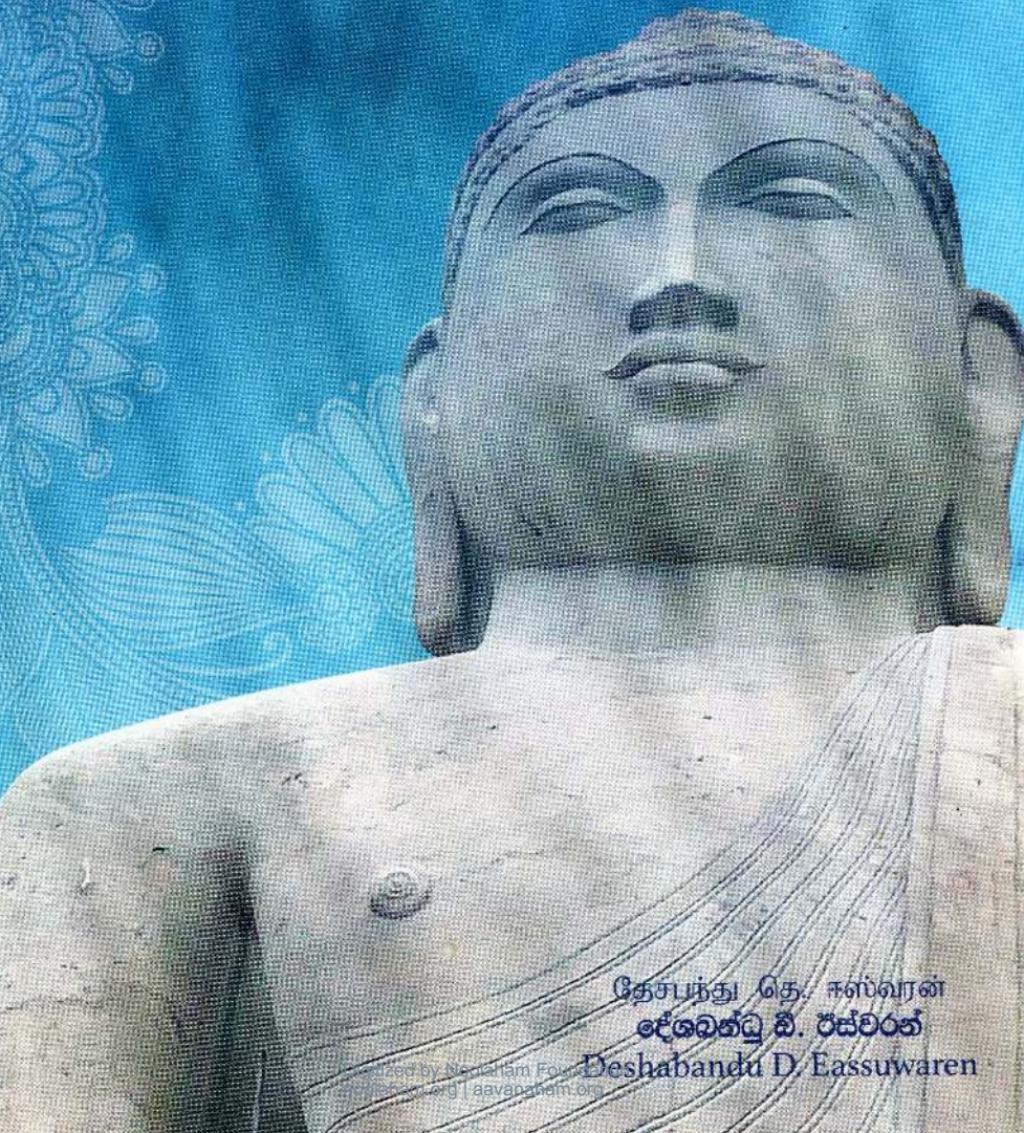


கல்லில் உகித்து கருணாமூர்த்தி ஏனேனி தீவிட்டன் கருணாமூர்த்திய The Compassionate Buddha of the Rock

கருநாகல் ரம்பாகலவில் அமைந்துள்ள சமாதி புத்தரின் ஸ்தல வரலாறு
ஏனேனி தீவிட்டன் கருணாமூர்த்தி மூர்த்தி பூத்தினால் கூடும் காலத்திலே இதிலைக்க தா வீரன்தீவிட்டன்
History and Significance of Rambadagalla, Kurunegala Samadhi Buddha Statue



தேசபுந்து தெ. கல்வரன்
டேவேந்து வி. ரஷ்வரன்

Deshabandu D. Eassuwaren

கல்லில் உதித்து கருணாமூர்த்தி

குருநாகல் இரம்படகல்லயில் அமைந்துள்ள
சமாதி புத்தரின் ஸ்தல வரலாறு

கலேன் பிவிடுஷு கரடன்னாமுர்த்திய

ஏதிலியல்ல கூரடன்னால சுமாரி இடைய பூதிமூ வகன்கேங்கே
ஒதிசூக்க கூ விஷேஷக்கீர்த்திய

The Compassionate Buddha of the Rock

History and Significance of
Rambadagalla, Kurunegala Samadhi Buddha Statue

ஏழாக்காவின் மூலைய துவிழ் நூல்கள்

1. அர்த்தமுள்ள அநுபவங்கள்
2. சல்வரனின் 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

கர்ணாகே வெனத் காடி

1. ஆரைக்குமில்லே அனுபவங்கள்
2. ரசீவரனின் கீர்தி கதைகள்
3. சாயி தீர்ச்சனம்
4. அனுமன் கவிதை கோவில்

கல்லில் உதிக்கு கருணாமூர்த்தி

குருநாகல் ரூம்படகல்லையில் அகைந்துள்ள
சமாதி புத்தரின் ஸ்தல வரலாறு

கலேன் தீவிட்டன் கருணாமூர்த்திய

ஒத்திவிட்டு கூரைஞரை கூடுதல் பூதிலை வகைக்கேள்வே
ஒத்திவிட்டு கூரைஞரை கூடுதல் பூதிலை வகைக்கேள்வே

The Compassionate Buddha of the Rock

History and Significance of
Rambadagalla, Kurunegala Samadhi Buddha Statue

தமிழ் மூலம்

தேசபந்து தெ. ச.ஸ்வராம்
டேக்கான்ட்டி சி. ரங்கவர்ண்

Deshabandu D. Eassuwaren

Sinhala Translation
M. Y. F Nisam

English Translation
Ganesh Deivanayagam, Subramaniam Eassuwaren



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பிரதான உள்ளடக்கம்
ஜில்லா பல்லிக்
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கல்லில் உதித்த கருணாமுர்த்தி

குநாகல் கூர்ம்படகல்லயில் அமைந்துள்ள
சமாதி புத்தரின் ஸ்தல வரலாறு



ප්‍රතිමාව නිර්මාණය කිරීමට පෙර මොනරල් විභාගයට බටහිර දෙපින් පිහිටා ඇති
විශාල ගල් පරිවහය

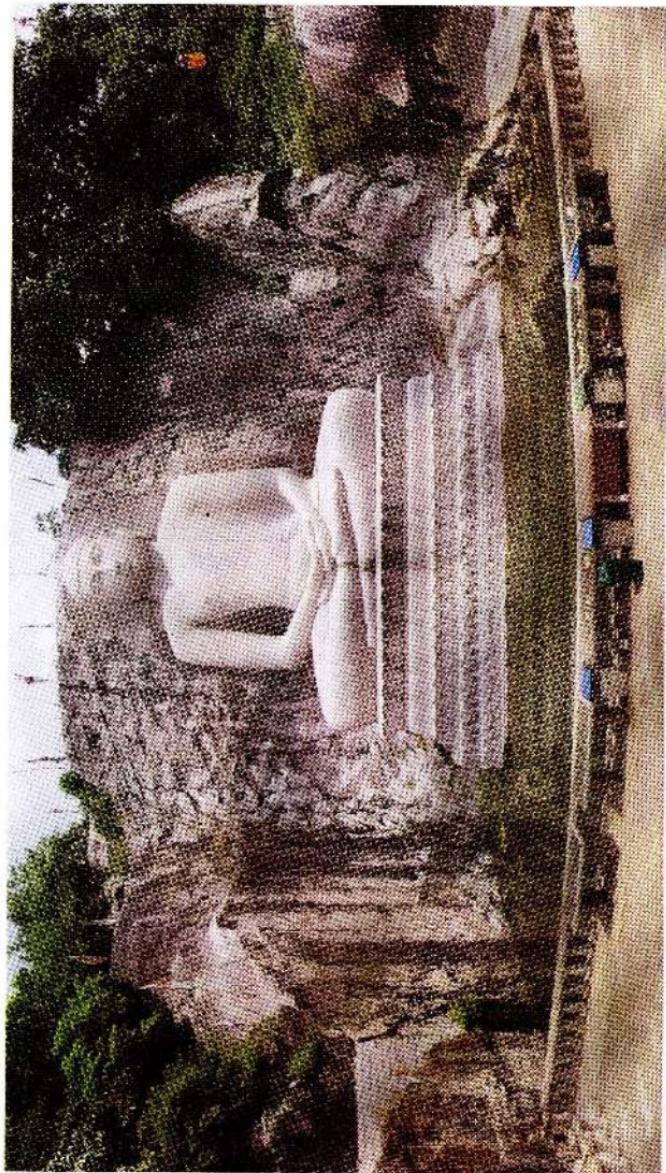
මොනරාකලේ ඩිකානුවක් මෙරුකො අමාම්‍යතුන්ගා ස්ථ්‍රීය කරුණුන්‍ය (2002)
The natural rock known as "Pahangalle" prior to the start of work in 2002



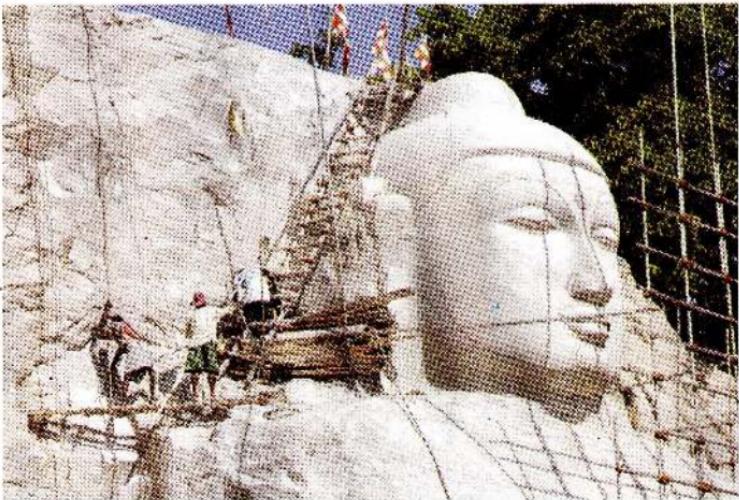
අදාමානා ගල්පරිවහයක් කරුණෙහි දියාව් ඉස්මතුවන බුද්ධ ප්‍රකිමා වහන්සේ නමක්
බවට පරිවර්තනය කිරීම (2004)

කරු මුරටාන කරුණ්කරුපානු ඉමාර කරුණා මුරත්තියාක ඉරුමාරික
කොංඛරුක්කිරුතු 2004 ඇම් ඇඟ්‍රු

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



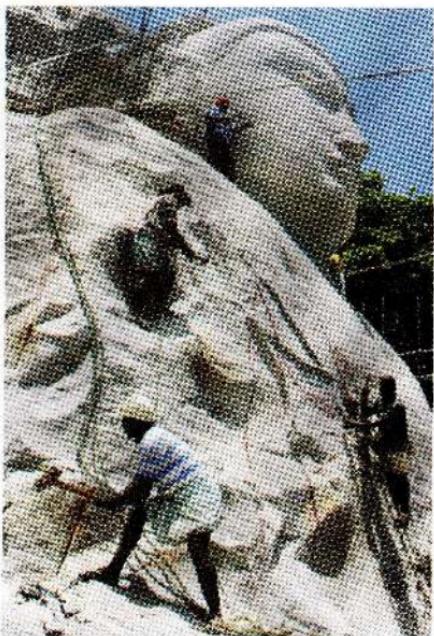
After 850 long years, a new colossal granite Buddha appears in Sri Lanka.



கள் கல் கூலின் மூலக வீடுர்தான் வினாக்கல்
கருங்கல்லில் இருந்து புத்தர் வெளிப்படுகிறார்.
The rock slowly transforms into the Compassionate Lord Buddha



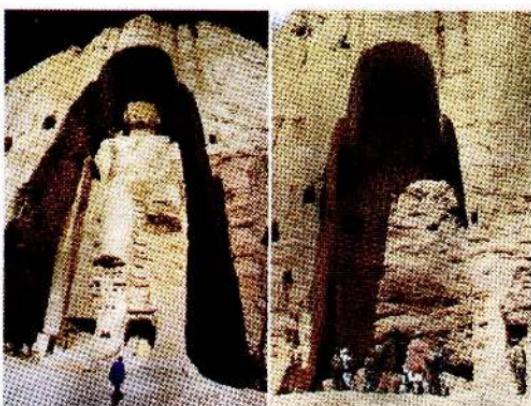
மேல் தூயாரூபயைன் கல்வி டைகிய ஈகீஸ்கீ ரெட் கரட் சென்ட்ரல் மினா,
டெல்லின் ரெப்பிரென்சு மனை. யா ஓந்தீடு இருக்கிற கீல்பின்
சபாநாயகர் கெளரவ கரு ஜூகுரிய அவர்களும் திரு.சல்வரங்கும், இந்திய
சிற்பிகளும் காணப்படுகிறார்கள்.
Hon. Karu Jayasuriya, Speaker of the Parliament of Sri Lanka enjoys a light
moment with Mr. D. Eassuwaren and some of the Indian sculptors.



දද්‍යාඩි ඉනදිය තිල්පින්හේ දැන්වැලින තිම්පූ බුද්ධ ප්‍රතිමාව මුදුරුජාන්නේගේ
සිරයමුහුලේ.

தென்னிந்திய சிற்பிகளின் கைவண்ணத்தில் உருவான புத்தபெருமான்
புத்தரின் தலை உருப்பெறுகிறது (2006)

Lord Buddha's face emerges with the expert work of the South Indian sculptors



බාමියන් නිම්නයේ කදුකුළුම් වල තිබූ බුද්ධ ප්‍රතිමා විනාශ වීමට පෙර සහ පසු

பාමියன් ප්‍රත්තර் சிலைகள் - சிதிலமைடவுதற்கு முன்பும் பின்பும்

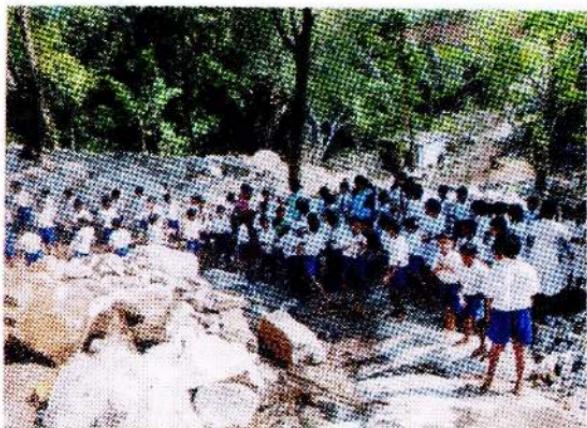
The Bamiyan statues before and after their destruction.



හිටපු ජනාධිපති මහින්ද රාජපක්ෂ මහතා සමඟ පරිවෙනාධිපති අමරජෙලුදී සිමියන් මෙම ජායාරූපයෙන් ඔබට දිස්සේ.

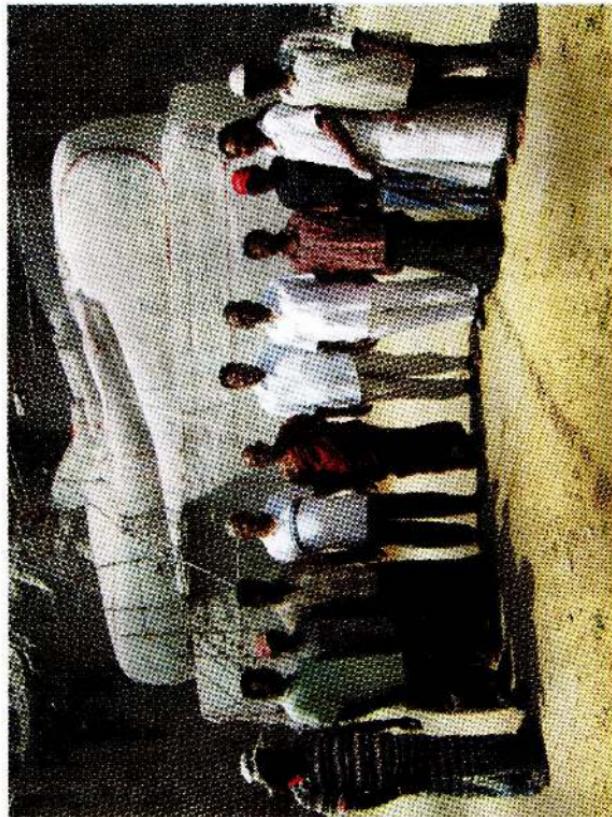
මුණ්නාள් ජ්‍යෙෂ්ඨ මහඩින්ත ප්‍රජාපක්ෂභූතන් පිරිවෙනාතිපති න්‍යායමෙළාවි තොරු කාණ්ඩපැකිරුරු.

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



ඉටදා දිනයන්හි පන්සලට පැමිණෙන මෙම දරුවෙන් අමරජෙලු සිමියන්ගේ ණවිකය මහි කුරුනාකල් මාවස්ට්‍රත්තිල් ඔල්ලා ත්‍රිරූපාකල බිත්‍යසාකර බිකාරෝයිල් මක්කගුකුරු තත්ත්වාලාන සේවකයෙන් සේවතු කොන්ටු මිරුප්පවර් තොරු න්‍යායමෙළාවි.

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



பிரிவேணத்திட்டி வன். அரமேஙனி தேர், தேசப்நு திரு. அஸ்வன், தேரமாணப் பிரு. நாராஜபக்கே, பத்ரியர் சிறுகல்வாணி திருமுத்தேயா எத்துதி யற்றும் தேன்னிந்தி சிற்பிகள்

Ven Amaramouli Theru, Deshabandu D. Eassuwaren, Deshamanya N. Rajapaksha, Padmasri Muthiah Sthapathi and other South Indian Sculptors



අතිරේ ණනායිඩත් තෙමුවියාල සිංහයන මහතා විසින් පැවතියේ ලෙස ප්‍රකිදි රුම්බවහුදා සංඛ්‍යා බැංකිලිය විව්‍යන කරන අවස්ථාව.

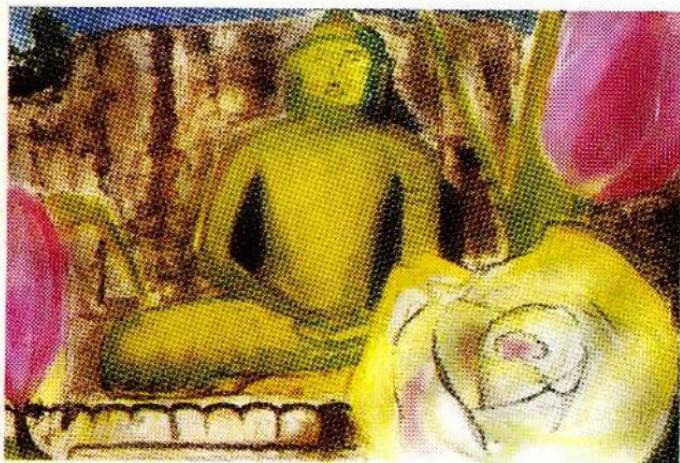
67 1/2 அடி சமாதி புத்தர் கூர்ரிலை உருவாக்கப்பட்டது. அங்கிலையை அதிமேதகு ஜனாதிபதி மைத்ரிபால் சீர்சேன் அவர்கள் நிறந்து வைக்கிறார் 2015-03-30

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



வெளிர்ப்பினால் செய்யப்பட்ட விகாரையின் தோற்றுமுடைய கேடயத்தை மேதகு ஜனாதிபதியிடமிருந்து பத்திரி முத்தையா ஸ்தாபதி பெறுக்கொள்கிறார்.

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



කලා ශේෂ ලේඛ සුදාහරණ විසින් කරන ලද නිරමාණයක්.

திருமதி வெள்வி சுதாகரன் சித்தரித்த ஒவியம்

An artistic devotion by Mrs. Lalli Sudhaharan



රිදියෙන් නිමල විභාරස්ථානයේ පෙනාම සංඝිත එකුදාය ජනාධිපතිතමාලියේ සරතින්

ලංගුවත්ද ඩිය රේඛ්ලරන් මහජා ලබා ගැන්නා උචිස්ථාවා

வெள்ளியினால் சூசுப்பைப் பட விதானாயின் கோர்ப்புமெனு ॥ சூசு யாக்கை

மேதகு ஜனாதீபதியிடமிருந்து தொழில்தீர்ப்பு தேசுபந்து தொழில்வாள்

வெள்ளுக்கால்கிறை

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

ஆசிரியரிடமிருந்து.....

பண்ததைச் சேர்க்காமல், ஆஸ்பலம் திரட்டாமல், தன்னாந்தனியே, தனது தியான பலத்தையே நம்பி, பாரிய திட்டத்தில் கை வைத்த தேரர் அமர மௌலியின் நெஞ்சுறுதியை பாராட்ட த்தான் வேண்டும்.

தடைகளையெல்லாம் தூசெனக் கருதி, ஆன்ம பலத்தினால், பாராங்கல்லையும் 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 துறவுற உடையை தொட்டுக் காட்டி, “இந்த காவி 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 வாய்டைத்துப் போய் நிற்கின்றேன்.

