்கும் அவர்கள் யார்? என்ன செய்தார்கள்? என்ற விபரங்கள் யாருக்குமே தெரிந்திருக்கவில்லை.

எனவே தான், இரம்படகல்ல சமாதி புத்தரின் பின் புலத்தில் நடந்த நிகழ்ச்சிகள் கோடிட்டுக் காட்டப்பட்டு தல சரித்திரமாக எழுதப்பட வேண்டும் என்ற எண்ணம் ஏற்பட்டது. அதன் காரணமாகவே இந்தப் புத்தகம் ஆழப் பொதிந்துள்ள உண்மை நிகழ்வுகளின் தொகுப்பாக வடிவமைக்கப்பட்டுள்ளது.

இலங்கையின் சரித்திரத்தில் இடம் பெற்று, காலத்தால் நின்று நிலைக்கப் போகும் உலகப் புகழ் இரம்படகல்ல சமாதி புத்தரைக் கண்ணுக்கு கண்ணாக பராமரிக்கும் பாரிய பொறுப்பு இன்று அமரமௌலி தேரரின் கைகளில் உள்ளது. அவர் தம் பணியை செவ்வனே நிறைவேற்ற புத்த பெருமான் தொடர்ந்து அருள் பாலித்துக் கொண்டிருப்பார் என்பது உறுதி.

இரம்படகல்ல சமாதி புத்தர் இப்பூவுலக மக்களுக்கு நிலையான சாந்தியையும் மகிழ்ச்சியையும் அளிக்குமாறு பிரார்த்திப்போம்.

போதி மர நிழலின் கீழ்  
ஞானம் பெற்ற பெருமானே  
நாதியற்ற மாந்தர்க்கு  
நல்வழியைக் காட்டிவிட்டாய்  
பீதி மிக்க வாழ்வு வேண்டாம்  
புத்த முனியே எங்களுக்கு  
சாதி சமயத் தடை கடந்து  
சமரசமாய் வாழ்ந்திடுவோம்  
மேதினியில் புள்ளி போன்ற  
நம் நாட்டில் என்றென்றும்  
நீதி மட்டும் நிலைத்திடவே  
நின் வழியில் நாம் நடப்போம்.

திருமதி. கவிதா ராஜரட்ணம்

# ගලෙන් පිබිදුණු කරුණාමුර්තිය

රම්බඩගල්ල කරුණාගල සමාධි බුද්ධ ප්‍රතිමා වහන්සේගේ  
ඉතිහාසය හා විශේෂත්වය



## කර්තෘගෙන්

මුදල් රැස් නොකොට මිනිස් බලය ඒකරාශී නොකර තම භාවනා ශක්තිය කෙරෙහි පමණක් විශ්වාසය තබා යෝධ ව්‍යාපෘතියකට අත තැබූ අමරමෝලි හිමියන්ගේ ධෛර්යය ප්‍රශංසා කළ යුතුමය.

බාධක සියල්ල මැඩලමින් ආධ්‍යාත්මික බලයෙන් කළු ගල් පවා දිය කිරීමට සමත් දයාව කරුණාව නමැති මෙවලම සිය දෑතේ දරා ජයග්‍රහණය කරා පා තැබූ හිමියන්ගේ ආත්ම ශක්තිය මම බෙහෙවින් අගය කරමි. හිස නමා නමස්කාර කරමි.

මේ යෝධ ව්‍යාපෘතියට අතහිත දුන්නේ කවුරුන්දැයි ප්‍රචන්පත් වාර්තාකරුවකු විසින් ප්‍රශ්නයක් යොමුකරන ලද මොහොතේදී තම සිවුර පෙන්වා ඊට පාදක වූයේ එකී සිවුර බව හිමි තම විසින් පවසන ලදී.

එය අසා සිටි එහි වූ ප්‍රභූවරුන්ගේ දෑස් කදූළින් තෙත් විය. ජයග්‍රහණයක් ලැබුණු විටදී සැවොම ප්‍රශංසා කරන නමුත් එකී ජයග්‍රහණය වෙනුවෙන් හෙලන ලද දහඩිය මහන්සිය කිසිවෙක් නොදන්නේය.

දේව කරුණාව ලැබ සිටින අමරමෝලි හිමියන් අගය කරමින් හිස නමා නමස්කාර කිරීම හැර අන් කිසිවක් කරගත නොහැකිව වික්ෂිප්ත වී සිටින්නෙමි.

**ඩී. ඊස්වරන්**

නොවැම්බර් 2017



## පෙරවදන

බුදු බැතියෙන් බුදු දහමින් දිවිය ඔප කරගත්  
දේවනායගම් පිල්ලේ ඊස්වරන් මැතිතුමා

2002 වසරේ පෙබරවාරි 02 වැනි දින නුවරඑළිය පාරේ  
රම්බොඩ ආන්ජනේය කෝවිලේදී පළමුවරට අපි මුණගැසුනෙමු.

රම්බඩගල්ල මොනරාගල විහාරයේ බටහිරින් පිහිටි ගල්  
පර්වතයේ බුදු පිළිමයක් නෙළීම සඳහා අප සුදානම් වෙමින්  
සිටි වකවානුවයි. එසමයෙහි ලංකාවේ ශෛලමය ප්‍රතිමාවක්  
නෙළීම කොතැනකවත් සිදුවෙමින් නොතිබුණු කාලයකි. ශ්‍රී  
ලාංකික ශිල්පීන් වෙත අපේ අදහස ඉදිරිපත් කළවිට ඔවුන් ඒ  
සඳහා ඇස්තමේන්තුවක් ඉදිරිපත් කිරීමට පවා එඩිතර නොවූහ.  
ප්‍රතිමා ශිල්පියෙකු සොයා ගැනීම ප්‍රතිමා නිර්මාණයට අත්‍යවශ්‍යම  
සාධකයක් බව කිවයුතු නැත. රම්බොඩ ආන්ජනේය කෝවිලේ  
අඩි 18 ක් උස හනුමන්ත ප්‍රතිමාව පිළිබඳව අපි දැන සිටියෙමු.

පෙ. ව. 9.30 ට පමණ කෝවිලේ ප්‍රධාන දොරටුව විවෘත  
කරන විට අපි ඉදිරිපස පියගැට පෙළ තරණය කරමින් සිටියෙමු.  
කෝවිලේ වම් පසින් ඉදිරිපස දොරටුව වෙත ළඟා වෙමින් සිටි  
පූජාවකුත් දැනින් ගත් සුදු කම්සයකින් හා කලිසමකින් සැරසුණු  
මහත්මයෙකු දුටුවෙමු. ඒ මහත්මා මදෙස ඕනෑකමින් බලා සිටි  
අතර, මා ද වුවමනාවෙන්ම බැලූමුත් අප අතර සිනා පොදක් හෝ  
හුවමාරු නොවීය.

මධ්‍යාහ්න 12.30 ට පමණ එහි කාර්යාලයේදී ඒ මහත්මා  
දැන හඳුනා ගන්නට ලැබිණ. සැබවින්ම එය දෛවෝපගත  
හමුවක් විය. අනාගත අපූර්ව සමාගමයක ඇරඹුම එසේ සිදුවිය.

මගේ ජීවිතයේ මට මුණගැසුණු විශිෂ්ඨතම මිත්‍රයා ඔහු විය. ඇතැම්විට මට පියෙකු මෙන් ද, සොයුරෙකු මෙන් ද ක්‍රියාකළ දේවතායගම් පිල්ලේ ඊස්වරන් මහත්මා මනුෂ්‍යත්වය හඳුනාගත් ශ්‍රේෂ්ඨ මනුෂ්‍යයෙකු විය. මා වෙත සදූපදේශදානය කළ ගුරුවරයෙකු ද කලාණ් මිත්‍රයෙකු ද විය.

එදින අප රම්බොඩින් පිටත්ව එන්නට සූදානම් වෙද්දී පොදු වැස්සක් තිබිණි. අප වාහනයට නැගුනු වහාම ධාරානිපාත වැස්සක් ඇද හැලෙන්නට විය. වැස්ස තුරල් කරනතුරු වාහනයේම රැඳී සිටි අපි ආපසු එන්නට පිටත් වීමු. පසුකලෙක ඊස්වරන් මහත්මා නිකර මේ පිළිබඳව සිහිපත් කළේය. "එදා රම්බොඩ දී ඇඳ හැළුණු වැස්ස මතකද? එයින් කියවුණේ රම්බොඩගල්ලේ පිළිමය හැඳීමේ පාර පැදුණු බවය." ඊස්වරන් මහතා සඳහන් කළා සේම සත්‍යයද එය විය.

වසර 13 ක් පුරා වණ්ඩ මාරුතයට හසු වූ නැවක් මුහුද මැද නිවැරදි මග හසුරුවන්නා සේ අපට ප්‍රතිමා කාර්යය වෙනුවෙන් මහත් ආයාසකර ගමනක යෙදෙන්නට සිදුවිය. හැමවිටම ඊස්වරන් මහත්මා මගේ සෙවනැල්ල මෙන් සිටිමින් ක්‍රියාකාරී වෙමින් මා වෙත ලබා දුන් මග පෙන්වීම විස්තර කරන්නට වචන නැත. ප්‍රතිමා කටයුතු වෙනුවෙන් මා ඉන්දියාවට ගිය හැමවිටම එතුමාගේ වාහනයක් ගුවන් තොටින් මා කැටුව යා යුතු සියළු කැන මා රැගෙන ගිය අතර, ඉඳුම් හිටුම් ආදී සියළු වියදම් ඊස්වරන් මහත්මා විසින් දරන ලදී.

ඊස්වරන් මහත්මාගේ ක්‍රියාකාරීත්වය වඩාත් හොඳින් පැහැදිළි වන්නේ එවකට මා බුද්ධ ශාසන අමාත්‍යවරයා හමුවට ගොස් (2003 දී ප්‍රතිමා කටයුතු ආරම්භ කළ මුල් කාලයෙහි) ප්‍රතිමාව පිළිබඳව සඳහන් කළ මොහොතේ ඇමතිවරයා විසින් දක්වන ලද ප්‍රතිචාරය සිහියට නැගෙන කලය.

ප්‍රතිමා නිර්මාණය පිළිබඳව බුද්ධ ශාසන අමාත්‍යවරයා මුණ ගැසෙන්නට මා වෙත ලබා දී තිබුණු චේලාව රාත්‍රී 7.00 ය. රම්බඩගල්ලේ සිට මා බසයෙන් විත් හරියටම රාත්‍රී 7.00 ට ඇමතිවරයා සිටි කාර්යාලයට ඇතුළුවනවාක් සමග ඇත වාඩිවී

සිටි කීපදෙනෙකු අතරින් ඇමතිවරයා නැගී සිට මා වෙත පැමිණියේය. පිවිසුම් දොරටුව සමීපයේ මේස පුටු කිසිවක් නොවී ය. මට වාඩිවෙන්නට කියා හෝ ඇරයුමක් ද නොවීය. මමත් හිටගෙනම ඇමතිවරයා අතට පිළිමය පිළිබඳ විස්තර පත්‍රිකාවක් දෙන ගමන් "අර ඇඟහිස්ථානයේ බාමියන් ප්‍රතිමා සංභාරය නිසා කුරුණෑගල රම්බඩගල්ලේ අපේ පන්සලේ අඩි 67ක් උස ශෛලමය සමාධි බුද්ධ ප්‍රතිමාවක් තෙළනවා" යනුවෙන් විස්තර කළේ. ඇමතිවරයා විසින් එම පත්‍රිකාව විනාඩි පහක් පමණ කියවීය. එසැණින් ඇමතිවරයා "මේ භාමුදුරුවරු එක එක සයිස්වලට පිළිම හඳුනවා ආණ්ඩුවට කොහෙද මේවට දෙන්න සල්ලි තියෙන්නේ?" යනුවෙන් කර්කෂ ස්වරයෙන් පැවසීය.

දැන් රාත්‍රී 7.30 පමණය. මා පිටකොටුවට ගොස් පිටකොටුවෙන් බසයක කුරුණෑගලට පැමිණ රාත්‍රී 10.30 ට කුරුණෑගලින් අන්තිම බසයේ රම්බොඩගල්ලට යායුතුව තිබේ. "ඔබ තුමා බුද්ධ ශාසන ඇමති නේද ?" ආදී වශයෙන් මා මුවින් පිටවෙන්නට තැනනු කිසිදු වචනයක් පිට නොකළේ. "මං කරලා පෙන්නන්නම්" මා තුළ දැඩි සිතිවිල්ලක් පහළ විය. ඇමතිවරයා අතට දී තිබුණු විස්තර පත්‍රිකාව ඇඳලා මෙන් අතට ගෙන වහාම මම පිටත් වීමි. එදින රාත්‍රී 10.30 ට කුරුණෑගලින් බසය මට වැරදුනේ නම් නැත.

තල් අත්තට බොරළු ගසන්නා සේ කථාකළ තරමින් මිනිසුන් සැබෑ මනුෂ්‍යයෝ නොවෙති. පටු මනසක හා පුළුල් මනසක පරතරය හොඳින් පැහැදිලිය. මේ රටේ බෞද්ධ බොහෝ දෙනෙකු (ගිහි - පැවිදි) බුදු භාමුදුරුවන්ටත් කියා දෙන්නට තරම් බණ දනිති. එහෙත් බෞද්ධයෙකු නොවූ ඊශ්වරන් මහත්මා වෙත පැවති බුද්ධ භක්තිය හා බෞද්ධ ශික්ෂණය අපේ බෞද්ධ යැයි කියාගන්නවුන් වෙතින් කොතරම් දුරස්ථදැයි සිතනවිට පහළ වන්නේ සංවේගයකි.

එහෙත් බුද්ධ ශාසන අමාත්‍යවරයාගේ අද්‍රුඳර්ශී වචන හා අමනෝඥ ප්‍රතිචාරය මසිතට මහත් ජවයක් ලබා දීමට සමත් විය. ඒ පිළිබඳව මම අද ද එතුමාට පිං දෙමි.

ඊස්වරන් මහත්මා වෙත පැමිණෙන සුළු සේවකයෙකු පවා කිසිවිට එතුමාගෙන් සිත රිඳෙන තැලෙන වදනක් නොඅසයි. සියල්ලන් වෙතට සවන් දීමේ, සියල්ලන්ගේ හදවත හඳුනාගැනීමේ පුදුම හැකියාවක් ඊස්වරන් මහත්මා වෙත තිබිණ.

“කොළඹ වැඩියාම දවල් දානෙට අපේ දිනා වඩින්න ඕනෑ” වාර ගණනාවක් එතුමා මා වෙත ඇරයුම් කළ අයුරු මසිතට නැගේ. 2013 වසරේ සිට දියවැඩියා රෝගයෙන් පෙළුණු මා හට එතුමා වෛද්‍යවරයෙකු මෙන් ප්‍රතිකාර සැලසීය. දානයට ගෙදර ගිය බොහෝ අවස්ථාවල එතුමා මගේ සීනි මට්ටම පරීක්ෂා කර බලයි. සීනි මට්ටම ඉහළ ගොස් තිබුණු හැමවිටම එතුමා පවසන්නේ “ස්වාමීන් වහන්ස, ඇයි අපිව මේ කරදරේ දාන්නේ ? ස්වාමීන් වහන්සේ ලෙඩ වුනොත් කවුද මේ වැඩ ඉදිරියට කරන්නේ?” මේ ආදී වශයෙන් ප්‍රතිකාර ගැනීම සඳහා මා පොළඹවයි.

ප්‍රතිමා වහන්සේ විවෘත කිරීමෙන් ඉක්බිතිව එතුමා මා සමග පුදුම ලෙන්ගතුකමකින් බැඳුණා සේය.

අසනීපයෙන් පීඩිතව සිටි එතුමා “උහුලන්නට බැර වේදනාව” යනුවෙන් පැවසූ අවස්ථාවක මම වේදනානුපස්සනාව විස්තර කර දෙමි. සතිපට්ඨානය පිළිබඳව විස්තර කෙරෙන ඉංග්‍රීසි පොතක් ගෙනගොස් දෙමි. පොත් කියවීමට ඉතාම අශා කළ එතුමා මා ඉදිරියේදීම විනාඩි 10 ක් පමණ සතිපට්ඨානය කියවීය. නැවත එතුමා වේදනාව පිළිබඳව මැසිවිලි නොකීවේය.

“මං මැරෙන්නට බය නෑ. මගේ ජීවිතයේ කළයුතු භෑම දෙයක්ම මං කරලා තියෙනවා. ව්‍යාපාරික කටයුතු මා දියුණු කරලා තියෙනවා. මගේ පුතාලා දැන් එම කටයුතු මගෙ සහෝදරයන් සමග බොහෝම සහයෝගයෙන් කරගෙන යනවා. මටත් වඩා හොඳට පුතාලා මේ කටයුතු කරන බව පෙනෙන විට ඒ වගේ වෙන සතුටක් මට නෑ.

“මරණය කියන්නේ ජීවිතයේම කොටසක්. ජීවත්වන කාලයේ දී අපි කී වරක් නම් මැරෙනවා ද?” මරණය පිළිබඳව ඊස්වරන් මහත්මා හොඳින් කියවා දැන හැඳිනගෙන තිබුණා. ශාරීරික වේදනාවන් මැනවින් හඳුනාගෙන, එම වේදනාවන් ට

යට නොවී වේදනා යනු කවරේදැයි විග්‍රහකර ගැනීමේ හැකියාව ඔහු පුරුදු කරගෙන තිබිණ.

මාස කීපයක්ම පැවති ශාරීරික දුබලතාවය දුරුවනු ඇතැයි අපේක්ෂාවෙන් සිටි එතුමා ඒ අන්තිම දිනවලදීත් ප්‍රතිමාව සම්බන්දව එතුමා ආරම්භකොට ලියාගෙන යමින් තිබුණු මේ පොතේ කරුණු මා සමග සාකච්ඡා කළේය.

ලංකා ඉතිහාසයේ අවුරුදු 850 කට පසුව නිර්මාණය වූ මෙම ශෛලමය ප්‍රතිමාව සම්බන්දයෙන් ජනතාව ප්‍රමාණවත් තරමින් දැනුවත් නොවීම පිළිබඳව එතුමා සතුටකින් පසු නොවීය. එය කිසියම් අවාසනාවන්ත සිදුවීමක් විය. එබඳු අවස්ථාවල මගෙන් කියවුනේ "ලංකාවේ හැටි එහෙමයි" ලෙසටය. අතුරුදන්ව පැවති උපසම්පදාව තායිලන්තයෙන් මෙහි රැගෙන පැමිණි වැලිවිට අසරණ සරණ සරණංකර සංසාරාජයානන් වහන්සේ පිළිබඳව තත්කාලීන (මහනුවර) සංඝ සමාජයේ පිළිගැනීමක් නිසි ගෞරවයක් නොවීය. අනගාරික ධර්මපාල තුමා "සිංහලයින් නැගිටීම්" යනුවෙන් නැගූ කාහලනාදය මෙරට නිදහස් අරගලයේ අධිකාලම විය. "බුද්ධගයාව බේරාගනිමු" ආදී වශයෙන් අනගාරික ධර්මපාල තුමන් නැගූ හඬ මෙරට පරගැති පත්‍රකලාවේදීත් විසින් හඳුන්වනු ලැබුයේ පිස්සෙකුගේ වදන් ලෙසිනි. ධර්මපාලතුමන්ගේ අගය ලාංකික බෞද්ධයන්ට වැටහී ඇත්තේ දැන්ය. නගරයෙන් නගරය ධර්මපාල ප්‍රතිමා ඉදිකරන්නේ දැන්ය. ශ්‍රී ලංකාවේ වසර 850 කින් පසු ශෛලමය ප්‍රතිමාවක් නිර්මාණය වීම පිළිබඳව ජනතාව දන්නේ කොතරම් ස්වල්ප තොරතුරක් ද?

අප ප්‍රතිමා නිර්මාණය ආරම්භ කර ස්වල්ප කලකින් දිනක් මා ඊශ්වරන් මහත්මාගේ කාර්යාලයේ සිටියදී එතුමා "ස්වාමීන් වහන්සේ භාවනා කටයුතුවල යෙදෙන්නේ ද?" යනුවෙන් විමසීය. ඔව්, මම භාවනා කරනවා. පුහුණු වීම්වලට සහභාගි වී තිබෙනවා." මම ප්‍රකාශ කළෙමි. "ස්වාමීන් වහන්සේ, මමත් සතිපට්ඨාන භාවනා ක්‍රමය ඉන්දියාවේ බොම්බායේ ධම්මගිරි නම් ගොඵන්කා තුමාගේ භාවනා මධ්‍යස්ථානයේ දී කරලා තියෙනවා. දැන් එහෙ යන්න ඕනෑ නෑ මහනුවර මහකුන්දේ "ධම්මකුට" නැමති භාවනා මධ්‍යස්ථානයේ එම භාවනා ක්‍රමය අනුගමනය කරන්න පුළුවන්.

ස්වාමීන් වහන්සේන් ඒ භාවනා ක්‍රමය කරනවානම් මම කැමතියි. ස්වාමීන් වහන්සේ කැමති නම් ඉල්ලුම්පත්‍රයක් තියෙනවා ඒක පුරවලා දුන්නොත් මම කැපෑලට දානවා. කිසිදු ප්‍රශ්නයකින් තොරව මම එය පුරවා දුනිමි. සති දෙකකින් පමණ මට දින නියම කර එවා තිබූ අතර, නියමිත දිනයේ මම ද එහි ගොස් දින 10 ක භාවනා ක්‍රමය අනුගමනය කළෙමි.

ඊස්වරන් මහත්මා අපේ ප්‍රතිමා නිර්මාණය පිළිබඳ කටයුතු සමාරම්භයේදීම භාවනාව පිළිබඳ අභ්‍යාසයක් මා වෙත ලබාදෙමින් ඉදිරි කටයුතු සඳහා පෙරහුරුවක් මා වෙත ලබාදුන් අන්දම කෙතරම් ප්‍රඥාගෝචර පියවරක් වී දැයි දැන් මම ගැඹුරින් මෙනෙහි කරමි.

සඳෙඩා කුලපුතෙතා ඛන්දං පුඤ්ඤං පසවති -

‘ශ්‍රද්ධාවන්ත (ඇදහීමෙන් යුත්) කුලපුත්‍රයා

බොහෝ පින් රැස්කරයි’

ඊස්වරන් මහත්මා බොහෝ පින් රැස්කරගත් කෙනෙකි.

ඒ පුණ්‍ය මිනිමයෙන් ඵතුමාට සහ මොක්සුව සැලසේවා.

ඵගොඩමුල්ලේ අමරමොලි නිමි,

මොණරාගල විහාරය,

රම්බඩගල්ල - රිදීගම

කුරුණෑගල.

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## 1 වැනි පරිච්ඡේදය හනුමන්ත සොයා වඩන හිමිනම....

ඉරිදා දිනයක් වූ එදින කොළඹ සිට රම්බොඩ ශ්‍රී හක්ත හනුමන්ත කෝවිල් පරිශ්‍රයට පා තැබූ අවස්ථාවේදී කෝවිලේ පිවිසුම අසල බෞද්ධ භික්ෂුවක් සිටිනු දුටුවෙමි. විශ්වරූපයක් මෙන් කරුණාව පාමින් සිටින හනුමන්ත දෙස හිමියන්ගේ තෙත් යොමුවී තිබෙනු මා දුටුවෙමි.

විවිධ ආගම්වලට අයත් පූජකවරු කෝවිල තුළට නොපැමිණ පඩිපෙල අසල තනරවී හනුමන්ත දෙස බලා සිටිනු මා දැක ඇති නිසා එවන් කෙනෙකු විය හැකියැයි මා සිතුවෙමි. කෝවිල තුළට ගොස් ඇදහීම් කටයුතුවල නිරත වූයෙමි. තේරුම වටහා ගෙන හනුමන්ත ප්‍රශස්ති සාලිසා ගැයීම මා බෙහෙවින් ප්‍රිය කරන ක්‍රියාවකි.

සිත සන්සුන්ව තබා ගැනීම යනු බ්‍රහ්ම ප්‍රශස්ත ක්‍රියාවකි. "සිත නමැති යක්ෂ, මෝඩ වඳුරා වූ නුඹගේ බලය අංශු මාත්‍රයක් හෝ රජ කිරීමට ඉඩ නොහරිමි. අනෙක් අය මෙන් මා හට රවන්තට එපා" යැයි වල්ලඌර් ගැයුවේ ඒ හේතුවෙනි.

අහසේ පාවෙන සරුංගලයක් මෙන් සිතද එකලස් නොවී එහා මෙහා සැරිසරන බව තායුමානවර් පවසයි.

කෝවිලේ පූජකවරයා විසින් අර්වනෙයි පූජාව සිදු කිරීමෙන් අනතුරුව ලබා දෙන ලද ප්‍රසාදම් පිළිගෙන කෝවිල වටා වන්දනා මාන කර. හනුමන්ත වෙත නමස්කාර කළෙමි.

එය මා සිත්මයා මිෂන්හි සභාපති වශයෙන් කෝවිල මෙහෙය වූ කාලයයි. කෝවිලේ ගණන් හිලවී බැලීම සඳහා මා හට වෙන්කරන ලද කාමරය තුළට ගොස් අසුන් ගත්තෙමි.

මිනිත්තු කීපයක් ගතවීමෙන් අනතුරුව මා හමුවීමට බොද්ධ හික්ෂුවක් පැමිණ සිටින බව කෝවිලේ සේවය කරන කෙනෙක් මා සමග පැවසුවා. ඒ හිමියන්ට වහාම වඩින ලෙස කී මම උන්වහන්සේ සමග සංවාදයේ යෙදුනෙමි. මීට කලින් අප දෙදෙනා එකිනෙකා හඳුනා නොගෙන තිබූ අතර ඒ හිමියන් දිගට හරහට මාහට ප්‍රශ්න වැළක්ම යොමු කළේය.

මෙම හනුමන්තගේ පිළිරුව තැනුවේ කවුරුන් ද?

කොපමණ මුදලක් වැය වුනාද?

එය තැනීමට ගතවූයේ දින කීයක් ද?

එම පිළිරුව ලංකාවට ගෙන ආවේ කෙසේ ද?

එය තැනූ අය සිටින්නේ කොහේ ද?

එය තැනූ තැනැත්තාගේ නම සහ ලිපිනය ලබාදිය හැකි ද?

හිමිනම විසින් යොමුකරන ලද ප්‍රශ්න කීපය නිසා මාහට එතුමන් ගැන සැකයක් ඇතිවිය. හනුමන්තගේ පිළිරුව ගැන බොද්ධ හික්ෂුවක් මෙසේ දිගට හරහට ප්‍රශ්න කිරීම පිළිබඳව මා තුළ එතරම් කැමැත්තක් තිබුණේ නැත.

මෙතරම් දුරට ප්‍රශ්න කරන්නේ මන්දැයි මම භාමුදුරුවන්ගෙන් ඇසුවෙමි. උන්වහන්සේ තමා ගැන පැහැදිළි කළේ එවිටය.

රම්බොඩ - රම්බොඩගල්ල

කුරුණෑගල කැප්පිටිගල මාර්ගයේ රිදීගම නමින් හඳුන්වනු ලබන ප්‍රසිද්ධ ගමක් පිහිටා තිබේ. ඊට යාබඳව රම්බොඩගල්ල නමැති ගමක් තිබේ. එම ගම්මානයේ මොනරාගල නම් පන්සලක් තිබෙන අතර තමාගේ නවාතැන වන්නේ එය බව ඒ හිමියන් පැවසූහ.

එම විහාරස්ථානයේ විහාරාධිපති තැන්පත් අමරමොලි හිමියන් වැඩිදුරටත් පැවසුවේ, සිය විහාරයට දකුණු පසින් මහ විශාල ගල් පර්වතයක් පිහිටා තිබෙන බවත් එම ගල් පර්වතයේ භාවනා කරමින් සිටින සමාධි බුදු පිළිමයක් තැනීමට තමන් වහන්සේ අපේක්ෂා කරන බවත්ය.

එකී පිළිමය තැනීමට සුදුසු ශිල්පියෙකු සොයමින් සිටින අවස්ථාවේදී මෙම හනුමන්ත කෝවිල ගැන එතුමන්ට දැනගැනීමට ලැබී ඇත. ශ්‍රී ලංකාවේ ඉතා විශාල අඩි 18 ක උසකින් යුත් ගල් පිළිමයක් රම්බොඩ පිහිටා තිබෙන බව තමන් වහන්සේට සැලවූ බැවින් කඩිමුඩියේ මෙහි පැමිණි බවත් හිමිනම පැවසූහ.

මෙම හනුමන්තගේ පිළිරුව අපූරුවට නිර්මාණය කර තිබෙන බැවින් එය දුටුවනම තමන් වහන්සේ වැඩ සිටින පන්සලේ බුදු පිළිමය නිර්මාණය කිරීමට සුදුසුම පුද්ගලයා වන්නේ මෙම හනුමන්තගේ පිළිරුව තැනූ පුද්ගලයා බවට තමාට නැඟී ගිය බැවින්, මා හමුවී කතාබහ කිරීමට එහි පැමිණි බව උන්වහන්සේ මා සමඟ පැවසූහ.

එම මුර්ති ශිල්පියා පිළිබඳ සියලු තොරතුරු ලබා දෙන බවත් ඔහුගෙන් වැඩිදුර තොරතුරු ලබා ගන්නා ලෙසත් මා විසින් පවසන ලද සැනින් උන්වහන්සේගේ මුහුණ එක පාරටම වෙනස් වුණි.