தெ. ஈஸ்வரன்

நவம்பர் 2017

முன்னுரை

புக்தரின் மீது அன்பு வைத்து வெள்தத சிந்தனை வழியே தனது வாழ்வை ஒளிமயமாக்கிய தெமிழாயகமினிகள் ஈஸ்வரன் அவர்கள்

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

அது, இரம்படகல்ல மொன்றாகலை 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 தெரியம் இருக்கவில்லை. சிலை வடிக்கும் சிற்பி ஒருவரைத் தேடுதலானது சிலை வடிவமைப்பிற்கு இன்றியமையாதது என்று சொல்லித் தெரிய வேண்டியதில்லை. இரம்பொடை ஆஞ்சநேயர் கோயிலில் 18ஆடி உயர்மான 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 காந்சட்டையும் அணிந்து கோயிலின் இடப் பக்கமாக முன்பக்க வாயிலை நெருங்கிக் கொண்டிருந்த ஒரு மனிதரை நாம் கண்டோம். அந்த மனிதர் என்னை உற்று நோக்கியதுடன் நானும் அர்வத்துடன் அவரைப் பார்த்த போதும் எமக்கிடையே ஒரு புன்முறைவல் கூட பரிமாறப்படவில்லை.

மத்தியானம் சுமார் 12.30 மணியளவில் அவரது அலுவலகத்தில் அவரைச் சந்தித்து அறிமுகம் ஏற்படுத்தப்பட்டது. உண்மையிலேயே அது தெய்வாதீனமான ஒரு சந்திப்பாக அமைந்தது. எதிர்காலத்தில் அழுர்வமான 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 ஒர் 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 ஞாபகமூட்டுவார். “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 67 அடி 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 இரம்படகல்ல 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 பெளத்தர்களுக்கு புத்த தர்மம் நன்றாகவே தெரியும். ஆயினும் பெளத்த மதத்தைச் சேராத ஈஸ்வரன் அவர்களிடம் காணப்பட்ட புத்த மதம் மீதான பயபக்தி மற்றும் பெளத்த மதம் சார்ந்த அறிவு பெளத்தம் எனக் கூறிக் கொள்ளும் எம்மவரில் பலருக்கு எவ்வளவு தூரம் உள்ளதென்பதை நினைத்துப் பார்க்கவேண்டும்.

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

�ஸ்வரன் அவர்களிடம் வரும் ஒரு சிற்றுாழியருக்குக் கூட ஒரு போதும் மனதைப் புண் படுத்தும் வகையில் அவரது நாவிலிருந்து வார்த்தைகள் வராது. அனைவருக்கும் செவிசாய்க்கும் மற்றும் அனைவரதும் மனங்களைப் புரிந்து கொள்ளும் ஒர் அழூர்வமான 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 பரீசித்துப் பார்ப்பார். சர்க்கரையின் அளவு அதிகரித்துக் காணப்பட்ட அனைத்து சந்தர்ப்பங்களிலும்

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

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. “சத்திப்பட்டான்” பற்றி விளக்கும் ஒர் ஆங்கிலப் புத்தகத்தை அவரிடம் கொண்டு போய்க் கொடுத்தேன். புத்தகம் வாசிப்பதில் ஆர்வம் நிறைந்தவரான அவர் எனது முன்னிலையிலேயே சுமார் 10 நிமிடங்கள் சத்திப்பட்டானவை 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 நால் பற்றி என்னுடன் கலந்துரையாடினார்.

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

உதாரணமாக, காணாமல் போயிருந்த “உபசம்பதாவ” என்ற புத்த மத துறவற சம்பிரதாயம், தாய்லாந்தில் இருந்து “வெவிலிட்ட அசரண சரண சரணங்கர சங்கராஜ்” 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 “பெளத்த மதத்தைக் காப்பாற்றுவோம்” போன்ற கோசங்களை அவர் எழுப்பிய போது அந்த கோசங்கள் ஒரு பைத்தியக்காரனின் வார்த்தைகள் எனப் பத்திரிகைகளில் வர்ணிக்கப்பட்டது. தர்மபால அவர்களின் பெறுமதி தற்போது தான் இலங்கையில் வாழும் பெளத்தர்களுக்குப் 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 “சத்திப்பட்டான் -விபாசனா” தியான முறையினை

இந்தியாவின் மும்பாய் நகரில் தம்மகிரி எனும் "கொயன்கா" அவர்களின் தியான நிலையத்தில் பயின்றுள்ளேன். தற்போது நாம் அங்கு செல்லத் தேவையில்லை. கண்டி "மஹகந்தை"யில் "தம்மகுட்ட" எனும் தியான நிலையத்தில் இந்த தியான முறையினைப் பின்பற்ற முடியும். தேர்ர் அவர்களே! நீங்களும் அந்த தியான முறையினைப் பின்பற்றுவதை நான் விரும்புகின்றேன். தேர்ர் 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 தீக்தி குறிப்பிடப்பட்டு அனுப்பப் பட்டதுடன் குறித்த தினத்தில் நானும் அங்கு சென்று 10 தினங்கள் தியான முறையினைப் பின்பற்றினேன்.

திரு ஈஸ்வரன் அவர்கள் சிலை நிர்மாணப் பணிகள் ஆரம்பிக்கப்பட்டபோதேதியானம் தொடர்பானார் அப்பியாசத்தை எனக்கு வழங்கி எதிர்கால நடவடிக்கைகளுக்கான ஓர் ஒத்திகையை எனக்கு வழங்கியமை எவ்வளவு தூரம் தீர்க்கதறிசனம் கொண்டதாக அமைந்தது என்பதனை நான் இங்கு நினைவு கூறுகின்றேன்.

எகொடமுல்லே அமரமோலி தேர்ர்,
மொனராகலை விஹாரை,
இரம்படகல்ல - ரிதியகம
குருநாகல்.

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அத்தியாயம் 1

அநுமனைத் தேடிய புத்த பிக்கு.....

அன்று ஞாயிற்றுக்கிழமை. அப்பொழுதுதான் கொழும்பிலிருந்து இரம்பொடை ட்ரீ 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 எனுமோர் 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.

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

நான் சின்மயமிழன் 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.

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

இரும்பொடையினிருந்து இரும்படகலை

“குருநாகலிருந்து கெப்பிட்டிபொல பாதையில் இரிதிகம் என்று அழைக்கப்படும் பிரபலமான கிராமம் இருக்கிறது. அதற்குப் பக்கத்தில் இரும்படகல்ல என்னும் கிராமம் உள்ளது. அக்கிராமத்தில் மொனராகலை பிரிவினையை சேர்ந்த ஒரு விகாரை உள்ளது. அதுவே எனது இருப்பிடம்” என்றார் பிக்கு அமரமெளவி 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 18ஆடி உயர்மான கற்சிலை இரம்பொடையில் இருப்பதாக சொன்னார்கள் ஆகவேதான் அதைப் பார்ப்பதற்காக ஒடோடி 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 என்னியுள்ளேன்” என்றார்.

இதைக் கேட்டவுடன் நான் திடுக்கிட்டு இருக்கையிலிருந்து எழுந்துவிட்டேன்.

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

சென்னைக்கு என்ன...

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.

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

“நீங்கள் சென்னைக்குப் போகும் பொழுது என்ன அழைத்து செல்ல முடியுமா?

“அடுத்து எப்பொழுது சென்னை செல்கிறீர்கள்?

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

எனக்கு கஸ்டமாக 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 இளிய சொற்களும் என்னை அவர் பால் கண்டி இழுத்தன.

“நீங்கள் கேட்பது மிகச் சிரமமானதோன்று, என்னால் முடியாது”, என்று சொல்ல வேண்டுமென்று நினைத்தேன். சொல்ல முடியவில்லை. எனது புத்தியையும் மீறி அவர் பால் ஈர்க்கப்பட்டு, சிங்களத்தில் “ஹரிகவாமி, ஒந்தாய் சவாமி” (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 பொங்களூரில் 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 சொன்னேனாம்.

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

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

அதற்கு அவர், “உயர்த்தைத் தீர்மானிக்காமல் செலவைச் சொல்வது கடினம். எனினும், 50 அடி 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 ஜந்து நாட்களுக்கு பிறகு கொழும்பு திரும்பினேன்.

கொழும்பிலே வந்து பிக்கு என்னை சந்தித்தார்.

இந்த இரண்டு முன்று நாள்களில் நான், புத்த பிக்குவுடன் நெருங்கிப் பழகிவிட்டேன். கொழும்பில் அவரை மீண்டும் சந்தித்த பொழுது தான் அவருடைய உண்மையான நிதி நிலமை 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.

அந்தியாய் 2

புந்த பெருமான் வகைபடத்தில் 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 முழுந்தாழுக்கும் முடிச்சுபோட எத்தனிப்பதுபோல இருந்தது. அப்பொழுது எனக்கு வள்ளுவரின் குறள் ஞாபகத்திற்கு வந்தது.

“என்னிய என்னியாங்கு எய்துப என்னியர் தின்னியராகப் பெறின்” (குறள் 666)

என்னியவர், என்னியயடியே செயல் ஆற்றுவதில் உறுதியடையவராக இருக்கப் பெற்றால், அவர் என்னியவற்றை என்னியவாறே அடைவர். இந்தக் குறளுக்கு வாழும் சாட்சியாக திகழ்கிறார் வணக்கத்துக்குரிய அமரமெனலி 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. வேலைப்பனு காரணமாக நான் மறுத்துவிட்டேன். அன்று பல்வேறு விதமான அளவுகளை எடுத்து, முடிவாக 67 அரைஅடி உயரத்தில் சிலையை செதுக்கலாம் என்று முடிவு செய்தார்கள்.

பிக்கு அமரமெளவிக்கு 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, சமாதிப்புத்தர் படத்தை வரைய ஆரம்பித்தார். 3 மணிநேரங்களில் அவரது வேலை முடிந்தது. அழகியதொரு சமாதிப் புத்தர் வரைபடத்தில் தோன்றினார்.

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

ஏத்தனை 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 ஒடிக் கொண்டிருந்தது.

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

ஒரு கெற்றுகளுக்கான 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.

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

இருந்தது. அதே 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, “ஹரிசவாமி, ஒந்தாய்சவாமி”, என்ற (சரி சவாமி, நல்லது சவாமி) வார்த்தைகளையே உதிர்த்தன.

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

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

அந்தியாயம் 3

புத்த பெருமான் என்னுள் எப்படி நுழைந்தார்?

வியாபாரம் காரணமாக இரு 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 இருகு.

அ. து என்ன தியானம்? அதில் என்ன இருக்கிறது? அதை நான் அறிய வேண்டும் என்ற அவாவை இருக்கின்ன வார்த்தைகள் எனக்குள் ஏற்படுத்தின. திட்டங்கள் தீட்டினோம்.

பன்னிரண்டு நாள் விடுப்பு எடுத்து மும்பை வரவேண்டும். விபாசனா நடக்கும் இடத்தோடு இருகு 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 இரு 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 இரு ஆச்சாரியாவும் தமிழ்நாட்டு உணவான இட்லி, சாம்பார், வடை சாப்பிட்டுக் கொண்டிருந்தோம். அப்பொழுது மாலை ஜந்து 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 வில்தீரணமான 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 உட்கார முடியாதவர்களுக்கு தரையில் இருந்து ஒரு அடி உயரத்திலிருந்து பேச்சைக் கேட்க வசதிகள் செய்யப்பட்டிருந்தன.

மண்டபத்தின் எந்த மூலையில் இருந்தாலும் பேச்சுகள் தெளிவாக கேட்க கூடியதான் 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.

ஜந்து மணியிலிருந்து ஏழு மணி வரை தியான வகுப்புக்கள், ஏழு மணியிலிருந்து 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 அரம்பமாகும். 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 வீங்யோ 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, விசிடி 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, தோட்டத்திற்கும் போவதற்கும் மாத்திரமே அநுமதியுண்டு. உணவு மண்பத்திற்கு 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 தேவீர், ஒரு வாழைப்பழம், வறுத்த பொரி. மாலைத் தேவீருடன் எல்லா உணவுகளும் முற்றுப் பெறுகின்றன. மாணவன் அதிகமாகத் தூங்குவதற்கு இந்த உணவு முறை இடம் கொடுப்பதில்லை.

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

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

நீரிழிவு, இரத்த அமுத்தம், 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 நாள்களில் வளாகத்தினுள் நாம் காணமுடியாது.

ஆசிரியர் கற்றுக் கொடுக்கும் தீயானப் பயிற்சி முறைகளை நாம் கட்டாயமாக முயன்று பார்க்க வேண்டும். அவை அவ்வளவு சுலபமானவை அல்ல. முதல் மூன்று நாட்கள் எப்படி நாம் நமக்கு உள்ளே செல்வது, எப்படி ஒடுகின்ற முச்சையே 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 அரச உத்தியோகஸ்தர்களும், பிரபல்ய 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 கட்டிக் காட்டுகிறது. இந்தத் தாக்கத்தை, இந்தக் குற்ற உணர்வைத் தாங்க முடியாமல் பத்து வீதமானோர் திரும்பி சென்று விடுகின்றார்கள்.

எங்களுக்கு தாக்கம் வராமல் தவிர்க்க இரண்டு மணி நேரத்திற்கு ஒரு முறை 10 நிமிடங்கள் காலாற் 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, மனத்தை தூய்மைப்படுத்துகின்றது.

மனதின் அழுக்குகள் அனைத்திலிருந்தும் முழுமையான விடுதலை என்னும் மிக உயர்ந்த ஆண்மீக 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

எண்ணாறு ஆண்டுகளுக்குப் பிறகு கற்பாறையில் புத்தர்

ஒவ்வொரு ஞாயிற்றுக்கிழமையிலும் விகாரையில் இருக்கும் மரத்தடியின் கற்பாறையில் அமர்ந்து, தம்ம (அறநெறி) பாடசாலை மாணவர்கள் சிலரைச் சந்தித்து அளவளாவுவது அமரமெளவி தேர்ர் 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, கோட்டுகளும் இருப்பதைப் பார்த்து திடுக்கிட்டார் தேர்ர்.

ஒரு நாளுமில்லாத 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 180ஆடி 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 பொத்தவர்கள் 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 வேண்டு மென்ற 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 செலவிடப்பட்டும்” என்று சற்று உணர்ச்சியிடன் 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 பறப்பட்ட 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.

“இரம்போடகலைச் சிறுவர்களா இந்தச் சிலையை உருவாக்கினார்கள்!” என்று அண்ணார்ந்து பார்த்துச் சிலையை இரசிக்ககட்டும்.

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

கூட்டம் கலைந்து சென்றது.

மாதம் ஒன்று கடந்தது. அன்று ஞாயிற்றுக்கிழமை. வழைமை 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. “சவாமி! நாங்கள் பணம் சேர்க்க ஆரம்பித்துவிட்டோம். எங்கள் முதல் காணிக்கையாக இதில் ஆயிரத்து எழுநாறு ரூபாய் இருக்கிறது. சிலை செதுக்கும் வேலையை ஆரம்பியுங்கள்” என்றான்.

சவாமி திடுக்கிட்டு, “எந்தச்சிலை?” என்றார்.

“சவாமி அதற்குள் மறந்துவிட்டார்களா?” பாறையைச் சுட்டிக்காட்டி, “இந்தப் பாறையிலே புத்தர்சிலை அமைப்போம் என்று சொன்னீர்கள் அல்லவா? மறந்துவிட்டார்களா?” மாணவன் கேட்டான்.

சவாமிக்குத் 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 ஆழந்த தியானத்தில் அமர்ந்தார்.

அத்தியாயம் 5

எனு பிரம்மாண்டம்?

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

அவருக்குச் சந்தோசம் தாங்க முடியவில்லை. உள்ளூர் அவருக்கு ஒரு பயம் இருந்தாலும், அந்தப் பரம்பொருள் கொடுத்த தெரியத்தில் 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.

தெரியம் 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 18ாடி 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 இரம்படகல்லயிலிருந்து இரம்பொடையை நோக்கி ஒரு குழுபிக்குவுடன் பயணித்தது.

உலகத்தோர் மனதை வன்முறையில் இருந்து அகிம்சை முறைக்கு திசை திருப்பினார் கொதம புத்தர். அவரின் திருவுருவத்தைக் கல்விலே 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, விகாராதிபதி கு உரிய அரசியல் ஆளுமையும், அரசியல் செல்வாக்கும் அவருக்கு இருக்கவில்லை. ஆனால், அவர் தனக்கிருந்த ஆளுமையின் மேல் பெரும் நம்பிக்கை வைத்திருந்தார்.

இதையே வள்ளுவர் அழகாகச் சொன்னார்.

“எண்ணிய எண்ணியாங்கு எய்துப எண்ணியர் திண்ணியராகப் பெறின்”

என்னியவர் என்னியபடியே செயல் ஆற்றுவதில் உறுதியுடையவராக இருக்கப் பெற்றால், அவர் என்னியவற்றை என்னியவாரே அடைவர்.

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

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

மறுநாள் ஒரு தேவையை முன்னிட்டு என்னிடம் வந்தார்.

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

அந்தக் குறளையும் அவர் மனப்பாடம் செய்துவிட்டார்.

“கான முயலெய்த அம்பினில் யானை பிழைத்த வேல் ஏந்தல் இனிது.”

“காட்டில் ஒடும் முயலை ஞோக்கிக் குறி தவறாமல் எய்த அம்பை ஏந்துதலை விட, வெட்ட வெளியில் நின்ற யானை மேல் ஏறிந்து 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.”

அந்தியாயம் 6 தகவீப்பட்டான் தலைவன் நாளை

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

இந்தியத் தூதுவரை அனுகினோம். “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 அனுகி, புத்தரின் மாபெரும் சிலை ஒன்று செதுக்குவது பற்றி எடுத்துரைத்தோம். அவர் தன்னுடைய நிதியிலிருந்து மூன்று இலட்சம் ரூபாவைத் தந்தார்கள்.

சில வருடங்கள் உருண்டோடின் 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 விக்கிராஸிங்க அவர்களாகும்.

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

முன்னாள் ஜனாதிபதி மஹிந்த ராஜபக்ஷி 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 அவர்கையிலே கொடுத்து சிலையைச் சுற்றுச் 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 அமரமெனவிட தேரர் அவர்களிடம் எடுத்துச் சென்றார். இது போல் உணர்ச்சிவசப்பட்ட கதைகள் பல உண்டு.

போதிசத்துவரின் முழு அழகு தெரியும் முன்பே அவரால் அர்க்கப்பட்டவர்கள் எண்ணிலடங்காதவர்கள்.

டி.எஸ்.அய் என்பது இலங்கையில் மிகச் சிறந்த நிறுவனம். காரணம் அவர்கள் உற்பத்தி செய்யும் காலனி 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. நிலையின் 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 கொள்ள கொண்டன. 10 நிமிடங்களாக வைத்த கண் வாங்காமல், புத்தரின் முகத்தையே பார்த்துக் கொண்டே இருந்தார்.

அவருடன் வந்த நண்பர் “யீ! 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 ஒடவில்லை, காலும் ஒடவில்லை, 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 பெளர்ணையி பண்டிகைக்கு இன்னும் பத்து நாள்களே இருந்தன. இலங்கை நாட்டில், பிரபல தமிழ்ப்பத்திரிக்கைகள் நான்கும், ஆங்கிலப் பத்திரிகைகள் ஐந்தும், மற்றும் சிங்களப் பத்திரிகைகள் நான்கும் பிரசரிக்கப்பட்டு வருகின்றன.

மூன்று மொழிகளிலும் உள்ள பிரபல்ய 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. தலைமைப்பிக்கு வணக்கத்துக்குரிய அமரமொலி தேர்ர் 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 ஆத்ம நன்பரானார்.

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 விட்டிற்கு 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. ஸ்பதியின் கண்களில் நீர் துளிர்த்தது.

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

அவருக்கு முன்பே, மாண்புமிகு கெளரவ அமைச்சர் திரு பெர்னாண்டோ புள்ளே அவர்கள் இச்சிலை வடிவமைக்க மிகுந்த ஆதரவைக் கொடுத்து வந்தார். எந்தப் பெரிய கைகளும் உதவி செய்யாத நேரத்தில் அமைச்சருடைய உதவி பணியென 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 ரவீந்தர ஹேவாவிதாரன் அவர்கள் பெரும் உதவி செய்ததோடு, திருகோணமலை, முல்லைத்தீவு, காங்கேசன்துறை, மற்றும் வடமேல் மாகாண மத்திய செயலகங்களிலிருந்து நன்கொடைகளைப் பெற்றுத் தந்தது நினைவில் கொள்ள வேண்டியது.

அரும்ப காலத்தில், மாவத்தகம பின்கோ நிறுவன தலைவர் திரு காமினி ஜெயவன்ஷி அவர்கள் கல் உடைப்பதற்கு உதவி புரியும் காற்றமுத்த இயந்திரத்தை தந்து உதவியது மிக முக்கியமான பங்களிப்பாகும்.

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

குருநாகல் மூல் 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 “சஜீவ எண்டர்ப்ரைசஸ்” 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 முடியவும் வாகனம் விற்கப்படவும் சரியாக இருந்தது. கடைசி நாள் வேலை முடித்த ரூபசிங்க அவர்கள் இருவு 10-11 மணியளவில் குன்றின் மேலிருந்து வாகனத்தை கீழே இறக்க அரும்பித்தார். 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. கொங்க ஸ்ரீவீவாசலு
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

அந்தியாய் 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 பொக்கிழங்கள் எவை? இவர் யார்? என்ற கேள்விகள் எழுகின்றன.

சரித்திரத்தில் மிகத் தூல்லியமாகப் புத்தருடைய வாழ்க்கை நிகழ்வுத் திகதிகளை எவராலும் சொல்ல முடிவதில்லை.

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

சித்தார்த்தர் என்றால் நினைத்ததை அடைபவர் என்பதே பொருள்.

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

அவன் நோயாளியையோ, வயோதிகரையோ, பின்தையோ 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 ஆண்மீக 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 மேற்கொள்ளப்பட்டிருந்தன.

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 ஆழந்த 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 முனிவளின் உடைகளை அணிந்து, சுனியாகக் 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 பூனும் போது அவர் இளமையின் உச்சத்திலே இருந்தார். வறுமையினால் அவர் தன் வாழ்க்கையை துறக்கவில்லை. அரச 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, ஆழந்து 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 சீட்ர்களாக வாழ்ந்த நால்வர், புத்தர் துறவுறுத்தை கைவிட்டு விட்டார் என்று குறைக்கும் அவரை விட்டு விட்டுச் சென்றார்கள். 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 பெளர்ன்மிக்கு முந்திய இரவு அன்று, அவரது பழைய வாழ்க்கை முறைகள் அவர் மனக்கண் முன் திரையிடப்பட்டதை உணர்ந்தார். அவருக்குத் தன்னுடைய முந்தைய பிறவிகள் ஞாபகத்திற்கு வந்தன.

பெளர்ன்மி 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 சீட்ர்களாக 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:

புதுரின் நாள்கு உண்மைகள்

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

புதுரின் ஜநு போதனைகள்

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

புதுரின் எடு 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. பிற்ர் பொருளை விரும்பாதே.
9. பகைமை கொள்ளாதே.
10. நேர்மையாக நினை.

புத்தரி சுற்றிய புண்ணியர் செயல்கள்

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

அந்தியாய் 8 பாமியன் புத்தர் சிலைகள்

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

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

ஒன்பதாம் நூற்றாண்டில் இல்லாமிய 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 அழகடியிருந்தனர்.

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 நிலத்தோற்றும், தொல்லியல் எச்சங்கள்

அனைத்தும் யுனெஸ்கோவினால் உலக பாரம்பரியக் களமாக அறிவிக்கப்பட்டன.

மத்திய ஆப்கானிஸ்தானின் பாமியன் மாகாணத்தில் ஹசாரஜாத் 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 காழிலில் இருந்து வடமேற்கே 230 கிலோ மீற்றர் தொலைவில் கடல் மட்டத்தில் இருந்து 2500 அடி 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 முகமூடிகளினால் 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 யுவான்கவாங் என்னும் சீனப் பயணி, பாமியன் பள்ளத்தாக்கை ஒரு பெளத்த மையமாக விபரித்துள்ளார். அவரது கூற்றுப்படி இங்கே பத்துக்கு மேற்பட்ட துறவி மடங்களும், ஆயிரத்துக்கு மேற்பட்ட துறவிகளும் இருந்ததாகத் தெரியவருகிறது.

இரண்டு புத்தர் சிலைகளும், பொன்னாலும், மணிகளாலும் அழகுப்படுத்தப்பட்டு இருந்ததாகவும் அவரது குறிப்புகள் கட்டிக் 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 அப்கானிஸ்தானை கஜினி முகமது கைப்பற்றினார். அப்போது துறவி மடங்களும், பிறவும் கொள்ளையிடப்பட்டு அழிக்கப்பட்டாலும், இவ்விரு புத்தர் சிலைகளும் கவரோவியங்களும் தாக்கப்படவில்லை.

நாதிர்ஷா இச்சிலை மீது பிரங்கித் தாக்குதல் நடத்தினான். எனினும் இச்சிலைகளுக்கு எவ்வித் பாதிப்புக்களும் ஏற்படுத்தப் படவில்லை.

இதற்குப் பின்னரும் பல நூற்றாண்டுகளாக சிலைகள் நன்றாகவே இருந்தன. மேலும், இவ்வழகிய பாமியன் புத்தர் சிலைகளை பாதுகாப்பதற்கு ஆதரவாக 1999ஆம் ஆண்டு யூலை மாதத்தில் முல்லா முகமது ஓமார் 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 மூல்லா முகமது ஓமார் அறிவித்தார்.

எனினும், ஆப்கானிஸ்தானின் தீவிர மதவாதிகள் அந்நாட்டின் இல்லாத்து அல்லாத கொள்கைகளுக்கு எதிராக எதிர்ப்புப் பிரசாரங்களை தொடங்கினர். ஆப்கானிஸ்தானைச் சேர்ந்த 400 மதத்தலைவர்கள் கூடிப் பாமியன் புத்தர் சிலைகள் இல்லாத்திற்கு 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.

இல்லாமிய ஷாரியா சட்டத்திற்கு அமைய, சிலைகள் தடை செய்யப்பட்டு இருப்பதாகக் கூறி, தலிபான்களின் தலைவரான மூல்லா முகமத் ஓமார், பாமியன் புத்தர் சிலைகளை உடைக்க ஆணையிட்டதாகச் 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.

அந்தியாய் 9

உகந்தில் மிக உயர்ந்த புத்தர் சிலைகள்

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

குருநாகல் மாவட்டத்தில் உள்ள இரம்படகல்ல வித்தியசாகர விகாரையில் அமைக்கப்பட்டுள்ள 67.5அடி உயர்மான புத்தர் சிலையே, கற்பாறையில், ஓரே கல்லிலே செதுக்கப்பட்ட உலகின் மிகப் பெரிய சமாதி நிலை புத்தர் சிலையாகும்.

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

உகின் உயர்ந்த பகு 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 அலுத்கம 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. பழையமையான 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 விகங் என்ற மடத்துடன் சேர்ந்து அமைந்துள்ளது. இந்த சிலை கண்ணாடியாலும், தங்க மூலாமாலும் பூசப்பட்டது.
5. ஆறாவது இடத்திலுள்ளது சீனாவிலுள்ள லெசான் நகர் புத்தர் சிலை. 233அடி உயரம் கொண்ட கல்லாலான இந்தச் சிலை உலகின் மிகப் பெரிய கல் புத்தர் சிலையாக யுனெஸ்கோவால் அங்கீரிக்கப்பட்டுள்ளது.
6. ஐந்தாவது இடத்திலுள்ள புத்தர் சிலையும் சீனாவிலேயே அமைந்துள்ளது. விங்சான் 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 கொங்கீந்டால் செய்யப்பட்டு தங்க மூலாம் 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 கிண்ணஸ் புத்தகத்தில் இடம் பெற்றிருக்கின்றது. இது சீனாவின் கெனன் என்ற நகரத்திலே அமைந்துள்ளது. செம்பால் செய்யப்பட்ட இந்தசிலை 1000 டொன் எடை கொண்டது. இந்தச் சிலையை பார்வையிடுவதற்காக ஆயிரம் படிக்கட்டுகள் ஏறிப் போக வேண்டும்.

அந்தியாய் 10

எதிர் கொண்ட நடைகள்

இரம்படகல்ல புத்தர் சிலையைக் கட்டுவதற்கு வந்த பல்வேறு விதமான தடைகள் யாவும் தேரர் அமரமெளவியின் 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 போற்றுகின்றவனுடைய 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 தட்சனை கேட்பார். அவர் இன்னும் சொல்லுவார், “எனக்கு ஒரு ரூபாய் தட்சனையாக 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. பின்டு, 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 விடைத்தால் தான் இந்த விடயத்தில் துணிந்து இறங்க முடியும்.

இறைத் தொண்டிலே எந்தப் பேச்சையும் தாங்கத் தயாராக இருக்க வேண்டும். காய்ப்படுத்தும் வார்த்தைகள் தானாக வந்து விடும். 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 சண்டியிழுப்பார்கள். எல்லாவற்றையும் பொறுத்துக் கொள்ள வேண்டும். இதைத் தான் புத்த பகவான் "காத்திருக்கப்பழகு!" எனச் சொன்னான்.

அடுத்ததாக, இந்திய தொழிலாளர்களை அணைத்துச் செல்வது தேர்ரின் தலையாய் கடமையாக இருந்தது. அவர்களின் உணவை அவர்களில் ஒருவரே சமைத்துக் கொண்டதால், சமையல் வேலை ஒரு பாரிய பிரச்சனையாக தோன்றவில்லை. எனினும், தாங்கள் பழகிய பொடிகளையும், மசாலாக்களையும் இலங்கையில் பெற்றுடியாத 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.

அந்தியாயம் ॥

தேர்வு அரசுமெனவியின் வெற்றிக்குக் காரணம்

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

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 அமரமெளவி தலைமைப் பொறுப்பை ஏற்றார்.

அன்பும், மிகுந்த ஆதரவும், எல்லோரையும் கவரும் வண்ணம் பேசும் ஆற்றலும் படைத்த தேரர் அமரமெளவி 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 போராட்னார். எவ்வளவு தோல்விகள் வந்தாலும் அவை அவரது மனதை சளைக்க வைக்கவில்லை. அவர் உடம்பில் ஓடிய இரத்திலிருந்த ஒவ்வொரு அணுவும் “புத்தர் சிலை, புத்தர் சிலை”என்று அலறியது.

என்னங்களுக்கு அதீதமான சக்தி உண்டு என்பதை நமது முன்னோர்களின் வாழ்வு எடுத்துக்காட்டியுள்ளது.

அபிராமி பட்டர், “நின்றும், இருந்தும், கிடந்தும், நடந்தும் நினைப்பது உண்ணை. என்றும் வணங்குவது உன் மலர்த்தாள்”, எனப்பாட்னார். இம்மாதிரியான ஒரு வாழ்வை வணக்கத்துக்குரிய அமரமெளவி 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. பணில்லை என்ற பயத்தை விட்டு விட்டு ஒரு சிங்கத்தின் வலிமையுடன் எழுந்தார். எங்கெல்லாம் சென்று பணம் திரட்ட முடியுமோ அவ்வளவு இடங்களுக்கும் ஏறி இறங்கினார். தோல்வி என்ற சொல்லுக்கு இடமில்லை வெற்றி நமதே! என்ற கோடுத்துடன் களமிறங்கி பணம் சேர்க்க முற்பட்டார். புத்த பகவான் தன்னுடன் இருந்து காரியத்தை செய்து முடிப்பார் என்ற துணிவும், நம்பிக்கையும் அவருக்கு வலுவூடியது.

இந்த மகா புருஷனின் கனவு 2015 மார்ச் 30 ஆம் திகதி நனவாகியது.

அவரின் கடந்த கால வாழ்க்கை

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

குருநாகல் மாவட்டம் எடடுமூல்ல என்ற ஊரில் தண்டுசேனவிற்கும், டிங்கிரி அம்மாவிற்கும் ஜந்தாவது குழந்தையாக பிறந்தவர் அமரமெளவில் 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.

அந்தியாய் 12

ஜனாதிபதி திறந்து கைக்கிறார்

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

கி.பி. 2015 ஆம் ஆண்டு, மார்ச் மாதம், 30 ஆம் 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, 67.5 அடி சமாதி புத்தருக்கு பின்னால் மறைந்திருந்த எத்தனையோ துண்பங்கள், தியாகங்கள், கடுமையான உழைப்பு, இவற்றுக்கு பின்னால் ஒளிந்து கொண்டிருக்கும் அவர்கள் யார்? என்ன செய்தார்கள்? என்ற விபரங்கள் யாருக்குமே தெரிந்திருக்கவில்லை.

எனவே தான், இரம்பதகல்ல 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 புகற் இரம்படகல்ல சமாதி புத்தரைக் கண்ணுக்கு கண்ணாக பராமரிக்கும் பாரிய பொறுப்பு இன்று அமரமெளவி 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 காட்டவிட்டாய்
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 ராஜரட்னம்

ගලෙන් පිබිදුණු කරුණාමුර්තිය

රමිඩ්‍රිගල්ල තුරුණාගල සමාධී බුද්ධ ප්‍රතිමා වහන්සේගේ
ඉතිහාසය හා විශේෂන්වය

ක්‍රිතාගෙන්

මුදල් රස් නොකොට මිනිස් බලය ඒකරාදී නොකර තම හාවනා ශක්තිය කෙරෙහි පමණක් විශ්වාසය තබා යෝඛ ව්‍යාපෘතියකට අත තැබූ අමරමොලි හිමියන්ගේ දෙරෙයය ප්‍රශ්නසා කළ යුතුමය.

බාධක සියල්ල මැඩලමින් ආධ්‍යාත්මික බලයෙන් කළ ගල් පවා දිය කිරීමට සමත් දායාව කරුණුව නමැති මෙවලම සිය දැනේ දරා ජයග්‍රහණය කරා පා තැබූ හිමියන්ගේ ආතම ශක්තිය මම බෙහෙවින් අයය කරමි. හිස නමා නමස්කාර කරමි.

මේ යෝඛ ව්‍යාපෘතියට අතහිත දුන්නේ කවුරුන්දැයි ප්‍රවත්තන් වාර්තාකරුවකු විසින් ප්‍රශ්නයක් යොමුකරන ලද මොනොනේදී තම සිවුර පෙන්වා එට පාදක වූයේ එකී සිවුර බව හිමි නම විසින් පවසන ලදී.

ඒය අසා සිරී එහි ප්‍රූහුවරුන්ගේ දැස් කදුළින් තෙන් විය. ජයග්‍රහණයක් ලැබුණු විටදී සැවාම ප්‍රශ්නය කරන නමුත් එකී ජයග්‍රහණය වෙනුවෙන් හෙලන ලද දහ්‍යිය මහන්සිය කිසිවෙක් නොදුන්නේය.

දේව කරුණුව ලැබේ සිටින අමරමොලි හිමියන් අයය කරමින් හිස නමා නමස්කාර කිරීම හැර අන් කිසිවක් කරගත නොහැකිව වික්ෂීපේන වි සිටින්නෙමි.

ඩී. රස්වරන්

නොවැම්බර 2017

පෙරවැති

බුදු බැතියෙන් බුදු දහමින් දිවිය ඔප කරගත්
දේවනායුම් පිල්ලේ රේස්වරන් මැතිතමා

2002 වසරේ පෙබරවාරි 02 වැනි දින නුවරඑළිය පාරේ
රම්බාධ ආන්තනේය කොට්ටෙලදී පළමුවරට අපි මුණුගැසුනෙමු.

රම්බාධල්ල මොනරාගල විභාරයේ බටහිරින් පිහිටි ගල්
පර්වතයේ බුදු පිළිමයක් නෙළිම සඳහා අප සූදානම් වෙමින්
සිටි වකවානුවයි. එසමයෙහි ලංකාවේ ගෙයලමය ප්‍රතිමාවක්
නෙළිම කොතුනකවත් සිදුවෙමින් නොතිබුණු කාලයකි. ශ්‍රී
ලංකා කිරීම්පිටින් වෙත අපේ අදහස ඉදිරිපත් කළවිට ඔවුන් ඒ
සඳහා ඇස්තමේන්තුවක් ඉදිරිපත් කිරීමට පවා එඩිතර නොවූහ.
ප්‍රතිමා කිරීම්පියෙකු සොයා ගැනීම ප්‍රතිමා නිර්මාණයට අත්‍යවශ්‍යම
සාධකයක් බව කිවයුතු තැකු. රම්බාධ ආන්තනේය කොට්ටෙලේ
අභි 18 ක් උස හනුමන්ත ප්‍රතිමාව පිළිබඳව අපි දැන සිටියෙමු.

පෙ. ව. 9.30 ව පමණ කොට්ටෙලේ ප්‍රධාන දොරටුව විවාත
කරන විට අපි ඉදිරිපස පියගැටු පෙළ තරණය කරමින් සිටියෙමු.
කොට්ටෙලේ වම් පසින් ඉදිරිපස දොරටුව වෙත ලාභ වෙමින් සිටි
පූජාවකුත් දැනින් ගත් සුදු කම්සයකින් හා කලිසමකින් සැරපුණු
මහත්මයෙකු දුටුවෙමු. ඒ මහත්මා මදෙස මිනැකමින් බලා සිටි
අතර, මා ද ව්‍යවමනාවෙන්ම බැළුමුන් අප අතර සිනා පොදුක් හේ
හුවමාරු නොවිය.

මධ්‍යාහ්න 12.30 ව පමණ එහි කාර්යාලයේදී ඒ මහත්මා
දැන හඳුනා ගන්නට ලැබිණු. සැබැවින්ම එය දෙදෙව්පගන
හමුවක් විය. අනාගත අපුරුව සමාගමයක ඇරඹුම එසේ සිදුවිය.

මගේ ඒවිනයේ මට මූණගැසුණු විශිෂ්ටතම මිතුයා මහු විය. ඇතැම්විට මට පියෙකු මෙන් ද, සොයුරෙකු මෙන් ද ක්‍රියාකළ දේවනායගම පිල්ලේ රේඛවරන් මහත්මා මනුෂයන්වය හඳුනාගත් ස්ක්‍රේජ් මනුෂයයෙකු විය. මා වෙත සඳහා දේශීය දානායක කළ ගුරුවරයෙකු ද කළුනාණ මිතුයෙකු ද විය.

එදිනා අප රම්බොඩින් පිටත්ව එන්නට සූදානම් වෙදිදී පොදු වැස්සක් කිවිණි. අප වාහනයට නැගුණු වහාම දාරානිපාත වැස්සක් ඇද හැලෙන්නට විය. වැස්ස තුරල් කරනතුරු වාහනයේම රදී සිරි අප් ආපසු එන්නට පිටත් විමු. පසුකළේ රේඛවරන් මහත්මා නිතර මේ පිළිබඳව සිහිපත් කළේය. “එදා රම්බොඩ දී ඇද හැලුණු වැස්ස මතකද? එයින් කියවුණේ රම්බොඩගල්ලේ පිළිමය හැඳිමේ පාර පැයුණු බවය.” රේඛවරන් මහතා සඳහන් කළා සේම සත්‍යයද එය විය.

වසර 13 ක් පුරා වණ්ඩ මාරුතයට හසු වූ තැවක් මුහුද මැද නිවැරදි මග හසුරුවන්නා සේ අපට ප්‍රතිමා කාර්යය වෙනුවෙන් මහත් ආයාසකර ගමනක යෙදෙන්නට සිදුවිය. හැමවිටම රේඛවරන් මහත්මා මගේ සෙවනැල්ල මෙන් සිරිමින් ක්‍රියාකාරී වෙමින් මා වෙත ලබා දුන් මග පෙන්වීම විස්තර කරන්නට වෙන නැත. ප්‍රතිමා කටයුතු වෙනුවෙන් මා ඉතුදියාවට ගිය හැමවිටම එතුමාගේ වාහනයක් ගුවන් තොරින් මා කැවුව යා යුතු සියලු කැන මා රැගෙන ගිය අතර, ඉඩම් හිටුම් ආදී සියලු වියදම් රේඛවරන් මහත්මා විසින් දරන ලදී.

රේඛවරන් මහත්මාගේ ක්‍රියාකාරීත්වය වඩාත් හොඳින් පැහැදිලි වන්නේ එවකට මා බුද්ධ ගාසන අමාත්‍යවරයා හමුවට ගොස (2003 දී ප්‍රතිමා කටයුතු ආරම්භ කළ මුල් කාලයේදී) ප්‍රතිමාව පිළිබඳව සඳහන් කළ මොහොන් ඇමතිවරයා විසින් දක්වන ලද ප්‍රතිචාරය සිහියට තැගෙන කළය.

ප්‍රතිමා නිර්මාණය පිළිබඳව බුද්ධ ගාසන අමාත්‍යවරයා මූණ ගැසෙන්නට මා වෙත ලබා දී තිබුණු වේලාව රාත්‍රී 7.00 ය. රම්බොඩගල්ලේ සිට මා බසයෙන් වින් හරියටම රාත්‍රී 7.00 ට ඇමතිවරයා සිරි කාර්යාලයට ඇතුළුවනවාන් සමග ඇත වාඩිවි

සිටි කිපදෙනෙකු අතරින් ඇමතිවරයා තැනි සිට මා වෙත පැමිණියේ. පිවිසුම් දොරටුව සම්පයේ මේස පුව කිසිවක් තොවීය. මට වාචිවෙන්නට කියා හෝ ඇරුපුමක් ද තොවීය. මමත් හිටගෙනම ඇමතිවරයා අතට පිළිමය පිළිබඳ විස්තර පත්‍රිකාවක් දෙන ගමන් "අර ඇළුගතිස්ථානයේ බාමියන් ප්‍රතිමා සංඛාරය තිසා කුරුණුගල රමිබවගල්ලේ අපේ පන්සලේ අඩ් 67ක් උප ගෙලමය සමාධි බුද්ධ ප්‍රතිමාවක් නොලනවා" යනුවෙන් විස්තර කළේම්. ඇමතිවරයා විසින් එම පත්‍රිකාව විනාඩි පහක් පමණ කියවේය. එසැණින් ඇමතිවරයා "මේ හාමුදුරුවරු එක එක සයිස්වලට පිළිම හදනවා ආණ්ඩුවට කොහොද මේවට දෙන්න සල්ලි තියෙන්නේ?" යනුවෙන් කරක්ෂ ස්වරයෙන් පැවසිය.

දැන් රාත්‍රී 7.30 පමණය. මා පිටකොටුවට ගොස් පිටකොටුවෙන් බසයක කුරුණුගලට පැමිණ රාත්‍රී 10.30 ට කුරුණුගලින් අන්තිම බසයේ රමිබොධගල්ලට යාපුතුව තිබේ. "බඳ තුමා බුද්ධ ගාසන ඇමති නේදී?" "ආදී වශයෙන් මා මුවින් පිටවෙන්නට තැනතු කිසිදු ව්‍යනයක් පිට තොකළේම්. "මං කරලා පෙන්නන්නම්" මා තුළ දැඩි සිතිවිල්ලක් පහළ විය. ඇමතිවරයා අතට ද තිබුණු විස්තර පත්‍රිකාව ඇදා මෙන් අතට ගෙන වහාම මම පිටත් වීම්. එදින රාත්‍රී 10.30 ට කුරුණුගලින් බසය මට වැරදුන් නම් තැන.