කඩදාසියක ශිල්පියාගේ නම, ලිපිනය, දුරකථන අංකය හා විද්‍යුත් තැපැල් ලිපිනය ආදී සියලු තොරතුරු ලියා උන්වහන්සේගේ අතට පත්කිරීමෙන් අනතුරුව උන්වහන්සේ මිනිත්තු කීපයක් නිහඩ වූහ.

ශිල්පියා වෙන්නායි හි සිටින බවත් ඔහු සමග පළමුවෙන් දුරකථනයෙන් සම්බන්ධ වන ලෙසත් අනතුරුව පහසු දිනයක පහසු වේලාවක් වෙන්කර වෙන්නායි ගොස් ශිල්පියා හමුවී තීරණයක් ගන්නා ලෙසත් මා විසින් පවසන ලද සැනින්ම උන්වහන්සේගේ මුහුණ එක වරම අඳුරු විය.

කොපමණ උසකින් මෙම පිළිමය තැනීමට යන්නේ දැයි මම උන්වහන්සේගෙන් විමසුවෙමි.

එයට උන්වහන්සේ පවසා සිටියේ අඩි 50 ක උසකින් යුක්තව තැනීමට අපේක්ෂා කරන බවය. එය ඇසීමෙන් අන්දමන්ද වූ මම අසුන් ගෙන සිටි අසුනෙන් නැගිටිමෙමි.

අනතුරුව මා උන්වහන්සේට පවසා සිටියේ, අඩි 18 කින් යුත් පිළිමයක් තැනීමට අප මහත් පරිශ්‍රමයක් දැරූ බවත් ඔබ

වහන්සේ අඩි 50 ක උස පිළිමයක් තැනීමට අපේක්ෂා කරන බැවින් ඊට විශාල මුදලක් වැයවනු ඇති බවත් එවැනි පිළිමයක් තනා නිම කිරීමට සෑහෙන කාලයක් ගතවනු ඇති බවත්ය.

මා වෙන්නායි වෙන....

ස්වාමීන් වහන්සේ මාගේ කීම තුටුවකට මායිම් නොකළ අතර උන්වහන්සේගේ සම්පූර්ණ අවධානය යොමු වී තිබුණේ වෙන්නායි ගමන පිළිබඳව පමණි.

තමා කිසිම දවසක වෙන්නායි ගිහින් නොමැති බවත්, තමා දෙමළ නොදන්නා බවත්, මුර්ති ශිල්පියා පිළිබඳව තමන් කිසිවක් නොදන්නා බවත් විසා ලබා ගැනීම පිළිබඳවද තමන් කිසිම දෙයක් නොදන්නා බවත් මා වෙන පවසා සිටි උන්වහන්සේ වැඩි දුරටත් කියා සිටියේ කොටින්ම මා නොමැතිව වෙන්නායි නුවරට යාම දැස් බැඳ දමා වනයේ අතරමං කිරීම හා සමාන වන බවය.

මා වෙන්නායි යන අවස්ථාවක උන්වහන්සේද කැටුව යා හැකිද සහ නැවත වෙන්නායි යන්නේ කවදාදැයි මාගෙන් විමසූ උන්වහන්සේ කියා සිටියේ තමාගේ වියදම තමන්වහන්සේ විසින් දරනු ලැබෙනු ඇති බවය. එසේ කී එතුමන් දැඩි උනන්දුවකින් මාගේ මුහුණ දිහා බලා සිටියේය.

එයින් දැඩි අපහසුතාවයට පත්වූ මාහට හැඟී ගියේ අනවශ්‍ය ප්‍රශ්නයකට මා පැවරී ඇති බවය.

තමා මීට පෙර වෙන්නායි ගිහින් නොමැති බවත්, විසා පිළිබඳව හෝ ගුවන් බලපත්‍රය පිළිබඳව කිසිම අත්දැකීමක් නොමැති බවත් මා වෙන පැවසූ උන්වහන්සේ මාගෙන් බැගෑපත්ව ඉල්ලා සිටියේ අහිතක් නොසිතා තමන් වහන්සේ වෙන්නායි නුවරට කැටුව ගොස් ශිල්පියා මුණගැසීමට අවස්ථාව සළස්වන ලෙසය.

මෙම හිමියන්ගෙන් මාහට ගැළවිය නොහැකි බව මම තේරුම් ගත්තෙමි. උන්වහන්සේගේ කරුණාවත්ත බැල්ම සහ වදන් උන්වහන්සේ කෙරෙහි මා ආකර්ශණය කරවීමට සමත් වුණි.

උන්වහන්සේගේ ඉල්ලීම මාහට ඉටු කිරීමට අපහසු එකක් යැයි පැවසීමට මා හට හැඟී ගිය නමුත් උන්වහන්සේගේ මුහුණ

දෙස බලාගෙන එසේ පැවසීමට මා හට නොහැකි විය. මා නොදැනුවත්වම උන්වහන්සේ කෙරෙහි ආකර්ශණයක් මාගේ සිත තුළ ඇතිවී "හොඳමයි ස්වාමින් වහන්ස" යනුවෙන් මම පිළිතුරු දුන්නෙමි.

කරුණා ගුණයෙන් පිරිපුන් එහිමියන්ගේ පෞරුෂයට කීකරුවීමට මාහට සිදුවියැයි කිවහොත් එය නිවැරදිය.

වෙනත් කටයුත්තක් සඳහා වෙන්නායි බලා පිටත්වීමට මා කළින් සැලසුම්කර තිබූ බැවින් එදිනම මා සමග ගමනට සූදානම් වන ලෙස මම උන්වහන්සේගෙන් ඉල්ලා සිටියෙමි.

උන්වහන්සේට විසා ලබා දී මා සමග යාමට අවශ්‍ය ගුවන් ටිකට් පතද ලබා ගැනීමට කටයුතුකර මා සමග කැටුව ගියෙමි.

එහිදී මුර්ති ශිල්පියා ඇමතු අවස්ථාවේ ඔහු අපට පවසා සිටියේ, තමා එදින රාත්‍රියේ බෙංගලූර් සිට වෙන්නායි බලා පැමිණෙන්න බවත් එදින රැ දහයට තම නිවසේ අප හමුවී සාකච්ඡා කරන බවත්ය.

ඔහු හමුවී විහාරයේ පිටුපස පිහිටා තිබෙන කුඩා ගල් පර්වතයේ බුද්ධ ප්‍රතිමාවක් තැනීමට බලාපොරොත්තුවන බව පැවසුවෙමි.

මුර්ති ශිල්පියා ඔහු සතුව තිබූ විවිධ ආකාරයට නිමවූ බුද්ධ ප්‍රතිමා කීපයක් අපට පෙන්වූ අතර ඉන් වඩාත්ම ගැළපෙන එකක් හිමි නම විසින් තෝරා ගන්නා ලදී. අඩි 50 ක් උසට ප්‍රතිමාව තැනීමට එම ගල සුදුසුදැයි පරීක්ෂා කර බැලීමෙන් අනතුරුව තීරණයක් ගත යුතුව ඇතැයි මුර්ති ශිල්පියා පැවසුවේය.

මෙම බුද්ධ ප්‍රතිමාව තනා නිම කිරීමට කොපමණ මුදලක් වැයවේදැයි මම මුර්ති ශිල්පියා වන ස්තපතිගෙන් විමසා සිටියෙමි.

උස ප්‍රමාණය තීරණය කිරීමට පෙරාතුව වැයවන වියදම කිව නොහැකි නමුත් අඩි 50 ක් යැයි උපකල්පනය කළවිට ශ්‍රී ලංකාවේ මුදලින් රුපියල් ලක්ෂ 120 ක් පමණ වැය වෙනැයි කියා සිටි ඔහු පැවසුවේ එය බුද්ධ ප්‍රතිමාව තැනීමේ වියදම පමණක් බවත් වෙනත් ඩියදම් ඊට ඇතුළත් නොවන බවත්ය.

මෙය ඇසූ පමණින් මා තිගැස්සී ගිය අතර හික්මුත් වහන්සේගේ මුහුණ වික්ෂිප්ත වූ බවක් මා හට දැකගත හැකිවිය.

ක්ෂණයකින් උන්වහන්සේ තමන් පාලනය කරගත් අතර අප දෙදෙනා තම තමන්ගේ මුහුණු දෙස බලා ගත්තෙමු. එවිට හික්මුත් වහන්සේගේ කියා සිටියේ කිසිම ප්‍රශ්නයක් නැති බවත් ලංකාවට පැමිණීමෙන් පසු එය විසඳා ගතහැකි බවත්ය.

මුර්ති ශිල්පියාගේ පහසුව පරිදි රම්බොඩගල්ලේ පිහිටි එම පර්වතය නිරීක්ෂණය කිරීමට දින වකවානු නියම කරගන්නා ලදී. කොළඹට ළඟාවුනු සැණින් ගුවන් විකට්පත් යැවීමට උන්වහන්සේ එකඟ වූ අතර අප දෙදෙනා ඉහළතරා ගිය සතුවකින් මුර්ති ශිල්පියාගේ නිවසින් පිටවෙද්දී අළුයම දෙක ඉක්මවා තිබුණි. පසුදින සවස්වරුවේ හික්මුත් වහන්සේ ඉතාමත්ම සතුටින් කොළඹ බලා පිටත්ව ගිය අතර මම දින පහකට පසු පෙරළා කොළඹ බලා පිටත් වූයෙමි.

අනතුරුව කොළඹදී උන්වහන්සේ මා මුණ ගැසුනහ.

මේ දින දෙක තුන තුළදී මම උන්වහන්සේ සමග ඉතාමත්ම ළගින් ඇසුරු කළෙමි. උන්වහන්සේගේ සැබෑ ආර්ථික තත්ත්වය පිළිබඳ පැහැදිලි අවබෝධයක් මා ලබා ගත්තේ කොළඹ දී එතුමන් මුණ ගැසීමෙන් අනතුරුවයි.

මුර්ති ශිල්පියා ස්තපති ලංකාවට පැමිණීමට අවශ්‍ය ගුවන් විකට්පත් යැවිය යුතු බවත් තමා සතුව ඊට අවශ්‍ය මුදල් නොමැති බවත් පැවසූ උන්වහන්සේ තවදුරටත් කියා සිටියේ එකී විකට් පතට අවශ්‍ය මුදල් මාගේ අතින් ගෙවන ලෙසත් පසුව එය පියවීමට කටයුතු කරන බවත්ය. එය ඇසූ මම අන්දමන්ද වූයෙමි. ශිල්පියා මෙහි ගෙන්වා ගැනීමට පවා මාගෙන් මුදල් ඉල්ලා සිටින හික්මුත් වහන්සේ අනෙකුත් වියදම් කෙසේ දරාගනු ඇත්දැයි මම ගැඹුරින් කල්පනා කළෙමි.

## 2 වැනි පරිච්ඡේදය

### බුදුරජාණන් වහන්සේ සිතියම් ගත කෙරේ

අප සතු වගකීම වනාහි මෙහෙවරෙහි යෙදීම හැර අන් කිසිවක් තැනැයි සිතන පරිවේණාධිපති අමරමොලි හිමියන් සහ ඒ හිමියන්ට උර දෙන ව්‍යාපාරික ඊශ්වරන් මැකිතුමා යන දෙපල ප්‍රසිද්ධ දකුණු ඉන්දීය මූර්ති ශිල්පියා වන පද්ම ශ්‍රී ශිල්ප කලාමති තම් විරුදාවලියට උරුමකම් කියන මුත්තයිසා ස්තපති.

වර්ෂ 2000 දී කොළඹ සහ චෙන්නායි යැම් ඊම් ද්විත්ව ගමන් වාරයකට රුපියල් පහළොස් දහසක වියදමක් දැරීමට සිදුවූ අතර රුපියල් පහළොස් දහසක් හෝ තම සන්තකයේ නොතිබෙන බෞද්ධ භික්ෂුවක් රුපියල් කෝටි 2 ක් වියදම්වන බුද්ධ ප්‍රතිමාවක් තැනීමට යන්නේ කිනම් විශ්වාසයකින්ද යන්න පිළිබඳව මාහට නොවැටහුනි.

කරන්න බැරි දේ කිරීමට උත්සාහ කිරීමක් ලෙස එය මට පෙනුණි. එවිට මා හට වල්ලුවරගේ කියමනක් මතක් වුණි.

"සිතන තැනැත්තා (සිතන පතන ආකාරයටම ක්‍රියා කිරීමෙහිලා) අධිෂ්ඨානයෙන් පසුවන විට ඔහු පතන දේ ඒ අයුරින්ම ඉටුවනු ඇත." මෙම කියමනට ජීවමාන සාක්ෂියක් ලෙස පූජ්‍ය අමරමොලි හිමියන් ජීවත්වී සිටින්නාහ.

මේ දිනවල මටත් එය ඉටු කිරීමට අපහසු යැයි පවසන ලෙස මාගේ යටිසිත කියූ නමුත් උන්වහන්සේ හමුවේ මා පවසා සිටියේ "හොඳමයි භාමුදුරුවනේ" කියාය.

මාගේ ගුවන් ගමන් බලපත්‍ර ලබා ගැනීමේ පහසුකම් සපයන නියෝජිතයා මගින් ස්තපති ලංකාවට පැමිණීමට අවශ්‍ය පහසුකම් සලස්වා දුනිමි. අපගේ ආරාධනාවකට අනුව ස්තපති මෙහි පැමිණෙන බැවින් ඔහු පිළිගැනීමට අපි හිමි නමද සමගින් ගුවන් තොටුපොලට ගොස් ඔහුව කැටුව ආවෙමු.

ගුවන් තොටුපොළේ සිට අප කොළඹට ළගාවනවිට රාත්‍රී 9.00 පමණ වී තිබූ අතර සියළු දෙනා එක්වී මාගේ නිවසේ රාත්‍රී ආහාරය ලබා ගත්තෙමු. හිමි නම තේ කෝප්පයක් පමණක් පානය කළහ. උදේ 6.00 ට මෝටර් රථයකින් පැමිණ ස්තපති රම්බොඩගල්ලට කැටුව යන බව පැවසූ හිමියන් නික්ම ගියහ.

මාහට රම්බොඩගල්ලට පැමිණෙන ලෙස ඇරයුම් කළ නමුත් කාර්ය බහුලත්වය හේතු කොටගෙන එම ඇරයුම මා විසින් ප්‍රතික්ෂේප කරන ලදී. එදින විවිධ ආකාරයට මිත්‍රුම් කටයුතු සිදුකර අවසානයේදී අඩි 67 1/2 ක් උස ප්‍රතිමාවක් තැනිය හැකි යැයි තීරණය කරන ලදී.

පූජ්‍ය අමරමොලී හිමියන් අප්‍රමාණ ලෙස සතුටට පත්වූ අතර එකී ගල් පර්වතයේම ඉදිරිපස කොටසේ අඩි අසූවක් පුපුරුවා හැර කළුගල කඩා දමා ඇතුළට යායුතුයැයි ස්තපති විසින් තක්සේරු කරන ලදී.

ගල් පර්වතයට ඉදිරිපස සිටිමින් මේසයක් සහ පුවුවක් ගෙන ඒමට සලස්වා තමාගේ සිතියම් ගත කිරීමේ කඩදාසිය මත ඉරි ගසා සමාධි බුද්ධ ප්‍රතිමාව ඇඳීමට ආරම්භ කළේය. පැය තුනක පමණ කාලයක් තුළ ඔහුගේ කාර්ය නිමාවට පත්වූ අතර දර්ශනීය බුද්ධ ප්‍රතිමාවක් සිතියම් කඩදාසියේ දිස්විය.

අඩි 67 1/2 ක් උස කළුගල් ප්‍රතිමාවට මානුෂීය අධිකාලම එදින තබන ලදී. පසු දිනයේ ස්තපති චෙන්නායි බලා පිටත්වීමට නියමිතව තිබූ බැවින් උදෙතම හිමිනම ස්තපති යන දෙදෙනා මාගේ නිවසට පැමිණියහ.

මූර්ති ශිල්පීන් කී දෙනෙක් මෙම ව්‍යාපෘතියේ වැඩ කටයුතුවලට සහභාගි කරවා ගත යුතු ද? ඔවුන් නවාතැන් ගන්නේ කොහේ ද? ආහාර පිළියෙල කරන්නේ කවුරුන් ද? ශිල්පීන්ගේ

වැටුප කීය ද? එය ඔවුන්ට ලැබීමට සළස්වන්නේ කෙසේ ද? ආදී ප්‍රශ්නවලට අපි තුන්දෙනා එකතු වී පිළිතුරු සෙව්වෙමු.

ඉන් වැඩි හරියක් භාරගනු ලැබුවේ හිමිනම විසිනි. ශිල්පීන්ගේ වැටුප ඉන්දියාවේදී ඔවුන්ට ලැබීමට සැලැස්වීමේ වගකීම පමණක් මා විසින් භාර ගන්නා ලදී. අනතුරුව ස්තපති අපට සමු දුන්නේය.

මාසයක් තුළ ශිල්පීන් අට දෙනෙක් රම්බොඩගල්ල ගම්මානයට පැමිණෙනු ඇත. ඔවුන්ට නවාතැන් ගැනීම සඳහා පන්සල් පරිශ්‍රයේ විශාල කාමර දෙකක් හිමිනම විසින් පිළියෙල කරන ලදී. ඒ සමගින් අවම පහසුකම් සහිත මුළුතැන් ගෙයක්ද සූදානම් විය.

ශිල්පීන්ගේ මුළු වැටුප ශ්‍රී ලංකා රුපියල් ලක්ෂ 2 ක් විය. එකී මුදල හිමිනම විසින් කෙසේ සොයා ගනු ලැබෙනු ඇත්ද යන්න පිළිබඳව මාගේ සිත තුළ කුතුහලයක් නොපැවතුනාද නොවේ.

ශිල්පීන් අට දෙනෙකුගේ ගුවන් ගමන් වියදම ශ්‍රී ලංකා රුපියල් ලක්ෂ 20 ක් විය. තමා දන්නා හඳුනන ධනවත් පුද්ගලයින් කීප දෙනෙකුගෙන් සැළකිය යුතු මුදලක් ලබා දෙන බව හිමිනම කියා සිටියහ.

ගුවන් ටිකට්ටත් වලට ආදාළ මුදල් ගෙවනු ලැබ ශිල්පීන් අට දෙනා රම්බොඩගල්ලට පැමිණියහ. ස්තපති විසින් වෙන්නායි හිදී ඔවුන්ට දෙන ලද උපදෙස් පරිදි ඔහු විසින් සකස් කරන ලද සිතියම අනුගමනය කරමින් ඔවුහු ක්‍රියාත්මක වූහ.

අඛණ්ඩවම මාස අටක කාලයක් සැළසුම් කළ පරිදි වැඩකටයුතු සිදුවෙමින් තිබුණි. නවවැනි මාසයට අදාළ වැටුප මදක් ප්‍රමාද වී ඔවුන්ට ලැබුණි. වසර එක හමාරකට පසු ස්තපති ලංකාවට පැමිණ වැඩකටයුතු සිදුවන ආකාරය නිරීක්ෂණය කිරීමෙන් අනතුරුව පෙරළා සිය රට බලා පිටත්වූයේය.

දෙවනි වසර නිමාවීමත් සමග හිමිනම බරපතල මූල්‍ය ගැටළුවකට මුහුණ දුන්න. උන්වහන්සේ අපේක්ෂා කළ පරිදි පරිත්‍යාග මුදල් නොලැබුණි. හුදෙක් ගල් පර්වතයක් පෙන්වා පරිත්‍යාග ලබා

ගැනීමේදී හිමිනම මුහුණ පෑවේ දැඩි අපහසුතාවයකටය. ලබන මාසයට අදාළ වැටුප සමග මේ මාසයේ වැටුප එකතුකර ලබා දෙන බව පවසා වැටුප් ගෙවීම මඳක් ප්‍රමාද කිරීමට සිදුවිය.

හිමිනම විසින් කෙසේ හෝ මාස හයක් මෙම තත්ත්වය කළමනාකරණය කරන ලදී.

දිනක් හිමිනම මාගේ කාර්යාලයට පැමිණ මාගේ දෑත්වලින් අල්ලා ගත් මොහොතේ උන් වහන්සේගේ දෑස් කඳුළුවලින් බර වී තිබෙනු මම දුටුවෙමි.

උන්වහන්සේට මාස තුනක වැටුප් ගෙවීමට නොහැකි වූ බවත් එම වැටුප් ගෙවීමට මා උදව් කළයුතු බවත් ඉතා හැඟීම් බරව මාගෙන් ආයාචනා කර සිටියහ.

මා නැවත පත්වූයේ පරණ තත්ත්වයටමය. එසේ කිරීමට නොහැකි යැයි පවසන මෙන් මාගේ යටි සිත කියූ නමුත් මාගේ මුඛින් පිටවූයේ "හොඳමයි හාමුදුරුවනේ" යන්නයි.

ලක්ෂ හයක මුදලක් මා උන්වහන්සේට ණය මුදලක් වශයෙන් ලබාදිය යුතුය. උන්වහන්සේ ඊට කලින් තවත් රුපියල් ලක්ෂයක් ලබාගෙන තිබුණි.

සුළුවෙන් ආරම්භ කර මහා පරිමාණයෙන් යම්කිසි තැනකට මා ගෙනම බුදුරජාණන් වහන්සේ විසින් කැඳවාගෙන යනු ලබන බවක් මාහට වැටහුණි.

### 3 වැනි පරිච්ඡේදය

#### බුදුරජාණන් වහන්සේ මා වෙතට ප්‍රවිශ්ඨ වූයේ කෙසේ ද?

ව්‍යාපාර කටයුතු සඳහා රගු ආචාරියා සහ ඔහුගේ කළමණාකරු දිනේශ් යන දෙදෙනා නිතර කොළඹට පැමිණීමට පුරුදුවී සිටියහ. එලෙස ඔවුන් පැමිණෙන දිනයකදී ව්‍යාපාර කටයුතුවලින් මිදී ඔවුන් සමග නිදහසේ යම්කිසි සංචාරක ආකර්ෂණයක් ඇති ස්ථානයකට යාම මාගේ පුරුද්දක් වී තිබිණ.

දිනක් එලෙස මහනුවර ආසන්නයේ පිහිටි හුන්නස්ගිරිය නමැති ඉතා මනරම් කඳු මුදුනට ගොස් සිටියෙමු. එහි දින තුනක් නවාතැන් ගෙන විපස්සනා භාවනාව පිළිබඳව සංවාදයේ යෙදුනෙමු.

මොනතරම් භාවනා ක්‍රම කිබුණද විපස්සනා භාවනාව හා සමාන කළ නොහැකි බවත්, තම ව්‍යාපාරයේ සාර්ථකත්වයට එය ඉවහල් වී ඇති බවත්, මෙම භාවනාව මගින් ලැබෙන සැනසීම මා හට අත්විඳීමට ලැබුණේ නම් බුදුරජාණන් වහන්සේගේ සරණ යනු ඇති බවත් රගු මා වෙත පැවසුවේය.

රගුගේ කතාවෙන් මා තුළ ඇතිවූයේ එම භාවනාව කුමක්ද යන්න පිළිබඳවත්, එහි කුමක් තිබෙන්නේද යන්න පිළිබඳවත් දැනගත යුතුය යන උද්වේගයකි. අපි සැළසුම් සම්පාදනය කළෙමු.

දින දොළහක නිවාඩුවක් ලබා ගෙන මුම්බායි බලා පිටත්විය යුතු බවටත්, විපස්සනා භාවනා පැවැත්වෙන ස්ථානය

හා සම්බන්ධ වී මා සහ දිනේශ් යන දෙදෙනාට අවශ්‍ය සියලු පහසුකම් රඟ සිදුකළ යුතු බවටත් සැලසුම් සකස් කරන ලදී.

මා වෙන්නායි ගිය අවස්ථාවේදී මාගේ ගජ මිතුරා වන සච්ච මේ සැලසුම පිළිබඳව දැනුවත් කළෙමි. එම අවස්ථාවට තමාද සහභාගි වන බවත් ඊට අදාළ කටයුතු සංවිධානය කරන ලෙසත් ඔහු මා වෙත පැවසුවේය. ඉන් අනතුරුව මම රඟ ආචාරීට පින්සෙණ්ඩු වී ඉතා අසීරුවෙන් සච්චද ස්ථානයක් වෙන්කර ගත්තෙමි. නිශ්චිත දිනයකදී මා සහ සච්ච යන දෙදෙනා මුම්බායි බලා පිටත් වූයෙමු. ජනාකීර්ණ ස්ථානයක් වන මුම්බායිහි කුඩා හෝටලයක අසුන් ගෙන මා සහ මා මිත්‍ර රඟ ආචාරී යන දෙදෙනා තමිල් නාඩු ආහාර වන ඉටිලි, සාම්බාර්, වඩේ අනුභව කරමින් සිටිද්දී වේලාව සවස පහ පමණ වී තිබුණි.

සච්ච හා දිනේශ් සමග එක්ව මම මුම්බායි සිට කි.මී. 150 ක් දුරින් පිහිටි ධම්මගිරි නමැති ස්ථානයට ගියෙමි. එය අක්කර 50 ක විශාල ඉඩමක පිහිටා තිබුණි. එහි යන අතරතුර අපි කතා බහ කළේ විපස්සනා භාවනාව පිළිබඳවයි.

එහි විශාල ශාලා දෙකක් පිරිමි සහ ගැහැනු පාර්ශ්වයන් වෙනුවෙන් වෙන්කර තිබුණි. එහි තනා තිබූ වේදිකාව උසින් අඩි 3 කි. ඒ මත සිටු දෙනෙක් අසුන්ගෙන වෙන් වෙන්ව කතා කළ හැකිවන පරිදි පිහිටා තිබුණි.

එම ශාලාවේ දහසකට පමණ බිම අසුන් ගෙන දේශනය ශ්‍රවණය කිරීමේ පහසුකම් සලසා තිබුණි. දීර්ඝ වේලාවක් කකුල් නමා තබමින් අසුන් ගැනීමට නොහැකි අය වෙනුවෙන් පොළවේ සිට අඩියක් පමණ උසින් අසුන් ගෙන දේශනාව ශ්‍රවණය කිරීමේ පහසුකම් සපයා තිබුණි.

ශාලාවේ කොතැනක සිටියත් ඉතා පැහැදිලිව දේශනයට සවන් දියහැකි පරිදි ශබ්ද විකාශන යන්ත්‍ර සවිකර තිබුණි.

මව් එය තමයි බුදුරජාණන් වහන්සේ දේශනා කළ විපස්සනා භාවනාව උගන්වනු ලබන ස්ථානය.

එය ඉගෙන ගැනීමට කැමති අය සම්පූර්ණ දින දහයක් ධම්මගිරියේ නවාතැන් ගෙන සිටිය යුතුය.

පාන්දර හතරේ සිට භාවනා අභ්‍යාස සමගින් දිනය උදා වේ.

පහේ සිට හත දක්වා භාවනා පන්ති පවත්වනු ලබන අතර හතේ සිට අට දක්වා ශරීරය පිරිසිදු කර ගැනීමට වේලාව වෙන්කරනු ලැබේ.

ඉතා සුළු ප්‍රමාණයේ උදේ ආහාර වේලක් ලබා දෙනු ලබන අතර ආහාර පිගාන තමන්ම රැගෙන ගොස් ඔවුන් විසින් ලබා දෙනු ලබන ආහාර රැගෙන විත් මේසයේ වාඩි වී ආහාර අනුභව කළ හැකිය.

නවයේ සිට එකොළහමාර දක්වා පන්ති පවත්වන ලදී.

හරියටම එකොළහමාරේ සිට මධ්‍යාහ්න දොළහට පෙර දිවා ආහාර ලබා දෙන ලදී.

නැවත පන්ති පටන්ගන්නේ සවස තුනට වන අතර සවස හයවන තුරු පාලි භාෂාවෙන් ගායනා ඇතුළත් පැහැදිළි කිරීම් කරනු ලබයි. එම පාඨ ඔවුන් විසින් ඉතා මනරම් ආකාරයකට ගයනු ලබයි.

හතේ සිට අට වනතුරු ගොඵන්කාපීගේ අපුරු විඩියෝ දේශනයක් විකාශනය කරන ලදී.

රාත්‍රී නවයට සියලු ලාම්පු අනිවාර්යයෙන් නිවා දමන ලදී.

පසුදින අළුයම 3.30 ට සිනුව නාද කරමින් ස්වේච්ඡා සේවකයෙක් අප නැවතී සිටින කාමර පසුකර යයි. තම උදෑසන එදිනෙදා ශාරීරික අවශ්‍යතාවයන් සිදුකර 4.15 ට ශාලාවට යා යුතුය.

සෑම දිනකම මේ කාලසටහනට අනුව වැඩකටයුතු සිදුකරයි.

මෙම භාවනා පන්තියට ඇතුළුවීම සඳහා අනිවාර්ය නීතිරීති මාලාවක් ශිෂ්‍යයෙකු විසින් පිළිපැදිය යුතුය.

මෙම දින දහය තුළ කිසිම කෙනෙකු සමග කතා නොකළ යුතු අතර දුරකථනයක් හෝ වෙනත් කිසිම සන්නිවේදන මෙවලමක් හෝ භාවිතා නොකළ යුතුය. කිසිම පොතක් හෝ පුවත්පතක්

හෝ කියවීමට අවසර නොලැබේ. ගුවන්විදුලි යන්ත්‍රයක් හෝ වීසිඩ් යන්ත්‍රයක් මෙම පරිශ්‍රයට ගෙන ඒම තහනම් කොට තිබේ.

ගුරුවරයාගේ පන්තිවලට සහභාගි වී ඔහුගේ දේශනවලට පමණක් ශිෂ්‍යයන් සවන් දිය යුතුය. මෙම දින දහයක කාලය තුළ බාහිර ලෝකය සමග තිබෙන සම්බන්ධය සම්පූර්ණයෙන් විසන්ධි කෙරේ.

අපට අවසර ඇත්තේ අප නැවතී සිටින ස්ථානයේ සිට ආහාර ගැනීමේ ස්ථානයට ඇවිද යාමට සහ වත්තට යාමට පමණි. ආහාර ගන්නා ශාලාව ආසන්නයේ කුඩා වෙළඳ සැලක් තිබෙන අතර එහි අත්‍යවශ්‍ය භාණ්ඩ තබා තිබුණි.

කිළිටි ඇඳුම් එම වෙළඳසැලට ලබා දී පිරිසිදු කරගත හැකිය.

එහි කියා දෙනු ලබන විෂයන් පිළිබඳ ගැටළු ගුරුවරයාගෙන් පමණක් අසා දැනගත හැකිය. ඔවුන්ගේ භාවනා මාර්ගයේ මුහුණ පාන බාධක හා සැක සහිත තැන් පිළිබඳව පැහැදිලි කරන ලෙස අසා නිවැරදි කළ හැකිය.

එහි අනුගමනය කරනු ලබන ආහාර ක්‍රම බොද්ධ හික්ෂුන් වහන්සේලාට ලබා දෙනු ලබන ආහාර රටාවට සමානය. ඉතා සුළු උදේ ආහාර ප්‍රමාණයක් උදේ 7.30 ටත්, හොඳ්දක් සමග දිවා ආහාරය දහවල් 11.30 ටත්, තේ පානයක් සහ කුඩා කෙසෙල් ගෙඩියක් සමග කඩල බැඳුමක් සවස 4.30 ටත්, ලබා දීමත් සමග දිනයේ ආහාර වේල සම්පූර්ණ වේ. ශිෂ්‍යයාට දීර්ඝ වේලාවක් නිදා සිටීමට මේ ආහාර රටාව නිසා ඉඩ නොලැබේ.

පරිශ්‍රය පුරා දැඩි නිහැඬියාවක් පවතී. කුරුල්ලන්ගේ ශබ්දය හැර අන් කිසිම ශබ්දයක් කනට නොඇසේ. ශිෂ්‍යයාගේ මනස නිසංසලව තබා ගැනීමට ඉවහල් වන්නේ එහි පවතින දැඩි නිහැඬියාවයි.

දියවැඩියාව රුධිර පීඩනය වැනි ශාරීරික දුබලතා සහිත පුද්ගලයින්ට වෛද්‍ය පහසුකම් ලබාදෙනු ලැබේ.

ඔවුන්ගේ එකම අභිප්‍රාය වන්නේ කිසිම දෙයක් කෙරෙහි අවධානය යොමු නොකර තමා ඉගෙන ගන්නා විෂයන් පිළිබඳව පමණක් ශිෂ්‍යයා අවධානය යොමුකළ යුතුය යන්නයි.

එමෙන්ම ස්ත්‍රීන් වෙනුවෙන්ද සියළු පහසුකම් වෙනමම සංවිධානය කර ඇත. මේ දින දහය තුළ පරිශ්‍රයේ එකඳු ස්ත්‍රියක්වත් අපට දැකගත නොහැකිය.

ගුරුවරයා විසින් උගන්වනු ලබන භාවනා අභ්‍යාස ක්‍රම අප අනිවාර්යයෙන් කිරීමට උත්සාහ කළ යුතුය. එය එතරම් පහසු කාර්යයක් නොවේ. පළවෙනි දින තුන ඇතුළත අප තුළට අප ඇතුල්වන්නේ කෙසේ ද? පණ ඇති හුස්ම පිළිබඳව අවධානය යොමුකර එය පාලනය කරන්නේ කෙසේද? යන්න පිළිබඳව ඉතා සුක්ෂම ලෙස පහසුවෙන් අවබෝධ කරගතහැකි ආකාරයට උගන්වනු ලැබේ.

මෙම පුහුණුවීම් අපගේ යටගිය දවස අතීතාවර්ජනය කිරීමට සමත්වී තිබෙන අතර එය අපට ලැජ්ජා විමටත්, වැරදි සිදුකළ මානසිකත්වයක් ඇති කිරීමටත්, සිනාසීමටත් හේතුවනු ඇත. මෙම දින තුන ඇතුළත අපගේ පැරණි සිතුවිලි අපට අතීතාවර්ජනය කර දේ.

මුම්බායි හි ජීවත්වන රජයේ උසස් නිලධාරීහු සහ ප්‍රසිද්ධ ව්‍යාපාරිකයෝද ඊට සහභාගී වෙති.

තෙවැනි දිනයේදී ඊට සහභාගී වන සෑම කෙනෙක්ම ලෝකයේ තවත් පරිණාමයක් අනිවාර්යයෙන්ම දැන ගනී. තම ජීවිතයේ ආපස්සට ගමන් කරන ඔවුන්ගේ සිත විසින් ඔවුන් අතීතයේ ඉටුකළ යහපත් සහ අයහපත් දේ පෙන්වා දෙනු ලැබේ. එයින් ඇතිවන බලපෑම සහ වැරදි සිදුකළ මානසිකත්වයන් දරාගත නොහැකිව සියයට දහයක ප්‍රමාණයක් ආපසු යති.

අපට නිදිමත සෑදීම වළකාලීම සඳහා පැය දෙකකට වරක් මිනිත්තු දහයක් නිදහසේ ඇවිදීමට සලස්වනු ලබයි. එවිට ඇතැම් අය ඉකිබිඳ හඩා වැළපීමද තවත් සමහරෙක් සිනාසෙමින් ඇවිදීමත් දැකිය හැකිය.

මෙම තෙවන දිනයට ඔරොත්තු දෙන සෑම ශිෂ්‍යයකුම පූර්ණ කාලීනව භාවනා පන්තියට සහභාගී වෙති. මෙම භාවනා වැඩසටහනින් ඉවත්වන අය දෙවන හෝ තෙවන දිනයේදී පිටව යති.

“විපස්සනා” භාවනාවේ ගැඹුරුම කොටස කියාදෙනු ලබන්නේ තෙවන දිනය සම්පූර්ණ කිරීමෙන් අනතුරුවයි.

ශිෂ්‍යයන් සංවරව නිශ්ශබ්දව අසුන් ගැනීමට සලස්වා භාවනාවේ විවිධ අංග පැහැදිලි කරනු ලබයි. එහි ප්‍රතිඵලයක් වශයෙන් විෂය මාලාව නිමාවන තෙක් සිටින ශිෂ්‍යයා මිනිත්තු තුනක් හෝ තම මනස සන්සුන්ව තබා ගැනීමේ හැකියාව ලබා ගනී.

මෙම විෂය මාලාව තවත් කාලයක් දීර්ඝව පුහුණුවන අය විවිධ වූ හැකියාවන් දියුණුකර ගනිති.

සන්සුන් බව හා යෝග්‍යතාවය භුක්ති විඳීමට විපස්සනා භාවනාව අපට ශක්තිය ගෙන දෙයි. දුක් වේදනාවන්ගෙන් සහ ගැඹුරින් මුල් බැස ගිය දුකට පාදක වන හේතු තුරන් කොට සිත පිරිසිදු කරයි.

සිතේ තිබෙන දුර්මතයන් සියල්ලෙන් සම්පූර්ණ නිදහස නමැති ඉතා උසස් ආධ්‍යාත්මික ඉලක්ක වෙත පියවරෙන් පියවර රැගෙන යාමට මෙම පුහුණුවට හැකිය.

පන්තිය දින දහය සම්පූර්ණ වීමෙන් අනතුරුව එහි තිබෙන සෑම පොදු දුරකථන කුටියක් අසලම විශාල ජනකායක් දැකිය හැකිය.

බුදුරජාණන් වහන්සේ මෙම විපස්සනා භාවනා ක්‍රමය මගින් ජයග්‍රහණය ලබා මානව සමාජයේ විමුක්තිය වෙනුවෙන් කෙතරම් වෙහෙසුනේද යන්න පිළිබඳව මෙම විෂයමාලාව තුළින් අපට මනාව පැහැදිලි විය.

මෙය අපව යහමගට ගෙන යන මෙවලමකි.

මානව බුද්ධාගම කෙරෙහි ආකර්ශණයක් ඇති වූයේ ඊට සහභාගිවීමෙන් අනතුරුවයි.

## 4 වැනි පරිච්ඡේදය

### වසර අටසිය පනහකට පසු ගල් පර්වතයේ බුදුරජාණන් වහන්සේ

සෑම ඉරිදා දිනයකම විහාරස්ථානයේ ඇති ගඟ පාමුල පිහිටා තිබෙන ගල් පර්වතයේ අසුන්ගෙන දහම් පාසල් ශිෂ්‍යයන් වික දෙනෙක් හා කුලුපග වී කාලය ගත කිරීම අමරමොලි හිමියන්ගේ පුරුද්දකි.

2001 වසරේ අගෝස්තු මස 19 වැනි ඉරිදා දිනයේදී සුපුරුදු පරිදි හිමිනම ගල් පර්වතයේ අසුන් ගෙන සිටියේය. එම අවස්ථාවේදී ළමයින් සහ තරුණයින් 50 දෙනෙකුගෙන් සමන්විත කණ්ඩායමක් තමා දෙසට පැමිණෙනු උන්වහන්සේ දුටුහ.

ඔවුන් තමාට සමීප වෙත්ම ඔවුන්ගේ දැක්වල ගල්මුල්, යකඩ කම්බි, පොලු, මුගුරු හා පොරව ආදී ආයුධ තිබෙනු දුටු හිමිනම තිගැස්සී ගියේය.

කිසිදා නොඑන විශාල පිරිසක් පැමිණ ඇත්තේ කුමකටදැයි නොදැන හිමිනම විමතියෙන් බලා සිටියහ. ප්‍රකෝපකාරීව ආයුධ සන්නද්ධව සිටි ඔවුන් දුටු හිමිනම බොහෝ සේ දුකට පත්වූහ.

එම පිරිස අතර සිටි තරුණයෙක් කියා සිටියේ පසුගිය සතියේ අඩි 180 ක් උස බුදු පිළිමයක් තුස්තවාදීන් බෝම්බ ගසා විනාශ කරන ආකාරය රූපවාහිනියෙන් දුටු බවත්, එය දැක තම ලේ රත්වන බවත්, තමන් පැමිණ ඇත්තේ ඊට පළිගැනීමේ අරමුණින් බවත්, වහාම ගොස් සියළුම පල්ලි කඩා බිඳ දැමීමට ආශිර්වාද කරන ලෙසත්ය.

එම අවස්ථාවේ තමාට ඇතිවූ දැඩි කෝපය හිමිනම පාලනය කර ගත්හ.

විනාඩි දෙකක් සන්සුන් වන මෙන් හිමිනම ඔවුන් හමුවේ කියා සිටියහ.

එහි සිටි ශිෂ්‍යයකුට ආමන්ත්‍රණය කළහ. "මේ කොල්ලා තුමේ දතක් කැඩුවොත් නුඹ මොකද කරන්නේ? " යැයි ඇසුවේය.

"මාත් ඔහුගේ දතක් ගලවනවා" යැයි ඔහු පිළිතුරු දුන්නේය.

"හරි, ඔහුගේ දත කැඩුවොත් නුඹට දතක් ලැබෙනවා දැයි හිමිනම සිසුවාගෙන් ඇසුවේය.

ඊට පිළිතුරු දිය නොහැකිව ඔහු නිසොල්මන් වූවේය.

"තමාට වින කළ අයගෙන් පළි ගන්නා ලෙස බුදුරජාණන් වහන්සේ දේශනා නොකළහ. දහම් පාසලට නොවරදවා පැමිණෙන ශිෂ්‍යයනි, බුදුරජාණන් වහන්සේගේ මාර්ගය කරුණා දයාවෙන් පිරුණු මාර්ගයක් වන බව නුඹලා නොදන්නේ ද?"

"බුදුරජාණන් වහන්සේ තම ජීවිතයේ කෙදිනක හෝ කෝපයට පත්වී ඇත්ද? අප බුදුරජාණන් වහන්සේ දේශනා කළ පරිදි උන්වහන්සේ අපට පෙන්වා දුන් මාර්ගය අනුගමනය කරන බවට පොරොන්දු වූ අයවලුන් නොවේ ද?"

"දේවදත්ත බුදුරජාණන් වහන්සේගේ සමීප ඥාතියෙකි. ඔහු බුදුරජාණන් වහන්සේට විවිධ අන්දමේ බාධා හිරිහැර රාශියක් සිදුකළ අතර එකී සියලු බාධා හිරිහැරයන් ඉවසා ගත් බුදුරජාණන් වහන්සේ විසින් ඔහුට කරනු ලැබුවේ යහපත් දේ පමණි. මේ ආකාරයේ දහස් ගණනින් අත්දැකීම් බුදුරජාණන් වහන්සේගේ ජීවිතයේ සිදුවී තිබේ."

"එම නිසා ඔවුන් කඩා බිඳ දැමුවා නම් අපිත් කඩා දැමිය යුතුය යන්න සිතුවිල්ල අපගෙන් ඇත් කොට දමමු. එම බුද්ධ ප්‍රතිමාවට වඩා හොඳ බුද්ධ ප්‍රතිමාවක් අපි නිර්මාණය කළ යුතුය යන්න සුභවාදී චින්තනයක් අප තුළ ඇතිකර ගනිමු."

එහි රැස්ව සිටි පිරිස අතර කසුකුඳුව එකවරම නැවතී ගොස් දැඩි නිහැඬියාවක් පැවතුණි.

“මේ දෙස හැරී බලන්න. ඔබලාට මාගේ පිටුපසින් තිබෙන විශාල ගල් පර්වතය පේනවාද? ඒ මත විශාල බුද්ධ ප්‍රතිමාවක් අපට නිර්මාණය කළ නොහැක්කේ මන්ද? අප සියල්ල එකතු වන්නේ නම් කළ නොහැක්කක් නොමැත.”

“මේ ආයුධ ටික මෙනතම බිම හෙලන්න. මින්පසු ඊට අත නොතබන බවට සහතික වන්න.”

අපගේ සිතුවිලි හා මහන්සිය මේ අයුත් ප්‍රතිමාව නිර්මාණය කිරීමට වැයවනු ඇතැයි මදක් ආවේගශීලීව හිමියන් තම කතාව සම්පූර්ණ කළහ.

පිරිස අතර විශාල වශයෙන් කසුකුසුවක් ඇතිවූ අතර එය විනාඩි දෙකකින් පහව ගියේය.

“හාමුදුරුවනේ ඔබ වහන්සේ කියු දේ සමග අප හඳවතින්ම එකඟ වන්නෙමු” යැයි එහි සිටි ශිෂ්‍යයෙක් පැවසුවේය. ඒ සමගින් වේගවත් අත් පොළසන් නාදයක් ඇති විය.

සිදුවීමට ගිය විශාල චිත්තැහියක් හිමිනම විසින් වළක්වන ලදී. ගලාගෙන ආ ජල පහර ගලා බැස යාමට ඇළ මාර්ගයක් තිබිය යුතුයැයි හිමියන් කල්පනා කළහ.

“ඔබලා මා හට මුදල් එකතු කර දෙන්න. අපි අපගේ ගමේ නම නොමැකෙන ආකාරයේ මුළු ලෝකයම පුදුමයට පත් කරවන ආකාරයේ උසම උස බුද්ධ ප්‍රතිමාවක් නිර්මාණය කරමු.

“මෙම බුද්ධ ප්‍රතිමාව නිර්මාණය කළේ රම්බොඩගල්ලේ කොල්ලන්ද? යැයි එය දෙස දැස් දල්වා සියලු දෙනා බලා සිටිනු ඇත.”

“ඔබලා අදම මුදල් රැස් කිරීමට පිටත්වන්න. අනෙක් කරුණු සියල්ල මාස දෙකක් ගිය පසු කල්පනා කර සැලසුම් කරමු.”

පිරිස විසිර ගියහ.

දිනක් ඉරිදා දිනයක සුපුරුදු පරිදි හිමිනම ගල් පර්වතය මත අසුන් ගෙන අනෙක් අය සමග දොඩමළු වෙමින් සිටියහ.

සිසුන් දස දෙනෙකුගේ කණ්ඩායමක් පත්සල වෙත පැමිණෙමින් සිටියහ. මේ වතාවේ ඔවුන් සතුව ගල්මුල් සහ යකඩ

කම්බි වෙනුවට විවිධ මාදිලියේ රූප සහිත මුදල් කැට දක්නට තිබුණි.

එදා කතාකළ සිසුවාම අදත් කතා කරන්නට වූවේය. "භාමුදුරුවනේ, අපි මුදල් එකතු කරන්න පටන් ගත්තා. අපගේ පළමු පඩුරු වශයෙන් මෙහි එක්දහස් හත්සියයක් තියෙනවා. බුදු පිළිමය තැනීමේ වැඩකටයුතු පටන් ගන්න" යැයි ඔහු කීවේය.

හිමිනම තිගැස්සි ඔවුන්ගෙන් අසා සිටියේ මොන බුදු පිළිමයක්ද? කියාය.

"භාමුදුරුවනේ ඒ ටිකට අමතක කළාද? යැයි ඇසූ ඔහු ගල් පර්වතය දෙස ඇඟිල්ල දිගුකර, මේ පර්වතයේ බුදු පිළිමයක් තනමු යැයි කියපු දේ ඔබ වහන්සේට අමතක වුනාද?" යැයි සිසුවා ඇසුවේය.

උන්වහන්සේ වික්ෂිප්ත වී බලා සිටියහ.

එදා ඔවුන්ට මා එසේ පැවසුවේ ඔවුන්ගේ හිත වෙනස් කිරීමටය. ඔවුන් එය විශ්වාස කර පඩුරුද එකතු කර භාරදී ඇත. බුදු භාමුදුරුවනේ ඔබ වහන්සේ කුමක්දෝ සැලසුමක් සහිතව අපව සෙල්ලම් බෝතික්කෙක් මෙන් මෙහෙයවා තිබෙනවා. ඔබ වහන්සේගේ අදහස මා හට කියනු මැනවයි සිතමින් හිමිනම හඳු පතුලින්ම ප්‍රාර්ථනා කළහ.

පසුදින උදෑසන හතරට පමණ නැගිට "බුදු භාමුදුරුවනේ එදා මා එසේ කීවේ ශිෂ්‍යයන්ගේ සිත් වෙනස් කිරීම සඳහාය. අද ඔවුන් පඩුරු මුදල්ද සමග පැමිණ තිබේ. මා කුමක් කළ යුතුදැයි ඔබ වහන්සේ මා හට පවසනු මැනව. බැංකුවේ රුපියල් දසදහසට වඩා මුදල් ඇත්තේ නැහැ. ඊට කෝටි ගණනාවක් වැයවනු ඇත. මේ පිළිමය මා හට තැනිය හැකිවේද? ඊට උදව් කළ හැක්කේ කාටද? ඔබ වහන්සේ වෙනුවෙන් භාරයක් වී එය අතරමැදි නවතා දැමීමට සිදුවුවහොත් ඊටත් වඩා ලැජ්ජා සහගත දෙයක් ඇත්තේ නැත. පිළිතුරු දෙනු මැනව." යනුවෙන් පවසමින් උන්වහන්සේ දීර්ඝ භාවනාවක යෙදුනහ.

## 5 වැනි පරිච්ඡේදය

### සුවසල් කුමක්ද?

දීර්ඝ භාවනාවෙන් අනතුරුව හිමිනම ඊට නිසි පිළිතුරක් සොයා ගත්හ. "නුඹට එය කළ හැකිය."

. උන්වහන්සේට සතුව ඉහ වහා ගියේය. සිත තුළ හිමිනමට බියත් තිබූ නමුත් දෙවියන් විසින් ලබා දෙන ධෛර්යයේ මහිමයෙන් ක්‍රියාවේ නිරතවූහ.

එම ගල් පර්වතයේ උස අඩි 72 ක් වන අතර එහි උස අඩි 50 ක බුද්ධ ප්‍රතිමාවක් තැනිය යුතුය යන්න සිතුවිල්ලෙන් හිමිනම නිතරම පසුවූහ. එකී බීජයට ජලය එක්කර ප්‍රාර්ථනා කර පෝෂණය කළහ.

විවිධ අය සමග මේ පිළිබඳව කතාබහ කළ නමුත් ඊට යහපත් ප්‍රතිචාර දැක්වූයේ ඉතාමත්ම ස්වල්ප පිරිසකි. බොහෝ අය පැවසුවේ, එය කළ නොහැකි කටයුත්තක් බවත්, විශාල මුදලක් වැයවනු ඇති බවත්, එම මුදල් සොයා ගන්නේ කෙසේද යන්න පිළිබඳවත්, මේ තරම් විශාල බුද්ධ ප්‍රතිමාවක් තැනීමට හැකි මුර්ති ශිල්පීන් ලංකාවේ නැති අතර, අනවශ්‍ය දේකට මේ තරම් වෙහෙසෙන්නේ මන්ද යන්නත්ය. ඒ අය උත්සාහ කළේ පටන් ගැනීමටත් පෙර බුද්ධ ප්‍රතිමාව තැනීමේ අදහස මුලිනුපුටා දැමීමටය.

හිමිනම තවදුරටත් කල්පනා කළේ, තමන් වහන්සේට කළ නොහැකි යැයි කීමට ඔවුන්ට ඇති සුදුසුකම කුමක්ද යන්න

පිළිබඳවත් ඔවුන් විසින් ඉටු කරනු ලැබ ඇත්තේ කුමන කාර්යයක්ද යන්න පිළිබඳවත්ය.

හිමියන්ගේ සිත තුළ ධෛර්යය තවතවත් වැඩි වුණි. ඕනෑම දේකට මුහුණ දීමේ එඩිතර සිතක් වෙනුවෙන් බුදුරදුන්ට ප්‍රාර්ථනා කළ අතර එය සර්වප්‍රකාරයෙන් ඉෂ්ඨ වුණි.

හිමියන්ගේ පළමු කාර්යය මුර්ති ශිල්පියෙක් සොයා ගැනීම වූ අතර, නානාප්‍රකාර තැන්වලින් ඒ සම්බන්ධයෙන් විමසා බැලූහ.

කුරුණෑගල නගරයේ ව්‍යාපාර ස්ථානයක් පවත්වාගෙන යන ඔහුගේ දෙමළ මිත්‍රයෙක් පවසා සිටියේ, ලංකාවේම උසම උස අඩි 18 ක විශාල ආන්ජනේයර් කළුගල් ප්‍රතිමාවක් රම්බොඩ හක්ත හනුමන්ත කෝවිලේ පිහිටා තිබෙන බවත්, එහි ගොස් විමසුවේ නම් එය තැනූ මුර්ති ශිල්පියා පිළිබඳ විස්තර දැනගත හැකි බවත්ය.

එක්තරා ඉරිදා දිනයක වාහනයක් කුළියට ලබාගත් පිරිසක් හාමුදුරුවන් සමග රම්බොඩගල්ලේ සිට රම්බොඩ බලා පිටත් වූහ.

ලෝකවාසී ජනයාගේ සිත් ප්‍රවණ්ඩත්වයෙන් මුදවා ගත් බුදුරජාණන් වහන්සේ විසින් ඔවුන් අවිහිංසාව කරා ගෙන යන ලදී. එම බුදුරජාණන් වහන්සේගේ පිළිරුව කළුගල් කොටා වන්දනා කිරීමට අධිෂ්ඨාන කරගත් පිරිසක් තම නායකයා සමග රම්බොඩට සේන්ද්‍ර වූහ.

කුරුණෑගල සිට කිලෝමීටර් 23 ක දුරින් පිහිටි රම්බොඩගල්ල ගම්මානය ගැන බොහෝ පිරිසක් නොදැන සිටියහ. ඊට යාබඳව රිදී විහාරය ලෙස හඳුන්වනු ලබන පුරාණ විහාරස්ථානයක් පිහිටා තිබේ. ජනතාව විසින් රම්බොඩගල්ල හැඳින්වීමට පුරුදුවී සිටියේ රිදී විහාරයට යාබඳව පිහිටා තිබෙන ගමක් ලෙසිනි.

හිමිනම සතුව මුදල් නොතිබුණි. මිනිස් බලය නොතිබුණි. සාමාන්‍යයෙන් විහාරාධිපති හිමිනමකට තිබෙන දේශපාලන බලයක් සහ දේශපාලනමය පිළිගැනීමක් උන්වහන්සේට නොතිබුණි. නමුත් උන් වහන්සේ සම්පූර්ණයෙන්ම පාහේ විශ්වාසය තැබුවේ තමන් වහන්සේ ආකූල තිබෙන පෞරුෂය කෙරෙහිය.

යම්කිසි කාර්යයක් කිරීමට අධිෂ්ඨාන කර ගන්නා අයෙක් එකී කාර්යය ඉටු කිරීමෙහිලා තම සම්පූර්ණ ශක්තිය යොදවන්නේ නම් එය සර්ව ප්‍රකාරයෙන්ම ඉටුවනු ඇතැයි වල්ලුවර විසින් පවසනු ලැබ තිබේ.

වල්ලුවරගේ එම කියමන අර්ථවත් කරමින් පූජ්‍ය අමරමොලි හිමියන් ආදර්ශමත් භික්ෂුවක් බව සනාථ කර ඇත. ආධ්‍යාත්මික විශ්වාසය හා තම අධිෂ්ඨාන ශක්තියෙන් තමා විසින් ආරම්භ කරන ලද කර්තව්‍යය උන් වහන්සේ ක්‍රියාවෙන් ඔප්පු කළහ.

මාර්ගය විවර විය, සිතුවිලි පැහැදිලි විය, තමාට එය කළ හැකිය, මා එය ඉටුකර පෙන්නන්නම් යන සැළැස්ම පෙරදැරි කර ගනිමින් ආධ්‍යාත්මික වශයෙන් පැහැදිලි අවබෝධයක් ලබා ගත්හ.

පසු දිනයේදී යම්කිසි කටයුත්තකට මා හමුවීමට පැමිණියහ.

මේ තරම් විශාල ප්‍රතිඵල මා හට තැනිය හැකිවේද? යන සැකය මා සමග බෙදා හදා ගත්හ. මා ඒ හිමියන්ට දුන් පිළිතුර හිමියන්ගේ සිතේ නොමැකී පවතිනු ඇත.

“වනයේ දූවපනින නාලා දෙස නිසි එල්ලයට යවන ලද ඊතලය අත දරා සිටීමට වඩා එළිමහනේ සිටි අලියා වෙත එල්ල කර වැරදුනු ඊතලය අත දරා සිටීම යහපත්ය.” යන වල්ලුවරගේ කියමනද උන්වහන්සේට කට පාවිච්චි විය.

උන්වහන්සේ මුහුණ දී සිටින ගැටළු මාහට පැවසූහ. තමා ගමන් කළයුතු මාර්ගය කුමක්දැයි ඇසූහ. මුදල් එකතු කිරීමේදී මුහුණ පාන ප්‍රශ්න ගැන කීහ.

තමා සතුව තිබෙන සිතියමේ පිටපත් සමග තමා හඳුනන දානපතියන්ගේ නිවෙස් කරා පියමන් කළහ. බොහෝ අය ගල් පර්වතය දෙස බලා මුහුණ ඇඹුල්කර ගත්හ. අලි බඩගින්නට ලැබුනේ ස්වල්ප ආහාරයකි.

## 6 වැනි පරිච්ඡේදය

### මෝහනය වූ පින්වත්තයා

ගරු කථානායක කරු ජයසූරිය මැතිතුමා, ඊශ්වරන් මහතා සහ ඉන්ද්‍රිය මූර්ති ශිල්පීන්.

ගරු කථානායක තුමා පිළිම තැනීමේ කම්ටුවේ අනුශාසක ලෙස කටයුතු කළේය. තමා දන්නා ජපන් මිත්‍රයන්ගෙන් ලක්ෂ තුනක මුදලක් රැස්කර දුන්නේය.

ඉන්ද්‍රිය තානාපති මුණගැසී හිමිනම පවසා සිටියේ පිළිමයේ සම්පූර්ණ වැඩකටයුතු ඉන්ද්‍රිය ශිල්පීන් විසින් ඉටුකරනු ලබන බැවින් උදව් කළයුතු බවත් බුදුරජාණන් වහන්සේ ඉන්ද්‍රියාවේ උපත ලැබූ බවත්ය.

එම අවස්ථාවේදී නිරූපමා රාම මහත්මිය ශ්‍රී ලංකා රූපියල් ලක්ෂ විසිපහක් පරිත්‍යාග කළාය. ඒ වනතෙක් අපට ලැබුණු විශාලම මුදල් ප්‍රමාණය එයයි.

එවකට ජනාධිපති වූයේ වන්දිකා බණ්ඩාරනායක කුමාරතුංග මැතිණිය වන අතර විශාල බුද්ධ ප්‍රතිමාවක් නිර්මාණය කරමින් පවතින බව ඇය හමුවී පවසන ලද මොහොතේදී එතුමියගේ අරමුදලින් රූපියල් ලක්ෂ එකක මුදලක් ලබාදෙන ලදී.