තල් අත්තට බොරල් ගසන්නා සේ කජාකල තරමින් මිනිසුන් සැබැ මනුෂ්‍යයේ තොවෙමි. පටු මනසක හා පුරුල් මනසක පරතරය නොදින් පැහැදිලිය. මේ රටේ බොද්ධ බොහෝ දෙනෙකු (හිහි - පැවිදි) බුදු හාමුදුරුවන්ටත් කියා දෙන්නට තරම් බණ දනිති. එහෙන් බොද්ධයෙකු නොවූ රීස්ටරන් මහත්මා වෙත පැවති බුද්ධ හක්තිය හා බොද්ධ ශිෂ්‍යණය අපේ බොද්ධ යැයි කියාගන්නවුන් වෙතින් කොතරම් දුරස්ථායි සිතනවිට පහළ වන්නේ සංවේගයකි.

එහෙන් බුද්ධ ගාසන අමානාවරයාගේ ඇදුරදැකි ව්‍යන හා අමනෝද්‍ය ප්‍රතිවාරය මසිතට මහත් ජවයක් ලබා දීමට සමත් විය. ඒ පිළිබඳව මම අද ද එතුමාට පිං දෙමි.

රේඛවරන් මහත්මා වෙත පැමිණෙන සුඩා සේවකයෙකු පවා කිසිවිට එතුමාගෙන් සිත රිදෙන තැලෙන වදනක් නොඇසයි. සියල්ලන් වෙතට සවන් දීමේ, සියල්ලන්ගේ හදුවත හදුනාගැනීමේ පුදුම හැකියාවක් රේඛවරන් මහත්මා වෙත තිබේ.

"කොළඹ වැඩියාම ද්වල් දානෙට අපේ දිහා වැඩින්න ඕනෑ" වාර ගණනාවක් එතුමා මා වෙත ඇරුයුම් කළ අයුරු මසිතට නැගේ. 2013 වසරේ සිට දියවැඩියා රෝගයෙන් පෙළුණු මා හට එතුමා වෙදාවරයෙකු මෙන් ප්‍රතිකාර සැලසිය. දානෙට ගෙදර ශිය බොහෝ අවස්ථාවල එතුමා මගේ සිනි මට්ටම පරිජා කර බලයි. සිනි මට්ටම ඉහළ ගොස් තිබුණු හැමවිටම එතුමා පවසන්නේ "ස්වාමීන් වහන්සේ, ඇයි අපිව මේ කරදරේ දාන්නේ? ස්වාමීන් වහන්සේ ලෙඩි වුනොත් කවුද මේ වැඩි ඉදිරියට කරන්නේ?" මේ ආදී වශයෙන් ප්‍රතිකාර ගැනීම සඳහා මා පොළඳිවයි.

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

සැසනීපයෙන් පිඩිතව සිටි එතුමා "උපුලන්නට බැරි වේදනාව" යනුවෙන් පැවුසු අවස්ථාවක මම වේදනානුපසසනාව විස්තර කර දෙමි. සතිපටියානය පිළිබඳව විස්තර කෙරෙන ඉංග්‍රීසි පොතක් ගෙනගොස් දෙමි. පොත් කියවීමට ඉතාම අඟා කළ එතුමා මා ඉදිරියේදීම විනාඩි 10 ක් පමණ සතිපටියානය කියවිය. නැවත එතුමා වේදනාව පිළිබඳව මැසිවිලි නොකිවේය.

"මං මැරෙන්නට බය නැ. මගේ ඒවිතයේ කළයුතු හැම දෙයක්ම මං කරලා තියෙනවා. ව්‍යාපාරික කටයුතු මා දියුණු කරලා තියෙනවා. මගේ පුතාලා දැන් එම කටයුතු මග සහෝදරයනුත් සමග බොහෝම සහයෝගයෙන් කරගෙන යනවා. මටත් වඩා හොඳට පුතාලා මේ කටයුතු කරන බව පෙනෙන විට ඒ වගේ වෙන සතුවක් මට නැ.

"මරණය කියන්නේ ඒවිතයේම කොටසක්. ඒවත්වන කාලයේ දී අපි කි වරක් නම් මැරෙනවා ද?" මරණය පිළිබඳව රේඛවරන් මහත්මා නොදින් කියවා දැන හැදිනගෙන තිබුණා. ගාරීරික වේදනාවන් මැනවින් හදුනාගෙන, එම වේදනාවන් ට

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

මාස කිහිපයක්ම පැවති ගාරීරික ප්‍රබලකාවය දුරුවනු ඇතැයි අපේක්ෂාවෙන් සිටි එතුමා ඒ අන්තිම දිනවලදීන් ප්‍රතිමාව සම්බන්ධව එතුමා ආරම්භකොට උගාගෙන යමින් තිබුණු මේ පොතේ කරුණු මා සමග සාකච්ඡා කළේය.

ලංකා ඉතිහාසයේ අවුරුදු 850 කට පසුව නිරමාණය වූ මෙම ගෙළමය ප්‍රතිමාව සම්බන්ධයෙන් ජනතාව ප්‍රමාණවත් තරමින් දැනුවත් නොවීම පිළිබඳව එතුමා සතුවකින් පසු නොවිය. එය කිහිපයේ අවාසනාවන්ක සිදුවීමක් විය. එබදු අවස්ථාවල මගෙන් කියවුනේ "ලංකාවේ හැටි එහෙමයි" ලෙසටය. අතුරුදෙන්ව පැවති උපසම්පාදන තායිලන්තයෙන් මෙහි රැගෙන පැමිණී වැළිවිට අසරණ සරණ සරණකර සංසරාජයානන් වහන්සේ පිළිබඳව තත්කාලීන (මහනුවර) සංස සමාජයේ පිළිගැනීමක් නිසි ගොරවයක් නොවිය. අනගාරික ධර්මපාල තුමා "සිංහලයිනි නැගිටිවි" යනුවෙන් නැගු කාභලනාදිය මෙරට නිදහස් අරගලයේ අඩ්‍යාලම විය. "බුද්ධගයාව බේරාගනිවූ" ආදි වශයෙන් අනගාරික ධර්මපාල තුමන් නැගු හඩු මෙරට පරගැනී පත්‍රකලාවේදීන් විසින් හඳුන්වනු ලැබුයේ පිස්සෙකුගේ වදන් ලෙසිනි. ධර්මපාලතුමන්ගේ අගය ලාංකික බොද්ධයන්ට වැළි ඇත්තේ දැන්ය. නගරයෙන් නගරය ධර්මපාල ප්‍රතිමා ඉදිකරන්නේ දැන්ය. ශ්‍රී ලංකාවේ වසර 850 කින් පසු ගෙළමය ප්‍රතිමාවක් නිරමාණය වීම පිළිබඳව ජනතාව දන්නේ කොතරම් ස්වල්ප තොරතුරක් ද?

අප ප්‍රතිමා නිරමාණය ආරම්භ කර ස්වල්ප කළකින් දනක් මා රූප්‍රවරන් මහන්මාගේ කාර්යාලයේ සිටියදී එතුමා "ස්වාමීන් වහන්සේ හාවනා කටයුතුවල යෙදෙන්නේ ද?" යනුවෙන් විමසිය. ඔව්, මම හාවනා කරනවා. පුහුණු වීම්වලට සහභාගි වී තිබෙනවා." මම ප්‍රකාශ කළේමි. "ස්වාමීන් වහන්ස, මමන් සතිපට්චාන හාවනා ක්‍රමය ඉන්දියාවේ බොම්බාගේ ධම්මගිරි නම් ගොස්කා තුමාගේ හාවනා මධ්‍යස්ථානයේ එම හාවනා ක්‍රමය අනුගමනය කරන්න පුළුවන්.

ස්වාමීන් වහන්සේන් ඒ භාවනා කුමය කරනවානම් මම කැමතියි. ස්වාමීන් වහන්සේ කැමති නම් ඉල්ලුම්පත්‍රයක් තියෙනවා ඒක පුරවලා දුන්නොත් මම තැපෑලට දානවා. තිසිදු 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 කුමය අනුගමනය කළේමි.

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

සදේධා කුලපුතෙකා බිජුං ප්‍රකුණුං පසවති .

‘ශ්‍රද්ධාවන්ත (අදාළීමෙන් යුත්) කුලපුතුය

බොහෝ පිත් රැස්කරයි’

රේඛවරන් මහත්මා බොහෝ පිත් රැස්කරගත් කෙනෙකි.

ල් ප්‍රණාස මහිමයෙක් විභාග සහ මොක්සුව සැලසේවා.

විගොඩමුලුල්ලේ අමරමොලු හිමි,

මොණරාගල විභාරය,

රමිබඩගල්ල - රිදිගම

කුරුණෑගල.

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පටුන

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1 වැනි පරිවිශේදය	හනුමත්ත සොයා විඩින හිමිනම....	89
2 වැනි පරිවිශේදය	බුදුරජාණන් වහන්සේ සිහියම් ගා ගකර්	95
3 වැනි පරිවිශේදය	බුදුරජාණන් වහන්සේ මා වෙතට ප්‍රවිශ්ච වුයේ කෙසේ ද?	99
4 වැනි පරිවිශේදය	වසර අවසිය පන්නකට පසු ගල් පර්වතයේ බුදුරජාණන් වහන්සේ	105
5 වැනි පරිවිශේදය	සුවිසල් ඇමක්ද?	109
6 වැනි පරිවිශේදය	මෙෂනය වූ පින්වන්නයා	112
7 වැනි පරිවිශේදය	කරුණා ගුණයෙන් සම්පූර්ණ වහන්සේ	119
8 වැනි පරිවිශේදය	බාලියන් මුද්ධ ප්‍රතිමා	126
9 වැනි පරිවිශේදය	ලල්කයේ උසම මුදු පිළිම	130
10 වැනි පරිවිශේදය	මූහුණ දුන් අහියෙශ	133
11 වැනි පරිවිශේදය	පුරුෂ අමරමොලි හිමියන්ගේ ජයග්‍රහණයේ රහස්‍ය	136
12 වැනි පරිවිශේදය	ජනාධිපතිනුමාගේ අතින් විවිධ වේ	139

1 වැනි පර්විශේෂය

හනුමත්ත සොයා ව්‍යුහ හිමිතම....

ඉරිදා දිනයක් වූ එදින කොළඹ සිට රම්බොඩ් ශ්‍රී ලංකා හනුමත්ත කෝවිල් පරිග්‍රාම පා තැබූ අවස්ථාවේදී කෝවිල් පිවිසුම අසල බොද්ධ හිත්තුවක් සිටිනු දුටුවෙමි. විශ්වරුපයක් මෙන් කරුණාව පාමින් සිටින හනුමත්ත දෙස හිමියන්ගේ තෙත් යොමුවී තිබෙනු මා දුටුවෙමි.

විවිධ ආගම්වලට අයත් ප්‍රජකවරු කෝවිල තුළට නොපැමිණ පධිපෙල අසල තතරවී හනුමත්ත දෙස බලා සිටිනු මා දැක ඇති නිසා එවන් කෙනෙකු විය හැකියැයි මා සිතුවෙමි. කෝවිල තුළට ගොස් ඇදිමිම කටයුතුවල නිරත වූයෙමි. තේරුම වටහා ගෙන හනුමත්ත ප්‍රශනස්ති සාලිසා ගැයීම මා බෙහෙවින් ප්‍රිය කරන ක්‍රියාවකි.

සිත සන්ස්ක්‍රිත තබා ගැනීම යනු මුළුම ප්‍රශනස්ති ක්‍රියාවකි. "සිත නමැති යක්ෂ, මේඛ වදුරා වූ තුළිගේ බලය අංශ මාත්‍රයක් හෝ රුජ කිරීමට ඉඩ නොහරිමි. අනෙක් අය මෙන් මා හට රවන්නට එපා" යැයි වල්ලාර ගැයුවේ ඒ හේතුවෙනි.

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

කෝවිල් ප්‍රජකවරයා විසින් අර්ථනෙයි ප්‍රජාව සිදු කිරීමෙන් අනතුරුව ලබා දෙන ලද ප්‍රසාදම් පිළිගෙන කෝවිල වටා වත්දනා මාන කර. හනුමත්ත වෙත තමස්කාර කළුම්.

එය මා සින්මයා මිශන්හි සහාපති වශයෙන් කෝවිල මෙහෙය වූ කාලයයි. ගොවිල් ගණන් හිලවි බැලීම සඳහා මා හට වෙන්කරන ලද කාමරය තුළට ගොස් අසුන් ගත්තෙමි.

මිනින්තු කිපයක් ගතවීමෙන් අනුතුරුව මා හමුවීමට බොද්ධ හික්ෂුවක් පැමිණ සිටින බව කොට්ඨේලේ සේවය කරන කෙනෙක් මා සමග පැවසුවා. ඒ හිමියන්ට විහාම වඩින ලෙස කි මම උත්ත්වහන්සේ සමග සංවාදයේ යෙදුනෙමි. මට කළුන් අප දෙදෙනා එකිනෙකා හඳුනා තොගෙන තිබු අතර ඒ හිමියන් දිගට හරහට මාහට ප්‍රශ්න වැළක්ම යොමු කළේය.

මෙම හනුමන්තගේ පිළිරුව තැනුවේ කවුරුන් ද?

කොපමණ මුදලක් වැය වුනාද?

එය තැනීමට ගතවූයේ දින කියක් ද?

එම පිළිරුව ලංකාවට ගෙන ආවේ කෙසේ ද?

එය තැනු අය සිටින්නේ කොහො ද?

එය තැනු තැනැත්තාගේ නම සහ ලිපිනය ලබාදිය හැකි ද?

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

මෙතරම් දුරට ප්‍රශ්න කරන්නේ මන්දැයි මම හාමුදුරුවන්ගෙන් ඇසුවෙමි. උත්ත්වහන්සේ තමා ගැන පැහැදිලි කළේ එවිටය.

රම්බාඩ - රම්බාඩගල්ල

කුරුණෑගල කැජ්පිටිගල මාර්ගයේ රිදීගම තමින් හඳුන්වනු ලබන ප්‍රසිද්ධ ගමක් පිහිටා තිබේ. එට යාප්දව රම්බාඩගල්ල තමැති ගමක් තිබේ. එම ගම්මානයේ මොනරාගල නම් පන්සලක් තිබෙන අතර තමාගේ තවාතැන වන්නේ එය බව ඒ හිමියන් පැවසුහ.

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

එකී පිළිමය තැනීමට පුදුසු ශිල්පීයෙකු සොයුම් සිටින අවස්ථාවේදී මෙම හනුමන්ත කෝට්ඨල ගැන එනුමන්ට දැනගැනීමට ලැබේ ඇත. ශ්‍රී ලංකාවේ ඉතා විශාල අඩි 18 ක උසකින් යුත් ගල් පිළිමයක් රමිඩාචි පිහිටා තිබෙන බව තමන් වහන්සේට සැලුවු බැවින් කඩිමුඩියේ මෙහි පැමිණි බවත් හිමිනම පැවසුහ.

මෙම හනුමන්තගේ පිළිරුව අපුරුෂව නිරමාණය කර තිබෙන බැවින් එය දුටුවනම තමන් වහන්සේ වැඩ සිටින පන්සලේ බුද්‍ය පිළිමය නිරමාණය කිරීමට පුදුසුම පුද්ගලයා වන්නේ මෙම හනුමන්තගේ පිළිරුව තැනු පුද්ගලයා බවට තමාට හැඳි හිය බැවින්, මා හමුවී කතාභහ කිරීමට එහි පැමිණි බව උන්වහන්සේ මා සමග පැවසුහ.

එම මුරකි ශිල්පීයා පිළිබඳ සියලු තොරතුරු ලබා දෙන බවත් මහුගෙන් වැඩිදුර තොරතුරු ලබා ගන්නා ලෙසත් මා විසින් පවසන ලද සැනින් උන්වහන්සේගේ මුහුණ එක පාරටම වෙනස් වුණි.

කඩිදාසියක ශිල්පීයාගේ නම, ලිපිනය, දුරකථන අංකය හා විද්‍යුත් තැපැල් ලිපිනය ආදි සියලු තොරතුරු ලියා උන්වහන්සේගේ අතට පන්කිරීමෙන් අනතුරුව උන්වහන්සේ මිනින්තු කිපයක් නිහඩ වුහ.

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

කොපමණ උසකින් මෙම පිළිමය තැනීමට යන්නේ දැයි මම උන්වහන්සේගෙන් වීමසුවෙමි.

එයට උන්වහන්සේ පවසා සිටියේ අඩි 50 ක උසකින් යුත්ත්ව තැනීමට අපේක්ෂා කරන බවය. එය ඇයිමෙන් අන්දමන්ද වූ මම අසුන් ගෙන සිටි අසුනෙන් නැගිටිවෙමි.

අනතුරුව මා උන්ඩහන්සේට පවසා සිටියේ, අඩි 18 කින් යුත් පිළිමයක් තැනීමට අප මහත් පරිග්‍රාමයක් දැරු බවත් ඔබ

වහන්සේ අඩි 50 ක උස පිළිමයක් තැනීමට අපේක්ෂා කරන බැවින් රේට විශාල මුදලක් වැයවතු ඇති බවත් එවැනි පිළිමයක් තනා නිම කිරීමට සැහෙන කාලයක් ගතවතු ඇති බවත්ය.

මා වෙන්නායි වෙත....

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

තමා කිසිම ද්‍රව්‍යක වෙන්නායි ගිහින් නොමැති බවත්, තමා දෙමළ නොදැන්නා බවත්, මුරති ශිල්පියා පිළිබඳව තමන් කිසිවක් නොදැන්නා බවත් විසා ලබා ගැනීම පිළිබඳවද තමන් කිසිම දෙයක් නොදැන්නා බවත් මා වෙත පවසා සිටි උන්වහන්සේ වැඩි දුරටත් කියා සිටියේ කොරීන්ම මා නොමැතිව වෙන්නායි තුවරට යාම දැස් බැඳ දමා වනයේ අතරම්. කිරීම හා සමාන වන බවය.

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

එයින් දැඩි අපහසුතාවයට පත්වු මාහට භැඳී ගියේ අනවයා ප්‍රශ්නයකට මා පැටවී ඇති බවය.

තමා මේට පෙර වෙන්නායි ගිහින් නොමැති බවත්, විසා පිළිබඳව හෝ ගුවන් බලපත්‍රය පිළිබඳව කිසිම අත්දැකීමක් නොමැති බවත් මා වෙත පැවසු උන්වහන්සේ මාගෙන් බැගැපත්ව ඉල්ලා සිටියේ අහිතක් නොයිතා තමන් වහන්සේ වෙන්නායි තුවරට කැටුව ගොස ශිල්පියා මුණුගැසීමට අවස්ථාව සළස්වන ලෙසය.

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

උන්වහන්සේගේ ඉල්ලීම මාහට ඉටු කිරීමට අපහසු එකක් යැයි පැවසීමට මා හට භැඳී ගිය නමුත උන්වහනසේගේ මුහුණ

දෙස බලාගෙන එසේ පැවසීමට මා හට නොහැකි විය. මා නොදැනුවත්වම උත්වහන්සේ කෙරෙහි ආකර්ශණයක් මාගේ සිත තුළ ඇතිවි “හොඳමයි ස්වාමින් වහන්ස” යනුවෙන් මම පිළිතුරු දුන්නෙම්.

කරුණා ගුණයෙන් පිරිපුන් එහිමියන්ගේ පොරුෂයට කිතරුවීමට මාහට සිදුවියැයි කිවහාන් එය නිවැරදිය.

වෙනත් කටයුත්තක් සඳහා වෙන්නායි බලා පිටත්වීමට මා කළින් පැළපුම්කර තිබු බැවින් එදිනම මා සමග ගමනට සුදානම් වන ලෙස මම උත්වහන්සේගෙන් ඉල්ලා සිටියෙමි.

උත්වහන්සේට විසා ලබා දී මා සමග යාමට අවශ්‍ය ගුවන් රිකටි පතද ලබා ගැනීමට කටයුතුකර මා සමග කැටුව ගියෙමි.

එහිදී මුරති සිල්පියා ඇමතු අවස්ථාවේ මහු අපට පවසා සිටියේ, තමා එදින රාත්‍රියේ බෙංගලුරු සිට වෙන්නායි බලා පැමිණෙන් බවත් එදින රේ දහයට තම නිවෙස් අප හමුවී සාකච්ඡා කරන බවත්ය.

මහු හමුවී විහාරයේ පිටුපස පිහිටා තිබෙන කුඩා ගල් පර්වතයේ බුද්ධ ප්‍රතිමාවක් තැනීමට බලාපොරොත්තුවන බව පැවසුවෙම්.

මුරති සිල්පියා මහු සතුව තිබු විවිධ ආකාරයට තිමතු බුද්ධ ප්‍රතිමා කිපයක් අපට පෙන්වූ අතර ඉන් වඩාත්ම ගැලුපෙන එකක් හිමි නම විසින් තෝරා ගන්නා ලදී. අඩි 50 ක් උසට ප්‍රතිමාව තැනීමට එම ගල සුදුසුදැයි පරීක්ෂා කර බැලීමෙන් අනතුරුව තිරණයක් ගත යුතුව ඇතැයි මුරති සිල්පියා පැවසුවෙයි.

මෙම බුද්ධ ප්‍රතිමාව තනා තිම කිරීමට කොපමණ මුදලක් වැයවේදැයි මම මුරති සිල්පියා වන ස්තරතිගෙන් වීමසා සිටියෙමි.

උස ප්‍රමාණය තිරණය කිරීමට පෙරාතුව වැයවන වියදම කිව නොහැකි නමුත් අඩි 50 ක් යැයි උපකල්පනය කළවීට ශ්‍රී ලංකාවේ මුදලින් රුපියල් ලක්ෂ 120 ක් පමණ වැය වෙතැයි කියා සිටි මහු පැවසුවේ එය බුද්ධ ප්‍රතිමාව තැනීමේ වියදම පමණක් බවත් වෙනත් දියදම් ර්ව ඇතුළත් නොවන බවත්ය.

මෙය ඇසු පමණින් මා තිශැස්සි හිය අතර හික්පුන් වහන්සේගේ මුහුණ වික්ෂිප්ත වූ බවත් මා හට දැකගත හැකිවිය.

ක්ෂේණයකින් උන්වහන්සේ තමන් පාලනය කරගත් අතර අප දෙදෙනා තම තමන්ගේ මුහුණ දෙස බලා ගත්තෙමු. එවිට හික්පුන් වහන්සේගේ කියා සිටියේ හිසිම ප්‍රශ්නයක් නැති බවත් ලංකාවට පැමිණීමෙන් පසු එය විසඳා ගතහැකි බවත්ය.

මුරති ශිල්පියාගේ පහසුව පරිදි රම්බොඩගල්ලේ පිහිටි එම පර්වතය නිරික්ෂණය කිරීමට දින වකවානු නියම කරගන්නා දේ. කොළඹට ලැයාවුනු සැකීන් ගුවන් රිකටිපත් යැවීමට උන්වහන්සේ එකග වූ අතර අප දෙදෙනා ඉහවහා හිය සතුවකින් මුරති ශිල්පියාගේ නිවසින් පිටවෙදි අවශ්‍යම දෙක ඉක්මවා තිබුණි. පසුදින සවස්වරුවේ හික්පුන් වහන්සේ ඉතාමත්ම සතුවින් කොළඹ බලා පිටත්ව හිය අතර මම දින පහකට පසු පෙරලා කොළඹ බලා පිටත් වූයෙමි.

අනතුරුව කොළඹදී උන්වහන්සේ මා මුණ ගැසුනහ.

මේ දින දෙක තුන තුළදී මම උන්වහන්සේ සමග ඉතාමත්ම ලැකින් ඇසුරු කළේම්. උන්වහන්සේගේ සැබු ආර්ථික තත්ත්වය පිළිබඳ පැහැදිලි අවබෝධයක් මා ලබා ගත්තේ කොළඹ දී එතුමත් මුණ ගැසීමෙන් අනතුරුවයි.

මුරති ශිල්පියා ස්තාපනි ලංකාවට පැමිණීමට අවශ්‍ය ගුවන් විකටිපත් යැවීය යුතු බවත් තමා සතුව ඒට අවශ්‍ය මුදල් තොමැති බවත් පැවසු උන්වහන්සේ තවදුරටත් කියා සිටියේ එකී රිකටි පතනට අවශ්‍ය මුදල් මාගේ අතින් ගෙවන ලෙසත් පසුව එය පියවීමට කටයුතු කරන බවත්ය. එය ඇසු මම අන්දමත්ද වූයෙමි. ශිල්පියා මෙහි ගෙන්වා ගැනීමට පවා මාගෙන් මුදල් ඉල්ලා සිටින හික්පුන් වහන්සේ අනෙකුත් වියදුම් කෙසේ දාරාගනු ඇත්දැයි මම ගැහුරින් කළුපනා කළේම්.

2 වැනි පරිවිෂේෂය

බුදුරජාණන් වහන්සේ සිතියම් ගත කෙරේ

අප සතු වගකීම වනායි මෙහෙවරෙහි යෙදීම හැර අන් කිසිවක් තැනැයි සිතන පරිවිණාධීපති අමරමොලි හිමියන් සහ ඒ හිමියන්ට උර දෙන ව්‍යාපාරික රීස්වරන් මැතිතුමා යන දෙපල ප්‍රසිද්ධ දැනුම් ඉන්දිය මුරුනි කිල්පියා වන පද්ම ශ්‍රී කිල්ප කළාමනි තම් විරුදාවලියට උරුමකම් කියන මුත්තයි ස්තරයි.

වර්ෂ 2000 දී කොළඹ සහ වෙන්නායි යැමි රීම ද්වීත්ව ගමන් වාරයකට රුපියල් පහලෙළාස් දහසක වියදමක් දැරීමට සිදුවූ අතර රුපියල් පහලෙළාස් දහසක් හෝ තම සන්නකයේ නොතිබෙන ගොද්ධ හික්ෂුවක් රුපියල් කොට්ඨ 2 ක් වියදම්වන බුද්ධ ප්‍රතිමාවක් තැනීමට යන්නේ කිනම් විශ්වාසයකින්ද යන්න පිළිබඳව මාගට නොවැටපුනි.

කරන්න බැර දේ කිරීමට උන්සාහ කිරීමක් ලෙස එය මට පෙනුණි. එවිට මා ඩට වල්දුවරගේ කියමනක් මතක් වුණි.

“සිතන තැනැත්තා (සිතන පතන ආකාරයටම ක්‍රියා කිරීමෙහිලා) අධිෂ්ථානයෙන් පසුවන විට ඔහු පතන දේ ඒ අපුරින්ම ඉටුවිනු ඇත.” මෙම කියමනට ජ්වලාන සාක්ෂියක් ලෙස පූජා අමරමොලි හිමියන් ජීවත්වී සිටින්නාහ.

මේ දිනවල මටත් එය ඉටු කිරීමට අපහසු යැයි පවසන ලෙස මාගේ යටිසින කිහු නමුත් උන්වහන්සේ හමුවේ මා පවසා සිටියේ “නොදමයි නාමුදුරුවනේ” කියාය.

මාගේ ගුවන් ගමන් බලපත්‍ර ලබා ගැනීමේ පහසුකම් සපයන නියෝජිතයා මගින් ස්ත්‍රීන් ලංකාවට පැමිණීමට අවශ්‍ය පහසුකම් සළස්වා දැනීම්. අපගේ ආරාධනාවකට අනුව ස්ත්‍රීන් මෙහි පැමිණෙන බැවින් ඔහු පිළිගැනීමට අපි හිමි නමද සමගින් ගුවන් තොටුපොලට ගොස් මහුව කැටුව ආවෙමු.

ගුවන් තොටුපොලේ සිට අප කොළඹට ලගාවනවීට රාත්‍රී 9.00 පමණ වී තිබූ අතර සියලු දෙනා එක්වී මාගේ නිවසේ රාත්‍රී ආහාරය ලබා ගන්නෙමු. හිමි නම තේ කේප්පයක් පමණක් පානය කළහ. උදේ 6.00 ට මෝටර රථයකින් පැමිණ ස්ත්‍රීන් මිශ්‍රණ රම්බාඩගල්ලට කැටුව යන බව පැවසු හිමියන් නික්ම හියහ.

මාහට රම්බාඩගල්ලට පැමිණෙන ලෙස ඇරුයුම් කළ නමුත් කාරය බහුලත්වය හේතු කොටගෙන එම ඇරුයුම මා විසින් ප්‍රතික්ෂේප කරන ලදී. එදින විවිධ ආකාරයට මිනුම් කටයුතු සිදුකර අවසානයේදී අඩි 67 1/2 ක් උස ප්‍රතිමාවක් තැනිය හැකි යැයි තිරණය කරන ලදී.

පුරුෂ අමරමොලි හිමියන් අප්පමාණ ලෙස සතුවට පත්වූ අතර එකි ගල් පර්වතයේම ඉදිරිපස කොටසේ අඩි අසුවක් පුපුරුවා හැර කළගල කඩා දමා ඇතුළට යායුතුයැයි ස්ත්‍රීන් විසින් තක්සේරු කරන ලදී.

ගල් පර්වතයට ඉදිරිපස සිරිමින් මේසයක් සහ පුවුවක් ගෙන ඒමට සළස්වා තමාගේ සිතියම් ගත කිරීමේ කඩාසිය මත ඉරි ගසා සමාධි බුද්ධ ප්‍රතිමාව ඇදිමට ආරමහ කළේය. පැය තුනක පමණ කාලයක් තුළ ඔහුගේ කාරය නිමාවට පත්වූ අතර ද්‍රේහනිය බුද්ධ ප්‍රතිමාවක් සිතියම් කඩාසියේ දිස්විය.

අඩි 67 1/2 ක් උස කළගල් ප්‍රතිමාවට මානුෂීය අඩ්‍රාලම එදින තබන ලදී. පසු දිනයේ ස්ත්‍රීන් වෙන්නායි බලා පිටත්වීමට නියමිතව තිබූ බැවින් උදෙන්ම හිමිනම ස්ත්‍රීන් යන දෙදෙනා මාගේ නිවසට පැමිණියන.

මුරු සිල්පීන් කි දෙනෙක් මෙම ව්‍යාපෘතියේ වැඩ කටයුතුවලට සහභාගි කරවා ගත යුතු ද? ඔවුන් නවාතැන් ගන්නේ කොහේ ද? ආහාර පිළියෙල කරන්නේ කුවරුන් ද? සිල්පීන්ගේ

වැටුප කිය දී? එය ඔවුන්ට ලැබීමට සැලස්වන්නේ කෙසේ දී? අදී ප්‍රශ්නවලට අපි තුන්දෙනා එකතු වී පිළිතුරු සෙවිවෙමු.

ඉන් වැඩි හරියක් හාරගනු ලැබුවේ හිමිනම විසිනි. ශිල්පීන්ගේ වැටුප ඉන්දියාවේදී ඔවුන්ට ලැබීමට සැලස්වීමේ වගකීම පමණක් මා විසින් හාර ගන්නා ලදී. අනතුරුව ස්ත්‍රීන් අපට සමු දුන්නේය.

මාසයක් තුළ ශිල්පීන් අට දෙනෙක් රම්බොචිල්ල ගම්මානයට පැමිණෙනු ඇතු. ඔවුන්ට නවාතැන් ගැනීම සඳහා පන්සල් පරිගුයේ විශාල කාමර දෙකක් හිමිනම විසින් පිළියෙල කරන ලදී. ඒ සමඟින් 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 තොපුවතුනාද තොවේ.

ශිල්පීන් අට දෙනෙකුගේ ගුවන් ගමන් වියදුම ශ්‍රී ලංකා රුපියල් ලක්ෂ 20 ක් විය. තමා දන්නා හදුනන දහවත් පුද්ගලයින් කිප දෙනෙකුගෙන් සැලකියයුතු මුදලක් ලබා දෙන බව හිමිනම කියා සිටියහ.

ගුවන් විකවිපත් වලට ආදාළ මුදල් ගෙවනු ලැබ ශිල්පීන් අට දෙනා රම්බොචිල්ලට පැමිණියෙහ. ස්ත්‍රීන් වෙන්නායි හිදී ඔවුන්ට දෙන ලද උපදෙස් පරිදි මුළු විසින් සකස් කරන ලද සිතියම අනුගමනය කරමින් ඔවුනු ත්‍රියාත්මක වූහ.

අඛණ්ඩවම මාස අටක කාලයක් සැලසුම් කළ පරිදි වැඩකටපුතු සිදුවෙමින් තිබුණි. තවතැනි මාසයට අදාළ වැටුප මදක් ප්‍රමාද වී ඔවුන්ට ලැබුණි. වසර එක හමාරකට පසු ස්ත්‍රීන් ලංකාවට පැමිණ වැඩකටපුතු සිදුවන ආකාරය නිරික්ෂණය කිරීමෙන් අනතුරුව පෙරලා සිය රට බලා පිටත්වූයේය.

දෙවනි වසර නිමාවීමන් සමග හිමිනම බරපතල මූල්‍ය ගැටුවකට මුහුණ දුන්හ. උන්වහන්සේ අපේක්ෂා කළ පරිදි පරිත්‍යාග මුදල් තොලැබුණි. ඩුදෙක් ගල් පර්වතයක් පෙන්වා පරිත්‍යාග ලබා

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

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

දිනක් හිමිනම මාගේ කාර්යාලයට පැමිණ මාගේ දැන්වලින් අල්ලා ගත් මොහොතේ උන් වහනක්සේගේ දැස් කදුල්වලින් බර වී තිබෙනු මම දුටුවෙමි.

උන්වහන්සේට මාස තුනක වැටුප් ගෙවීමට නොහැකි වූ බවත් එම වැටුප් ගෙවීමට මා උදව් කළයුතු බවත් ඉතා හැඟීම බරව මාගෙන් ආයාවනා කර සිටියන.

මා තැවත පත්වූයේ පරණ තත්ත්වයටමය. එසේ කිරීමට නොහැකි යැයි පවසන මෙන් මාගේ යටි සිත කිසු තමුත් මාගේ මුවින් පිටවූයේ "හොඳමසි හාමුදුරුවනේ" යන්නයි.

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

සුළුවෙන් ආරම්භ කර මහා පරීමාණයෙන් යම්කිසි තැනකට මා ගොතුම බුදුරජාණන් වහන්සේ විසින් කැදවාගෙන යනු ලබන බවක් මාජට වැටුපුණි.

3 වැනි පරිවිෂේෂය

බුදුරජාණන් වහන්සේ මා වෙතට ප්‍රවිශ්ච වුයේ කෙසේ දී?

ව්‍යාපාර කටයුතු සඳහා රු ආචාරියා සහ ඔහුගේ කළමණාකරු දිනේක් යන දෙදෙනා නීතර කොළඹට පැමිණීමට පුරුදුවේ සිටියහ. එලෙස ඔවුන් පැමිණෙන දිනයකදී ව්‍යාපාර කටයුතුවලින් මිදි ඔවුන් සමඟ නිදහසේ යම්කිසි සංචාරක ආකර්ෂණයක් ඇති ස්ථානයකට යාම මාගේ පුරුදුදක් වි තිබේ.

දිනක් එලෙස මහනුවර ආසන්නයේ පිහිටි පුන්නස්ගිරිය නමැති ඉතා මනරම් කදු මුදුනට ගොස් සිටියෙමු. එහි දින තුනක් නවාතැන් ගෙන විපස්සනා හාවනාව පිළිබඳව සංචාදයේ යෙදුනෙමු.

මොනතරම් හාවනා කුම තිබුණුද විපස්සනා හාවනාව හා සමාන කළ නොහැකි බවත්, තම ව්‍යාපාරයේ සාර්ථකත්වයට එය ඉවහල් වී ඇති බවත්, මෙම හාවනාව මගින් ලැබෙන සැනැසිම මා හට අත්විදිමට ලැබුණේ නම් බුදුරජාණන් වහන්සේගේ සරණ යනු ඇති බවත් රු මා වෙත පැවසුවේය.

රුගේ කතාවෙන් මා කුළ ඇතිවියයේ එම හාවනාව කුමක්ද යන්න පිළිබඳවත්, එහි කුමක් තිබෙන්නේද යන්න පිළිබඳවත් දැනගත යුතුය යන උද්ධේශයකි. අපි සැලසුම් සම්පාදනය කළේමු.

දින දොළභක නිවාඩුවක් ලබා ගෙන මුම්බායි බලා පිටත්වීය යුතු බවත්, විෂයස්සනා හාවනා පැවැත්වෙන ස්ථානය

හා සම්බන්ධ වී මා සහ දිනේයේ යන දෙදෙනාට අවශ්‍ය සියලු පහසුකම් රු සිදුකළ යුතු බවත් සැලසුම් සකස් කරන ලදී.

මා වෙන්නායි ගිය අවස්ථාවේදී මාගේ ග්‍ර මිතුරා වන සවිට මේ සැලසුම පිළිබඳව දැනුවත් කළම්. එම අවස්ථාවට තමාද සහභාගි වන බවත් රට අදාළ කටයුතු සංවිධානය කරන ලෙසත් ඔහු මා වෙත පැවසුවේය. ඉන් අනතුරුව මම රු ආචාරිට පින්සේස්ඩු වී ඉතා අසිරුවෙන් සවිටද ස්ථානයක් වෙන්කර ගත්තෙමි. නිශ්චිත දිනයකදී මා සහ සවි යන දෙදෙනා මුම්බායි බලා පිටත වුයෙමු. ජනාකීර්ණ ස්ථානයක් වන මුම්බායිහි කුඩා හෝටලයක අසුන් ගෙන මා සහ මා මිතු රු ආචාරි යන දෙදෙනා තම්ල් නාඩු ආහාර වන ඉටුලි, සාම්බාර්, වැඩි අනුහාව කරමින් සිටිදී වේලාව සවස පහ පමණ වී තිබුණි.

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

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

එම ගාලාවේ දහසකට පමණ බීම අසුන් ගෙන දේශනය ගුවණය කිරීමේ පහසුකම් සළසා තිබුණි. දිරු වේලාවක් කකුල් නමා තබමින් අසුන් ගැනීමට නොහැකි අය වෙනුවෙන් පොලවේ සිට අධියක් පමණ උසින් අසුන් ගෙන දේශනාව ගුවණය කිරීමේ පහසුකම් සපයා තිබුණි.

ගාලාවේ කොතුනක සිටියන් ඉතා පැහැදිලිව දේශනයට සවන් දියහැකි පරිදි ගබ්ද විකාශන යන්ත්‍ර සවිකර තිබුණි.

මවි එය තමයි බුදුරජාණන් වහන්සේ දේශනා කළ විපස්සනා හාවනාව උගන්වතු ලබන ස්ථානය.

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

පාන්දර හතරේ සිට හාටනා අහභාස සමගින් දිනය උදාවේ.

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

ඉතා සුළු ප්‍රමාණයේ උදේ ආහාර වේලක් ලබා දෙනු ලබන අතර ආහාර පිශාන තමන්ම රැගෙන ගොස් ඔවුන් විසින් ලබා දෙනු ලබන ආහාර රැගෙන විත් මේසයේ වාචි වී ආහාර අනුහව කළ හැකිය.

නවයේ සිට එකොළහමාර දක්වා පන්ති පවත්වන ලදී.

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

නැවත පන්ති පටන්ගන්නේ සවස තුනට වන අතර සවස හයවන තුරු පාලි හාජාවෙන් ගායනා ඇතුළත් පැහැදිලි කිරීම් කරනු ලබයි. එම පාය ඔවුන් විසින් ඉතා මනරම් ආකාරයකට ගෙනු ලබයි.

හතේ සිට අට වනතුරු ගොජන්කාලීගේ අපුරු විඩියේ දේශනයක් විකාශනය කරන ලදී.

රාත්‍රී නවයට සියලු ලාම්පු අනිවාර්යයෙන් තිවා දමන ලදී.

පසුදින අභ්‍යම 3.30 ට සිනුව නාද කරමින් ස්වේච්ඡා සේවකයෙක් අප නැවති සිරින කාමර පසුකර යයි. තම උදැසන එදිනෙදා ගාරිරික අවශ්‍යතාවයන් සිදුකර 4.15 ට ගාලාවට යා යුතුය.

සැම දිනකම මේ කාලසටහනට අනුව වැඩකටයුතු සිදුකරයි.

මෙම හාටනා පන්තියට ඇතුළුවීම සඳහා අනිවාර්ය නීතිරිති මාලාවක් දිජ්‍යයෙකු විසින් පිළිපැදිය යුතුය.

මෙම දින දිග තුළ කිසිම කෙනෙකු සමග කතා තොකල යුතු අතර දුරකථනයක් හෝ වෙනත් කිසිම සන්නිවේදන මෙවලමක් හෝ හාටිනා තොකල යුතුය. කිසිම පොකක් හෝ පුවත්පතක්

හෝ කියවීමට අවසර නොලැබේ. ගුවන්විදුලි යන්තුයක් හෝ විසින් යන්තුයක් මෙම පරිග්‍රයට 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 නැවති සිටින ස්ථානයේ සිට ආහාර ගැනීමේ ස්ථානයට ඇවිද යාමට සහ වත්තට යාමට පමණි. ආහාර ගන්නා ගාලාව ආයතනයේ කුඩා වෙළඳ සැලක් තිබෙන අතර එහි අත්‍යවශ්‍ය භාණ්ඩ තබා තිබුණි.

කිමිටි ඇශ්‍රුම් එම වෙළඳසැලට ලබා දී පිරිසිදු කරගත හැකිය.

එහි කියා දෙනු ලබන විෂයන් පිළිබඳ ගැටළු ගුරුවරයාගේ න් පමණක් අසා දැනගත හැකිය. ඔවුන්ගේ භාවනා මාරුගයේ මූහුණ පාන බාධක භා සැක සහිත තැන් පිළිබඳව පැහැදිලි කරන ලෙස අසා තිවැරදි කළ හැකිය.

එහි අනුගමනය කරනු ලබන ආහාර කුම බොංධ හික්ෂුන් වහන්සේලාට ලබා දෙනු ලබන ආහාර රටාවට සමානය. ඉතා පුළු උදේ ආහාර ප්‍රමාණයක් උදේ 7.30 වත්, නොදේක් සමග දිවා ආහාරය දහවල් 11.30 වත්, තේ පානයක් සහ කුඩා කෙසෙල් ගෙඩියක් සමග කඩල බුදුමක් සවස 4.30 වත්, ලබා දීමත් සමග දිනයේ ආහාර වේල සම්පූර්ණ වේ. ශිෂ්‍යයාට දීර්ශ වේලාවක් තිදා සිටීමට මේ ආහාර රටාව තිසා ඉඩ නොලැබේ.

පරිග්‍රය පුරා දැඩි තිහැඩියාවක් පවතී. කුරුල්ලන්ගේ ගබාදය හැර අන් කිසිම ගබාදයක් කනට නොඇශේ. ශිෂ්‍යයාගේ මනස තිසංසලව තබා ගැනීමට ඉවහල් වන්නේ එහි පවතින දැඩි තිහැඩියාවයි.

දියවැඩියාව රුදිර පිඩිනය වැනි ගාරිජික දුබලතා සහිත පුද්ගලයින්ට වෙදා පහසුකම් ලබාදෙනු ලැබේ.