මෙසේ වසර කීපයක් ගෙවී යාමෙන් අනතුරුව කලින් හුදෙක් ගල් පර්වතයක් පමණක් ලෙස තිබූ ස්ථානයේ බුදුරජාණන් වහන්සේගේ රූපය දිස්වෙන්නට පටන් ගැනුණි. එහි පැමිණ පිළිමය දෙස බලන අය තුළ විශ්වාසයක් ඇතිවිය. විවිධ ආයතන හා බැංකු මෙන්ම පුද්ගලයින්ද උදව් උපකාර කිරීමට ඉදිරිපත් වූහ.

විශේෂයෙන් ලංකා බැංකුව විසින් එක් වතාවකට රුපියල් ලක්ෂ දහය බැගින් පස් වතාවකට ලක්ෂ පනහක මුදලක් ලබා දෙන ලදී. ලංකා බැංකුවේ සභාපති ගාමිණී වික්‍රමසිංහ මැතිතුමා ඒ සඳහා මූලිකත්වය ගෙන කටයුතු කළේය.

ගරු සරත් ෆොන්සේකා මැතිතුමා එවකට යුධ හමුදාපති වශයෙන් කටයුතු කළ අතර හමුදාවේ සුභ සාධක අරමුදලින් රුපියල් ලක්ෂ දහයක මුදලක් ලබා දුන්නේය.

හිටපු ජනාධිපති මහින්ද රාජපක්ෂ මැතිතුමා හමුවීමට කීප වතාවක්ම උත්සාහ කර, අවස්ථාවක් ලැබූ විගස පිළිමය පිළිබඳව එතුමන් දැනුවත් කළෙමු.

ඒ වන විට පිළිමයේ ඉදිකිරීම් තත්වයේ විස්තර දැක්වෙන පින්තූර එතුමාට පෙන්වන ලද විට ඔහු පුද්ගලයාට පත්වී අසා සිටියේ මේ තරම් විශාල පිළිමයක් ඉදිකරන්නේද යන්නයි. අපගේ ආරාධනාව පිළිගෙන නොවරදවා එය නැරඹීමට පැමිණෙන බවට අපට පොරොන්දු වූවේය.

මුල් පියවර ලෙස අපට ලක්ෂ 25 ක් ඔහු විසින් ලබා දෙන ලදී.

පොරොන්දු වූ පරිදි රම්බොඩගල්ලට පැමිණ පිළිමය නිරීක්ෂණය කළේය. කටු මිටිය එතුමාට දී පිළිමය මදක් කොටන මෙන් ඉල්ලා සිටියෙමු. එතුමා විසින් එසේ පිළිමය මදක් කොටන ලදී.

හිටපු ජනාධිපති මහින්ද රාජපක්ෂ මැතිතුමා සමග පරිච්ඡේදාධිපති අමරමොලි හිමියන්

පිළිම වහන්සේ නෙලීමට පටන් ගෙන බඳ කොටස දක්වා දර්ශනය වූ අතර එය දැක අමන්දානන්දයට පත්වූ පිරිස අනන්ත අප්‍රමාණයි.

මහනුවර සිට පැමිණි වයෝවෘද්ධ කාන්තාවක් පිළිමය දැක ඉකිබිඳිමින් හඬන්නට වූවාය. ඇය පොහොසත් කාන්තාවක් වූ අතර ඇය සතුව තිබූ රත්‍රං වළලු 4 ක්, රත්‍රං මාලයක් සහ ගෙළ පළඳනාව ගලවා ඇය සතුව තිබූ ලේන්සුවේ ඔතා පූජ්‍ය අමරමොලි හිමියන් වෙත භාර කළාය. මේ ආකාරයේ හැඟීම්බර බොහෝ සිදුවීම් විස්තර කළ හැකිය.

බුදුරජාණන් වහන්සේගේ සම්පූර්ණ රූපය පෙනෙන්නටත් පෙර උන්වහන්සේ වෙත ආකර්ශණය වූ පිරිස අනන්ත අප්‍රමාණයි.

ඩී.එස්.අයි. යනු ලංකාවේ ප්‍රසිද්ධ ආයතනයකි. ඔවුන්ගේ නිෂ්පාදන ලංකාව පුරා අලෙවි වීම ඊට ප්‍රධාන හේතුවයි. එය තත්ත්වයෙන් ඉතා උසස් භාණ්ඩ ලෙස සැළකෙන අතර පිටරටවල් වලටත් අපනයනය කෙරේ. එම ආයතනයේ පන්දහසකටත් අධික පිරිසක් සේවය කරන අතර ඩී.එස්.අයි. යන නාමය ඕනෑම කෙනෙකුට හොඳින් සුදුරුදු නාමයකි.

දිනක් එම ආයතනයේ සභාපතිවරයා අහඹු ලෙස රම්බොඩගල්ල විහාරයට පැමිණියේය. පිළිමයේ උඩ කොටස තරණය කිරීම සඳහා පිරිස පලංචි බඳිමින් සිටියහ. එම අවස්ථාවේ බුදු රුවේ සිරස පමණක් තනා තිබූ අතර සම්පූර්ණ නොවූ බුදුරජාණන් වහන්සේගේ මුහුණ පමණක් දර්ශනය විය.

කාන්දමක් හා සමාන බුදුරජාණන් වහන්සේගේ දෑස් සභාපතිතුමන්ගේ සිතට කා වැදුණි. ඔහු ඇස් පිල්ලම් නොගසා විනාඩි 10 ක් පමණ බුදුරජාණන් වහන්සේගේ රූපය දෙස බලා සිටියේය.

ඔහු සමග පැමිණි මිතුරා "ඒයි නන්දේ" යනුවෙන් ඔහුගේ පිටට තට්ටු කරන තුරු නන්දදාස රාජපක්ෂ මහතා සිහින ලෝකයක සිටියේය.

සාමාන්‍ය අතට හැරුණු ඔහු "ඔව් ධර්මේ" යැයි පිළිතුරු දුන්නේය. "නුඹ කොයි ලෝකයකද සිටින්නේ" යැයි පවසා ඔහුව සෙලෙව්වේය. එසේ කරන තෙක් නන්දදාස මහතා සිටියේ වෙනත් ලෝකයකය.

ඔහු මද වේලාවක් නායක භාමුදුරුවන් සමග කතා කරමින් සිට කොළඹ බලා පිටත් වූවේය.

කොළඹට පැමිණි ඔහුගේ සිතෙහි දැඩි නොසන්සුන් තාවයක් හට ගෙන තිබූ බැවින් කිසිම දෙයක් කර කියා ගැනීමට ඔහුගේ සිත ඉඩ දුන්නේ නැත. රැ නින්දේදී පවා බුදු රජාණන් වහන්සේගේ රුව ඔහු ඉදිරියේ දිස්වුණි. ඔහුට එක දෙයක් පමණක් පැහැදිලි විය. එනම් රූපවාහිනී ප්‍රචාරිනි තරඟන සහ

සිංහල හා ඉංග්‍රීසි පුවත්පත් දිනපතා කියවන කෙනෙකු වුවද සිය මිතුරා කැටුව යන තෙක් මෙම පිළිම වහන්සේ පිළිබඳව තමා නොදැනුවත්ව සිටි බවය.

ඒ ගැන සිතන වාරයක් වාරයක් පාසා ඔහුගේ හඳවනෙහි දරාගත නොහැකි වේදනාවක් ඇතිවිය. මෙම තත්ත්වය වෙනස් කළ යුතුයැයි තීරණය කළේය. පිළිමය වර්තමානයේ පවතින තත්ත්වයේ ඡායාරූප ගතකර ඒ පිළිබඳ විස්තර සහිතව ලංකාවේ සියලුම පුරවැසියන්ට දැනුම් දිය යුතුයැයි තීරණය කළේය.

වෙසක් මංගල්‍යයට තවත් තිබුණේ දින දහයක් පමණි. ශ්‍රී ලංකාවේ ප්‍රධාන වශයෙන් දෙමළ පුවත්පත් හතරක්, ඉංග්‍රීසි පුවත්පත් පහක් සහ සිංහල පුවත්පත් හතරක් දිනපතා පළ කෙරේ.

පිළිමය පිළිබඳ සියලු විස්තර අඩංගු සම්පූර්ණ පිටුවක වෙළඳ දැන්වීමක් ලංකාවේ භාෂා තුනෙන්ම පළවන සියලුම පුවත්පත්වල නන්දදාස මහතා විසින් පළකරන ලදී.

විශේෂයෙන් පිළිමය නිර්මාණය කෙරෙන ස්ථානයට යන මාර්ගය පිළිබඳ පැහැදිලි විස්තරයක් එම දැන්වීමේ විස්තරාත්මකව පළකොට තිබුණි. පූජ්‍ය අමරමොලී නායක හිමියන්ගේ විශේෂ පණිවුඩයක්ද සමගින් එකී දැන්වීම පළකරන ලදී.

නන්දදාස මහතාට මෙම සම්පූර්ණ පිටුවක වෙළඳ දැන්වීම සඳහා රුපියල් දස ලක්ෂයට වැඩි වියදමක් වැය වී ඇතැයි අනුමාන කළ හැකිය. ඔහුගේ මෙම ක්‍රියාව මා හට ඔහු කෙරෙහි ආධ්‍යාත්මික බැඳීමක් හා සෙනෙහසක් මෙන්ම මිත්‍රත්වයක් ඇති කිරීමට හේතුවක් වුනි. එදා පටන් නන්දදාස මහතා මාගේ ගජමිතුරෙකු බවට පත්වූවේය.

ඔහු මුදලට මුල්තැන දෙන අයෙක් නොවේ. ඔහු අත් සියළු දේට වඩා බුද්ධ භක්තිය හා දේව භක්තිය උසස් කොට සළකා ඊට ගරු කරන අයෙකු බව එදා මාහට මනාව පැහැදිලි විය.

පිළිමය තැනීමේ කාර්යයට දායක වී සිටින ස්තපති මුත්තසියා ඊළඟ වතාවේ ලංකාවට පැමිණෙන දිනය නොවරදවා තමාට දැනුම් දෙන ලෙස නන්දදාස මහතා ඉල්ලා සිටියේය.

ස්තපති කොළඹට පැමිණි අවස්ථාවේ උදේ ආහාරය ගැනීම සඳහා මාගේ නිවසට පැමිණෙන ලෙසට නන්දදාස මහතාට මම ආරාධනා කළෙමි. එම ආරාධනාව පිළිගෙන ඔහු මාගේ නිවසට පැමිණි අතර එහිදී ස්තපති දුටු විගස ඉතාමත්ම ප්‍රීතියට පත් ඔහු ස්තපතිගේ දැනින් අල්ලා සිට ගත්තේය.

ශ්‍රී ලාංකිකයන්ගේ සෙනෙහස සහ කෘතගුණය පිළිබිඹු කරමින් තමා රැගෙන විත් තිබූ නවරත්න මුද්ද ඔහුට පැළඳුවේය.

පුද්ගලයාට කාරණය වන්නේ එකී මුද්ද ඔහුටම කියා සාදන ලද එකක් මෙන් ඔහුගේ ඇඟිල්ලට මනාව ගැළපුනේය. ඒ මොහොතේ ස්තපතිගේ තෙත් කඳුළුත් බර විය.

එදා පටන් අවශ්‍ය වූ සෑම අවස්ථාවකදීම විවිධ ආකාරයේ උදව් උපකාර නොපිරිහෙලා ඉටු කිරීමට නන්දදාස මහතා ඉදිරිපත් විය.

ඔහුට ප්‍රථම අභාවප්‍රාප්ත හිටපු ඇමතිවරයෙකු වූ ජයරාජ ප්‍රනාන්දු පුල්ලේ මහතා මෙම පිළිමය තැනීමට ඉමහත් දායකත්වයක් ලබා දුන්නේය. මහා පරිමාණ කිසිම උදව්වක් නොලැබූ අවස්ථාවක ඇමතිවරයා ලබාදුන් සහයෝගය බෙහෙවින් උපකාර විය.

කොළඹ හිටපු නියෝජ්‍ය පුරපති එඩ්වඩ් එදිරිසූරිය මහත්මා මුලසිටම මෙම ප්‍රතිමා කාර්යය සඳහා දැක්වූ සහයෝගය සිහිපත් නොකරම බැරිය.

ප්‍රතිමාව ඉදිරිපස මහා ගල් කන්දක් තිබියදී එම ගල් ඉවත් කිරීමේ භාරදූර කාර්යය එවකට ගොවිජන සේවා කොමසාරිස්ව සිටි රවින්ද්‍ර හේවාචිතාරණ මහත්මා මුල් වී සම්පූර්ණ කළ අතරම ගොවිජන සේවා දෙපාර්තමේන්තුවේ ත්‍රිකුණාමලය, මුලතිව්, කන්කසන්තුරේ ආදී උතුරු නැගෙනහිර මධ්‍යස්ථානවලින්ද මේ සඳහා මුදල් පරිත්‍යාග කළ බවද සිහිපත් කළ යුතුය.

මුල්ම අවධියේදී මාවතගම 'මින්කෝ' ආයතනයේ අධිපති ගාමිණී ජයවංශ මහත්මා ගල විදීම සඳහා කොම්ප්‍රෙසර් යන්ත්‍රයක්ද ලබා දෙමින් දක්වන ලද විවිධ උපකාර අතිශයින්ම වැදගත් විය.

කුරුණෑගල 'විකෝ' එන්ට්‍රප්‍රයිසස් ආයතනයේ අශෝක මහත්මා කීප වරක්ම යන්ත්‍ර සූත්‍ර ලබා දෙමින් දැක්වූ සහයෝගය අමතක කළ නොහැකිය.

මේ අතර කුරුණෑගල ජයසේකර මෝටර්ස් ආයතනයේ ජයසේකර මහත්මා දක්වන ලද පරිත්‍යාගශීලී බව සදානුස්මරණීය වේ.

කුරුණෑගල මල්කඩුවාවේ රූපසිංහ මහත්මා ප්‍රතිමාව ඉදිරියේ මහ ගල්කන්ද වීල් ලෝඩරයකින් දින 20 ක් පමණ ඔහුගේ රාජකාරී හමාර කොට සවස 6.00 ට 7.00 ට පමණ විත් ටිකෙන් ටික අඩු කළේය. ගල මුදුනට වීල් ලෝඩරය රැගෙන යාම ප්‍රශ්නයක් නොවීය. එම වීල් ලෝඩරයේ බ්‍රේක් නැති බව දැන ගත්තේ පසුවය. ප්‍රතිමාව ඉදිරියේ ගල් ගොඩ එතැනින් බැහැර කිරීමේදී බ්‍රේක් නොමැතිවීම ගැටළුවක් නොවීය. ගල් කන්ද ඉවත් කොට වීල්ලෝඩරය ආපසු කුරුණෑගල සුපීව එන්ට්‍රප්‍රයිසස් ආයතනයට රැගෙනයාම සඳහා මුදුනේ සිට පහළ පන්සලේ මිදුලට රැගෙන ඒම මහ ගැටළුවක් විය. දැන් සකස් වී ඇති පාර ද එකල නොවීය. මේ කියන දිනයේ දී රාත්‍රී 10 පමණ වනතුරු වාහනයෙන් වැඩකර, රූපසිංහ මහතා ගල මුදුනේ ශාලාව ළගින් වීල්ලෝඩරයේ කුල්ල ගලට තද කරගෙන හෙමින් පහළට එන්නට විය. ඉදිරියේ මැටල් ස්වල්පයක් උඩින් එනවිට ගලට එතෙක් තද වී තිබුණු කුල්ල රූටාගෙන වේගයෙන් පහළට එන්නට විය. රූපසිංහ වීල් ලෝඩරය දකුණට හරවා ළඟ තිබුණු අරලිය පඳුරට පැත්තේ ය. දකුණට කැපුණු වාහනය ස්වල්ප දුරක් ගොස් නැවතිණ. (ඒ කොටස උස ය.) කවුරුත් ත්‍රස්ත වී සිටියහ. අරලිය පඳුරට පැනගත් රූපසිංහ ට ද කිසිදු අනතුරක් නොවීය. සිදු වන්නට ගිය මහා අනතුරක් වැළකුණු අන්දම පුදුම සහගතය. ප්‍රතිමා නිර්මාණය පිළිබඳ අසිරිමත් එබඳු සිදුවීම් රැසකි.

ගෙව්ගිය වසර 13 කුත් මාස 6 ක කාලය තුළ තමන්ගේ උපන් බිම අත හැර ශ්‍රී ලංකාවට පැමිණ භාරත පුත්‍රයෙකුගේ පිළිරුව නෙලීම සඳහා කාලය කැප කළ භාරත පුත්‍රයන් පිරිසකගේ නම් සඳහන් නොකිරීම වරදකි.

මුතු නායිල්කර් මුරුගන්,  
 පච්ඡස්පත් සෙල්වම්,  
 දේවරාජ්,  
 මරිතනාගම්,  
 පෙරියසාම්,  
 කරුපයියා,  
 එල්. මුරුගන්,  
 චින්තමුත්තු,  
 අම්බල්වාන් පලනිවේල්,  
 අලගස්පත් පාන්ඩි,  
 කලයි මුත්තු සෙන්තිල් කුමාර්,  
 කරුපයියා රවි,  
 අත්මානාදන් ගනේෂන්,  
 රාමනාදන් ආචාරි වේලු,  
 රාමනාදන් ආචාරි වීරපතිරණ,  
 ක්‍රිෂ්ණන් ඒලුමලේ,  
 කෝනක ශ්‍රීණිවාසුලු,  
 විලම්පන් ගෝපාල්,  
 පුත්තලගු,  
 කේ. ඇන්ඩි,  
 ඒ. ක්‍රිෂ්ණන්,  
 ටී. ගන්මුගම්,  
 එම්. විෂ්වනාදන්,  
 ආනන්දන් ක්‍රිෂ්ණකුමාර්,  
 වේලු ක්‍රිෂ්ණමුර්ති,  
 සන්මුගමූර්ති දොරෙයි,  
 වයිරවාන් සන්මුගම්.

## 7 වැනි පරිච්ඡේදය

### කරුණා ගුණයෙන් සපිරි බුදුරජාණන් වහන්සේ

2004 දී රළු ස්වභාවයකින් යුත් කළුගල බුද්ධ ප්‍රතිමාවක් බවට පරිවර්තනය වෙමින් තිබේ.

වසර දහසකට පෙර ජීවත් වූ රජවරු ගල් විහාර සහ ගල් පිළිම තනා තමන්ගේ නම සනිටුහන් කළහ. ලංකාවේ තිබෙන ගල් පිළිමවලට වසර 850 ක් තරම් ඇත ඉතිහාසයක් ඇත. ඉන්පසු වර්තමානයේ බිහි වූ විශාලතම ගල් පිළිමය මෙයයි.

මේ තරම් විශාල ප්‍රතිමාවක් දැඩි පරිශ්‍රමයක් දරා කෝටි ගණන් මුදල් වැයකොට තැනිය යුත්තේ ඇයි?

වසර 2500 ට පෙර ජීවත් වූ බුදුරජාණන් වහන්සේ ලෝකයට ඉතිරි කළ වටිනා වස්තූන් කුමක්ද? එතුමන් කවරේද? යන ප්‍රශ්නය ඉස්මතු වේ.

ඉතිහාසයට අනුව බුදුරජාණන් වහන්සේගේ ජීවිත සිදුවීම් අකුරටම නිශ්චිත දින වකවානු සහිතව කිසිම කෙනෙකුට කිව නොහැකිය.

කපිලවස්තුවේ සුද්ධෝදන රජතුමාට සහ මහාමායා දේවියට දාව ශාකා කුමරෙකු වශයෙන් සිද්ධාර්ථ කුමරු උපත ලැබූහ.

රජ මන්දිරයේ උපත නොලබා උන් වහන්සේ දුම්බිණි උද්‍යානයේ උපත ලැබූහ.

උන් වහන්සේට සිද්ධාර්ථ ගෞතම ලෙස නම් තබන ලදී.

සිද්ධාර්ථ යන වචනයේ කේරුම වන්නේ සිතු දේ ළඟාකර ගැනීමයි.

එම බිළිඳා දුටු මුනිවරයෙක් පවසා සිටියේ, මේ දරුවා චක්‍රවර්ති රජෙකු වනු ඇති බවය.

සිද්ධාර්ථ කුමාරයා රෝගියෙක්, මහලු අයෙක් හෝ මළ මිනියක් දුටුවේ නම් මෙලොව ජීවිතය අනභූරු දමනු ඇතැයි මුනිවරයා රජුට අවවාද කළේය.

එය ඇසූ රජ, තරුණ වියේදීම සිද්ධාර්ථ කුමාරයා විවාහ කර දුන්නේය. බාහිර ලෝකය දර්ශනය නොවන පරිදි සියළු සැප සම්පත්වලින් පරිපූර්ණ මාලිගයක ජීවත්වීමට සැලැස්සුවේය. සිද්ධාර්ථ කුමාරයා සිය 16 වියේදී යශෝධරා නමැති කුමරිය හා විවාහ ගිවිස ගත්තේය. රුමත් කාන්තාවක වන යශෝධරා සමග ශාක්‍ය රටේ අගනගරය වන කපිලවස්තුවට ගොස් දෙදෙනා සතුටින් කල් ගෙවූහ. සියළුම සැප සම්පත් සමගින් සිද්ධාර්ථ කුමාරයා ජීවත් විය.

නමුත් දම්මචලෙන් බැඳ දමන ලද අලියා වනයේ සැරි සැරීමට ප්‍රියමනාපයක් දක්වනවා හා සමානව බාහිර ලෝකය දැකීමට සිද්ධාර්ථ කුමාරයාට අවශ්‍ය විය. එම නිසා පාරවල් ලස්සන කරන ලදී. මුලු නගරයම අලංකාරවත් අයුරින් සරසන ලදී. ඒ අතර තුර සිද්ධාර්ථ කුමාරයාට දර්ශනය නොවිය යුතුයැයි මුනිවරයා විසින් අනතුරු අඟවන ලද දර්ශන කුමාරයාගේ නෙත නොගැටෙන ආකාරයේ සියළුම උත්සාහයන් රජු විසින් කරන ලදී.

නමුත් සිදුවිය යුතු දේ සිදු විය යුතුමයි. නගරයේ සැරිසරමින් එහි අලංකාරය සියැසින් දැක පුදුමයට පත් සිද්ධාර්ථ කුමාරයා අවසානයේදී මුනිවරයා විසින් අනතුරු අඟවන ලද එකී දසුන් තුනම දුටුහ. ඒ ගැන විමසා සිටියහ.

වයස් ගතවීම, රෝගාකූරවීම සහ මරණය ආදී සියල්ල ජීවිතයේ යථාර්ථය බවත් එයින් කිසිම කෙනෙකුට ගැළවිය නොහැකි බවත් දැනගත් සිද්ධාර්ථ කුමාරයා ඒ ගැන සිතන්නට වූවේය.

එසේ ගැඹුරින් සිතන්නට පටන් ගත් මොහොතේදී තාපසයකු සිද්ධාර්ථ කුමාරයාගේ නෙත ගැටුනේය. නොවැළැක්විය හැකි

යථාර්ථයන් තුනටම සාර්ථකව මුහුණ දී එය පසුකර යාමේ උත්සාහයේ ඔහු නිරතවී සිටින බව දැනගත් සිද්ධාර්ථ කුමාරයාගේ සිත තවදුරටත් තීව්‍ර ලෙස ඒ ගැන සිතන්නට පොළඹවන ලදී.

සිද්ධාර්ථ කුමාරයා ගැඹුරින් සිතීම හා අසීමිත කරුණාව යන කරුණු හේතුකොට ගෙන ඔහුට රජ කුමරෙකු ලෙස සුබෝපභෝගී ජීවිතයක් ගත කිරීමට නොහැකි විය. දුක යනු කුමක්දැයි ඔහු දැන සිටි නමුත් මිනිසා විසින් ගත කරණු ලබන දුක්බර ජීවිතය හේතුවෙන් මිනිසා කෙරෙහි ඔහු තුළ ඇතිවූයේ දැඩි අනුකම්පාවකි.

සැප සම්පත්වලින් අඩුවක් නොමැති ජීවිතයකට ඔහු අකමැති විය. ලෝකයේ සියළු සැප සම්පත් භුක්ති විඳීමට කරුණාව දයාවෙන් පිරි ඔහුගේ සිත ඉඩ දුන්නේ නැත. රජ මාලිගාවේ සිදුවන උත්සව කෙරෙහි ඔහු දැක්වූයේ දැඩි පිළිකුලකි.

ඉන් මිදීමට සුදුසුම අවස්ථාව එය විය.

සිද්ධාර්ථ කුමාරයාට වයස අවුරුදු 27 ක් 28 ක් වනවිට ඔහුගේ සිත බොහෝ වැදගත් ප්‍රශ්නවලට පිළිතුරු සොයා යාමට පටන් ගත්තේය.

තමා ගත කරන ජීවිතයේ අරමුණ කුමක්ද? මේ සුබෝපභෝගී ජීවිතය හුදෙක් බාහිර ලෝකයේ ශාරීරික ආශාවන් ඉටුකර ගැනීමට පමණක් ද? තම ජීවිතයේ පරමාර්ථය මුදල් ඉපයීමත් ඉන්ද්‍රියන්ගේ ආශාවන් ඉෂ්ඨකර ගැනීම පමණක් ද? ආදී ප්‍රශ්න සිද්ධාර්ථ කුමරුගේ සිත තුළ පහළ විය. මේ ආශාවන්ගෙන් ඔබ්බට ගොස් ආත්ම තෘප්තිය සහ ස්ථිර සැනසීමක් ගෙන දෙන වෙනත් දෙයක් තිබේදැයි සොයන්නට පෙළඹුණහ.

සිය 29 වැනි වියේදී තමාගේ හිසකෙස් සම්පූර්ණයෙන් මු ගා ලෝක ආශාවන් අතහැර දමා සාමාන්‍ය මුනිවරයෙකුගේ ඇඳුමින් සැරසී දැනේ කිසිම දෙයක් නොමැතිව සත්‍යය සහ සැනසීම සොයා සැරිසරන්නට වූහ.

එතුමන් රජමාළිගාවෙන් නික්මුණු දිනයේදීම එතුමන්ට රාහුල නමැති ලස්සන පිට්ඨි දරුවෙක් උපත ලැබුවේය.

ඉතිහාසයේ අන් කවර දාකවත් සිදුනොවූ ඉතාමත් වැදගත් ශාසනා කරණය ලෙස එය ඉතිහාස ගතවේ. උන්වහන්සේ වයසට ගොස් තපස් නොදකුහ. තපස් රැකීමට යනවිට උන් වහන්සේ සිටියේ තරුණ වියේ උච්චතම කඩඉමේය. දූප්පත්කම නිසා තම ජීවිතය පරිත්‍යාග නොකළහ. රජ සැප සම්පත්වලට සහ කුලමත් කරවන ද්‍රව්‍යවලට ඔහුගේ ගමන වළකාලීමට නොහැකි විය. තපස් රැකීමට ගිය අවස්ථාවේදී සිද්ධාර්ථ ලෝකයේ මහා ආධ්‍යාත්මික ශාන්තුවරයෙකු වනු ඇති බව කිසිම කෙනෙකුට නොවැටහුණි.

රජ මාළිගාවෙන් බැහැර වූ උන්වහන්සේ එවකට ඉතා ප්‍රකට වී සිටි ආලාර කාලාම සහ උද්දක යන මුණිවරුන්ගෙන් භාවනා ක්‍රමවේදයන් පිළිබඳව දැන ගත්හ. මෙම ක්‍රමවේද රාජ යෝගයට පෙර තිබූ එකක් වන අතර එහිදී උන්වහන්සේ සමාධි තමැති උසස් තත්ත්වයට පත්වූහ.

තමුත් එයින් උන් වහන්සේ සැහිමකට පත් නොවූහ. මිනිසාගේ ඉන්ද්‍රිය ආශාවන්ගෙන් ඔබ්බට ගොස් උන්වහන්සේගේ දුකට විසඳුමක් ලබා දීමට ඊට නොහැකි විය.

එම භාවනා ක්‍රම උන්වහන්සේගේ අධිෂ්ඨානයන් වූ අවබෝධය සහ දුක හා දොම්නසින් සම්පූර්ණයෙන් මිදීමට වූ මාර්ගය හා නිර්වාණය හෙළි නොකරන ලදී.

ඉන් අනතුරුව ගැඹුරින් ශරීරය වෙහෙසට පත්කර ලබන භාවනාව අත්හදා බැලූහ. ශරීරය දුර්වල වීම හැර අන් කිසිවක් එම භාවනා ක්‍රමය මගින් නොලැබුණි. ශරීරය බරපතල ලෙස වෙහෙසට පත්කිරීමෙන් විසඳුමක් ලැබේදැයි බැලූහ.

ගිනියම් හිරු රශ්මියේ සහ ශීතල තුෂාරයේ ගතකර බැලූහ. එය උන් වහන්සේ මරණාසන්නයටම ගෙන යාම විනා අන් කිසිම වෙනසක් ඇති කිරීමට හේතුවක් නොවීය. එම නිසා එම ක්‍රමවේදය නවතා දමා යහපත් ආහාර අනුභව කිරීමට පටන් ගත්හ. එය දුටු උන්වහන්සේගේ ගෝලයන් පස් දෙනෙක් බුදුරජාණන් වහන්සේ තපස් රැකීම අනහර දමා ඇතැයි දොස් පවරා උන් වහන්සේ හැරදමා ගියහ. සිද්ධාර්ථ බෝසතුන් වහන්සේ තනිවූ තමුත් ගැඹුරින් තපස් රැකීම අඛණ්ඩව ඉටු කළහ.

බෝධීන් වහන්සේගේ පාමුල අසුන්ගෙන තමා සත්‍ය සොයා ගන්නා තුරු දැස් විවර නොකරන බවට අධිෂ්ඨාන කර ගනිමින් දීර්ඝ භාවනාවක යෙදුනහ. උන්වහන්සේ නිර්වාණය ලැබූ පොහෝ දිනයට පෙර දින රාත්‍රියේදී උන් වහන්සේගේ යටගිය ජීවන රටාව මතක් විය. උන්වහන්සේගේ පෙර ආත්මයන් සිහියට නැගුණි.

පොහෝ දිනට පසුදින අළුයම බෝධිසත්ව මෙන් නොව පරිපූර්ණ වූ බුදුරජාණන් වහන්සේ වශයෙන් තමා වෙනස් වී ඇති බව භාවනාව තුළින් උන් වහන්සේට අවබෝධ විය. වසර හයක් ගැඹුරින් භාවනාවේ යෙදීමෙන් අනතුරුව සත්‍යයේ ආලෝකය උන් වහන්සේට පහළ විය. උන් වහන්සේ බුද්ධත්වය ලබා ගත්තේ සිද්ධාර්ථ ලෙස උපත ලැබූ මෙම උපතේදීය.

අබණ්ඩව සති ගණනාවක් බුදුරජාණන් වහන්සේ ජීවත්වූයේ බෝධීන් වහන්සේ වටාය. උන්වහන්සේගේ සාමකාමී තපස් ජීවිතයට දැඩි බාධාවක් එල්ල විය. තමා ලැබූ මෙම නිර්වාණය (අවබෝධය)එකී සතුට තමා පමණක් අත් විඳිනවාද නැතිනම් ලෝකයේ සියළුම දෙනා සමග බෙදා හදා ගන්නවාද යන්න කල්පනා කිරීමට පටන් ගත්හ.

මෙම ඥානය නොලබා ලක්ෂ සංඛ්‍යාත මිනිසුන් දුක් විඳිනු දුටුහ. ඔවුන් විඳින දුකින් ඔවුන් ගළවා ගැනීමට පෙරට ආහ. තමා අත්විඳි සත්‍යය අත් අයටත් දේශනා කිරීමට පටන් ගත්හ.

උන්වහන්සේ ගිය මාර්ගයේ ධර්මය අවබෝධ කර ගැනීමට ඉදිරිපත් වූ සියළු දෙනා අසීමිත සතුටක් ලබා ගත්හ. උන්වහන්සේගේ දේශනාවලට සවන් දුන් සාමාන්‍ය පවුල්වල උදවියත් තමන් අනුගමනය කළ පිළිවෙත් අනතුරු දමා නිර්වාණය ලබා ගැනීමේ අරමුණින් උන්වහන්සේගේ අනුගාමිකයින් බවට පත්වූහ.

තමා පවසන අත්දමට ක්‍රියා කරන්නේනම් ඔවුන් සියළු දෙනාට දුකින් තොරවූ ජීවිතයක් අත්විඳිය හැකිවනු ඇතැයි දේශනා කළහ. දිනෙන් දින ජනතාව උන්වහන්සේ සොයා යමින් උන්වහන්සේට කීකරු වූහ. උන්වහන්සේගේ දේශනාවලට සවන්දීමට සහ උන්වහන්සේ අනුගමනය කිරීමට පිරිස එක්රැස් වූහ.

උන්වහන්සේ දේශනාකළ දේ අතර සමහරක්

බුදුරජාණන් වහන්සේගේ සිව් වැදෑරුම් සත්‍යයන්

1. දුක නමැති දෙයක් තිබේ.
2. දුකට හේතුවක් තිබේ.
3. දුකට හේතුවන කාරණය ඉවත්කළ හැකිය.
4. දුකට හේතුවන කාරණය ඉවත් කිරීමට අවශ්‍ය මාර්ගයක් පවතී.

බුදුරජාණන් වහන්සේගේ පස් වැදෑරුම් ශීලය

1. ප්‍රාණ ඝාතනය නොකළ යුතුය.
2. සොරකම් නොකළ යුතුය.
3. විනය විරෝධීව නොහැසිරිය යුතුය.
4. මුසාව නොදෙවිය යුතුය.
5. මත්පැන් පානය නොකළ යුතුය.

බුදුරජාණන් වහන්සේ දේශනා කළ අට වැදෑරුම් යහපත් මාර්ගයන්

1. සම්මා දිට්ඨි - යහපත් දැක්ම.
2. සම්මා සංකප්ප - යහපත් කල්පනා.
3. සම්මා වාචා - යහපත් දෙසුම.
4. සම්මා කම්මන්ත - යහපත් ක්‍රියා.
5. සම්මා ආජීව - යහපත් ජීවිතය.
6. සම්මා වායාම - යහපත් උත්සාහය.
7. සම්මා සති - යහපත් අවධානය.
8. සම්මා සමාධි - යහපත් සමාධිය.

බුදුරජාණන් වහන්සේගේ දේශනාවන්

1. ප්‍රාණ ඝාතය නොකරන්න.
2. සොරකම් නොකරන්න.
3. කාමයේ වරදවා නොහැසිරෙන්න.

4. මුසාව නොදොඩන්න.
5. නින්දා අපහාස නොකරන්න.
6. දොස් පරොස් නොකියන්න.
7. පුරසාරම් නොදොඩන්න.
8. අත්සතු දෙයට ආශා නොකරන්න.
9. හතුරුකම් නොකරන්න.
10. අවංකව සිතන්න.

බුදුරජාණන් වහන්සේ විසින් දේශනාකරන ලද පුණ්‍ය ක්‍රියා

1. සුදුසු අයට දන් දීම.
2. විනයගරුක දේශනා පිළිපැදීම.
3. යහපත් සිතුවිලි පහළ කිරීම.
4. අන් අයට උපකාර කිරීම හා අන් අය රැක බලා ගැනීම.
5. දෙමව්පියන්ට සහ වැඩිහිටි අයට ගරුකර ඔවුන්ට අවශ්‍ය දේ ලබාදීම.
6. ඔබට ලැබී ඇති දේ වලින් කොටසක් අන් අයටද ලබාදීම.
7. අන් අය ඔබට ලබා දෙන දේ සතුටින් භාර ගැනීම.
8. යහපත් අදහස්වලට සවන් දී එය තේරුම් ගැනීම.
9. යහපත් අදහස් අන් අයටත් ඉගැන්වීම.
10. ඔබගේ වැරදි ක්‍රියා නිවැරදි කර ගැනීම

## 8 වැනි පරිච්ඡේදය

### බාමියන් බුද්ධ ප්‍රතිමා

බාමියන් බුද්ධ ප්‍රතිමාව ඉන්දියාවේ ගාන්ධාර රජු යටතේ තිබුණි. මෙය ක්‍රි.ව. 11 වැනි ශත වර්ෂය දක්වා විත වෙළෙඳපොළ සහ දකුණු ආසියාතික ප්‍රදේශ යා කරන ලද සේද මාවතේ පිහිටා තිබුණි.

මෙම ස්ථානයේ හින්දු සහ බෞද්ධ ආරාම පිහිටා තිබුණු අතර ආගම, දර්ශන විද්‍යාව, ඉන්දිය හා ග්‍රීක කලාවන්ගේ කේන්ද්‍රස්ථානය බවට පත්ව තිබුණි.

නව වැනි ශත වර්ෂයේ ඉස්ලාම් ආක්‍රමණය සිදුවන තෙක් මෙම ප්‍රදේශය බෞද්ධාගමික මධ්‍යස්ථානයක් ලෙස තිබුණි.

මෙම ප්‍රදේශයේ ආශ්‍රමවල බෞද්ධ භික්ෂූන් වහන්සේලා ජීවත් වූහ. ඔවුහු ජීවත්වූයේ කඳු බෑවුම්වල තනන ලද කුඩා ලෙන්වලය.

බොහෝ භික්ෂූන් වහන්සේලා විසින් එකී ලෙන් පිළිමවලින් සහ වර්ණ යොදා අඳින ලද බිතුසිතුවම්වලින් සරසනු ලැබ තිබුණි.

එහි ප්‍රධානතම පිළිමය වන්නේ විශාල හිරි ප්‍රතිමාව වන විරාසන ප්‍රතිමාව හා ශාකෘමුනි ප්‍රතිමාවයි. එහි පළමුවැනි ප්‍රතිමාව උස අඩි 180 කින් සහ දෙවැන්න උස අඩි 120 කින් යුක්තයි. ලොව විශාලතම ශෛලමය බුදු පිළිමය වන්නේ එයයි.

මෙම ප්‍රදේශයේ ඉතා ප්‍රසිද්ධ සංස්කෘතික උරුමය ලෙස තිබූ මෙම බුදු පිළිම පිහිටි ස්ථානය, එහි වටා තිබෙන සංස්කෘතිමය

භූගෝලීය පිහිටීම සහ පුරා විද්‍යාත්මක නටබුන් ආදී සියල්ල යුනෙස්කෝ සංවිධානය විසින් ලෝක සංස්කෘතික උරුමයන් ලෙස නම් කරන ලදී.

බාමියන් බුදු පිළිම ලෙස හඳුන්වනු ලැබුවේ මධ්‍යම ඇෆ්ගනිස්ථානයේ බාමියන් ප්‍රාන්තයේ හසාරජාත් ප්‍රදේශයේ පිහිටි බාමියන් නිම්නයේ කඳු බෑවුම්වල තිබූ බුදු පිළිමයි.

එහි එක් බුදු පිළිමයක් ලොකු බුද්ධා ලෙසත් අනෙක කුඩා බුද්ධා ලෙසත් හැඳින්වේ.

හයවැනි ශත වර්ෂයේදී නිර්මාණය කරන ලද මෙම ප්‍රතිමා ඇෆ්ගනිස්තානයේ අගනගරය වන කාබූල් නගරයට වයඹ දිශාවේ කි.මී.230 ක දුරින් මුහුදු මට්ටමේ සිට අඩි 250 ක් උසින් පිහිටා තිබුණි.

මෙම ප්‍රතිමා ඉන්දීය සහ ග්‍රීක කලාවන්හි මිශ්‍ර සම්ප්‍රදායට අගනා උදාහරණයකි. මෙය ගාන්ධාර කලා නිර්මාණය ලෙස ප්‍රසිද්ධියට පත්ව තිබුණි.

සාමාන්‍ය ශාරීරික පෙනුම පාෂාණ මත සාප්ප කෙටීමෙන් අනතුරුව වැලි සහ පිදුරු මිශ්‍රකර සුක්ෂම ලෙස කරන ලද නිර්මාණ ඊට එක්කර එහි මත කපරාදු කර සම්පූර්ණ කර තිබුණි.

එහි මතු කරන ලද නිර්මාණ හා කපරාදුව කලකට පෙර දියවී ගොස් තිබුණි. නමුත් වර්ණ ආලේප කර මුහුණ, අත් සහ ඇඳුමේ නැමි ඉස්මතුකර පෙන්වීමට උත්සාහ කර තිබුණි.

ලොකු පිළිමය රතු වර්ණයෙන් සහ කුඩා පිළිමය විවිධ වර්ණවලින් යුක්තව තිබුණි. පිළිමවල අතේ පහළ කොටස වැලි සහ පිදුරු මිශ්‍රණ භාවිතා කර නිර්මාණය කොට තිබුණි. නමුත් මුහුණේ ඉහළ කොටස් විශාල ගස්වලින් නිමවූ වෙස් මුහුණුවලින් නිර්මාණය කර ඇතැයි පැවසේ.

පින්තූරවල දක්නට ඇති ජේළියට තිබෙන සිදුරු බාහිර සවි කිරීම් රඳවා තැබීමට ලී ඇණ ගසා තිබුණු ස්ථානයන් වේ.

කුඩා පිළිමය ක්‍රි.ව.507 දී සහ ලොකු පිළිමය ක්‍රි.ව.554 දී නිර්මාණය කරනු ලැබ තිබේ. මෙය කුෂානර් සහ හුනර්වරු

විසින් ඔවුන්ගේ රාජධානීන් උච්චතම අවස්ථාවට පැමිණ සිටි වකවාණුවේදී නිර්මාණය කරන ලදී.

ක්‍රි.ව.630 දී මෙම ප්‍රදේශය හරහා ගමන්කළ සුවාන්සාං නමැති චීන දේශාටකයා විසින් බාමියන් නිම්නය බෞද්ධ මධ්‍යස්ථානයක් යැයි ප්‍රකාශ කරන ලදී. ඔහුට අනුව මෙහි දහයකටත් අධික හික්ෂු ආරාම සහ දහසකටත් අධික හිමිවරු නවාතැන් ගෙන සිටි බව පෙනේ.

එම බුදු පිළිම දෙක රිදී සහ පබළුවලින් සරසා තිබූ බව සඳහන් කරයි.

අත් සියළු දේට වඩා ඉතා විශාල සැතපෙන බුද්ධ ප්‍රතිමාවක් එම ස්ථානයේ තිබූ බවත්, ඔහු සඳහන් කරයි. ඔහු විසින් සටහන් තබන ලද සැතපෙන බුදු පිළිමය එක්තරා කාලයක මුළුමණින්ම විනාශ වූ බව පැවසේ.

### බුදු පිළිමවලට ප්‍රහාර එල්ල කිරීම

11 වැනි ශත වර්ෂයේදී බටහිර ඉන්දියාවේ කොටසක්ව තිබූ ඇෆ්ගනිස්තානය ගජනි මුහම්මදු විසින් අත්පත් කර ගන්නා ලදී. එම අවස්ථාවේදී හික්ෂු ආරාම සහ අනෙකුත් ස්ථාන මංකොල්ල කෑමට ලක්වී විනාශ කරන ලද නමුත් මේ බුද්ධ ප්‍රතිමා දෙක සහ බිතු සිතුවම්වලට ප්‍රහාර එල්ල නොකරන ලදී.

නාදිර්ෂා මෙම පිළිම වෙත කාලතුවක්කු ප්‍රහාරයක් එල්ලකළ නමුත් මෙම පිළිමවලට කිසිම හානියක් සිදු නොවීය.

ඊට පසුවද ශත වර්ෂ ගණනාවක් ගතවනතුරු මෙම පිළිම යහපත් තත්ත්වයක තිබුණි. තවද මේ බාමියන් බුද්ධ ප්‍රතිමාව ආරක්ෂා කිරීම පිණිස 1999 ජූලි මාසයේදී මුල්ලා මුහමදු ඔමාර් විසින් නියෝගයක් නිකුත් කරන ලදී.

මේ වනවිට ඇෆ්ගනිස්තානයේ බුද්ධාගම අදහන කිසිම කෙනෙක් නොසිටින බැවින් මෙම පිළිම ඇදහීමට කිසිම අවස්ථාවක් නොමැති වුවත් මෙම පිළිම නැරඹීම සඳහා පැමිණෙන විදේශිකයින් නිසා රටට ආදායම් ගලා එනු ඇතැයි ඇෆ්ගනිස්තාන රජය නිවේදනය කළ බවත් ඒ හේතුවෙන් තලිබාන්වරු එය විනාශ

නොකර ආරක්ෂා කරනු ඇති බවත් මුල්ලා මුහුදු ඔමාර් විසින් නිවේදනය කරන ලදී.

ඇෆ්ගනිස්ථානයේ දැඩි මතධාරීහු එම රටේ ඉස්ලාම් නොවන ප්‍රතිපත්තිවලට එරෙහි ප්‍රචාරයන් දියත් කළහ. බාමියන් බුදු පිළිම ඉස්ලාම් ආගමට විරුද්ධ ඒවා බවට ඇෆ්ගනිස්තානයේ ආගමික නායකයින් 400 ක් රැස්වී නිගමනය කර ඇතැයි නිවේදනය කරන ලදී.

2001 මාර්තු මස සිට ඩයිනමයිට් පුපුරුණු ද්‍රව්‍ය යොදා ගනිමින් සති කීපයක් කඩා බිඳ දැමීමේ කටයුතු සිදුකරන ලදී.

ප්‍රථමයෙන් ගුවන් යානා නාශක කාලතුවක්කු හා බර කාලතුවක්කු උපයෝගී කර ගනිමින් පිළිමවලට ප්‍රහාර එල්ල කරන ලදී. අනතුරුව යුද්ධ ටැංකි නාශක බිම්බෝම්බ ගල් පර්වතයේ පහල කොටසේ සවිකර පුපුරුවා හරින ලදී.

තවද එම ප්‍රදේශයේ ජීවත් වූ ඇතැම් පුද්ගලයින්ව කඳු මුදුනට නංවා පිළිමයන්හි කලින් හටගෙන තිබූ පැල්ම අස්සට පුපුරුණු ද්‍රව්‍ය දමා පුපුරුවා හරින ලදී.

ඉස්ලාම් ඡර්යා තීතියට අනුව පිළිම තහනම් කොට ඇතැයි පවසා බාමියන් පිළිම ආරක්ෂා කිරීමට මුලදී ඉදිරිපත් වූ තලිබාන්වරුන්ගේ නායකයා වන ඔමාර් විසින් ඉන්පසු එය කඩා බිඳ දැමීමටද නියෝග කරන ලදැයි පැවසේ. ඇතැම් ඇමරිකානුවන් ඇෆ්ගනිස්තානයේ විපතට පත් ජනතාවට උදව් කිරීම වෙනුවට බාමියන් බුදු පිළිම පුනරුත්ථාපනය කිරීමට මුල්ලාගෙන් අනුමැතිය ඉල්ලා සිටියහ. ඉන් කෝපයට පත් ඔමාර් එම පිළිම විනාශ කර දැමීමට අණකළ බවට තොරතුරු වාර්තා වී තිබේ. එකී අණ පරිදි එවකට පැවති තලිබාන් රජය විසින් 2001 වසරේදී මෙම පිළිම පුපුරුවාහරින ලදී.

විටින් විට එල්ල වූ මෙම ප්‍රහාරවලින් මේසා විශාල පිළිම උඩුයටිකුරුවූ බව සැබෑවකි.

ශ්‍රී ලංකාවේ කුරුණෑගල දිස්ත්‍රික්කයේ පිහිටි රම්බොඩගල්ල විද්‍යාසාගර විහාරස්ථානයේ බුදු පිළිමයක් ඉදි කිරීමට හේතු වූයේ මෙසේ බාමියන් බුදු පිළිම පුපුරුවා හැර විනාශ කර දැමීමයි.

## 9 වැනි පරිච්ඡේදය

### ලෝකයේ උසම බුදු පිළිම

තඹවලින් නිමවූ ලෝකයේ උසම බුදු පිළිමය 1993.12.29 දින භෞංකොංහි නිර්මාණය කරන ලදී.

කුරුණෑගල දිස්ත්‍රික්කයේ පිහිටි රම්බොඩගල්ල විද්‍යාසාගර විහාරස්ථානයේ ඉදිකර තිබෙන උසින් අඩි 67.5 කින් යුත් මෙම බුදු පිළිමය තනි ගල් පර්වතයක තනා තිබෙන ලෝකයේ උසම සමාධි බුදු පිළිමයයි.

2002 සැප්තැම්බර් මස 13 වැනි දින මෙම පිළිමය විශාල ගල් පර්වතයක ඉන්දීය මූර්ති ශිල්පියෙක් වන මුත්තයිසා ස්තපති මහතාගේ ප්‍රධානත්වයෙන් යුත් ශිල්පීන් කණ්ඩායමක් විසින් නිර්මාණය කරන ලදී.

ලෝකයේ උසම බුදු පිළිම දහය...

1. ලෝකයේ විශාලතම බුදු පිළිම අතර දහවැනි විශාලතම බුදු පිළිමය ලෙස සැළකෙන්නේ තායිලන්තයේ පිහිටි යුක්කේටි බුදු පිළිමයයි. අඩි 148 ක් උසැති මෙම බුදු පිළිමය ඩෙන්ත් තායිලන්ත ප්‍රදේශයේ පිහිටි විශාලතම දූපතක් වන යුක්කේටිහි පිහිටා තිබේ. මෙම බුදු පිළිමය සුදු මාබල්වලින් ඉදිකර තිබේ.
2. නවවැනි විශාලතම බුදු පිළිමය ලෙස සැළකෙන්නේ ශ්‍රී ලංකාවේ අළුත්ගම බුදු පිළිමයයි. උසින් අඩි 160 කින් යුත් මෙම පිළිමය විහාරයෙහි 2006 වසරේ ස්ථාපිත කරන ලදී.

මෙය ශ්‍රී ලංකාවේ දකුණු ප්‍රදේශයේ බේරුවල (බේරුවලාංගුර) නගරයේ පිහිටා තිබේ. එහි ඇති විශේෂත්වය වන්නේ මෙම බුදු පිළිමය බුදුරජාණන් වහන්සේගේ දන්ත ධාතුව තැන්පත්කර තිබෙන ස්ථානයේ පිහිටා තිබීමයි.

3. ඇග්ගනිස්සානායයේ පිහිටි බාමියන් බුදු පිළිමය අටවැනි විශාලතම බුදු පිළිමය ලෙස සැළකේ. අඩි 150 ක් උසකින් යුත් මෙම බුදු පිළිමය ඇග්ගනිස්සානායයේ අගනගරය වන කාබුල් නගරයේ සිට කි.මී.230 ක දුරින් බාමියන් නමැති නිම්නයේ පිහිටා තිබූ නමුත් පසුව එය කඩා බිඳ දමන ලදී. මෙය පැරණි ක්‍රමය වන ගාන්ධාර ක්‍රමයට ඉදිකරන ලදී. ඒ අසල කුඩා බුදු පිළිමයක්ද පිහිටා තිබුණි.
4. ලොව හත්වැනි විශාලතම පිළිමය වන්නේ තායිලන්තයේ චට්ප්‍රාබ්‍රම් බුදු පිළිමයයි. අඩි 194 ක් උසැති මෙම පිළිමය බැංකොක් නගරයේ වාට් ඉන්ද්‍රා නමැති පන්සලට යාබදව පිහිටා තිබේ. මෙම පිළිමයට වීදුරු එක්කොට රත්‍රං ආලේපකර තිබේ.
5. හයවැනි විශාලතම පිළිමය චීනයේ පිහිටි ලෙසාන් බුදු පිළිමයයි. අඩි 233 ක් උසැති මෙම පිළිමය පාෂාණවලින් නිමවූ ලොව විශාලතම බුදු පිළිමය ලෙස යුනෙස්කෝ සංවිධානය විසින් නම් කරනු ලැබ තිබේ.
6. පස්වන විශාලතම පිළිමය වන මෙම බුදු පිළිමයද පිහිටා තිබෙන්නේ චීනයේ වන අතර ලිංසාන් ලෙස හඳුන්වනු ලබන මෙම බුදු පිළිමය අඩි 289 කින් යුක්තයි. ලෝකයෙන් නිමවූ මෙම පිළිමය ටොන් 700 ක් බරෙන් යුක්තව චීනයේ මසාන් නගරයේ බුදු රජාණන් වහන්සේ ආශිර්වාදය ලබා දෙන ආකාරයට පිහිටා තිබේ.
7. සිව්වැනි විශාලතම පිළිමය වන්නේ තායිලන්තයේ පිහිටි මහ බුදු පිළිමය වන අතර එය උස අඩි 302 කි. වාට් මුයාන් පන්සලේ පිහිටි මෙම පිළිමයට කොංක්‍රීට් එක්කොට රත්‍රං ආලේප කර තිබේ.

8. ජපානයේ පිහිටා තිබෙන උසිකු ඩායිබුට්සු (Ushiku Daibutsu) බුදු පිළිමය තුන්වන විශාලතම පිළිමය ලෙස සැළකෙන අතර එහි උස අඩි 360 කි. වොන් 4003 ක බර ප්‍රමාණයකින් යුත් මෙම පිළිමය ලෝකඩවලින් නිමවී තිබේ. මෙම පිළිමය අසල සිට නැරඹීම සඳහා අඩි 279 ක උස විදුලි සෝභානායක්ද සවිකර තිබේ.
9. ලොව දෙවැනි විශාලතම බුදු පිළිමය මියන්මාරයේ ලේ කයුන් සබ්‍ය (Lay Kyun Sakkyā) බුද්ධ ප්‍රතිමාව වන අතර එහි උස අඩි 381 කි. එම රටේ සම්ප්‍රදායික ඇඳුමෙන් සැරසී සිටින ආකාරයට තනා ඇති මෙම බුදු පිළිමය අසල සැතපෙන බුදු පිළිමයක් පිහිටා තිබේ.
10. ලොව විශාලතම පිළිමය වන්නේ චීනයේ ස්ප්‍රිං පන්සලේ තිබෙන බුදු පිළිමය (Sprinh Temple Buddha) වන අතර උස අඩි 420 කින් යුත් මෙම ප්‍රතිමාව ගිනස් වාර්තා පොතේ සටහන් වී තිබේ. මෙය චීනයේ කැනන් නගරයේ පිහිටා තිබේ. තඹෙන් නිමවූ වොන් 1000 ක් බරැති මෙම පිළිමය නැරඹීම සඳහා පඩිපෙළවල් දාහක් තරණය කළ යුතුය.

## 10 වැනි පරිච්ඡේදය

### මුහුණ දුන් අභියෝග

රම්බොඩගල්ල බුදු පිළිමය ඉදිකිරීමේදී පැන නැගුණු බාධක සියල්ල අමරමොලි හිමියන්ගේ කරුණාව, ඉවසීම හා භාවනාවේ මහිමයෙන් මැඩපැවැත්වූ ආකාරය දුටු පිළිම ඉදි කිරීමට භාරව සිටි කමිටුවේ අය පුද්ගලයාට පත්වූහ. හිමිතම මුහුණ දුන් විශාලතම බාධකය වූයේ මුදල් ප්‍රශ්නයයි. මුදල් ඉල්ලා සිටිය යුතු සියලු අයගෙන් මුදල් ලබාගෙන හමාරය. ඒ අයගෙන් නැවත නැවත මුදල් ඉල්ලනවාද ? සියලු දෙනා කැමැත්තෙන් මුදල් පරිත්‍යාග කරන අය නොවන අතර ඇතැම් අය මුදල් ලබා දෙන්නේ බැහැයි කියන්න බරි නිසාය.

ආගන්තුකයින් ලෙස පැමිණි අයව සිතහමුසු මුහුණින් පිළිගන්නා අයගේ නිවහනට යහපතක්ම වන බව වල්ලුවරි පවසා තිබේ.

“අකුණාමර්ණු සෙය්‍යාණ් උත්තරායං මුකුණාමර්ණු  
ඛල් ඛිඛුණු ඉම්පුඛාණ් ඉඛ්” (සුත්ත 84)

තම නිවසට පැමිණෙන අයට සොමි වදනින් සංග්‍රහ කරන අයගේ නිවසට සිරියාව කැඳවයි. නමුත් බුදුරදුන් වැඩ සිටින පන්සල තැනීමට මුදල් ඉල්ලා ගිය විට බොහෝ දෙනා මුහුණ තරක් කර ගනී.

මීරිසි බාබා ඕනෑම වෙලාවක “තට්ටනෙයි” ඉල්ලා සිටියේ තමා කැමැත්තක් දක්වන අයගෙන් පමණි. තමාට රුපියලක් තට්ටනෙයි

ලබා දෙන තැනැත්තෙකුට අනිවාර්යයෙන් එහි දහ ගුණයක් ලැබෙනු ඇතැයි බාබා නිතර නිතර ප්‍රකාශ කළේය. නමුත් ලෝකයේ එය හොඳින් වටහා ගෙන ඇත්තේ ඉතාමත්ම ස්වල්ප පිරිසකි.

මුදල් හෝ ආධාර ඉල්ලා පැමිණ ඇතැයි වැටහී යන අවස්ථාවේදී ඇතැම් අයගේ යටි සිත එය ප්‍රතික්ෂේප කරන අතර ඔවුන්ගේ මුව ඒබව පිළිබිඹු කරයි. අනතුරුව ඔහු වෙත පැමිණි අය බලාපොරොත්තු සුන්වී කිසිවක් නොකියා නික්ම යන බව වල්ලුර් වැඩි දුරටත් පවසා තිබේ.

මෙලෙස බලාපොරොත්තු සුන්වී යාම දරාගත හැක්කේ දෙවියන්ගෙන් සියලු දේ අයැද සිටින බවට වූ ධෛර්යය හා ශක්තිය ඇති අයට පමණි. මෙවන් කටයුත්තක එඩිතරව නිරත විය හැක්කේ ඕනෑම දෙයක් කිරීමට හැකියාව ඇත්තේ අන් අයගේ උදව්වෙන් පමණක් යන සිතුවිල්ල තුරන් වී සියලු දේ කිරීමට හැකියාවක් තිබෙන දෙවියන් කෙරෙහි විශ්වාසය තැබීමෙන්ය. දේව කටයුත්තේදී ඕනෑම අවලාදයක් දරා ගැනීමට ලැස්ති විය යුතුය. සිත පාරන වදන් කනට ඇසෙන්නට හැකිය. ඇතැම් අය තම මුහුණ නරක් කරගනී. නැතිනම් තමන්ගේ මුවින් මොනයම් හෝ දෙයක් පිට කිරීමට පවා ලෝබ විය හැකිය. තවත් සමහරු පවසන දෙයින් සිතට දරාගත නොහැකි වේදනාවක් ඇති වේ. ගෞරවය අමතක කොට ආත්ම ගරුත්වය අහිමිකර ගනිමින් අන් අයගෙන් උදව් උපකාර ඉල්ලා සිටීමට සිදුවේ. රළු වචනවලින් දොස් පවරයි. සියල්ල ඉවසා සිටිය යුතුය. ඉවසීමට පුරුදු වන ලෙස බුදුරජාණන් වහන්සේ දේශනා කළේ ඒ හේතුවෙනි.