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

එමෙන්ම ස්ත්‍රීන් වෙනුවෙන්ද සියලු පහසුකම් වෙනමම සංවිධානය කර ඇත. මේ දින දහය තුළ පරිග්‍රීයේ එකදු ස්ත්‍රීයක්වන් අපට දැකගත තොගැකිය.

ගුරුවරයා විසින් උගන්වනු ලබන හාටනා අභ්‍යාස කුම අප අතිවාර්ෂයෙන් කිරීමට උත්සාහ කළ යුතුය. එය එතරම් පහසු කාර්යයක් තොවේ. පළවෙනි දින තුන ඇතුළත අප තුළට අප ඇතුළුවන්නේ කෙසේ ද? පණ ඇති තුස්ම පිළිබඳව අවධානය ගොමුකර එය පාලනය කරන්නේ කෙසේද? යන්න පිළිබඳව ඉතා සූක්ෂම ලෙස පහසුවෙන් අවබෝධ කරගතහැකි ආකාරයට උගන්වනු ලැබේ.

මෙම පුහුණුවේම අපගේ යටහිය ද්‍රව්‍ය අතිකාවර්ජනය කිරීමට සමත්වී තිබෙන අතර එය අපට ලැජ්පා වීමටත්, වැරදි සිදුකළ මානසිකත්වයක් ඇති කිරීමටත්, සිනාසිමටත් හේතුවනු ඇත. මෙම දින තුන ඇතුළත අපගේ පැරණි සිතුවිලි අපට අතිකාවර්ජනය කර දේ.

මුම්බායි හි ජේත්වන රජයේ උසස් තිළංගාරිහු සහ ප්‍රසිද්ධ ව්‍යාපාරිකයේද රේ සහභාගි වෙති.

තෙවැනි දිනයේදී රේ සහභාගි වන සැම කෙනෙක්ම ලෝකයේ තවත් පරිණාමයක් අතිවාර්ෂයෙන්ම දැන ගති. තම ජීවිතයේ ආපස්සට ගමන් කරන මිවුන්ගේ සිත විසින් මිවුන් අතිතයේ ඉටුකළ යහපත් සහ අයහපත් දේ පෙන්වා දෙනු ලැබේ. එසින් ඇතිවන බලපෑම සහ වැරදි සිදුකළ මානසිකත්වයක් දාරාගත තොගැකිව සියයට දහයක ප්‍රමාණයක් ආපසු යති.

අපට නිදිමත සැදීම වළකාලීම සඳහා පැය දෙකකට වරක් මිනින්තු දහයක් නිදහසේ ඇවිදීමට සලස්වනු ලබයි. එවිට ඇතැම් අය ඉතිනිද හඩා වැළැපිමද තවත් සමහරක් සිනාසේලින් ඇවිදීමත් දැකිය හැකිය.

මෙම තෙවන දිනයට මරෝත්තු දෙන සැම ශ්‍රීංගකුම පුරුණ කාලීනව හාටනා පන්තියට සහභාගි වෙති. මෙම හාටනා වැඩිසටහනින් ඉවත්වන අං දෙවන හෝ තෙවන දිනයේදී පිටව යති.

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

ඹ්‍යායයන් සංවර්ධන නිශ්චලිදව අසුන් ගැනීමට සළස්වා හාවනාවේ විවිධ අංග පැහැදිලි කරනු ලබයි. එහි ප්‍රතිඵලයක් වශයෙන් විෂය මාලාව නිමාවන තෙක් සිටින ශ්‍යාමයා මිනිත්තු තුනක් හෝ තම මනස සන්සුන්ව තබා ගැනීමේ හැකියාව ලබා ගනී.

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

සන්සුන් බව හා යෝග්‍යතාවය තුක්ති විදීමට විපස්සනා හාවනාව අපට ගක්තිය ගෙන දෙයි. දුක් වේදනාවන්ගෙන් සහ ගැඹුරින් මූල් 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 යෙහෙන යාමට මෙම පුහුණුවට හැකිය.

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

බුදුරජාණන් වහන්සේ මෙම විපස්සනා හාවනා කුමය මගින් ජයග්‍රහණය ලබා මානව සමාජයේ විමුක්තිය වෙනුවෙන් කෙතරම් වෙහෙසුන්ද යන්න පිළිබඳව මෙම විෂය මාලාව කුඩාන් අපට මනාව පැහැදිලි විය.

මෙය අපව යහුමගට ගෙන යන මෙවලමකි.

මාභට බුද්ධාගම කෙරෙහි ආකර්ණයක් ඇති වූයේ රීට සහභාගිවමෙන් අනතුරුවයි.

4 වැනි පරිවිෂේෂය

වසර අවසිය පනහකට පසු ගල් පර්වතයේ බුදුරජාණන් වහන්සේ

සැම ඉරිදා දිනයකම විනාරස්ථානයේ ඇති ගහ පාමුල පිහිටා තිබෙන ගල් පර්වතයේ අසුන්ගෙන දහම් පාසල් සිංහයන් රික දෙනෙක් හා කුලුපග වී කාලය ගත කිරීම අමරමොලි හිමියන්ගේ පුරුදේකි.

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

මුවන් තමාට සම්ප වෙත්ම ඔවුන්ගේ දැක්වල ගල්මුල්, යකඩ කමිනි, පොලු, මුගුරු හා පොරව ආදි ආසුද තිබෙණු දුටු හිමිනම තිශැස්සී හියේය.

කිසිදා නොවන විශාල පිරිසක් පැමිණ ඇත්තේ කුමකටදැයි නොදැන හිමිනම විමතියෙන් බලා සිටියහ. ප්‍රකෝපකාරීව ආසුද සන්නද්ධව සිටි ඔවුන් දුටු හිමිනම බොහෝ සේ දුකට පත්වුහ.

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

එම අවස්ථාවේ කමාට ඇත්ති දැඩි කෝපය හිමිනම පාලනය කර ගත්ත.

විනායි දෙකක් සත්සුන් වන මෙන් හිමිනම ඔවුන් හමුවේ කියා සිටියය.

එහි සිටි ශිෂ්‍යයකුට ආමන්තුණය කළහ. "මේ කොල්ලා නුමේ දතක් කැඩුවාත් නුම් මොකද කරන්නේ?" යැයි ඇසුවේය.

"මාත් ඔහුගේ දතක් ගලවනවා" යැයි ඔහු පිළිතුරු දුන්නේය.

"හරි, ඔහුගේ දත කැඩුවාත් නුම් දතක් ලැබෙනවා දැයි හිමිනම සිපුවාගෙන් ඇසුවේය.

රට පිළිතුරු දිය නොහැකිව ඔහු නිසොල්මන් වූවේය.

"තමාට වින කළ අයගෙන් පලි ගන්නා ලෙස බුදුරජාණන් වහන්සේ දේශනා නොකළහ. දහම් පාසලට නොවරදා පැමිණෙන ශිෂ්‍යයනි, බුදුරජාණන් වහන්සේගේ මාරගය කරුණා දායාවෙන් පිරිණු මාරගයක් වන බව නුම්ලා නොදන්නේ ද?"

"බුදුරජාණන් වහන්සේ තම ජීවිතයේ කෙදිනක හෝ කෝපයට පත්වී ඇත්ද? අප බුදුරජාණන් වහන්සේ දේශනා කළ පරිදි උත්වහන්සේ අපට පෙන්වා දුන් මාරගය අනුගමනය කරන බවට පොරොන්ද වූ අයවුල්න් නොවේ ද?"

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

"එම නිසා ඔවුන් කඩා බේද දැමුවා තම අපින් කඩා දැමිය යුතුය යන්න සිතුවිල්ල අපගෙන් ඇත් කොට දමු. එම බුද්ධ ප්‍රතිමාවට වඩා හොඳ බුද්ධ ප්‍රතිමාවක් අප නිර්මාණය කළ යුතුය යන්න සුහවාදී වින්තනයක් අප තුළ ඇතිකර ගතිමු."

එහි රස්ව සිටි පිරිස අතර කසුකුදුව එකවරම නැවති ගොස් දැඩි තිහැකියාවක් පැවතුණි.

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

“මේ ආයුධ වික මෙතනම බිම හෙලන්න. මින්පසු ඊට අත නොතබන බවට සහතික වන්න.”

අපගේ සිතුවිලි හා මහන්සිය මේ අපුත් ප්‍රතිමාව නිරමාණය කිරීමට වැයවනු ඇතැයි මදක් ආවේගයිලිව හිමියන් තම කතාව සම්පූර්ණ කළහ.

පිරිස අතර විශාල වශයෙන් කපුකුපුවක් ඇතිවූ අතර එය විනාඩි දෙකකින් පහව හියේය.

“හාමුදුරුවනේ ඔබ වහන්සේ කියු දේ සමග අප හදවතින්ම එකග වන්නෙමු” යැයි එහි සිටි සිංහයෙක් පැවැසුවේය. ඒ සමඟින් වේගවත් අත් පොලුසන් නාදයක් ඇති විය.

සිදුවීමට හිය විශාල වින්නැහියක් හිමිනම විසින් වළක්වන ලදී. ගලාගෙන ආ ජල පහර ගලා බැස යාමට ඇල මාරුගයක් තිබිය යුතුයැයි හිමියන් කළේපනා කළහ.

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

“මෙම බුද්ධ ප්‍රතිමාව නිරමාණය කළේ රම්බාධිගල්ලේ කොළුලන්ද? යැයි එය දෙස දැස් දැල්වා සියලු දෙනා බලා සිටිනු ඇත.”

“මබලා අදම මුදල් රස් කිරීමට පිටත්වන්න. අනෙක් කරුණු සියල්ල මාස දෙකක් හිය පසු කළේපනා කර සැලසුම් කරමු.”

පිරිස විසිර හියහ.

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

සිපුන් දස දෙනෙකුගේ කණ්ඩායමක් පන්සල වෙත පැමිණෙමින් සිටියහ. මේ එතාවේ ඔවුන් සතුව ගල්මුල් සහ යකඩ

කමින් වෙනුවට විවිධ මාදිලියේ රුප සහිත මුදල් කැට දක්නට තිබුණි.

එදා කතාකළ සිසුවාම අදාළ කතා කරන්නට වුවේය. "හාමුදුරුවනේ, අපි මුදල් එකතු කරන්න පටන් ගන්නා. අපගේ පළමු පඩුරු වශයෙන් මෙහි එක්දහස් හත්සියයක් තියෙනවා. බුදු පිළිමය තැනීමේ වැඩකටසුතු පටන් ගන්න" යැයි මිහු කිවේය.

හිමිනම තිගැස්සි ඔවුන්ගෙන් අසා සිටියේ මොන බුදු පිළිමයක්ද? කියාය.

"හාමුදුරුවනේ ඒ රිකට අමතක කළාද? යැයි ඇසු මිහු ගල් පර්වතය දෙස ඇගිල්ල දිගුකර, මේ පර්වතයේ බුදු පිළිමයක් තනමු යැයි කියපු දේ ඔබ වහන්සේට අමතක වුනාද?" යැයි සිසුවා ඇසුවේය.

උත්වහන්සේ වික්ෂිප්ත වී බලා සිටියන.

එදා ඔවුන්ට මා එසේ පැවසුවේ ඔවුන්ගේ හිත වෙනස් කිරීමටය. ඔවුන් එය විශ්වාස කර පඩුරුද එකතු කර හාරදී ඇතු. බුදු හාමුදුරුවනේ ඔබ වහන්සේ කුමක්දේ සැළසුමක් සහිතව අපව සෙල්ලම් බෝතික්කොක් මෙන් මෙහෙයවා තිබෙනවා. ඔබ වහන්සේගේ අදහස මා හට කියනු මැනවයි සිත්මින් හිමිනම හද පතුලින්ම ප්‍රාර්ථනා කළහ.

පසුදින උදෑසන හතරට පමණ තැහිට "බුදු හාමුදුරුවනේ එදා මා එසේ කිවේ ශිෂ්‍යයන්ගේ සිත් වෙනස් කිරීම සඳහාය. අද ඔවුන් පඩුරු මුදල්ද සමග පැමිණ තිබේ. මා කුමක් කළ යුතුදැයි ඔබ වහන්සේ මා හට පවසනු මැනව. බැංකුවේ රුපීයල් දස්දහසට වඩා මුදල් ඇත්තේ තැහැ. රට කොට්ටී ගණනාවක් වැයවනු ඇතු. මේ පිළිමය මා හට තැනිය හැකිවේද? රට උදව් කළ හැක්කේ කාටදී? ඔබ වහන්සේ වෙනුවෙන් හාරයක් වී එය අතරමැද නවතා දැමීමට සිදුවුවහාත් රටන් වඩා ලැජ්‍රා සහගත දෙයක් ඇත්තේ තැනි. පිළිතුරු දෙනු මැනව." යනුවෙන් පවසමින් උත්වහන්සේ දිර්ස හාවනාවක යෙදනාහ.

5 වැනි පරිවිෂේෂය

සුවිසල් කුමක්දී

දිරිස හාවනාවෙන් අනතුරුව හිමිනම රීට නිසි පිළිතුරක් සොයා ගත්තේ. "නුම්ට එය කළ හැකිය."

. උත්වහන්සේට සතුට ඉහ වහා ගියේය. සිත තුළ හිමිනමට බියත් තිබූ නමුත් දෙවියන් විසින් ලබා දෙන දෙධර්යයේ මහිමයෙන් ක්‍රියාවේ නිරතවූහ.

එම ගල් පර්වතයේ උස අඩි 72 ක් වන අතර එහි උස අඩි 50 ක බුද්ධ ප්‍රතිමාවක් තැනීය පුතුය යන්න සිතුවිල්ලෙන් හිමිනම නිතරම පසුවූහ. එකී බිජයට ජලය එක්කර පාර්ටිනා කර පෙළාමුණාය කළහ.

විවිධ අය සමග මේ පිළිබඳව කනාඩහ කළ නමුත් රීට යහපත් ප්‍රතිවාර දැක්වූයේ ඉතාමත්ම ස්වල්ප පිරිසකි. බොහෝ අය පැවසුවේ, එය කළ නොහැකි කටයුත්තක් බවත්, විශාල මුදලක් වැයවතු ඇති බවත්, එම මුදල සොයා ගන්නේ කොස්ද යන්න පිළිබඳවත්, මේ තරම් විශාල බුද්ධ ප්‍රතිමාවක් තැනීමට හැකි මුරකි ගිල්පින් ලංකාවේ තැනි අතර, අනවශ්‍ය දේකට මේ තරම් වෙහෙසෙන්නේ මන්ද යන්නත්ය. ඒ අය උත්සාහ කළේ පටන් ගැනීමටත් පෙර බුද්ධ ප්‍රතිමාව තැනීමේ අදහස මුළිනුප්‍රටා දැමීමටය.

හිමිනම තවදුරක් කළුපනා කළේ, තමන් වහන්සේට කළ නොහැකි යැයි කිමට මවුන්ට ඇති සුදුසුකම කුමක්ද යන්න

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

හිමියන්ගේ සිත තුළ බෙබැයය තවත්තත් වැඩි වුණි. මිනුම දේකට මූහුණ දීමේ එඩිතර සිතක් වෙනුවෙන් මුදුරුදුන්ට ප්‍රාර්ථනා කළ අතර එය සර්වප්‍රකාරයෙන් ඉළෝ වුණි.

හිමියන්ගේ පලමු කාර්යය මුරුති ශිල්පීයක් සොයා ගැනීම වූ අතර, නානාප්‍රකාර තැන්වලින් ඒ සම්බන්ධයෙන් විමසා බැඳුහ.

කුරුණෑගල නගරයේ ව්‍යාපාර ස්ථානයක් පවත්වාගෙන යන මිහුගේ දෙමළ මිතුයෙක් පවසා සිටියේ, ලංකාවේම උසම උස අඩ් 18 ක විභාල ආන්ජනේයර කළුගල් ප්‍රතිමාවක් රම්බොඩ භක්ත හනුමන්ත කොට්ටෙල් පිහිටා තිබෙන බවත්, එහි ගොස් විමසුවේ නම් එය තැනු මුරුති ශිල්පීයා පිළිබඳ විස්තර දැනගත හැකි බවත්ය.

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

ලෝකවාසී ජනයාගේ සිත් ප්‍රවණ්ඩත්වයෙන් මුදවා ගත් මුදුරුණාණන් වහන්සේ විසින් ඔවුන් අවිහිංසාව කරා ගෙන යන ලදී. එම මුදුරුණාණන් වහන්සේගේ පිහිරුව කළුගල් කොටා වත්දනා කිරීමට අධිෂ්ථාන කරගත් පිරිසක් තම නායකයා සමග රම්බොඩට සේන්දු වූහ.

කුරුණෑගල සිට කිලෝමීටර් 23 ක දුරින් පිහිටි රම්බොඩගල්ල ගම්මානය ගැන බොහෝ පිරිසක් නොදැන සිටියහ. රට යාබද්ධ රිදී විභාරය ලෙස හදුන්වනු ලබන පුරාණ විභාරස්ථානයක් පිහිටා තිබේ. ජනතාව විසින් රම්බොඩගල්ල හැදින්වීමට පුරුදුවී සිටියේ රිදී විභාරයට යාබද්ධ පිහිටා තිබෙන ගමක් ලෙසිනි.

හිමිනම සතුව මුදල් නොතිබුණි. මිනිස් බලය නොතිබුණි. සාමාන්‍යයෙන් විභාරාධිපති හිමිනමකට තිබෙන දේශපාලන බලයක් සහ දේශපාලනමය පිළිගැනීමක් උන්වහන්සේට නොතිබුණි. නමුත් උන් වහන්සේ සම්පූර්ණයෙන්ම පාහේ විශ්වාසය තැබුවේ තමන් වහන්සේ සතුව තිබෙන පෙරුණු කෙරහිය.

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

වල්ලුවරගේ එම කියමන අර්ථවත් කරමින් පූජා අමරමොලි හිමියන් ආදර්ශමන් හික්ෂුවක් බව සහාය කර ඇත. ආධ්‍යාත්මික විශ්වාසය හා තම අධිෂ්ථාන ගක්තියෙන් තමා විසින් ආරම්භ කරන ලද කර්තව්‍යය උන් වහන්සේ ක්‍රියාවන් ඔහ්පු කළහ.

මාර්ගය විවර විය, සිතුවිලි පැහැදිලි විය, තමාට එය කළ හැකිය, මා එය ඉටුකර පෙන්වන්නම් යන සැලැස්ම පෙරදැරී කර ගනීමින් ආධ්‍යාත්මික වශයෙන් පැහැදිලි අවබෝධයක් ලබා ගත්හ.

පසු දිනයේදී යම්කිසි කටයුත්තකට මා හමුවීමට පැමිණියහ.

මේ කරම් විශාල ප්‍රතිමාව මා හට තැනිය හැකිවේද? යන සැකය මා සමග බෙදා හදා ගත්හ. මා ඒ හිමියන්ට දුන් පිළිතුර හිමියන්ගේ සින් තොමැකි පවතිනු ඇතේ.

“වනයේ දුටුපතින හාටා දෙස තිසි එල්ලයට යටත ලද රීතලය අක දරා සිටීමට වඩා එම්මහන් සිටි අලියා වෙත එල්ල කර වැරදුනු රීතලය අත දරා සිටීම යහපත්ය.” යන වල්ලුවරගේ කියමනද උන්වහන්සේට කට පාඩම් විය.

උන්වහන්සේ මුහුණ දී සිටින ගැටළු මාහට පැවසුහ. තමා ගමන් කළපුනු මාර්ගය කුමක්දැයි ඇසුහ. මුදල එකතු කිරීමේදී මුහුණ පාන ප්‍රශ්න ගැන කිහි.

තමා සතුව තිබෙන සිතියමේ පිටපත් සමග තමා හදුනන දානපතියන්ගේ තිවෙස් කරා පියමන් කළහ. බොහෝ අය ගල් පර්වතය දෙස බලා මුහුණ ඇශ්චිල්කර ගත්හ. අලි බඩින්නට ලැබුන් ස්වල්ප ආහාරයකි.

6 වැකි පරිවිෂේෂය

මෝහනය වූ පිත්වන්තය

ගරු කරානායක කරු ජයසුරිය මැතිතුමා, රෝචරන් මහතා සහ ඉන්දිය මුරති ශිල්පීන්.

ගරු කරානායක තුමා පිළිම තැනීමේ කම්පුවේ අනුගායක ලෙස කටයුතු කළේය. තමා දත්තා ජපන් මිත්‍යන්ගෙන් ලක්ෂ තුනක මුදලක් රස්කර දුන්නේය.

ඉන්දිය තානාපති මූණගැසී හිමිනම පවසා සිටියේ පිළිමයේ සම්පූර්ණ වැඩකටයුතු ඉන්දිය ශිල්පීන් විසින් ඉටුකරනු ලබන බැවින් උදව් කළයුතු බවත් බුදුරජාණන් වහන්සේ ඉන්දියාවේ උපත ලැබූ බවත්ය.

එම අවස්ථාවේදී නිරුපමා රාඩි මහත්මිය ශ්‍රී ලංකා රුපියල් ලක්ෂ විසිපහක් පරිත්‍යාග කළාය. ඒ වනාතෙක් අපට ලැබුණු විශාලම මුදල් ප්‍රමාණය එයයි.

එවකට ජනාධිපති වූයේ වන්දිකා බණ්ඩාරනායක කුමාරතුංග මැතිණිය වන අතර විශාල බුද්ධ ප්‍රතිමාවක් නිර්මාණය කරමින් පවතින බව ඇය භමුව් පවසන ලද මොහොන්දේ එතුම්යගේ අරමුදලින් රුපියල් ලක්ෂ එකක මුදලක් ලබාදන ලදී.