ඉන්ද්‍රිය මුර්ති ශිල්පීන්ගේ ඕනෑ එපාකම් ඉෂ්ඨ කිරීම උන්වහන්සේගේ ප්‍රධාන කාර්යය බවට පත්ව තිබුණි. ඔවුන්ගේ ආහාර වේල ඔවුන් විසින්ම ඉටුකර ගනු ලැබූ බැවින් ආහාර පාන සපයා ගැනීම ගැටළුවක් නොවීය. ඔවුන් තමන් පුරුදු වී සිටි තුනපහ වර්ග සහ වෙනත් ද්‍රව්‍ය ලංකාවේ ලබාගත නොහැකි වූ අවස්ථාවන්වල ඔවුහු කෝපයට පත්වූහ. පිට තැනකට පැමිණ සිටින අවස්ථාවක මදක් නම්‍යශීලී විය යුතුය. කටට රහට ආහාර ගැනීම ඉවසා ගත යුතුය. ආදී සිතුවිලි ඔවුන් අපහසුතාවයට

පත්කරන ලදී. තමන්ට හැකි අයුරින් එම ගම්මානයේ ජනතාව නානාප්‍රකාර ආහාර පාන ලබා දී ඔවුන් තෘප්තිමත් කිරීමට උත්සාහ කළහ.

මුර්ති ශිල්පීන් තමන්ගේ පවුලේ අයගෙන් වෙන්වී දීර්ඝ කාලයක් මෙහි රැඳී සිටීමට සිදුවූ බැවින් ඇතැම් අයට මාස හයකට වරක් ඉන්ද්‍රියාව බලා පිටත්වීමට අනුමැතිය දීමට සිදුවිය. එසේ යන අයගෙන් සමහරු නොදන්වා දින ගණනාවක් නිවාඩු ලබා ගත්හ. මෙම ක්‍රියාව සිතට වේදනාව ගෙන දුනි. නිවාඩු ඉල්ලා සිටියහොත් එය නොලැබෙනු ඇතැයි සිතා තමන් පෙරළා පැමිණෙන දින වකවානු ඔවුන් නිශ්චිතවම නොදන්වා සිටී. මෙම ක්‍රියාව පිළිම ඉදිකිරීමේ කමිටුවට ඉමහත් බාධාවක් වූ අතර එය දැඩි අභියෝගයක්ද විය. පිළිමය නිර්මාණය කිරීමට සිදුවූයේ මේ සියලු දේ කළමනාකරණය කිරීම තුළිනි.

## 11 වැනි පරිච්ඡේදය

### පූජ්‍ය අමරමොලී හිමියන්ගේ ජයග්‍රහණයේ රහස

පූජ්‍ය අමරමොලී යනු කුරුණෑගල දිස්ත්‍රික්කයේ පිහිටි රම්බොඩගල්ල විහාරස්ථානයේ වැඩ සිටිමින් තමාට හැකි පමණින් ජනතාවට සේවය කරමින් සිටින හිමි නමකි.

දුෂ්කර ගම්මානයක පිහිටි මෙම කුඩා විහාරස්ථානයේ නායක භාමුදුරුවන් වශයෙන් කිරිමැටියාවේ පඤ්ඤාසාගර හිමි වැඩ විසූ අතර 1988.11.26 දින ඉන්දුනීසියාවේ සිදුවූ රිය අනතුරකින් උන්වහන්සේ හදිසියේ අභාවප්‍රාප්ත වීමෙන් අනතුරුව අමරමොලී හිමියන් විහාරස්ථානයේ නායක පදවිය භාර ගත්හ.

කුරුණෑ දයාව හේතුවෙන් සියලු දෙනා ආකර්ෂණය කර ගැනීමට සමත් පූජ්‍ය අමරමොලී හිමියන් විහාරස්ථානයට පැමිණෙන සියලු දෙනාගේ සිත් ඇද ගැනීමට සමත්වූහ. ඉරිදා දිනයන්හි පවත්වනු ලබන දහම් පාසලට සියලු දෙනා එක්රැස් වූහ. දෙමව්පියන් ලැබුවේ ඉමහත් සතුටකි.

සෑම ඉරිදා දිනයකම පන්සලට පැමිණෙන ශිෂ්‍යයන් සමග සුභද්‍රව කතාබහ කිරීමට හිමිනම පුරුදු වී සිටියහ. එම කුඩා විහාරස්ථානයේ විශාල වශයෙන් මූල්‍ය පහසුකම් නොතිබූ අතර ගිහියන් විසින් පිරිනමනු ලබන දානය එදා වේල පිරිමහ ගැනීමට පමණක් ප්‍රමාණවත් විය. බුදු පිළිමය ඉදිකිරීමට උන්වහන්සේ තීරණය කළ මොහොතේ එය ඉටුකළ හැකි කාර්යයක් යැයි ගම්වාසීහු විශ්වාස නොකළහ. බුදුරජාණන් වහන්සේ තම සිතෙහි තබාගෙන ආත්ම විශ්වාසයකින් සිය උපරිම ශක්ති ප්‍රමාණයෙන්

ඒ සඳහා වෙහෙසුනහ. අතේ තිබුණු ස්වල්ප මුදලද ක්ෂයවී ගිය අතර, කුරුණෑගල පිහිටි මහා පරිමාණ ව්‍යාපාරිකයින් හමුවී ආයාචනා කළ නමුත් එයින්ද සාර්ථක ප්‍රතිඵල නොලැබුණි. අඛණ්ඩව ඒ වෙනුවෙන් වෙර දැරූහ. කොපමණ පරාජයන්ට මුහුණ දීමට සිදු වුවද අධෛර්යමත් නොවූහ. උන් වහන්සේගේ ලේ නහර සියල්ලේම පාහේ උඩු දුවගොස් තිබුනේ බුදු පිළිමය යන සිතුවිල්ලයි.

සිතුවිලිවලට ඇත්තේ පුදුමාකාර බලයක් බව අපගේ මුතුන් මිත්තන්ගේ කතාවලින් අපට පාඩම් ඉගෙන ගතහැකි අතර අමරමොලි හිමියන් විසින් එය ක්‍රියාවෙන් ඔප්පුකර පෙන්වන ලදී.

ඔහුගේ සැබෑ ලෝකයේ සහ සිහින ලෝකයේ හැමවිටම දක්නට ලැබුණේ අඩි 70 ක් උසැති බුදු පිළිමයයි.

උන්වහන්සේ ස්නානය කළේද ආහාර අනුභව කළේද සයනය කළේද එම සිතුවිල්ල සිතේ තබා ගනිමිනි. උන් වහන්සේගේ සියළු වැඩ රාජකාරීන් හමුවේ වුවද සිතේ තැන්පත් වී තිබුණේ එකී සිතුවිල්ලයි. දීර්ඝ වයසෙන් භාවනා කටයුතුවල නිරත වෙමින් එයින් අසීමිත බලයක් ලබා ගෙන කෙසේ හෝ බුද්ධ ප්‍රතිමාව ඉදිකරනවාමයි යන අධිෂ්ඨානය හා ධෛර්යය උපදවා ගත්හ. මුදල් නොමැතැයි බියට පත්තොවී සිංහයකු මෙන් නැගී සිටියහ. මුදල් සොයාගත හැකි සෑම ස්ථානයකටම පියමන් කළහ. පරාජය යන වචනයට ඉඩක් නැත. ජයග්‍රහණය නියතය යන සටන් පාඨය පෙරදැරි කර ගනිමින් මුදල් රැස් කිරීමට වූහ. බුදුරජාණන් වහන්සේ තමා සමග සිටිමින් එකී කටයුත්ත නිමා කිරීමට උපකාර කරනු ඇතැයි යන විශ්වාසය හා ශක්තිය උන්වහන්සේ බලසම්පන්න කෙරිනි.

උන්වහන්සේගේ සිහිනය 2015 මාර්තු මස 30 වන දින සැබෑ විය.

උන්වහන්සේ යටගිය දවස කල්පනාකර බලන විට කුමකට ද? මොන හේතුවකට එය එසේ සිදු වූවා ද? යන ප්‍රශ්නවලට කිසිම කෙනෙකුට පිළිතුරු දිය නොහැකිය.

### අමරමෝලිහිමියන්ගේ ජීවිතය

කුරුණෑගල දිස්ත්‍රික්කයේ එගොඩමුල්ල නමැති ගම්මානයේ කොස්ගහමුල ගෙදර පින්වත් මාපිය දෙපළට දාව පස්වැනි දරුවා වශයෙන් අමරමෝලි හිමියන් උපත ලැබූහ.

උන්වහන්සේට සහෝදරයන් සිව්දෙනෙක් සහ සහෝදරියක් සිටිති.

එතුමන් හයවැනි ශ්‍රේණිය දක්වා යාබද ගම්මානයේ පිහිටි ඊරියගොල්ල විද්‍යාලේ ඉගෙනුම ලැබුවේය.

1959 දී කුරුණෑගල සිද්ධාර්ථ පිරිවෙනට ඇතුළත් කරගන්නා ලදී.

අනතුරුව ශ්‍රී ජයවර්ධනපුර විශ්ව විද්‍යාලයේ උසස් අධ්‍යාපනය ලද උන් වහන්සේ බුද්ධාගම විෂයට ශාස්ත්‍රපති උපාධියක් ලැබූහ.

පසුව නැවතත් රම්බොඩගල්ල විහාරස්ථානයටම පැමිණ ශාසනික මෙහෙවරේ නිරත වූහ. කුඩා කාලයේ සිටම උන්වහන්සේ දැක්වූ කරුණාව දයාව හේතුවෙන් සියළු දෙනාගේම සිත් ඇද ගැනීමට සමත්වූහ.

1988 දී රම්බොඩගල්ල විහාරස්ථානයේ නායක පදවිය භාරගත් උන්වහන්සේ විසින් මේ දක්වාම විහාරස්ථානය දක්ෂ ලෙස මෙහෙයවනු ලබයි.

## 12 වැනි පරිච්ඡේදය

### ජනාධිපතිතුමාගේ අතින් විවෘත වේ

වසර ගණනාවක් දුටු සිහිනය, මාස ගණනාවක් හෙලූ කඳුළු සහ දැඩි කැපවීම ආදී සියල්ල ඒකරාශී කර අඩි 67 1/2 ක් උසැති ගෛලමය සමාධි බුදු පිළිමය බිහිවිය. පිළිම වහන්සේ විවෘත කිරීම සඳහා අතිගරු ජනාධිපති මෛත්‍රීපාල සිරිසේන මහතාට අපි ආරාධනා කළෙමු.

ක්‍රි.ව.2015 මාර්තු මස 30 වැනි දිනයේ උදෑසන සිට කිසිදා නොදුටු තරම් ජන ගංගාවක් විහාරස්ථාන පරිශ්‍රය වෙත වැල නොකැඩී පැමිණීමට පටන් ගැනුණි. භාෂා තුනෙන්ම පිළිමය බිහිවූ කතාන්දරය පිළිබඳ තොරතුරු නිවේදනය කරමින් පැවතුණි.

පුදුම සහගත මෙන්ම අපූරු සිදුවීම් රාශියක් එහි පැමිණ සිටී අයගේ සිත්සතන් හක්තියෙන් පිරවීමට සමත් වුණි.

එහි ඉදිකර තිබූ පිළිමය දැක පිරිස පුදුමයට පත්වුනා මිස අඩි 67 1/2 ක් උසැති සමාධි පිළිමය පිටුපස සැඟවී සිටින පුද්ගලයින් කවුරුන්ද? ඔවුන් කුමක් කළේ ද? ආදී විස්තර කිසිවෙකු දැන සිටියේ නැත.

රම්බොඩගල්ල සමාධි බුදු පිළිමය පිටුපස සැඟවී තිබෙන සිදුවීම් ඉතිහාසයක් ලෙස ලියා තැබිය යුතුය යන්න අදහස පහළ වූයේ එම නිසාය. එහි ගැබ්වී තිබෙන සත්‍ය සිදුවීම් අලලා පොතක් ලෙස මෙය සකසනු ලබන්නේ ඒ හේතුවෙනි.

ශ්‍රී ලංකාවේ ඉතිහාස ගතවී අනාගතයේදී ද ස්ථාවර වීමට නියමිත ලෝක ප්‍රසිද්ධ රම්බොඩගල්ල සමාධි බුදු පිළිමය රැක බලා

ගැනීමේ විශාල වගකීම අදවනවිට පූජ්‍ය අමරමොලි හිමියන්ගේ දැනේ රඳා පවතී. උන්වහන්සේට තම කාර්යය නිසිලෙස ඉටුකිරීමට බුදුරජාණන් වහන්සේගේ ආශීර්වාදය තවදුරටත් ලැබෙනු ඇත. රම්බොඩගල්ල සමාධි බුදුපිළිමය මෙලොව වැසියන්ට තීරසාර සාමය හා සතුට ගෙන දීමට හේතුවේවායි ප්‍රාර්ථනා කරමු.

රිදියෙන් නිමවූ විහාරස්ථානයේ පෙනුම සහිත ඵලකය අතිගරු ජනාධිපතිතුමාගේ සුරතින් ස්තපති ලබා ගනී. ව්‍යාපාරිකයන් වන ඩී.ඊස්වරන් මහතා හා ඩී.එස්.අයි. හිමිකරු නන්දදාස රාජපක්‍ෂ මහතා යන අයද අසල සිටී.

රිදියෙන් නිමවූ විහාරස්ථානයේ පෙනුම සහිත ඵලකය අතිගරු ජනාධිපතිතුමාගෙන් ව්‍යාපාරික ඩී.ඊස්වරන් මහතා ලබා ගන්නා අතර ඩී.එස්.අයි. හිමිකරු නන්දදාස රාජපක්‍ෂ මහතා සහ ගරු කථානායක කරු ජයසූරිය මහතා යන අය ද ඒ අසල සිටී.

බෝගහ සෙවණේ  
ඥානය ලැබූ බුදු රජාණනි  
අසරණ ජනතාවට  
යහමග පෙන්වා දුන්නේය  
ත්‍රාසය සපිරි පිවිතයක්  
නොපතන්නෙමු බුදු රජාණනි  
ජාති ආගම් බේද මැඩලමින්  
එකමුතුවෙන් පිවිත්වෙමු  
විශ්වයේ අංශුවක් හා සමාන  
අප දේශයේ සැම දා  
යුක්තිය පමණක් රජකරවීමට  
පිවිත් වෙමු යහමගහි

පද රචනය: රත්න ශ්‍රී විජේසිංහ



# **The Compassionate Buddha of the Rock**

History and Significance of  
Rambadagalla, Kurunegala Samadhi Buddha Statue



## From the Author

With no financial resources, with no influence or people power, with just the strength of his spiritual resolve, the Venerable Amaramouli Thero embarked on this project. This is a fete that needs to be congratulated and celebrated.

I adore and respect with humility, the divine strength in him and the heart of love, that melted the rock to make this incredible project a great success.

When a journalist asked Venerable Thero Amaramouli, "Who gave you the support to undertake and complete such a large project?" the Thero simply showed his saffron robe.

On the day of the inauguration, there were many among the thousands in that congregation with tears streaming down their eyes. We can all praise and celebrate the success, but we must also understand the tears and sweat that were spent behind the scenes.

I have no words to say except to offer my salutations and pray for blessings to the Venerable Amaramouli Thero.

**D. Eassuwaren**

November 2017



## Foreword

**Deivanayagam Pillai Eassuwaren will always be known as one who loved Lord Buddha and lit up his own life by following Buddhist thoughts and principles**

We met on the 2nd of February 2002 at the Nuwara Eliya road Ramboda Hanuman Temple.

It was a time when our temple was quite ready to sculpt a Buddha Statue on a rock that was situated on the western side of the Monaragala Vihara at Rambadagalla near Kurunegala. At that time there were no initiatives or projects in progress anywhere in Sri Lanka to create granite sculptures. The Sri Lankan sculptors with whom this idea was discussed, didn't even have the courage to give a cost estimate. It is important to stress the importance of finding the right sculptor to make a statue.

We had heard about the 18 feet tall statue of Lord Hanuman at the Ramboda temple.

We were climbing up the steps towards the main door of the temple. It was 9.30 am and the doors had just opened. Holding the Pooja items in a tray with both hands, we saw a man clad in a white shirt and white trousers, walking towards the door from the left hand side. We exchanged just a glance but did not really have the moment to exchange a smile.

Around 12.30 pm on the same day, we met this man at the temple office and were introduced. I believe this meeting was due to divine destiny. It became the seed for a rare lifelong friendship.

He became one of the finest and best friends of my life. He was a father and a brother at times. He was a teacher when advising me and a soul touching friend at all times. He was a rare and fine gentleman who could see value in every human being.

On the Sunday, of our first meeting, just when we were about to get into the car, it started drizzling. Once we got in, the rain started pouring down. We had to wait in the car until the downpour subsided. Later, Mr. Eassuwaren used to recollect this moment and say, "The sudden downpour was a sign of divine blessing for the project to find a way."

Over the last 13 years, our journey was like a ship that was incessantly stuck in the sea amidst a storm, trying to sail towards the destination against the winds of difficulties and challenges. During these trying times, the support, guidance and leadership given to me by Mr. Eassuwaren cannot be described by words alone. In pursuit of the statue work, I had to visit India a few times. Every single time, one of his cars would receive me at the airport, and take me to all the places I needed to go. All my living and food needs were entirely taken care of by him.

I always recollect my meeting with the Minister for Buddha Sasana of that time. My purpose was to obtain some support from him towards the initial stages of our project. I often reflect deeply with awe, on the contrasting humane behavior and response, that I received from someone like Mr. Eassuwaren.

In order to seek some support and help from the government, I had obtained an appointment with the relevant

minister. My allocated time was 7 pm and I reached the ministry at the precise time, having traveled by bus from Rambadagalla. As soon as I entered his office, the minister who was surrounded by a few people walked towards me. I was standing at the entrance to his room. There was no place to sit nor was I invited to take a seat. I stood by the minister and showed him the document I had prepared about the ongoing statue project.

I started eagerly, "In place of the destroyed Bamiyan Buddha statues, we are sculpting a 67 feet granite Samadhi Buddha statue in our Vihara." I wanted to continue, but the minister started looking through the document.

After about 5 minutes, he spoke in a stern voice, "Every Bhikku wants to build Buddha statues of all sizes all around the country. Where is the money for all this in the government?"

It was 7.30 pm, the last bus to Rambadagalla from Kurunegala was at 10.30 pm. I will have to catch a reasonable bus from Pettah to reach Kurunegala on time.

"Are you not the Minister for the Buddha Sasana?"

This question came to my mouth, but I swallowed it with difficulty.

I resolved in my mind, at that moment, that "I will do it and the Buddha will be there for devotion and prayer by the world."

I took back the document from the minister and walked away without a word. I did not miss the Rambadagalla bus at 10.30 pm that night.

Making a big noise and show does not make a great human being. One can see the difference between a narrow and broad mind very easily. Some Buddhists in this country are well versed with the knowledge of the Dhamma. Yet the

fact is that Mr. Deivanayagam Eassuwaren, who was not born a Buddhist, had much devotion and commitment to practice the precepts of the Dhamma. This was indeed truly commendable.

The short sighted and harsh words of the minister did give spiritual strength and a resolve to get this project completed. I am indebted to him for that.

Even a minor employee will not hear a stern or harsh word from Mr. Eassuwaren. He listened to everyone and worked hard to understand the point of view of the other person. He was blessed with this quality in abundance.

"Whenever Swaminvahansa visits Colombo, please have 'Dhanaya' (food) at my home" was his permanent request. I fondly remember many such occasions of Mr Eassuwaren's hospitality. From 2013, when I was diagnosed with diabetes, he would be a doctor to me by testing my blood sugar with his glucose machine. Whenever my sugar levels were found to be too high he would advise, "Oh Ven. Thero, why do we need to get into such a situation; if Thero falls sick who will do all this work at the Vihara?" He would push me to go for treatment.

After the inauguration of the statue, he became an even more wonderful friend to me.

During his sickness and pain, he would say to me, "It is too painful Swamy." At those moments, I would recite and explain to him the 'Vedananupassana - The Science of Feelings' a magical Buddhist verse that would relieve him. I also gave him a book in English on 'Satipattana'. An ardent reader, Mr. Eassuwaren read through the famous Buddhist verse that is recited to arouse mindfulness towards detachment and liberation. After this, he never complained about pain.

"I am not afraid of death. I have done all that I needed to do in my life. I have succeeded in business. My children along with my brothers are now continuing the business activities much better than I could have done. I am blessed and happy to see this."

Death is very much a part of living. How many times do we die when we are still alive? Mr Eassuwaren had a good understanding about death and was at peace with it through his knowledge and reading. He was able to identify and understand the different pain points in his mind and body and was never a slave to such pain. He was able to explain and overcome such pain through realization.

He always believed that the sickness he was undergoing for several months would cease at some point. Even during the last days of his life, he would call and discuss the completion of this book. He had already been working on it for a few months.

The lack of awareness about this great Buddha statue that had been sculpted after 850 years in Sri Lanka, was always a concern for him. He would consider this very unfortunate. I would always tell him, "Sri Lanka is like this". The lost rituals of 'Upasampada' was brought back from Thailand to Sri Lanka by Ven. Welivitta Asarana Sarana Sarankara Sangaraja, but was never recognized by some parts of our society.

When Anagarika Dharmapala made the cry of "Let the Sinhalese rise," during the independence struggle, it became the foundation for victory. However, when he made the appeal "Let us save Buddha Gaya," the media of that time considered him insane. The value of Anagarika Dharmapala is only now truly recognized by our society. We are erecting statues for him in many cities and towns. Similarly the

granite stone Samadhi Buddha of 67 feet in Rambadagalla was also not fully given the due recognition.

Once, after the commencement of the sculpture work, I met Mr. Eassuwaren at his office. On this day, he enquired about my meditation practices. I replied, "Yes, I meditate regularly."

"Venerable Thero, I underwent a course of Sattipatana or Vipasana meditation in a place near Mumbai called Dammagiri. It was at a meditation centre established by Goenkaji. I am told that this 10 day course of meditation is now available in Sri Lanka in Dammakutta, near the Kandy Mahakanda. I request the Venerable Thero to also experience this. If it is acceptable to you, I can fill up the form and send it on Swaminvahansa's behalf." Without any hesitation, I agreed to go on this course of meditation. Within two weeks, I was given a date to come to Dammikutta and I attended the 10 day Vipasana meditation programme and completed it.

I am amazed and thankful that Mr. Eassuwaren's foresight enabled me to attend this meditation course. He knew how important the meditative spiritual strength was going to be in the days to come as I undertook the project.

**Egodomulle Amaramouli thero**

Monaragala Viharaya

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## **Chapter 1**

### **The Monk who came in search of Hanuman**

I remember as if it was yesterday, it was a bright sunny Sunday morning. I had just reached Ramboda, a small village in Central Sri Lanka. It is almost an island in a never ending green sea of tea plantations. The village is located almost precisely midway on the long and winding road between the historic hill city of Kandy and Nuwara Eliya - the highest elevation in Sri Lanka. This was now my habitual Sunday journey from Colombo. We sped past the many overflowing waterfalls that cascade through the area. In those days, this was a trip I had come to relish with joy.

As members of the Chinmaya mission, we had helped construct this amazing temple devoted to Hanuman, the Hindu god for courage, devotion and perseverance. As president of the mission in Sri Lanka, I was now working with others to get the temple running smoothly for the thousands of devotees who had already started to flock every year. As I was entering the temple, my eye caught a flicker of the bright orange robe worn by Buddhist clergy. At the entrance, standing near the massive doorway, I saw a Monk.

His eyes were fixated on the majestic 18 feet high beautiful and elegant statue of the Shri Bhaktha Hanuman

of Ramboda. In this form, Hanuman, the monkey God, was depicted as a devotee. Praying to his beloved Rama, he is shown as someone who inspires us all to seek spirituality. Since the consecration of the temple in Ramboda, Lord Hanuman has been attracting and radiating his grace on people from all walks of life, from different religions and different nationalities. It is not an unusual sight to see people from other religions standing on the temple steps to soak in the beauty of the place and its abundant spirituality. I thought to myself, here was another soul touched by Hanuman's grace.

I walked into the temple as usual and engaged in my prayers and meditation. I recited the Hanuman Chalisa, a devotional poem of forty verses in Hindi. Composed by the poet saint Tulsidas in the 16th century, it praises the nobility, knowledge, power and virtues of Hanuman and invites him to bring those qualities into us by residing in our hearts.

Hanuman is the perfect manifestation of what our minds could become if only we embraced our true spiritual selves. Focusing one's mind and bringing it to mindfulness is a Herculean task. The human mind has often been compared to a monkey. The Tamil saint, Vallalar lamented, "My monkey mind, you are truly ghastly and foolish. I am not going to let your anarchy rule me. Unlike others, I will not be deluded by your fickleness." Other saints have compared the mind's volatility to that of a flying kite flitting through the wind and dancing without stability. This for me is the true essence of all religions. How do we understand ourselves and bring nobility and peace to our monkey minds?

The temple priest brought out the 'prasadam', the offering, after the pooja. I received it with gratitude and walked around the temple. With the grace of Hanuman all around me, it was easy to be in a state of total surrender.

Later, as I sat in my makeshift office room on the temple premises, I was informed that the Buddhist Monk was waiting outside to meet me. I went out and brought him inside the office room. We had not met before, but even before any customary introduction, the Monk started asking me several questions with eagerness.

"Who sculpted this Hanuman statue?"

"What was the cost?"

"How long did it take?"

"How did you bring the statue up this hill?"

"Where is this sculptor?"

"Can you please give me his name and address?"

I was taken aback by this torrent of questions. I was unsure about what to make of them. Why was he asking me all of this? What interest could he possibly have in a Hindu god?

Perplexed, I asked, "Swaminvahansa (Venarable Monk), why all these questions?" It was only then he started speaking about himself and his great project.

### **The road from Ramboda to Rambadagalla**

"In central Sri Lanka, on the road to the city of Kurunegala, there is a famous town called Ridigama. This is an area of many historic places of worship with temples said to be as old as 2200 years. My name is Amaramouli, I am from a small village called Rambadagalla near this city, I am the chief Monk of a Buddhist temple in the village."

"Adjoining our small temple is a large rock. I want to find someone to sculpt an image of Lord Buddha in meditation. I have been searching for the right sculptor to make this statue for some time. I heard about your Lord

Hanuman. I heard that you have the tallest granite Hanuman statue in Ramboda. I have come to see him for myself and be inspired."

"This Lord Hanuman has the most graceful and magnetic face. I am convinced that the sculptor of this statue should be the one to make our Buddha statue. Hence, I am here to meet you."

It would, of course, be easy for me to assist this noble Monk in his request. "Of course, I will give you all the contact details of the sculptor. You can contact him directly and discuss." As I said this, I saw the smile on Swamy's face vanish. I grabbed a piece of paper, looked up the sculptor's name and Indian contact details and wrote everything. I was satisfied that I had been able to assist this Monk in my small way. The Monk fell silent for a few minutes. I broke the silence, "The sculptor lives in Chennai. It is best if you could call him on the phone and get an appointment. If you go to Chennai and meet him face to face, you will be able to get all the required details. Swaminvahansa's face showed some concern.

Out of courtesy and to continue the conversation, I asked, "How big a statue are you planning to make out of your rock?". His reply was almost casual, "We are thinking of sculpting a statue of about 50 feet in height". Genuinely shocked and startled, I got up from my chair. My voice was grave, "Swamy, I personally know the difficulties, challenges and pain we had to go through to make this 18 feet Lord Hanuman. You want to make a 50 feet tall statue. It will cost a lot of money. It can take at the very least, a few years to complete."

### Take me to Chennai

Swaminvahanasa did not seem perturbed by my surprise. His thoughts and words were now all about going to Chennai. He completely ignored my comments on the difficulties and challenges of taking on this project. "I have never been to Chennai. I do not know the Tamil language. Neither do I know anyone there. You mentioned that I would need a visa for travel. I have no experience in this. In short, if I go to Chennai on my own without you, I will be a fish out of water. Can you please take me when you go there next? When is your next trip? I will look after my expenses." Swaminvahansa said all this with an almost childlike earnestness.

I was feeling a bit uncomfortable. My mind was wondering about what I had got myself into. How can a Monk unable to even make the trip to Chennai possibly raise the money needed to finish a 50 feet statue? Swaminvahansa repeated, "I have never been to Chennai. I have no knowledge about visa or air tickets. Please don't feel I am being too overbearing and take me with you to meet the sculptor." He said all of this with an insistent tone in his voice. I realised that this Monk was not going to leave me. His gaze of graceful kindness, his carefully chosen words and the glow of his demeanor were already working at pulling me into his cause.

"Swamy, what you are asking me is not easy. So please excuse me from this task", I wanted to say these words, but I could not. Overpowering my thoughts, my heart made me say in Sinhala, "Hari Swamy, hondai Swamy (yes Swamy, good Swamy)." I think I was bowled over by the innocent yet powerful love and determination of this simple Monk.

I was already committed to making a business trip to Chennai a few weeks later. I decided that I would

take the Monk with me on that trip. I made all the travel arrangements for the Swamy and we were on our way to Chennai as planned. I contacted the sculptor who agreed to meet us. Shri Muthiah Sthapathi is a world renowned creator of Hindu statues and temples. He has designed and built over 40 temples just within the United States. He was also the recipient of many national awards from the government of India. He was known for his dedication to spirituality and the beauty of his work.

We met the sculptor at his home at 10 pm on the appointed day and explained our need. The Swamy described the setting of the rock that was behind the temple and the desire to carve a Buddha statue out of it. The Sthapathi (Tamil word for sculptor of divine images) showed us a collection of pictures of the Lord Buddha from his books. Swaminvahansa showed us a picture that he felt would be suitable as the initial model. The Sthapathi was very thoughtful and said, "We will need to first test the stone to see if it is suitable for carving a 50 feet statue."

I asked the one question that was continuously running in my mind. "Sthapathi sir, how much do you think this project will cost?" He replied, "Without checking the stone and determining the possible height, it will be difficult to give a figure. Yet, if we say 50 feet, the cost can be roughly Sri Lankan Rupees 12 million." He swiftly added, "This is just the wages for sculpting, there will of course be other expenses." I was taken aback by this figure. It was more than I thought it would cost. Swamy's face looked shocked, but he hid that with a smile. We exchanged a deeper meaningful look. Then with a confidence that I admired, the Monk broke the silence, "This cost is fine. Please come to Sri Lanka. We will look after all this."

We fixed a suitable date for Sthapathi to visit Rambadagalla and inspect the rock. Swamy agreed to send the air ticket for Sthapathi's travel on returning to Colombo. With the feeling of accomplishment and satisfaction, we came out of the sculptor's house. It was well past 2 am in the morning and we hadn't realized the time we had spent in deep discussion.

Having successfully completed the mission, Swaminvahansa returned to Colombo the next day evening with some satisfaction. I spent a few more days working in Chennai. As I went through my days, my thoughts often returned to the picture of the Lord Buddha that we had looked at and I kept remembering the admiration and astonishment I felt at the confidence of the Monk in taking on this huge project.

A few days after my return, the Bhikku (monk) came to Colombo to meet me. I had come to know more about this unique Buddhist Monk in the few days we had spent in Chennai together. I noticed his careful and graceful speech, his methodical ways and his state of mindfulness.

However, I also understood his real financial situation only when he came to meet me on this occasion. "Sir, we have to send the air ticket for Sthapathi. I don't have any money right now. If you could kindly make arrangements for this ticket, I will pay you back when I get some money." I was worried by this statement. If the Monk did not have enough money to even bring the sculptor to Sri Lanka, how is he going to get the funds required to complete this project? I was already involved in several spiritual and charitable institutions and I didn't really feel the ability to be involved in one more. To raise this kind of money would be difficult to say the least.

## Chapter 2

### Lord Buddha reveals himself

In the year 2001, a return air ticket from Colombo to Chennai was about 15000 Rupees. How is this Monk planning to complete a 20 million Rupee project when he doesn't even have the small sum to start with? I was perplexed and concerned at the same time. "Where would he even begin?"

This is of course a question that many of us ask ourselves when we think of ideas that seem too large to take on. I have read extensively on this topic and it has been a passion of mine to understand what makes humans take on or give up on things we consider impossible. I was reminded of a quote from the Thirukkural, (a 2000 year old Tamil book of wisdom written in couplets),

“எண்ணிய எண்ணியாங்கு எய்துப எண்ணியர்  
திண்ணியராகப் பெறின்”

'What they seek, they will achieve as they seek,  
If those who are made of firm resolve".

Venerable Amaramouli Thero stands as a living example of this Thirukkural. As before, my thoughts were trying to stop me from going further with the requests of this godman and from making more commitments to this seemingly impossible project. But I heard my words coming out of me in acceptance of Swamy's request, "hari Swamy, hondai Swamy".

I made the travel arrangements for Sthapathi's visit to Sri Lanka. On the day of his arrival, Swaminvahansa and I went to the airport to receive him. The sculptor was obliging our request despite his international work in designing and creating temples. It was 9 pm when we reached Colombo from the airport. We all had dinner together at my residence. Swaminvahansa as usual had only a cup of tea. The Monk left, promising that he would come with a vehicle at 6 am next morning to take Sthapathi to Rambadagalla. He invited me also to join them, but due to my work commitments, I had to decline.

We had some very good news. After a detailed study and measurement of the rock, the Sthapathi decided that the statue can be sculpted to a height of 67.5 feet. Bhikku Amaramouli was ecstatic. The Sthapathi with his expertise had determined that they needed to blast the rock to a depth of 5 feet to reach the point of sculpture.

While he was at the temple, the Sthapathi had requested a table and chair to be placed in front of the rock. He sat there for three hours by himself, deeply focused only on his sketch books and pencils. At the end of the session, a beautiful Samadhi Buddha emerged out of his drawing sheets full of lines and shades. A foundation in spirit was laid on that day for the 67.5 feet tall rock statue.

The Samadhi Buddha is an image of the Buddha at the time of his first enlightenment. 'Samadhi' is a Sanskrit word found in many Hindu, Jain, Buddhist and even Sikhism texts. They all essentially mean one thing.

The root words of samadhi are sam-a-dha which mean 'to bring together'. It sometimes means concentration but it also means more. It is a specific form of concentration. It is the state at which the mind has a single point of focus. A focus so sharp and singular that it cannot be distracted by anything.

It has been said that "Samadhi is a state of consciousness that lies beyond waking, dreaming, or deep sleep. It's a slowing down of our mental activity through single-pointed concentration."

With true samadhi, our focus is so strong that the self vanishes. You become one with the subject of your focus. Both the subject and the object meld and bond into one another.

The Lord Buddha is said to have achieved this level of samadhi during his first enlightenment.

In this form, his manner of sitting is known as the 'Dhyana Mudra' or meditative pose. The Buddha sits cross-legged with his upturned palms placed one over the other on his lap. A pose of rest and ease. His eyes are slightly open but unfocused as his mind is in the deepest waters of meditation. It was thus that the compassionate Buddha of the rock revealed himself.

The next day afternoon, the Sthapathi was to return to Chennai. The Bhikku and Sthapathi visited me in the morning at my residence to finalize the way forward. "How many sculptors will be required to complete this project? Where will they be staying? Who will arrange food for them? How much would be their wages?" Together, we searched for answers for all these questions. The Bhikku took the responsibility for most of the tasks, though I was still unclear about the source of his supreme confidence. The Sthapathi left for Chennai that afternoon as planned.

Within a month, 8 sculptors were to come to Rambadagalla village. Their accommodation was arranged within the temple premises in large rooms along with a small kitchen for cooking. The sculptors' monthly wages amounted to two hundred thousand Rupees per month. I couldn't help

worrying how the Bhikku was going to arrange for these funds. The cost of air tickets for eight sculptors added up to about one hundred and twenty thousand Rupees. The Bhikku assured me that he will collect a reasonable sum of money from a few important individuals known to him.

As planned, the sculptors reached Rambadagalla and commenced the work as per Sthapathi's instructions. The work progressed smoothly for the first 8 months. We could see the form of the Buddha appear on the rock. However, there were delays in paying the wages from the ninth month. We started to see a few delays in payments, but they were managed. After a year and a half of good momentum, the Sthapathi came to Sri Lanka to inspect the progress of the work. He was very pleased with what he saw.

Around the end of second year, the project faced major challenges on the financial front. Many donors had stepped forward with small funds, but it was becoming increasingly difficult to just show the rock and raise funds. We had further delays in the payment of wages. The Bhikku somehow managed a further six months of work. I saw the difficulties he had in convincing people of the vision that he saw for the statue and the temple.

One day, Swaminvahansa came to my office. He held my hands while his eyes were tearing. "I haven't paid the wages of sculptors for three months. I am asking you to kindly help me as I have nowhere else to go. "I was in the same peculiar state of mind. My intellect said "no" but my mouth uttered the words "Hari Swamy, hondai Swamy". I had to give him six hundred thousand Rupees as a loan and already there was a hundred thousand I had paid in excess. Having started in a small way, I could realize that Lord Buddha wanted me to be involved more deeply. My heart led me deeper into the Lord's hands.

## Chapter 3

### Lord Buddha enters my life

I have many friends around the world. When you do business with friends, people you genuinely like, work is not work anymore. I have been blessed with such friends from the time I started my business. One such friend from Mumbai, Raghu Acharya and his manager Dinesh used to visit Colombo regularly. They always came with a spare day to engage in discussions other than business. We would normally go out of Colombo to a resort and discuss various interesting topics.

I remember a particular trip in which we visited 'Hunasgiriya' - a beautiful hill resort near Kandy. We stayed there for 3 days, most of which was spent on deep discussions about 'Vipasana' meditation. Raghu Acharya is a deeply spiritual person.

"There are several meditation methods and techniques, but none can equal Vipasana. It is this technique of meditation which brought me great success in my life and business. If you are able to experience the peace that Vipasana meditation can bring you, you will easily surrender to Lord Buddha," said Raghu Acharya. What is this technique of meditation? What is in it? My curiosity was kindled. I have always been an explorer of spirituality. The ancient sages

say that there are a thousand ways to reach God. I was involved with several spiritual organisations. My aim was to learn and to also give the chance for others to learn. If we better understood ourselves as spiritual beings, the world would be a much better place. Raghu had convinced me to join a Vipasana course. We made plans. I will have to take at least 12 days off from work to go to Mumbai. Raghu was to contact the Vipasana centre to arrange two places for Dinesh and myself at their next intake.

Ten days away would be a challenge for my work and my family, but I was also daunted by the near monastic experience that was described to me by Raghu. I wondered what I was getting myself into.

I happened to visit Chennai a few weeks prior to my visit to the Vipasana centre. While I was there, I shared my plans with my dear friend Sachi. He is one of my closest friends. He also expressed a desire to join this programme and requested me to make arrangements. Thereafter I begged Raghu Acharya to arrange one more place in the Vipasana meditation programme for Sachi.

On the planned date, Sachi and I flew to Mumbai for the programme. Along with Dinesh, we travelled 150 Km from Mumbai to Dammagiri by car. During the journey, we were talking about Vipasana meditation.

Dammagiri or hill of the Dharma is a serene place set in the middle of 50 acres of greenery and hills. As we drove through the narrow roads to get to the centre, I admired the beauty that surrounded it. The building is a stunning piece of Buddhist architecture that inspired me. In the middle of many circles of white was a tower of gold. We had reached the centre.

The main area was divided into two large halls, one for men and the other for ladies. In the halls, there was a small

stage which was about 3 feet high. Three to four speakers could be accommodated to sit and address the audience.

The hall had a capacity of one thousand to sit on the floor and follow lectures. For those who are unable to sit on the floor for long hours, there were facilities to sit on steps which were about a foot high. The public address audio system was of such a high quality that we could hear clearly from any corner of the hall. Yes, this is the place where they are teaching Vipasana meditation, as designed and taught by the Lord Buddha Himself. Those who wish to learn this meditation method had to stay for 10 full days at Dammagiri.

Vipasana can be translated as the way to see things as they truly are. It is an ancient tradition of meditation that is supposed to have been rediscovered and redefined by Lord Buddha as he emerged from his enlightenment. To see things as they truly are, one has to remove oneself from the ego and illusions. It is a technique to train your mind, a set of exercises that you undertake to become more aware of what we experience as life.

The day at Dammagiri begins at 4 am with meditation practice. From 5 am to 7 am, we have teachings on meditation. After this we have an hour to wash and get ready for the rest of the day. They provide a frugal breakfast which we ourselves serve on our plates and eat on a table. From 9 am to 11:30 am, the morning lessons are conducted. From 11:30 am to 12 noon, lunch is served. Again at 3 pm, the classes begin. Until 6 pm, they recite various chants in the Pali language and explain their meaning. The tune and the way they sing these verses were quite intriguing. From 7 pm to 8 pm in the evening, we are shown rare and engaging video talks of Goenkaji, the founder of the Vipasana centres. At 9 pm, all lights are switched off compulsorily. Again the next day at 3:30 am, a volunteer will start ringing a bell in

front of our rooms for us to get back to the hall at 4 am. This schedule was repeated everyday meticulously.

There are some stringent conditions and rules that one needs to comply with, to be part of this training. For those 10 days, the trainee should not speak to anyone. They should not touch a phone or any other communication or electronic device. One cannot even read a book or newspaper. Radio or music devices are all banned during this time. While under training, there is no choice but to focus on the teachings and practice of Vipasana. The rest of the world is completely eclipsed. We can walk from our accommodation to the dining area and to a small park that is situated around the teaching hall. There was a small shop near the dining hall where they sold some basic essentials. Our dirty clothes were laundered and given back to us if we so required.

If the student has any doubts about the lessons or the practice of meditation, these can always be clarified with the teachers. Any impediments that students may experience during this journey of Vipasana meditation can be corrected with the help of the teachers.

The food that is served was similar to the fare eaten by Buddhist Monks. A small and simple breakfast at 7 am, a serving of rice and some vegetables at 11:30 am followed by some tea and a banana with some puffed rice as a snack at 4:30 pm. With this evening tea, all food intake ceases for the student. Such a minimalistic, yet nutritious food routine naturally does not allow one to sleep long hours. The whole campus was always engulfed in serenity and silence. One cannot hear anything but the sounds of nature and the cheerful chirping of birds from the hills. Just this deep sense of peace and silence, by itself, pushes the Vipasana student's mind to look inwards. Those with medical conditions such as diabetes or high blood pressure are provided the required

care and assistance. It is their desire and design that each and every student should engross deeply in the lessons and practice Vipasana meditation without any distractive thoughts.

There were separate sections for men and women and they cannot see each other during these 10 days.

It was compulsory to practice the meditation methods taught by teachers. They are quite difficult and challenging. The first 3 days are all about how we should go deep inside our minds by observing our breath and by learning to control our breathing consciously and accurately. These techniques are explained and demonstrated in detail in a simple way that is easily understood.

The initial few days of Vipasana practice has the ability to trigger hidden memories. One can go through feelings of shame, guilt, sadness and laughter, during this time. We go through a cycle of the resurfacing of old and deeply buried thoughts and memories that keep emerging, especially, in the first 3 days. The experience of the 3rd day definitely takes everyone to another dimension of our worldly consciousness. When left alone with our own thoughts, we tend to walk back down our life's memory lane. With no distractions, we have no choice but to face whatever we find along the way. My mind worked overtime to point out all the good, the bad and the ugly that lay in my past. As many as one tenth of the participants are unable to bear the intensity and the pain of regret this experience inevitably brings out and they leave the program at this stage.

We are given a 10 minute break every 2 hours to take a walk around the hall to ensure that we don't feel sleepy during the lectures. During this time, I have heard people crying out or laughing out aloud. Those who progress past

this 3rd day successfully, usually stay through the remaining 7 days of the program.

From the 4th day onwards, the real intense Vipasana meditation starts. Instilling disciplined peace by making every student sit through the meditative practice of Vipasana and explaining every aspect of the technique, the teachers help each student to at least achieve 3 minutes of focused and undistracted meditation. Those who continue the practice for a long time beyond the program are known to have acquired many more skills and powers. Vipasana strengthens us to experience peace and harmony. It helps to liberate us from pain and sorrow and from the deeply embedded causes for this pain. Thus, our minds become more purified. A total and complete freedom from the impurities of the mind is the highest spiritual objective that Vipasana takes one towards, one step at a time. At the end of the 10 days of the training, we see long queues around the public telephones available at the campus.

I was able to experience and realise how Lord Buddha manifested a revolutionary change in human history and how much he worked for our liberation from the traps of ignorance by learning and conquering Vipasana. Vipasana meditation is an instrument to direct our lives into the right path. It is only after this experience that I developed a deep connection towards Buddhism.

## Chapter 4

### The compassionate Buddha emerges

The story of how the Ven. Amaramouli Thero came about this idea of a Buddha statue, is truly amazing and inspiring.

Every Sunday morning, Ven. Amaramouli Thero sits under a shady tree at the Rambadagalla temple. It was his routine to chat with some of the young students attending Buddhism classes. He always spoke to them, to find out how they were studying, to see if some work needed to be completed in the village and so on.

The Monk was sitting under the same tree near the rock on the 19th of August in the year 2001, which happened to be another such usual Sunday. He saw a group of about 50 children and youngsters walking towards him. As they walked closer and closer, he was shocked to see the youth carrying large stones, iron rods, sticks and makeshift weapons. This was not how the youth of this village behaved. Something was disturbing them.

A youth from the group started talking, "Swaminvahansa, last week we saw the ancient statues of Lord Buddha being bombed and destroyed by the Taliban on TV. Our blood is boiling. We want to take revenge. Please bless us, so that, we will go and give the same treatment to

some of the Mosques and Muslim religious places around our village. The Bhikku did not react. He did his best to control his anger and anxiety. He looked into the eyes of the crowd and asked everyone to sit down for a couple of minutes. The children sat down. Respect for the clergy was important in Rambadagalla.

After taking a moment to breathe, he quietly beckoned the student who had spoken to his side and asked him, "So, what will you do if your friend attacked you and broke your teeth?"

"Of course, I will break his teeth as well."

"That's fine, but will you get your broken teeth fixed by breaking his teeth?"

The boy was perplexed and couldn't answer his question.

"Lord Buddha did not teach us to take revenge on those who harm us. All of you are students who come regularly to learn the teachings of our Lord. Don't you all know that his path is the path of love?"

"Did Lord Buddha at any time in his life show anger or hatred?"

"Aren't we all Buddhists who have taken the resolve to live our lives in the path shown by Lord Buddha?"

"Do you not remember the story of Devadatta who was a relative of Lord Buddha. Devadatta gave even the Buddha a lot of trouble and difficulties? Yet, the Lord patiently accepted him and gave so many blessings and benefits to Devadatta. There are thousands of examples in the life of Lord Buddha like this."

"So, let us banish the thought of doing harm for harm and destroying things. Let us bring in a positive thought.

Why don't we make an even better statue of Lord Buddha in response to the situation?"

The murmurs in the crowd of students fell into deep silence. The Monk continued, "Just look behind me. We have such a large rock. Why don't we think of making a large Buddha statue out of this rock. If we all get together we can do this."

"Please put down all those weapons right now and make a promise that you will never touch them again in your life. Let our thoughts and actions be focused towards this new statue." The Bhikku said all of this with overflowing emotions. There was some noise among the children in the crowd and in about 2 minutes it again fell into silence.

"Swaminvahansa, we will accept your advice." said the student. Everyone applauded.

The flood of emotions that had been flowing wildly, breaching everything on its way, was for now channeled towards a positive direction. However, in his heart, the Monk knew that for the flood to really flow to positivity, it needed the banks of action.

"Why don't you all start collecting some money? Let us build a timeless and monumental Buddha statue in our village. The whole world will look at this in awe and devotion. Let them look up the sky-reaching Buddha and wonder "Was it the children of Rambadagalla who erected this statue?"

"Let us start today itself collecting some money. In about 2 months, let us meet again and start planning", said Swaminvahansa. The children dispersed, chattering excitedly about their new mission for the village.

A month passed, Venerable Amaramouli Thero was sitting in his usual spot, as it was a Sunday, waiting for the children. Again he saw 10 students walking towards him as

a group. However, this time, instead of stones and iron rods, they had tills of various shapes and colors in their hands. The same student who had spoken to the Swamy earlier came to him and with noticeable pride and announced their achievements. "Swaminvahansa, we started collecting money. Here is the first contribution. We have one thousand seven hundred Rupees in these tills. Please start the work to make the statue," said the smiling boy.

Bhikku was a bit startled, "which statue?" he asked.

"Swaminvahansa, have you forgotten?" pointing at the rock, "You said we were going to make a sky-high Buddha statue from this rock! Let's begin!" said the student.

Swamy was in a state of shock! "O Lord Buddha! I said something the other day to stop and distract them from violence. These children have taken my words literally and even started collections. My dearest Lord Buddha, it seems that you have made some plans in using us as tools towards it." He told the children that he would start work on the statue and sent them away. "Please reveal what you have designed for us," were his thoughts, as the Monk went into prayers.

The following morning, around 4 am, Swaminvahansa sat in meditation. "Lord Buddha, the words I uttered to quench the emotions of those students seem to have triggered something monumental. I never expected this. Today, they are standing in front of me with the contribution. What do you want me to do? This temple does not even have ten thousand Rupees in its bank account. Is it even possible to think of making a statue of such magnitude? Does that not cost several millions? Who will help this project? If I start this impossible task and stop halfway, wouldn't that be a big disgrace and humiliation? Please answer me, answer me, answer me." Swaminvahansa sank into a deeper and deeper meditation, submitting these questions to the lotus feet of Lord Buddha.

## **Chapter 5**

### **What is monumental?**

"You can do it," the answer emerged after deep meditation. Swaminvahansa was ecstatic. While a cloud of doubt and fear was still hovering over his heart, the excitement of the project and courage given by the Lord sprung him into action.

The rock was 72 feet in height. The Sadhu started meditating on the thought of a 50 feet high Lord Buddha on that rock every day. He nourished and watered that thought daily in his prayer. He discussed this idea with many people. There were only a few who came out to support him.

"This cannot be done."

"Impossible."

"It is a huge expense."

"Where can you bring the money from?"

"There are no sculptors who can do such projects in Sri Lanka."

"Why get into such unnecessary commitment?"

Many tried to nip the idea in the bud even before it could germinate. Swamy thought further. What qualification do these people have to say that we cannot do this? What

have they achieved? Why should we give credence to these sceptics? His courage strengthened. He prayed to Lord Buddha to give him the heart of steel to face such people. Lord Buddha gave him that resolve.

Venerable Amaramouli Thero's first task in the project was to find a lead sculptor. He started enquiring everywhere. A Tamil friend who runs a shop in Kurunegala suggested, "There is an 18 feet tall Hanuman statue in Ramboda Shri Bhaktha Hanuman temple. I have heard that it is the tallest single stone statue in Sri Lanka and it is sculpted entirely from granite. This maybe a good place for you to start. If we go there and enquire, we may get some idea of its sculptor." Hearing this, the Bhikku with a group of other monks from his temple hired a vehicle and set out to Ramboda from Rambadagalla on a Sunday.

Gautama Buddha converted the hearts and minds of many thousands in the world to non-violence or ahimsa. The group that wanted to sculpt this Buddha and meditate on him reached Ramboda with their leader.

At the time, Rambadagalla was an insignificant and small village unknown to many, situated 28 km away from Kurunegala. Near the village, there is a well-known old Buddha temple called 'Ridhi Vihara'. Rambadagalla is often referred to as the small village next to Ridhi Vihara. The Bhikku from this little village had no money. He had neither popularity nor the political strength and connection that some Bhikkus have. Yet, the Monk had his own personal gravitas and strength. One of Thiruvalluvar's couplets describes this quality beautifully:

“எண்ணிய எண்ணியாங்கு எய்துப எண்ணியர்  
திண்ணியராகப் பெறின”

"Whatever men think, even as they think, may men obtain,

If those who think can steadfastness of will retain"

The couplet says that, the visionary who envisions a thought will achieve and actualize that thought if he is strong and committed to his goal. Venerable Amaramouli Thero is a living example of this Thirukkural. With his inner spiritual fortitude and the power of his focused thoughts, he moved towards his objective. The path unfolded and the mind clarified. "We can and we will," this was the resolve and the resilience that guided our Swaminvahansa.

"Will we be able to complete this monumental task?" Swamy shared his apprehension with me. The answer I gave him on that day was etched in his mind indelibly. Swamy has memorized this Thirukural,

“கான முயலெய்த அம்பினில்  
யானை பிழைத்த வேல் ஏந்தல் இனிது.”

"Better to hold the spear that missed the elephant  
than the arrow that pierced the rabbit".

It is much superior to have held the spear that tried gloriously but missed a mighty elephant than to have held an arrow that has pierced a rabbit. We lose our resolve when taking on tasks that seem too big. We all understand that there are so many things that we can do to make the world a better place, but we do not take action in fear of failure and ridicule. It is however better to have failed at attempting a world changing idea than to not attempt anything at all.

To even start work on a project like this with enough resources available, was an act of courage; but now that we were working towards the goal, the setbacks were many.

The Bhikku lamented about the path that he needed to take and the difficulties he was facing. The massive

challenge of raising funds was the biggest hurdle to cross. With the drawing of the statue, he knocked on the doors of wealthy men. Looking at the plain rock and the mammoth task ahead, they questioned the viability of the project. What he could collect from them was meager in comparison to his needs, but he did not give up and help came from many unexpected places.

## **Chapter 6**

### **The devotee who melted at the Lord's Feet**

Honourable speaker Karu Jayasuriya, was one of the trustees of the Lord Buddha statue construction committee. He collected over 300,000 Rupees from his Japanese friends. We met the High Commissioner of India. "The Buddha statue is being entirely made by the Indian sculptors. Lord Buddha himself is a product of India. You will have to help us," Ven Amaramouli Thero requested. The High commissioner of India at that time, Mrs. Nirupama Rao donated 2,500,000 Rupees for the project. This was the first large contribution we received. Honourable Chandrika Kumaratunga was the President of Sri Lanka at that time. We approached her and presented the plans. She immediately donated 300,000 Rupees from her personal fund.

And so the work continued, with stops and starts, many no's and some yeses from unexpected places.

A few years were chiseled away. The blank rock was now slowly, but surely becoming the face of Lord Buddha. As he appeared, he gave assurance to many more people that he would soon be present in that tiny village of Rambadagalla. Many organisations, companies and banks now started coming forward to help the cause.

Specifically, the Bank of Ceylon contributed a total amount of 5,000,000 Rupees over a period. The chairman of the bank at this time, Mr. Gamini Wickramasinghe, was instrumental for this large contribution. Honourable Sarath Fonseka, as the Army General initiated a contribution of 1,000,000 Rupees from the Army Social Welfare fund. After many attempts, we met the then President Mahinda Rajapaksa and shared details of the project. We showed him the pictures of the statue that was emerging out of the rock. He was amazed, "I am wonderstruck and happy to see such a large Buddha being formed. I will definitely come to see the statue." With that comment, he gave us 2,500,000 Rupees as an initial contribution. As promised, he visited Rambadagalla and inspected the statue. We gave him a hammer and the chisel in his hand to carve a small part of the sculpture. He happily obliged.

The statue was entering the world. Lord Buddha's chest was now visible. Many fell in love with the serene beauty of Lord Buddha's face.

An elderly devotee from Kandy who saw the statue could not control her tears. She took out her handkerchief, wrapped up all the jewelery she was wearing and offered it to the temple. She had donated four gold bangles, and two gold necklaces. There were many such outpourings of emotion from devotees. There were countless number of devotees who were attracted to this Lord Buddha even before his complete majestic beauty was revealed out of the rock.

DSI is one of Sri Lanka's eminent organisations. They are pioneers in manufacturing. Their footwear and other products are of excellent quality and are distributed around the country and around the world. They are a family of honourable people. Employing more than 5000 people, DSI is a well-known name. The chairman of this organization

casually visited Rambadagalla one day. At that time, they were making the scaffolding to climb up to the top of the rock. Only the face of Lord Buddha had been partly completed at this time. The magnetic eyes of Lord Buddha had hypnotised the DSI chairman. He was engrossed and was lost in thought for over 10 minutes as he watched the face of our Lord until his accompanying friend touched his shoulder,

"Hey Nande."

Mr. Nandadasa Rajapaksa was in a state of trance.

"Yes", he opened his eyes.

"Which world are you in?", until then Nandadasa had completely become one with Lord Buddha.

As he returned to Colombo he could not stop thinking of the emerging face of Lord Buddha from the rock. He couldn't bear the thought that he had not heard of this magnificent project until his friend had taken him there. "The people of Sri Lanka must know about this project!" he thought. His heart ached with the thought that such a noble project may not get the recognition it deserves. He wanted to singlehandedly change the situation. He wanted the whole country to know about the compassionate Lord Buddha of the rock and experience his graceful emergence. He decided to take photographs of the current state of the statue and publish it widely.

The Vesak festival was to begin in the next 10 days-time. It was an opportune time to bring out the story of the Rambadagalla Buddha statue. The Vesak full moon day in the month of May is celebrated in Sri Lanka and around the world as a commemoration of Lord Buddha's birth, the attainment of Nirvana and his departure from this world. It is one of Buddhism's most important celebrations. In Sri Lanka, it is not just a time of prayer but also a time of giving.

Every street in the city, every village, every community gets together to give out food and refreshments to passersby. This is a very unique tradition that I have not seen anywhere else in the world. People get together to prepare and distribute refreshments and food to strangers throughout this period. In fact it is sometimes difficult to travel during this time because you get stopped so many times to partake in food and drink along the way.

There are about ten popular newspapers in the three languages, Sinhala, English and Tamil in Sri Lanka.

Mr. Nandadasa decided to publish a full-page advertisement in every single newspaper with complete information about the project. The advertisement specifically mentioned the location of the statue and how to reach Rambadagalla. It also carried a special message from Venerable Amaramouli Thero. The cost of these full page advertisements in one day would have been over a million Rupees.

I was quite impressed by Mr. Nandadasa Rajapaksa, especially after his selfless act. We forged a divine friendship full of love from that day. He was not someone who attaches importance to worldly matters but considers devotion and spirituality as the higher purpose of life.

Mr. Nandadasa requested to keep him informed of Sthapathi's next visit to Colombo. During the next visit, I invited Mr. Nandadasa home for breakfast to meet him. He took the Sthapathi's hands and kissed them with love and gratitude. Representing the gratitude of the people of Sri Lanka, Nandadasa presented a ring embedded with nine different gems to him. Surprisingly, the ring fitted his ring finger perfectly. Sthapathi's eyes were filled with tears of love. From that day onwards, Mr. Nandadasa was available to contribute towards all needs of the project.

The late Minister Mr. Jeyaraj Fernandopulle was also a great benefactor of the project at a time when it was in need of assistance. The Minister's help was timely and crucial.