මෙසේ වසර කීපයක් ගෙවී යාමෙන් අනතුරුව කළින් තුදෙක් ගල් පර්වතයක් පමණක් ලෙස තිබූ ස්ථානයේ බුදුරජාණන් වහන්සේගේ රුපය දිස්වෙන්නට පටන් ගැනුණී. 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 බැහින් පස් වතාවකට ලක්ෂ පත්‍රක මුදලක් ලබා දෙන ලදී. ලංකා බැංකුවේ සහාපති ගාමීන් විතුමසිංහ මැතිතුමා ඒ සඳහා මූලිකත්වය ගෙන කටයුතු කළේය.

ගරු සරත් ගොන්සේසා මැතිතුමා එවකට යුධ හමුදාපති වශයෙන් කටයුතු කළ අතර තමුදාවේ 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 තත්ත්වයේ විස්තර දැක්වෙන පින්තුර එතුමාට පෙන්වන ලද විට ඔහු පුදුමයට පත්වී ඇසා සිටියේ මේ තරම් විභාළ පිළිමයක් ඉදිකරන්නේද යන්නයි. අපගේ ආරාධනාව පිළිගෙන තොටරදාවා එය තැරැසීමට පැමිණෙන බවට අපට පොරොන්දු වූවේය.

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

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

හිටපු ජනාධිපති මහින්ද රාජපක්ෂ මැතිතුමා සමග පරිවේශාධිපති අමරමෙළුලි හිමියන්

පිළිම වහන්සේ තෙල්මට පටන් ගෙන බද කොටස දක්වා දැරුණය වූ අතර එය දැක අමන්දානන්දයට පත්වූ පිරිස අනන්ත අප්‍රමාණයි.

මහනුවර සිට පැමිණී වයෝවදී කාන්තාවක් පිළිමය දැක ඉකිනිදිමින් හඩන්නට වූවාය. ඇය පොහොසත් කාන්තාවක් වූ අතර ඇය සතුව තිබූ රතු වලපු 4 ක්, රතු මාලයක් සහ ගෙල පළදනාව ගලවා ඇය සතුව තිබූ ලේන්පුවේ මිතා ප්‍රත්‍ය අමරමෙළු හිමියන් වෙත හාර කළාය. මේ ආකාරයේ හැරිමිබර බොහෝ සිදුවීම විස්තර කළ හැකිය.

බුදුරජාණන් වහන්සේගේ සම්පූර්ණ රුපය පෙනෙන්නාවන් පෙර උත්ත්වන්සේ වෙත ආකර්ෂණය වූ පිරිස අනන්ත අපමාණයි.

ඩී.එස්.අයි. යනු ලංකාවේ ප්‍රසිද්ධ ආයතනයකි. මවුන්ගේ තිෂ්පාදන ලංකාව පුරා අලෙවී විම රට ප්‍රධාන හේතුවයි. එය තත්ත්වයෙන් ඉතා උසස් භාණ්ඩ ලෙස සැලකෙන අතර පිටරවල් විලටත් අපතයනය කෙරේ. එම ආයතනයේ පන්දහසකටත් අධික පිරිසක් සේවය කරන අතර ඩී.එස්.අයි. යන තාමය ඕනෑම කෙනෙකුට හොඳින් සුදුරුදු නාමයකි.

දිනක් එම ආයතනයේ සහාපතිවරයා අහඹු ලෙස රම්බොඩගල්ල විභාරයට පැමිණියේය. පිළිමයේ උඩ කොටස තරණය කිරීම සඳහා පිරිස පලංචි බඳුමින් සිටියන. එම අවස්ථාවේ මුදු රුවේ සිරස පමණක් තනා තිබූ අතර සම්පූර්ණ තොවූ බුදුරජාණන් වහන්සේගේ මුහුණ පමණක් දරුණනය විය.

කාන්දමක් භා සමාන බුදුරජාණන් වහන්සේගේ දැස් සහාපතිතුමන්ගේ සිතට කා වැදුණි. මහු ඇස් පිල්ලම් තොගසා විනාඩි 10 ක් පමණ බුදුරජාණන් වහන්සේගේ රුපය දෙස බලා සිටියේය.

මහු සමග පැමිණි මිතුරා "ඒයි නන්දේ" යනුවෙන් මහුගේ පිටට තට්ටු කරන තුරු නන්දාස රාජපක්ෂ මහතා සිහින ලෝකයක සිටියේය.

සාමාන්‍ය අතට හැරුණු මහු "මවි ධරමේ" යැයි පිළිතරු දුන්නේය. "නුඩි කොයි ලෝකයකද සිටින්නේ" යැයි පවසා මහුව සෙලෙවීවේය. එසේ කරන තෙක් නන්දාස මහතා සිටියේ වෙනත් ලෝකයකය.

මහු මද වෙලාවක් තායක භාමුදුරුවන් සමග කතා කරමින් සිට කොළඹ බලා පිටත වුවේය.

කොළඹට පැමිණි මහුගේ සිතෙහි දැඩි තොසන්සුන් තාවයක් හට ගෙන තිබූ බැවින් කිසිම දෙයක් කර කියා ගැනීමට මහුගේ සිත ඉඩ දුන්නේ තැක. ට නින්දේදී පවා බුදු රජාණන් වහන්සේගේ රුව මහු ඉදිරියේ දිස්වුණි. මහුට එක දෙයක් පමණක් පැහැදිලි විය. එනම් රුපවාහිනී ප්‍රවාහිනී නරඹන සහ

සිංහල හා ඉංග්‍රීසි ප්‍රවත්පත් දිනපතා කියවන කෙනෙකු ව්‍යවද සිය මිතුරා කුටුව යන තෙක් මෙම පිළිම වහන්සේ පිළිබඳව තමා නොදැනුවත්ව සිටි බවය.

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

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

පිළිමය පිළිබඳ සියලුම විස්තර අඩංගු සම්පූර්ණ පිටුවක වෙළඳ දැන්වීමක් ලංකාවේ හාජා තුනෙන්ම පළවන සියලුම ප්‍රවත්පත්වල නත්දාය මහතා විසින් පළකරන ලදී.

වියේෂයන් පිළිමය තීර්මාණය කෙරෙන ස්ථානයට යන මාරුගය පිළිබඳ පැහැදිලි විස්තරයක් එම දැන්වීමේ විස්තරාත්මකව පළකාට තිබුණි. ප්‍රජා අමරණෝලි නායක හිමියන්ගේ වියේෂ පණිව්‍යයක්ද සම්පින් එකි දැන්වීම පළකරන ලදී.

නත්දාය 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 ආධානත්මික බැඳීමක් හා සෙනෙහසක් මෙන්ම මිතුත්වයක් ඇති කිරීමට හේතුවක් වුති. එදා පටන් නත්දාය මහතා මාගේ ගෙවීතුරෙකු බවට පත්වූවේය.

මහු මුදලට මුල්තැන දෙන අයක් නොවේ. මහු අන් සියලුම දේව වඩා වුද්ධ හක්තිය හා දේව හක්තිය උසස් කොට සළකා ඊට ගරු කරන අයෙකු බව එදා මාගට මනාව පැහැදිලි විය.

පිළිමය තැනීමේ කාර්යයට දායක වී සිටින ස්තපති මූත්තයියා ඊළග වතාවේ ලංකාවට පැමිණෙන දිනය නොවරදාවා තමාට දැනුම් දෙන ලෙස නත්දාය මහතා ඉල්ලා සිටියේය.

ස්තරපති කොළඹට පැමිණි අවස්ථාවේ උදේශා ආහාරය ගැනීම සඳහා මාගේ නිවසට පැමිණෙන ලෙසට නන්දාස මහතාට මම ආරාධනා කළේම්. එම ආරාධනාට පිළිගෙන ඔහු මාගේ නිවසට පැමිණි අතර එහිදී ස්තරපති දුටු විශය ඉතාමත්ම ප්‍රිතියට පත් ඔහු ස්තරපතිගේ දැනීන් අල්ලා සිට ගත්තේය.

ශ්‍රී ලංකිකයන්ගේ සේනෙහස සහ කැතගුණය පිළිබිඳු කරමින් තමා රැගෙන වින් තිබු නවරත්න මුද්ද ඔහුට පැලදුවේය.

පුදුමයට කාරණය වන්නේ එකී මුද්ද ඔහුටම කියා සාදන දැද එකක් මෙන් ඔහුගේ ඇගිල්ලට මනාව ගැඹුපෙන්ය. ඒ මොහොතේ ස්තරපතිගේ නොත් කදුළින් බර විය.

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

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

කොළඹ හිටපු නියෝජන පුරුහති එඩ්වඩ් එදිරිසුරිය මහත්මා මුලසිටම මෙම පුතිමා කාර්යය සඳහා දැක්වූ සහයෝගය සිහිපත් නොකරම බැරිය.

පුතිමාව ඉදිරිපස මහා ගල් කන්දක් තිබියදී එම ගල් ඉවත් කිරීමේ භාරුඩර කාර්යය එවකට ගොවිජන සේවා කොමසාරිස්ව සිටි රවින්ද හේවාවිතාරණ මහත්මා මුල් වී සම්පූර්ණ කළ අතරම ගොවිජන සේවා දෙපාර්තමේන්තුවේ ත්‍රික්‍රණාමලය, මුලතිව්, කන්කසන්තුරේ ආදි උතුරු නැගෙනහිර මධ්‍යස්ථානවලින්ද මේ සඳහා මුදල් පරිත්‍යාග කළ බවද සිහිපත් කළ යුතුය.

මුල්ම අවධියේදී මාවතගම 'මින්කො' ආයතනයේ අධිපති ගාමිණි ජයවංශ මහත්මා ගල විදීම සඳහා කොමිෂ්පර යන්ත්‍රයක්ද ලබා දෙමින් දක්වන ලද විවිධ උපකාර අතිශයින්ම වැදගත් විය.

කුරුණෑගල 'විකෝ' එන්ටප්‍රයිසස් ආයතනයේ අයෝක මහත්මා කිප වරක්ම යන්තු සූත්‍ර ලබා දෙමින් දැක්වූ සහයෝගය අමතක කළ නොහැකිය.

මේ අතර කුරුණෑගල ජයසේකර මෝටරස් ආයතනයේ ජයසේකර මහත්මා දක්වන ලද පරිත්‍යාගයිලි බව සඳහුස්මරණීය වේ.

කුරුණෑගල මල්කඩුවාවේ රුපසිංහ මහත්මා ප්‍රතිමාව ඉදිරියේ මහ ගල්කන්ද විල් ලෝඩරයකින් දින 20 ක් පමණ ඔහුගේ රාජකාරී හමාර කොට සටස 6.00 ට 7.00 ට පමණ වින් රිකෙන් රික අඩු කළේය. ගල මුදුනට විල් ලෝඩරය රැගෙන යාම ප්‍රශ්නයක් නොවිය. එම විල් ලෝඩරයේ බේක් නැති බව දැන ගත්තේ පසුවය. ප්‍රතිමාව ඉදිරියේ ගල් ගොඩ එනැතින් බැහැර කිරීමේදී බේක් නොමැතිවිම ගැටළුවක් නොවිය. ගල් කන්ද ඉවත් කොට විල්ලෝඩරය ආපසු කුරුණෑගල සුත්ව එන්ටප්‍රයිසස් ආයතනයට රැගෙනයාම සඳහා මුදුනේ සිට පහළ පත්සලේ මිදුලට රැගෙන ඒම මහ ගැටළුවක් විය. දැන් සකස් වී ඇති පාර ද එකල නොවිය. මේ කියන දිනයේ ද රාත්‍රී 10 පමණ වහනුරු වාහනයෙන් වැඩකර, රුපසිංහ මහතා ගල මුදුනේ යාලාව ලැයින් විල්ලෝඩරයේ කුල්ල ගලට තද කරගෙන හෙමින් පහළට එන්නට විය. ඉදිරියේ මැටල් ස්වල්පයක් උඩින් එනැවිට ගලට එනෙක් තද වී තිබුණු කුල්ල රුටාගෙන වේගයෙන් පහළට එන්නට විය. රුපසිංහ විල් ලෝඩරය දකුණට හරවා ලැය තිබුණු අරලිය පදුරට පැන්නේ ය. දකුණට කැපුණු වාහනය ස්වල්ප දුරක් ගොස් නැවතිනු. (පේ කොටස උස ය.) ක්වරුත් තුස්න වී සිටියහ. අරලිය පදුරට පැන්නේ රුපසිංහ ට ද කිසිදු අනතුරක් නොවිය. සිදු වන්නට හිය මහා අනතුරක් වැළකුණු අන්දම පුදුම සහගතය. ප්‍රතිමා තිරමාණය පිළිබඳ අයිරීමන් එබදු සිදුවීම් රසකි.

ගෙවීය වසර 13 කුන් මාස 6 ක කාලය කුළ තමන්ගේ උපන් ඩීම අත හැර ශ්‍රී ලංකාවට පැමිණ හාරන පුත්‍රයෙකුගේ පිළිරුව නෙලීම සඳහා කාලය කැප කළ හාරන පුත්‍රයන් පිරිසකගේ නම් සඳහන් නොකිරීම වරදනි.

ಮುತ್ತ ನಾಡಿಲ್ಕರೆ ಮುರ್ಗಣನ್,
 ಪವಿಯಪೆನ್ ಸೆಲ್ವಮಿ,
 ದ್ಯುವರಾತ್ರೆ,
 ಮರಿತನಾಗಮಿ,
 ಪರಿಯಸಾತ್ರಿ,
 ಕರ್ತೃಪದ್ಯಿಯಾ,
 ಶಿಲ್. ಮುರ್ಗಣನ್,
 ವಿನ್ಹಾಮ್ರಾತ್ಮನ್,
 ಅಂಬಲ್ವಾನ್ ಪಲನಿವೇಲ್,
 ಅಲಗಪೆನ್ ಪಾನ್ವಿ,
 ಕಲಡಿ ಮ್ರಂತ್ವ ಸೆನ್ತಿಲ್ ಕೂರ್ಮಾರ್,
 ಕರ್ತೃಪದ್ಯಿಯಾ ರವೀ,
 ಅತ್ಮಾತಾಧನ್ ಗನೇಷನ್,
 ರಾಮಾತಾಧನ್ ಆಲಾರೆ ವೆಿಲ್,
 ರಾಮಾತಾಧನ್ ಆಲಾರೆ ವೀರಪತ್ರಿರಣ,
 ಶ್ರೀತ್ಯಣನ್ ಲೆಣ್ಣಂಲೆಲ್,
 ಕೋಹಕ ಕ್ರಿಣೀವಾಷ್ಪಲ್,
 ವಿಲಂಬಿಪನ್ ಗ್ರೇಪಾಲ್,
 ಪ್ರನ್ಹಾಲಾಧ,
 ಕೆ. ಆನ್ವಿ,
 ಶೆ. ಶ್ರೀತ್ಯಣನ್,
 ವಿ. ಅನ್ಮಾಗಮಿ,
 ಶಿಲ್. ವಿತ್ವಾಧನ್,
 ಆಹಾನ್ದನ್ ಶ್ರೀತ್ಯಣಕೂರ್ಮಾರ್,
 ವೆಿಲ್ ಶ್ರೀತ್ಯಣಮೂರ್ತಿ,
 ಅನ್ಮಾಗಮೂರ್ತಿ ದ್ವಾರೆಡಿ,
 ವಡಿರವಾನ್ ಅನ್ಮಾಗಮಿ.

7 වැකි පරිවිෂේෂය

කරුණා ගුණයෙන් සම්පූර්ණ ප්‍රභුත්‍යා වහන්සේ

2004 දී රජ ස්වභාවයකින් යුත් කළුගල මුද්ධ ප්‍රතිමාවක් බවට පරිවර්තනය වෙමින් තිබේ.

වසර දහසකට පෙර ජීවත් වූ රජවරු ගල් විභාර සහ ගල් පිළිම තනා තමන්ගේ නම සනිටුහන් කළහ. ලංකාවේ කිහින ගල් පිළිමවලට වසර 850 ක් තරම් ඇත් ඉතිහාසයක් ඇත. ඉන්පසු වර්තමානයේ බෙහි වූ විශාලම ගල් පිළිමය මෙයයි.

මෙම තරම් විශාල ප්‍රතිමාවක් දැඩි පරිග්‍රැමයක් දරා කොට්ඨ ගණන් මුදල් වැයකාට තැනිය යුත්තේ ඇයි?

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

ඉතිහාසයට අනුව බුදුරජාණන් වහන්සේගේ ජීවිත සිදුවීම් අකුරම නිය්වීන දින වකවානු සහිතව කිහිම කෙනෙකුට කිව නොහැකිය.

කඩිලවස්තුවේ සුද්ධේෂීදා රජකුමාට සහ මහාමායා දේවීයට දාව ගාකා කුමරෙකු වශයෙන් සිද්ධාර්ථ කුමරු උපත ලැබූහ.

රජ මන්දිරයේ උපත නොලබා උන් වහන්සේ ලුම්බිජී උද්‍යානයේ උපත ලැබූහ.

උන් වහන්සේට සිද්ධාර්ථ ගොනම ලෙස නම් තබන ලදී.

සිද්ධාර්ථ යන වචනයේ තේරුම වන්නේ සිනු දේ ලගාකර ගැනීමයි.

එම ඩිලිඛ දුටු මුත්‍රිවරයෙක් පටසා සිටියේ, මේ දරුවා වතුවර්ති රජේකු වනු ඇති බවය.

සිද්ධාර්ථ කුමාරයා රෝහියෙක්, මහජ අයෙක් හෝ මළ මිනියක් දුටුවේ නම් මෙලොට ජීවිතය අතහැර දමනු ඇතුයි මුත්‍රිවරයා රජුට අවවාද කෙළේය.

එය ඇසු රජ, තරුණ වියේම සිද්ධාර්ථ කුමාරයා විවාහ කර දුන්නේය. බාහිර ලෝකය දරුණනය නොවන පරිදි සියල් සැප සම්පත්වලින් පරිපූරුණ මාලිගයක ජීවත්වීමට සැලැස්සුවේය. සිද්ධාර්ථ කුමාරයා සිය 16 වියේදී යෙළේදරා නමැති කුමරිය හා විවාහ ජීවිස ගත්හ. රුමන් කාන්තාවක වන යෙළේදරා සමග ගාක්ෂ රටේ අනෙකරය වන කරිලවස්තුවට ගොස් දෙදෙනා සතුවින් කළේ ගෙවුහ. සියල්ම සැප සම්පත් සමගින් සිද්ධාර්ථ කුමාරයා ජීවත් විය.

නමුත් දම්වැලෙන් බැඳ දමන ලද අලියා වනයේ සැරි සැරීමට ප්‍රියමනාපයක් දක්වනවා හා සමානව බාහිර ලෝකය දැකිමට සිද්ධාර්ථ කුමාරයාට අවශ්‍ය විය. එම නිසා පාරවල් ලස්සන කරන ලදී. මූල්‍ය නගරයම අලංකාරවත් අපුරින් සරසන ලදී. ඒ අතර තුර සිද්ධාර්ථ කුමාරයාට දරුණනය නොවිය යුතුයැයි මුත්‍රිවරයා විසින් අනෙකුරු අයවන ලද දරුණන කුමාරයාගේ නොත නොගැවෙන ආකාරයේ සියල්ම උත්සාහයන් රජු විසින් කරන ලදී.

නමුත් සිදුවිය යුතු දේ සිදු විය යුතුමයි. නගරයේ සැරිසරමින් එහි අලංකාරය සියලින් දැක පුදුමියට පත් සිද්ධාර්ථ කුමාරයා අවසානයේදී මුත්‍රිවරයා විසින් අනෙකුරු අයවන ලද එකී දසුන් තුනම දුටුහ. ඒ ගැන වීමසා සිටියන.

වයස් ගතවීම, රෝගාතුරවීම සහ මරණය ආදී සියල්ල ජීවිතයේ යථාරථය බවත් එයින් කිසිම කෙනෙකුට ගැලවිය නොහැකි බවත් දැනගත් සිද්ධාර්ථ කුමාරයා ඒ ගැන සිතන්නට වූවේය.

එමස් ගැඹුරින් සිතන්නට පටන් ගේ මොහොතේදී කාපසයකු සිද්ධාර්ථ කුමාරයාගේ නොත ගැවුන්නය. නොවැලැක්විය හැකි

යථාර්ථයන් තුනටම සාර්ථකව මූහුණ දී එය පසුකර යාමේ උත්සාහයේ මූහුණ නිරන්තර සිටින බව දැනගත් සිද්ධාර්ථ කුමාරයාගේ සිත තවදුරටත් තිවු ලෙස ඒ ගැන සිතන්නට පොලුවින ලදී.

සිද්ධාර්ථ කුමාරයා ගැහුරින් සිතිම හා අසිමිත කරුණාව යන කරුණු හේතුකොට ගෙන මූහුට රජ කුමරෙකු ලෙස සුබෝපහෝගි ජීවිතයක් ගත කිරීමට නොහැකි විය. දුක යනු කුමක්දැයි මූහු දැන සිටි නමුත් මිනිසා විසින් ගත කරණු ලබන දුක්බර ජීවිතය හේතුවෙන් මිනිසා කෙරෙහි මූහු තුළ ඇතිවියේ දැඩි අනුකම්පාවකි.

සැප සම්පත්වලින් අඩුවක් නොමැති ජීවිතයකට මූහු අතමැති විය. ලෝකයේ සියලු සැප සම්පත් භුක්ති විදීමට කරුණාව දායාවෙන් පිරි මහුගේ සිත ඉඩ දුන්නේ නැත. රජ මාලිගාවේ සිදුවින උත්සව කෙරෙහි මූහු දැක්වූයේ දැඩි පිළිකුලකි.

ඉන් මිදීමට සුදුසුම අවස්ථාව එය විය.