Mr Edward Edirisuriya, a former deputy mayor of Colombo, also came forward to extend a helping hand in those early days.

The objective of this book is not to list everyone who helped and contributed to make this gigantic dream come true. A few names are mentioned here to recognize early involvement and in no way does it represents a complete list of the thousands who came forward to make this monument a reality.

The rock needed to be blasted inwards by about 5 feet before beginning the sculpture. This left a large waste of rubble. Removing the blasted boulders was a big and expensive task. Mr. Raveendra Hewavitharane, Commissioner of Agrarian Services Department at that time helped immensely to complete this task. He also collected a sizable sum from various Agrarian services centres, in places as diverse as Kankesanthurai, Mullaitheevu and Trincomalee. People stepped forward from even the Northern and Eastern parts of the country.

A heavy duty compressor was required to break the stones, this was thankfully provided by Mr. Gamini Jayawansa Chairman of Finco Company in Mawathagama. Several such machinery and equipment were needed from time to time, which was turning out to be a big expense. The help in kind given by Mr. Ashoka of Chico Enterprises in Kurunegala and Mr. Jayasekera of Kurunegala Motors cannot be forgotten.

This reminds me of a thrilling incident during the early days of rock breaking and stone removal. Over a period of about 20 days, a gentleman by the name of Mr. Rupasinghe

used to come everyday after his normal working hours to lend a helping hand in removing the rock pile that accumulated in front of the statue everyday. He operated a wheel loader that had been taken on loan from Sujeeva Enterprises in Kurunegala. The wheel loader is a large earth moving machinery that can cost several thousands of rupees an hour to hire. Since this particular one was kept for sale, we were given its use until it was sold. The brakes in this vehicle were not at its best and it was repaired on site. Since it was working on the top of the rock this was not a major issue.

As the work neared completion, the wheel loader also was sold and on the final day after work, Rupe, started to bring the vehicle down from the rock. It was around 11pm and pitch dark. At that time there was no proper road downhill. He slowly drove the vehicle downhill and at about halfway the brake failed. This meant the vehicle could crash down putting Rupe's life at risk. However, the quick thinking and alert Rupe, managed to turn the vehicle towards the right, where there was a small stone and jumped off, to the left, onto a rapidly approaching Araliya tree. The vehicle came to a halt without any damage and with divine grace Rupe also came off the Araliya tree smiling and unharmed.

The South Indian sculptors who worked on the project over the years, are the unsung heroes, who definitely need to be listed here. Their dedication and meticulous work is there for us to see and admire today. At the peak of the sculpture work, there were up to 28 sculptors at work. Even today the lead sculptor Murugan along with 3 of his colleagues is at work, undertaking several beautification structures and carvings at the Rambadagalla temple.

1. Muthu Nailker Murugan
2. Pachayappan Selvam

3. Devaraj
4. Marithangam
5. Periyasamy
6. Karuppiah
7. L. Murugan
8. Chinnamuththu
9. Ambalavanan Palanivel
10. Alagappan Pandey
11. Kalimuththu Senthil Kumar
12. Karuppiah Ravi
13. Aathmanathan Ganesan
14. Ramanatha Achari Velu
15. Ramanatha Achari Veerapathiran
16. Krishnan Elumalai
17. Konka Sirinivasulu
18. Chilampam Gopal
19. Punnalagu
20. K. Andy
21. A. Krishnan
22. V. Shanmugam
23. M. Veshwanathan
24. Anandankrishnakumar
25. Velu Krishnamoorthy
26. Shanmugamoorthy Dorai
27. Vairavan Shanmugam

## Chapter 7

### Lord Buddha – ‘The Compassionate’

The emperors and kings who lived hundreds and thousands of years ago built monumental temples and statues. Thus, they inscribed their names not just on those rocks but also in history. The ancient rock sculptures of Sri Lanka are at least 850 years old. The Rambadagalla Buddha statue is the type of colossal project that has not been in the country, undertaken for centuries. It is also not a project undertaken by kings or presidents. It was conceived by a Monk with few resources.

What is the purpose of embarking on such a humongous project that requires the collection and expenditure of millions of Rupees? This does not take into consideration the incalculable human effort and costs.

Who is this Lord Buddha? Can his message be relevant to us after so many millennia? What treasures did he leave us from 2600 years ago? These are all questions that naturally surface in our minds.

Historical records are not accurate about the exact period of Buddha's life and times. He was born in the Eastern part of Ancient India in the small kingdom of Kosala. This holy place is now a part of modern day Nepal. The Buddha started life as a prince. He was born to King Siddhodhana

of the Shakya clan and Queen Maaya Devi. He was born in the open Lumbini park and not inside the palace. A sign that he belonged to the world. He was named "Siddhartha Gautama."

The meaning of the word Siddhartha is "To achieve what one thinks." A learned sage who blessed the baby said, "This child will emancipate the whole world. If he comes into contact with suffering in this world such as disease, old age or death, he will renounce worldly life and become an ascetic. Or he will become a great ruler."

The King, upon hearing this warning made sure that Siddhartha was married at a tender age and engineered his son's life in such a way that the young prince never came into contact with the outside world or with any type of suffering.

Siddhartha lived amidst beautiful and luxurious surroundings with Princess Yasodhara whom he married at the age of sixteen. Beautiful Yasodhara and Siddhartha reveled and enjoyed their life with the best of food, entertainment and sensual pleasures.

However, a spark within the prince kept kindling his desire to believe that there was something missing in his life. He sensed something beyond; just as a chained elephant desires to roam around free in the jungle. When he was finally able to venture out, the King had all streets beautified and the whole city decorated. The King also ensured that Prince Siddhartha did not come into contact with any form of suffering just as the sage warned.

Destiny however has its own ways. What needs to happen has to happen. Admiring the beauty of the city, Siddhartha travelled in his chariot. Yet, despite the King's best efforts, the three forms of suffering could not be hidden from the Prince's sight. Siddhartha questioned his father and

family about the nature of the suffering after coming into contact with them for the first time in his life.

Aging, disease and death are facts of life. No human being can escape from these. Understanding this reality, Siddhartha went into deep thought as he struggled to understand the difference between his palace life and reality.

While contemplating this truth, Siddhartha met a sage. When he discovered that this ascetic had surmounted the three sufferings of life successfully and had in many ways mastered this effort, the Prince sank into even deeper thought. He could not bear that his fellow beings had to undergo these cycles of suffering. His compassion for victims of this suffering, and the incessant analysis in his head about the truth, did not allow him to continue to enjoy his princely luxurious life.

Siddhartha had not experienced any suffering in his life. Yet, he could not bear the knowledge that all human beings go through pain in their existence. From that moment he repelled the comforts of royalty. His heart was melting with compassion and could not accept the pleasure of a princely life. He despised the celebrations and parties of the palace. This became the opportune moment for Siddhartha to leave behind his worldly life.

At the age of 27, his mind and intellect were trying to search for answers to many of life's crucial questions. "What is the purpose of life and this living? Is this worldly living only meant for enjoying the pleasures that are around us? Is the objective of life making wealth and satisfying the sense organs? Such questions continued to surface in his head. Is there a possibility to achieve mental fulfilment and permanent peace beyond these pleasurable pursuits?"

Siddhartha searched inside himself and outside for answers to these questions. At the youthful age of 29, leaving his parents in inconsolable tears, he chopped off his hair and walked out in the attire of a sage. He had nothing in his hand nor in his heart except the penetrating search for truth and peace. It was on the day he left the palace, his beautiful son Rahulan was born. This renunciation was historical and path-breaking.

He did not abdicate his princely life at a ripe old age after the enjoyment of all pleasures. At the time of his renunciation, he was at the peak of his youth. He did not do it because of poverty or pain. All the sovereign wealth and intoxicating luxuries could not stop him. At the moment of Siddhartha's change, none could have guessed he would become one of the greatest spiritual teachers the world has ever seen.

On walking out of the palace, Siddhartha went to the most famous sages of that time, Alara Kalama and Udakka Ramaputta to learn their methods of meditation. These methods were known as Rajayoga and were focused on freeing the mind by detaching it from the suffering of the body. He easily reached the highest point of this path known as Samadhi. This did not however give him any satisfaction. He did not feel that this achievement would lead him to a permanent solution to end human suffering. These techniques did not show a sustainable path for realization of the truth, clarity, nor a methodology to escape from pain. He was conscious that meditation itself should not become an escape from the difficulties of the world. This would not bring true enlightenment.

After mastering the art of Raja Yoga, he tried penance and severe meditative practices that ignored the well-being

of his body. His objective was to see if the body could be tamed into submission. He became skeletal and weak. He intensified this extreme practice to see if he could achieve his objective of experiencing true liberation of the mind's suffering.

In the scorching sun and freezing snow, he continued depriving his body of any nutrition and pushed it to the brink of death. When this did not make any difference, he realized that he needed the body to fulfill his objective. He started taking some food to avoid death by starvation.

Four other fellow-seekers who were with Gautama were shocked and surprised that Siddhartha has taken a step back from his pursuit. They ridiculed him and walked away. Gautama was now on his own and continued his intense pursuit and meditation.

With an unshakable determination he sat under the Bodhi tree with the resolve that he will not open his eyes until the truth was realized. He sank into a deep and long trance. It was a full moon night. He was able to see the many dimensions of his life including all of his earlier births.

The next morning, on the full moon day, he realized that he was no more the Siddhartha Gautama, or the 'Bodhi satva' - 'the one who is seeking'. He realized through this meditative state that he was now transformed into a complete Buddha - 'the one who attained wisdom.'

The shining light of truth had risen inside him after six years of extreme and intense efforts. He continued to walk around and live by the Bodhi tree for several weeks. Self realization did not easily transcend into a peaceful meditative life for Buddha.

The biggest challenge he faced was the question: was this 'nirvana' - the realization of the ultimate truth and the bliss he was enjoying, was to be experienced only by himself? Should he endeavour to share this knowledge with all of his fellow beings, still entrapped in their cycles of suffering.

At the end of deep contemplation, the compassionate Buddha courageously decided that he would dedicate his life to help the millions who are in pain due to no fault of their own except ignorance. He then became a teacher, he spread his message so that others may learn the truth that he himself had experienced.

Lord Buddha came back to the material world. He offered his teachings, 'The Dhamma', to all those who wished to learn and showed them a way to break free from the mortal coil. By understanding his 'middle way', people from all walks of life including those in simple family life, were now able to aspire for 'Nirvana' – the liberation. They gave up their day to day rituals and became his disciples. The Buddha assured that living and taking action as per his teachings would help achieve a life in which one could finally break free of suffering. Over time, disciples flocked to Lord Buddha and started following the Dhamma.

A few of his teachings are as follows,

### **Buddha's four noble truths**

1. Life has inevitable suffering.
2. There is a cause to suffering.
3. There is an end to suffering.
4. There is a path to end the suffering.

### **Buddha's five precepts**

1. Refrain from harming living things.
2. Do not steal.
3. Do not indulge in misconduct.
4. Do not lie.
5. Do not take intoxicating substances.

### **Buddha's eight-fold path**

1. Right view – know the truth.
2. Right intention – free your mind of evil.
3. Right speech – say nothing that hurts others.
4. Right action – work for the good of others.
5. Right livelihood – respect life.
6. Right effort – resist evil.
7. Right concentration – practice meditation.
8. Right mindfulness- control your thoughts.

### **Buddha's ten moral precepts**

1. Refrain from destroying living creatures.
2. Do not steal.
3. Refrain from sexual misconduct.
4. Do not lie.
5. Refrain from blaming others.
6. Do not speak hurtful words.
7. Do not gossip.
8. Do not desire what is others.
9. Do not have enmity.
10. Have right understanding of the Dhamma.

**The noble actions recommended by Buddha**

1. Donate to the deserved ones.
2. Follow the codes of moral and righteous conduct.
3. Think good thoughts.
4. Serve others and care for others.
5. Respect parents and elders and look after them.
6. Share some of the benefits of your good deeds.
7. Accept the offering of others good deeds.
8. Absorb what is heard about Dhamma.
9. Teach Dhamma to others.
10. Shed your own flaws and imperfections.

## **Chapter 8**

### **The Bamiyan Buddha statues**

Bamiyan was a city under the Gandhara kingdom, what is today known as Afghanistan. Until the 11th century A.D, it was a thriving center of Buddhist culture and markets. It was a hub on the silk route connecting various parts of West Asia.

It was home also for several Hindu and Buddhist monasteries and a centre for religion, philosophy and Indian and Greek culture and art.

During the 9th century A.D, until the conquest by the Persian armies, Bamiyan was a pilgrimage site for Buddhists. There were several Buddhist ashrams where Monks used to live in small caves in the rock structures.

Many such monks and monasteries built Buddha statues in Bamiyan and decorated their caves with colorful paintings of Buddhist culture. The most important among these were the gigantic standing Buddha statues of Vairocana and Saakiya Muni, the first statue being 180 feet, the second being 120 feet tall. They were considered the tallest stone statues of Buddha in the world. These statues were among the most important cultural heritage sites not just in Bamiyan but also globally. The area surrounding the statue and the archaeological remains were declared world heritage sites by UNESCO.

These Buddha statues situated in Bamiyan valley within the Hazarajat region of Central Afghanistan, are known as the Bamiyan Buddha statues and were popularly referred to as "Big Buddha" and "Small Buddha".

Constructed in the 6th century, these statues are situated 230 km northwest of Kabul, the capital of Afghanistan about 2500 feet above sea level. They were a great example of mixed Greek and Indian sculpture known as 'Gandhara' art. The structure of the body was carved from the sandstone cliff. Thereafter, the detailed sculpture was shaped with a mixture of mud and hay fibre and then finished with a smooth clay paste.

The details on the surface and the clay work were washed off many centuries ago. In subsequent years, people had attempted to paint hands, the flow of the robe and other parts of the statue. The big statue was red in colour while the small one was multi-coloured. While the limbs of the statues may have been made of mud and a hay mixture, the face structure may have been sculpted with large wooden masks.

A series of holes around the statues may have been the placements to insert wooden pegs to fix the clay and fibre paste onto them. The smaller statue is estimated to have been constructed in the year 507 A.D and the larger one in the year 554 A.D. These were constructed by the Kushanas and Hunas kingdoms when they were at the peak of their prosperity.

In 630 A.D, a Chinese explorer, Xuan Zang, who travelled through the Bamiyan valley described the area as the centre of Buddhism. In his account, he had written of more than 10 monasteries with over 10,000 Buddhist monks in attendance. He also wrote about the two Buddha statues decorated with gold and precious stones. Further, he described a large reclining Buddha statue in the same place. This may have been completely destroyed over the centuries.

### **Attack on Buddha statues**

In the 11th century A.D, the conquest of Afghanistan was completed by Gajini Mohammed, the most prominent ruler of the famed Ghaznavid Empire. At that time, many monasteries were sacked and destroyed. However, these two Buddha statues were not attacked. Another Afghan King, Nadir Shah is recorded to have attacked these statues with canons in 1747 during a military campaign. Yet they were not destroyed. Even after this, the statues lasted for almost a millennia in surprisingly good condition. Communities lived side by side for centuries with no trouble.

In 1999, in the month of July, the Taliban ruler of Afghanistan, Mullah Mohammed Omar, issued an order to protect and preserve these beautiful Bamiyan Buddha statues. He announced that there were no Buddhists in Afghanistan and hence no one would use them as religious symbols. Yet, these statues would attract many tourists and bring in foreign exchange earnings into Afghanistan. Hence, he declared that the Taliban would not destroy the Buddha statues but instead would protect them.

Other radical religious leaders in Afghanistan considered Bamiyan Buddha statues as against their religious beliefs. In the beginning of March 2001, dynamite was used to systematically destroy the Bamiyan Buddha statues. Anti-aircraft missiles and heavy artillery were also used in the attack, but these proved ineffective. The statues were too big. Dynamite was set in holes on and along the statues to inflict more damage. It finally took the Taliban 25 days to destroy them.

The leader of the Taliban at that time, Mullah Mohammed Omar, who had earlier declared that he would

protect the statues, also ordered their destruction. It is said that the main reason for this change of heart was due to American diplomats who had refused to extend help to downtrodden people of the Afghanistan but seemed more keen to spend money on renovation of these statues.

After these attacks by the Taliban regime, the statues which had stood for centuries were more or less fully destroyed.

## **Chapter 9**

### **The tallest Buddha statues in the world**

The tallest copper Buddha statue in the world was unveiled in Hongkong on the 29th of December 2012. However, the tallest 67.5 feet Samadhi Buddha statue in the world made of a single granite rock is situated in the Vidhya Sagara Buddha Vihara, Rambadagalla of the Kurunegala district in Sri Lanka. A team of Indian sculptors led by the chief sculptor Muthiah Sthapathi commenced work on this statue in the year 2002.

Here is a list of the ten largest Buddha statues in the world. This list is not conclusive nor exhaustive. It is meant to give the reader a view of some of the great statues of Lord Buddha globally;

1. In the tenth place is the Buddha statue in Phuket island in Thailand. The statue is 148 feet tall and is made of concrete and layered with white marble.
2. The Buddha statue situated in Aluthgama, Sri Lanka takes the ninth place. This 160 feet tall Buddha statue was built in 2006 by Kandy Buddha Viharaya in South Sri Lanka in Peruvallangura. The specialty of this

Buddha is that it is near the Daladha Maligaava – the Temple of Buddha's tooth relic.

3. The now destroyed Bamiyan Buddha statue was of 180 feet height is in the eighth place.
4. Wat Indra Vihaan, a temple located in the Phra Nakhon district of Bangkok, Thailand is the seventh tallest Buddha statue, 194 feet. This is covered with gold and glass.
5. 233 feet tall stone Buddha in Leshan, China is in the sixth place. It is acknowledged by the UNESCO as the tallest stone Buddha in the world.
6. The Buddha statue made of bronze, at 289 feet tall and 700 ton heavy, it is located in Mashan, China. This statue is the fifth largest Buddha in the world. He stands in a posture of blessing.
7. The fourth largest Buddha in the world is the Great Buddha of Thailand, located in Wat Muang Monastery in Thailand. It is made of concrete and painted in gold.
8. The third place goes to the 360 feet tall Buddha statue in Ushiku, Japan. This Bronze statue weighs 4003 tons. A lift is available to take people up to 279 feet to take a closer look at this Buddha.
9. The second tallest Buddha statue, 381 feet tall with the depiction of being garbed in traditional clothes is named 'Lay Kyun Sakkyā' and was sculpted in Myanmar. There is a smaller sleeping buddha nest to Lay Kyun Sakkyā.

10. Finally, the tallest Buddha statue in the world, placed in the Guinness book of world records, is in the Spring temple in Henan Province, China. One has to climb 1000 steps to see this 420 feet tall statue made of copper weighing over 1000 tons.

## Chapter 10

### Overcoming challenges

The many obstacles and challenges faced during the construction of the statue and the surrounding structures in Rambadagalla were overcome by Venerable Amaramouli Thero armed only with his love, patience and meditative spiritual strength. This was truly admired by those of us engaged in the project.

The biggest obstacle was money. We had asked everyone. How can we go to the same people again and again? Many of them do not give with a happy heart. Some give more like a ritual than from their heart. There is a Thirukkural couplet in which Thiruvalluvar had beautifully expressed the exact situation;

“அகனமர்ந்து செய்யாள் உறையும் முகனமர்ந்து  
நல் விருந்து ஓம்புவான் இல்”

"With a smiling face he entertains each virtuous guest

"Fortune with gladsome mind shall in his dwelling  
rest!"

The one who receives and looks after his guests with true happiness in his face will have the luxury of the Goddess of wealth "Lakshmi" always residing in his house.

But, many do not receive the guests with happiness when they go asking for money to build a house for God himself. The saint Sai Baba of Shirdi asked for dakshinas or donations only from those he wished to receive it. He always said, 'Those from whom I get a rupee of Dakshina will get back at least 10 Rupees in blessings.' Only a few in this world understood this.

Thiruvalluvar further says that the faces of some people will easily show the smallness of their hearts, when they see people coming in with a request for donation. On seeing their expressions, people approaching for donations will walk away.

Only if one has a mindset that one is begging on account of the Almighty with courage and strength, can one bear the disappointments of such efforts. We have to be ready to accept and take hurtful words with broad shoulders.

We cannot go with the idea that we need the help of others. Instead we should be clear that we are only asking for help to progress with God's work. It is only with this attitude can we undertake this most challenging task of raising funds for good causes.

Unbearable words will easily come by. Some will not even be generous with the word 'no'. A few will say things that will pierce through your heart from one side and come out painfully on the other. We will be standing with the begging bowl leaving aside our self-respect and pride.

Some will try to provoke you using harsh words. We have to endure all this humiliation in the name of God.

We must remember Lord Buddha's words here, 'Practice waiting'.

One of the biggest duties and tasks for Venerable Amaramouli Thero was to look after the Indian sculptors.

At the peak of construction, there were 30 sculptors living in Rambadagalla village.

Cooking for the Indian team of sculptors did not seem that difficult as one of the team member was a cook. However, the tough task of finding the required Indian masalas and condiments made life difficult for them. The village people tried their best to support them with local food when needed.

Facilities were given to the sculptors to visit India once every six months or so, given time they needed to stay in Sri Lanka away from their families. Sometimes they would take longer period of absence without informing us. This was difficult with escalating costs. Sometimes, they did not even inform us the return date clearly as they would fear being denied additional leave. This was a big problem causing great expenses and delay. Somehow, the Monk ensured that work carried on.

## Chapter 11

### Venerable Amaramouli Thero's secret of success

Venerable Amaramouli Thero is based at the Vidya Sagara situated at Rambadagalla, Kurunegala, Sri Lanka and serves the people of his area.

It is a land which thrives mainly on the blessings of abundant rain water. [Ven. Giri Methiyaave Panchasaagara Thero was the earlier chief Prelate of this small Buddhist temple. He died in an accident on the 26th of November 1988 in Indonesia. Venerable Amaramouli Thero took over the leadership of this temple from that time onwards.

His loving, compassionate and comforting words brought many people close to him. The number of students attending the religious classes on Sundays continued to increase and parents were happy. The popularity of his Sunday school continued to increase making the parents very happy. Venerable Amaramouli Thero would have a friendly conversation with the students every Sunday.

There were very little funds available in that small rural and remote temple. Donations that were received were just enough to meet the minimum needs. When Venerable Amaramouli Thero decided to undertake this monumental project, the villagers were very skeptical. Invoking Buddha

inside his heart, the Thero was taking the efforts courageously forward. Whatever little money he had in his hands dwindled day by day.

He appealed to the businessmen in Kurunegala area for funds. The effort was not entirely fruitful. He continued his crusade to raise funds. There were many failures and rejections. He refused to give up. Every blood cell in his body was pulsating with the thought, 'Buddha statue! Buddha Statue!'

There are several examples on how the power of thought can produce unimaginable energy and action in this world.

A celebrated devotee of the Mother Goddess Abirami in South India wrote several famous devotional poems. One of which aptly describes Venerable Amaramouli's predicament.

"I think of you while standing, sitting, lying, walking  
Worship your lotus feet every moment"

In his waking and dream states, the Sadhu was living and dreaming only about the Buddha statue. He lived with this thought every moment of his life while bathing, eating, walking, and sleeping. In the middle of all his work, he had this gigantic Buddha weighing on him. With intense meditation after meditation, he gathered more and more spiritual power and the mental state necessary to take on this gargantuan project.

He overcame the fear of running out of money and rose up to the challenge with the strength of a lion. Wherever he could go to ask for funds, he walked up to them with resilience. 'There is no room for failure - we will win', was his mantra when he walked the field in search of funds.

He knew Lord Buddha was by his side and was convinced that divine help will eventually get this project

completed. Venerable Amaramouli Thero's monumental dream became a reality on the 30th of March 2014.

### **The Early life of Venerable Amaramouli Thero**

Why? And what is the cause or reason for certain things to happen? These questions can never be truly answered by anyone. In Egodamulle, a small village in Kurunegala district, Venerable Amaramouli Thero was born as the fifth child to Dandhusena and Dingiri amma. He had four brothers and a sister.

He studied until grade 6 at the Iriagola Vidhyalaya in a neighboring village. In 1959, he was admitted to the Siddhartha Pirivena School in Kurunegala. Thereafter, he went to Peradeniya University to pursue higher studies and obtained his M.A. in Buddhism. From there he moved to Rambadagalla Viharaya to render his services.

The love, compassion, empathy and kindness, he showed from his young age attracted all towards him. Having accepted the responsibility of Rambadagalla Viharaya in 1988, he is still managing the place successfully.

## **Chapter 12**

### **Unveiled by the President of Sri Lanka**

A dream that lasted for a decade and a half finally became reality. The extraordinary effort and hard work culminated in the creation of a 67.5 feet Samadhi Buddha statue which was carved from a single rock. The compassionate Buddha of the rock had revealed himself. We invited his Excellency Maithiripala Sirisena, the President of Sri Lanka to unveil the statue.

On the 30th March 2015, the premises were filled with thousands of people as never seen in this area before. The loud speakers were alive in all three languages with the stories of how the Buddha emerged in this unlikeliest of places. The inspiring and surprisingly connected events that transpired over several years to create the conditions for the compassionate Lord Buddha to reveal himself astonished listeners.

The thousands who came for the event from around the country marveled at the magnificence of the 67.5 feet Samadhi Buddha. However, the trials and tribulations, the pain and sacrifices and the hard work that stood behind the rock were not visible to onlookers.

"Who were the people behind this monumental creation? What did they do and how did they do it?" The answers to these questions were not easily known.

Hence the thought arose in my mind to highlight the events that occurred behind the rock and to document the history of the Samadhi Buddha statue. This book is written as a repository of the true events that occurred over the years. The mammoth responsibility to take care of this historically significant Samadhi Buddha now rests on the hands of Venerable Amaramouli Thero. In the days to come, this Buddha's might and grace will spread all over the world.

Why do things happen the way they do? How do we bring our minds to the right path. How did an act of intolerance that took place in a place far away change to become an act of courage, peace and devotion in another place across the seas? Venerable Amaramouli Thero could have easily succumbed to lesser thoughts or fears as he spoke to those young children all those years ago. Instead he took a tragedy that happened somewhere else and turned it into a project of love, inspiration and positivity, a project that brought people from many communities, races and nationalities together for something good.

Lord Buddha's blessings to Swaminvahansa will always be there for him to fulfil his duty in a perfect manner. Let us pray to Rambadagalla Samadhi Buddha to bless the people of this country and the world with permanent peace and happiness!

**A prayer to Lord Buddha**

Oh Enlightened Lord!

Sitting beneath the shade of the Bo Tree

Guiding the right way to those who are lost

A life filled with fear - we do not want our dear Lord

Let us look beyond race and religion and

live together as one people

In our country that is but a little dot in the world

Let us together walk your path of righteousness

Where only fairness will prevail forever!

**Original Tamil Poem by Mrs Kavitha Rajaratnam**

**English Translation by Mrs Priya Sivagananathan**



# கல்லில் உதித்த கருணாமூர்த்தி ගලෙහි පිඬිදුණු කරුණාමුර්තිය The Compassionate Buddha of the Rock



தேசபந்து தெ. பஸ்வரன்  
දේශබන්දු ටී. පස්වරන්  
Deshabandu D. Passuwaren

இது ஒரு அதிசயிக்கத்தக்க சரிதம். கற்பாறையிலிருந்து வெளிப்பட்ட 67.5 அடி உயர கருணைமிகு புத்த பெருமானின் கதை. ஆன்மீக பலத்தையும் சுய உத்வேகமும் கொண்டு இரம்படகல்ல என்ற சிறு கிராமத்திலிருந்த புத்த பிக்கு எதிர்ப்புகளுக்கு மத்தியில் சாதித்த கதை. 850 ஆண்டுகளின் பின்னர் இலங்கை நாட்டில் மாபெரும் கற்சிலையின் நீர்மானத்திற்கு வழிகோலிய ஒரு இந்து தொழிலதிபருக்கும் புத்த பிக்குவிற்குமிடையே மலர்ந்த அபூர்வ நட்பின் சரிதம்.

රම්බඩගලේ ගම්මානයේ අඩි 67.5ක් උසැති සුවසල් සමාධි මුදු පිළිම වහන්සේ ඉඳි කිරීම පිළිබඳ කතා පුවත මෙම පොතින් දිග හැරේ. එය දැඩි උත්සාහයේ හා විශ්වාසයේ ප්‍රතිඵලය අපට කියාපාන කතා වස්තුවකි. සැබෑ ලෙසම තම අරමුණ කරා ළඟාවීමට අධිෂ්ඨානයෙන් කටයුතු කිරීමෙන් කෙතෙකුට ඉටු කළ නොහැක්කක් නොමැත යන කතාවකි. එය වසර 850 ක කාලසීමාවක් තුළ දී ඉඳිමු මුද්ධ ප්‍රතිමා වහන්සේ ගැන සහ බෞද්ධ භික්ෂුවක් හා භික්ෂු ව්‍යාපාරිකයෙක් සමග බැඳුණු මිතුරුමෙන් ඉඳි වූ ආශ්චර්යවත් සමාධි මුදු පිළිමයක කතාන්දරයකි.

This is an incredible story of how the amazing 67.5 feet compassionate Samadhi Buddha revealed himself in Rambadagalla, Kurunegala a small village in Sri Lanka. A story of inspiration and faith. It is a story of how anyone can do anything, if only they set their minds to truly achieving their goals. It is also the story of an unlikely friendship between a Buddhist monk and a Hindu businessman and their efforts to create the first large granite Buddha statue in Sri Lanka in 850 years.

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