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

තමා ගත කරන ජීවිතයේ අරමුණ කුමක්ද? මේ සුබෝපහෝගි ජීවිතය පුදෙක් බාහිර ලෝකයේ ගාරිරික ආගාමන් ඉටුකර ගැනීමට පමණක් ද? තම ජීවිතයේ පරමාර්ථය මුදල් ඉපයිමන් ඉනෑදියන්ගේ ආගාමන් ඉජ්යිකර ගැනීම පමණක් ද? ආදි ප්‍රය්‍රන සිද්ධාර්ථ කුමරුගේ සිත තුළ පහළ විය. මේ ආගාමන්ගෙන් ඔබිට ගොස් ආත්ම තාත්ත්වය සහ ස්ථීර සැනසීමක් ගෙන දෙන වෙනත් දෙයක් තිබේදැයි සොයන්නට පෙළුමුණහ.

සිය 29 වැනි වියේදී තමාගේ හිසකෙස් සම්පූර්ණයෙන් බු ගා ලෝක ආගාමන් අතහැර දාමා සාමාන්‍ය මුනිවරයෙකුගේ ඇදුම්න් සැරසි දැන් කිසිම දෙයක් නොමැතිව සත්‍යය සහ සැනසීම සොයා සැරිසරන්නට වූහ.

එතුමන් රජමාලිගාවෙන් නික්මුණු දිනයේදීම එතුමන්ට රාජුල නමැති ලස්සන පිටුම් දරුවෙක් උපත ලැබුවිය.

ඉතිහාසයේ අන් කවර දාකවත් සිදුනොවූ ඉතාමත් වැදගත් ගාසනා තරණය ලෙස එය ඉතිහාස ගතවේ. උත්වහන්සේ වයසට ගොස් තපස් නොරුහ. තපස් රැකිමට යනවිට උත් වහන්සේ සිටියේ තරුණ වියේ උච්චතම කඩුමේය. දුප්පත්කම නිසා තම ජීවිතය පරිත්‍යාග නොකළහ. රජ සැප සම්පත්වලට සහ කුල්මත් කරවන ද්‍රව්‍යවලට ඔහුගේ ගමන වළකාලීමට නොහැකි විය. තපස් රැකිමට හිය අවස්ථාවේදී සිද්ධාර්ථ ලෝකයේ මහා ආධ්‍යාත්මික යාන්ත්‍රවරයෙකු වනු ඇති බව කිසිම කෙනෙකුට නොවැටුවුණි.

රජ මාලිගාවෙන් බැහැර වූ උත්වහන්සේ එවකට ඉතා ප්‍රකට වී සිටි ආලාර කාලාම සහ උද්දක යන මුණිටුන්ගෙන් භාවනා ක්‍රමවේදයන් පිළිබඳව දැන ගත්හ. මෙම ක්‍රමවේද රාජ යෝගයට පෙර තිබූ එකක් වන අතර එහිදී උත්වහන්සේ සමාධී නමැති උසස් තත්ත්වයට පත්වුහ.

නමුත් එයින් උත් වහන්සේ සැහිමකට පත් නොවුහ. මිනිසාගේ ඉත්දිය ආශාවන්ගෙන් ඔබට ගොස් උත්වහන්සේගේ ද්‍රකට විසඳුමක් ලබා දීමට එට නොහැකි විය.

එම භාවනා ක්‍රම උත්වහන්සේගේ අධ්‍යේයනයන් වූ අවබෝධය සහ දුක හා දේශීල්නයින් සම්පූර්ණයෙන් මිදිමට වූ මාර්ගය හා නිර්වාණය හෙළි නොකරන ලදී.

ඉන් අනුතුරුව ගැහුරින් ගේරය වෙහෙසට පත්කර ලබන භාවනාව අන්හදා බැහුහ. ගේරය දුරවල වීම හැර අන් කිසිවක් එම භාවනා ක්‍රමය මගින් නොලැබුණි. ගේරය බරපතල ලෙස වෙහෙසට පත්කිරීමෙන් විසඳුමක් ලැබේදැයි බැහුහ.

හිනියම් හිරි රුක්මියේ සහ ශිතල තුෂාරයේ ගතකර බැහුහ. එය උත් වහන්සේ මරණාසන්නයටම ගෙන යාම විනා අන් කිසිම වෙනසක් ඇති කිරීමට ජේතුවක් නොවිය. එම නිසා එම ක්‍රමවේදය තවතා දමා යහපත් ආභාර අනුහව කිරීමට පටන් ගත්හ. එය දුටු උත්වහන්සේගේ ගොලයන් පස් දෙනෙක් බුදුරජාණන් වහන්සේ තපස් රැකිම අතහැර දමා ඇතැයි දොස් පවරා උත් වහන්සේ හැරදමා හියහ. සිද්ධාර්ථ බෝසතුන් වහන්සේ තත්ත්ව නමුත් ගැහුරින් තපස් රැකිම අඛණ්ඩව ඉටු කළහ.

බෝධීන් වහන්සේගේ පාමුල අසුන්ගෙන තමා සත්‍ය සොයා ගන්නා තුරු දැස් ටිවර නොකරන බවට අධිෂ්චාන කර ගනිමින් දිරීස හාවනාවක යෙදුනා. උන්වහන්සේ නිරවාණය ලැබූ පොහො දිනයට පෙර දින රාත්‍රියේදී උන් වහන්සේගේ යටිය තීවිනා රටාව මතක් විය. උන්වහන්සේගේ පෙර ආත්මයන් සිහියට නැගුණි.

පොහො දිනට පසුදීන අලියම බෝධිසත්ව මෙන් නොව පරිපුරුණ වූ බුදුරජාණන් වහන්සේ වෘයයෙන් තමා වෙනස් වී ඇති බව හාවනාව තුළින් උන් වහන්සේට අවබෝධ විය. වසර හයක් ගැහුරින් හාවනාවේ යෙදීමෙන් අනතුරුව සත්‍යයේ ආලේංකය උන් වහන්සේට පහළ විය. උන් වහන්සේ බුද්ධත්වය ලබා ගන්නේ සිද්ධාර්ථ ලෙස උපත ලැබූ මෙම උපතේදී.

අඛණ්ඩව සති ගණනාවක් බුදුරජාණන් වහන්සේ තීවත්වූයේ බෝධීන් වහන්සේ වටාය. උන්වහන්සේගේ සාමකාමී තපස් තීවිතයට දැඩි බාධාවක් එල්ල විය. තමා ලැබූ මෙම නිරවාණය (අවබෝධය)එකී සතුව තමා පමණක් අන් විදිනවාද නැතිනම් ලේංකයේ සියලුම දෙනා සමග බෙදා හදා ගන්නවාද යන්න කළුපනා කිරීමට පටන් ගත්ත.

මෙම ඇානය නොලබා ලක්ෂ සංඛ්‍යාත මිනිසුන් දුක් විදිනු දුටුහ. ඔවුන් විදින දුකින් ඔවුන් ගළවා ගැනීමට පෙරට ආහ. තමා අත්විදී සත්‍යය අන් අයටත් දේශනා කිරීමට පටන් ගත්ත.

උන්වහන්සේ හිය මාරුගයේ ධර්මය අවබෝධ කර ගැනීමට ඉදිරිපත්ව සියලු දෙනා අසීමිත සතුවක් ලබා ගත්ත. උන්වහන්සේගේ දේශනාවලට සවන් දුන් සාමාන්‍ය පවුල්වල උදවියන් තමන් අනුග මතය කළ පිළිවෙත් අතහැර දමා නිරවාණය ලබා ගැනීමේ අරමුණින් උන්වහන්සේගේ අනුගාමිකයින් බවට පත්වූහ.

තමා පවසන අන්දමට ත්‍රියා කරන්නේනම් ඔවුන් සියලු දෙනාට දුකින් තොරවූ තීවිතයක් අත්විදිය හැකිවනු ඇතැයි දේශනා කළහ. දිනෙන් දින ජනතාව උන්වහන්සේ සොයා යමින් උන්වහන්සේට කිකරු මූහ. උන්වහන්සේගේ දේශනාවලට සවන්දීමට සහ උන්වහන්සේ අනුගමනය කිරීමට පිරිස එක්රස් වූහ.

උන්වහන්සේ දේශනාකළ දේ අතර සමහරක් බුදුරජාණන් වහන්සේගේ සිව් වැදැරුම් 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 වැදැරුම් ශිලය

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

බුදුරජාණන් වහන්සේ දේශනා කළ අට වැදැරුම් යහපත් මාර්ගයන්

1. සම්මා දිවියී	- යහපත් දැක්ම.
2. සම්මා සංක්පේ	- යහපත් කළුපනා.
3. සම්මා වාචා	- යහපත් දෙසුම.
4. සම්මා කම්මන්ත	- යහපත් ක්‍රියා.
5. සම්මා ආජ්ව	- යහපත් ජීවීතය.
6. සම්මා වායාම	- යහපත් උන්සාහය.
7. සම්මා සති	- යහපත් අවධානය.
8. සම්මා සමාධි	- යහපත් සමාධිය.

බුදුරජාණන් වහන්සේගේ දේශනාවන්

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

4. මුසාව නොදාඩාඩින්න.
5. තින්දා අපහාස නොකරන්න.
6. දොස් පරෝස් නොකියන්න.
7. පුරසාරම් නොදාඩාඩින්න.
8. අන්සතු දදයට ආශා නොකරන්න.
9. හතුරුකම් නොකරන්න.
10. අව්‍යාච්‍ය සිතන්න.

බුදුරජාණන් වහන්සේ විසින් දේශනාකරන ලද පුණ්‍ය ක්‍රියා

1. සුදුසු අයට දන් දීම.
2. විනයගරුක දේශනා පිළිපැදීම.
3. යහපත් සිතුව්ලි පහළ කිරීම.
4. අන් අයට උපකාර කිරීම හා අන් අය යක බලා ගැනීම.
5. දෙම්විපියන්ට සහ වැඩිහිටි අයට ගරුකර ඔවුන්ට අවශ්‍ය දේ ලබාදීම.
6. මබට ලැබේ ඇති දේ විලින් කොටසක් අන් අයටද ලබාදීම.
7. අන් අය මබට ලබා දෙන දේ සතුරින් හාර ගැනීම.
8. යහපත් අදහස්වලට සවන් දි එය තේරුම් ගැනීම.
9. යහපත් අදහස් අන් අයටන් ඉගැන්වීම.
10. මබගේ වැරදි ක්‍රියා නිවැරදි කර ගැනීම

4 වැනි පරිවිෂ්දය

බාමියන් බුද්ධ ප්‍රතිමා

බාමියන් බුද්ධ ප්‍රතිමාව ඉන්දියාවේ ගාන්ධාර රජු යටතේ තිබුණි. මෙය ක්‍රි.ව. 11 වැනි ගත වර්ෂය දක්වා වින වෙළෙදුපොල සහ දකුණු ආසියාතික ප්‍රදේශ යා කරන ලද සේදු මාවතේ පිහිටා තිබුණි.

මෙම ස්ථානයේ හින්දු සහ බොද්ධ ආරාම පිහිටා තිබුණු අතර ආගම, දරුණා විද්‍යාව, ඉන්දිය හා ග්‍රික කලාවන්ගේ කේත්දස්ථානය බවට පත්ව තිබුණි.

තව වැනි ගත වර්ෂයේ ඉස්ලාම් ආක්‍රමණය සිදුවන තෙක් මෙම ප්‍රදේශය බොද්ධාගමික මධ්‍යස්ථානයක් ලෙස තිබුණි.

මෙම ප්‍රදේශයේ ආක්‍රමවල බොද්ධ හික්ෂණ්‍ය වහන්සේලා ජ්‍වත් වූහ. ඔවුනු ජ්‍වත්වූයේ කදු බැවුමවල තහන ලද කුඩා ලෙන්වලය.

බොහෝ හික්ෂණ්‍ය වහන්සේලා විසින් එකී ලෙන් පිළිමවලින් සහ වර්ණ යොදා අදින ලද බිතුසිතුවමවලින් සරසනු ලැබේ තිබුණි.

එහි ප්‍රධානතම පිළිමය වන්නේ විශාල හිටි ප්‍රතිමාව වන විරාසන ප්‍රතිමාව හා ගාක්ෂමුති ප්‍රතිමාවයි. එහි පළමුවැනි ප්‍රතිමාව උස අඩ් 180 කින් සහ දෙවැන්න උස අඩ් 120 කින් යුත්තයි. ලොව විශාලතම ගෙයලුමය බුදු පිළිමය වන්නේ එයයි.

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

භූගෝලීය පිහිටිම සහ පුරා විද්‍යාත්මක තට්ටුන් ආදී සියල්ල දුනෙක්ස්කේස් සංවිධානය විසින් ලෝක සංස්කෘතික උරුමයන් ලෙස තම් කරන ලදී.

බාමියන් බුදු පිළිම ලෙස භදුන්වනු ලැබුවේ මධ්‍යම ඇශ්‍රී නිස්පානයේ බාමියන් ප්‍රාන්තයේ හසාරජාත් ප්‍රදේශයේ පිහිටි බාමියන් නිමිනයේ කදු බැවුම්වල තිබූ බුදු පිළිමයි.

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

හයවැනි ගත වර්ෂයේදී නිරමාණය කරන ලද මෙම ප්‍රතිමා ඇශ්‍රී නිස්පානයේ අගනාගරය වන කාබුල් නගරයට වයඹ දිගාවේ ක්.මි.230 ක දුරින් මුහුදු මට්ටමේ සිට අඩු 250 ක් උසින් පිහිටා තිබුණි.

මෙම ප්‍රතිමා ඉතුදීය සහ ප්‍රීක කලාවන්හි මිශ්‍ර සම්ප්‍රදායට අනා උදාහරණයකි. මෙය ගාන්ධාර කලා නිරමාණය ලෙස ප්‍රසිද්ධීයට පත්ව තිබුණි.

සාමාන්‍ය ගාරිරික පෙනුම පාඨාණ මත සංස්ක්‍රිත කෙටිමෙන් අනාතුරුව වැළි සහ පිදුරු මිශ්‍රකර සූක්ෂම ලෙස කරන ලද නිරමාණ රේට එක්කර එහි මත කපරාදු කර සම්පූර්ණ කර තිබුණි.

එහි මතු කරන ලද නිරමාණ හා කපරාදුව කළකට පෙර දියවී ගොස් තිබුණි. නමුත් වර්ණ ආලේප කර මුහුණ, අන් සහ ඇලුමේ නැමි ඉස්මතුකර පෙන්වීමට උත්සාහ කර තිබුණි.

ලොකු පිළිමය රතු වර්ණයෙන් සහ කුඩා පිළිමය විවිධ වර්ණවලින් පුක්නව තිබුණි. පිළිමවල අන් පහළ කොටස වැළි සහ පිදුරු මිශ්‍රණ හාවිතා කර නිරමාණය කොට තිබුණි. නමුත් මුහුණේ ඉහළ කොටස් විශාල ගස්වලින් නිමුතු වෙස් මුහුදුවලින් නිරමාණය කර ඇතැයි පැවතේ.

පින්තුරවල දක්නට ඇති පේළියට තිබෙන සිදුරු බාහිර සවි කිරීම රදවා තැබීමට ලි ඇණ ගසා තිබුණු ස්ථානයන් වේ.

කුඩා පිළිමය ක්.ව.507 දී සහ ලොකු පිළිමය ක්.ව.554 දී නිරමාණය කරනු ලැබ තිබේ. මෙය කුඩානර් සහ ප්‍රතිමාවරු

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

ක්‍ර.ව.630 දී මෙම ප්‍රදේශය හරහා ගමන්කළ සූචාන්සාං නමැති වින දේශාටකයා විසින් බාමියන් නිමිනය බොද්ධ මධ්‍යස්ථානයක් යැයි ප්‍රකාශ කරන ලදී. ඔහුට අනුව මෙහි දහයකටත් අධික හික්ෂා ආරාම සහ දහසකටත් අධික හිමිවරු තවාතැන් ගෙන සිටි බව පෙනේ.

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

අන් සියලු දේව වඩා ඉතා විශාල සැතැපෙන බුද්ධ ප්‍රතිමාවක් එම ස්ථානයේ තිබූ බවත්, ඔහු සඳහන් කරයි. ඔහු විසින් සටහන් තබන ලද සැතැපෙන බුදු පිළිමය එක්තරා කාලයක මුළුමෙනින්ම විනාශ වූ බව පැවසේ.

බුදු පිළිමවලට ප්‍රහාර එල්ල කිරීම

11 වැනි ගත වර්ෂයේදී බටහිර ඉන්දියාවේ කොටසක්ව තිබූ ඇශ්වර්තියානය ගැඹුනි මුහුම්මද විසින් අත්ස්ත් කර ගත්තා ලදී. එම අවස්ථාවේදී හික්ෂා ආරාම සහ අනෙකුත් ස්ථාන මංකාල්ල කැමට ලක්ෂී විනාශ කරන ලද තමුත් මේ බුද්ධ ප්‍රතිමා දෙක සහ බිතු සිතුවම්වලට ප්‍රහාර එල්ල නොකරන ලදී.

නාදිරූපා මෙම පිළිම වෙත කාලතුවක්කු ප්‍රහාරයක් එල්ලකළ නමුත් මෙම පිළිමවලට කිසිම හානියක් සිදු නොවිය.

ඊට පසුවද ගත වර්ෂ ගණනාවක් ගතවනතුරු මෙම පිළිම යහපත් තත්ත්වයක තිබුණි. තවද මේ බාමියන් බුද්ධ ප්‍රතිමාව ආරණ්‍ය කිරීම පිළිස 1999 ජූලි මාසයේදී මුල්ලා මුහමද මමාර් විසින් නියෝගයක් නිකුත් කරන ලදී.

මේ වනවිට ඇශ්වර්තියානයේ බුද්ධාගම අදහන කිසිම කෙනෙක් නොසිරින බැවින් මෙම පිළිම ඇදහිමට කිසිම අවස්ථාවක් නොමැති වුවත් මෙම පිළිම තැරුම් සඳහා පැමිණෙන විදේශීකියින් නිසා රටට ආදායම් ගලා එනු ඇතැයි ඇශ්වර්තියාන රජය නිවේදනය කළ බවත් ඒ හේතුවෙන් තලිබාන්වරු එය විනාශ

තොකර ආරක්ෂා කරනු ඇති බවත් මූල්‍ය මූහමද ඔමාර් විසින් නිවේදනය කරන ලදී.

ඇශ්‍රේණීයෙනයේ දැඩි මතධාරීනු එම රටේ ඉස්ලාම් තොවන ප්‍රතිපත්තිවලට එරහි ප්‍රවාරයන් දියත් කළහ. බාමියන් බුදු පිළිම ඉස්ලාම් ආගමට විරැදි එවා බවට ඇශ්‍රේණීයෙනයේ ආගමික නායකයින් 400 ක් රස්වී නිගමනය කර ඇතැයි නිවේදනය කරන ලදී.

2001 මාර්තු මස සිට බිසිනමයිටි ප්‍රපුරණ ද්‍රව්‍ය යොදා ගතිමින් සති කිපයක් කඩා බිඳ දැමීමේ කටයුතු සිදුකරන ලදී.

ප්‍රථමයෙන් ගුවන් යානා නායක කාලතුවක්කු හා බර කාලතුවක්කු උපයෝගී කර ගතිමින් පිළිමවලට ප්‍රහාර එල්ල කරන ලදී. අනතුරුව පුද්ද වැංකි නායක බිම්බේම්බ ගල් පර්වතයේ පහල කොටසේ සවිකර ප්‍රපුරුවා හරින ලදී.

තවද එම ප්‍රදේශයේ ජීවත් වූ ඇතැම් පුද්ගලයින්ට කදු මුදුනට නාවා පිළිමයන්හි කළින් හටගෙන තිබූ පැල්ම අස්සට ප්‍රපුරණ ද්‍රව්‍ය දමා ප්‍රපුරුවා හරින ලදී.

ඉස්ලාම් ජරියා නීතියට 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. ඇශ්‍රේණීයෙනයේ විපතට පත් ජනතාවට උද්වි කිරීම වෙනුවට බාමියන් බුදු පිළිම ප්‍රතිත්‍යාපනය කිරීමට මූල්‍යාගෙන් අනුමතිය ඉල්ලා සිටියහ. ඉන් කොපයට පත් ඔමාර් එම පිළිම විනාශ කර දැමීමට අණකළ බවට තොරතුරු වාර්තා වි තිබේ. එකී අනු පරිදි එවකට පැවති තලිබාන් රජය විසින් 2001 වසරේදී මෙම පිළිම ප්‍රපුරුවා හරින ලදී.

විටින් විට එල්ල වූ මෙම ප්‍රහාරවලින් මේසා විශාල පිළිම උවුයටිකරුවූ බව සැබැවකි.

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

9 වැනි පරිවිෂේෂය

ලෝකයේ උසම බුදු පිළිම

තඹවලින් නිමවූ ලෝකයේ උසම බුදු පිළිමය 1993.12.29 දින හොංකොංහි නිරමාණය කරන ලදී.

කුරුණෑගල දිස්ත්‍රික්කයේ පිහිටි රම්බාචගල්ල විද්‍යාසාර විහාරස්ථානයේ ඉදිකර තිබෙන උසින් අඩ් 67.5 කින් යුත් මෙම බුදු පිළිමය තනි ගල් පර්වතයක තනා තිබෙන ලෝකයේ උසම සමායි බුදු පිළිමයයි.

2002 සැප්තැම්බර 13 වැනි දින මෙම පිළිමය විශාල ගල් පර්වතයක ඉනදීය මුරති ශිල්පීයක් වන මුත්තයි ස්තහති මහතාගේ ප්‍රධානත්වයෙන් යුත් ශිල්පීන් කණ්ඩායමක් විසින් නිරමාණය කරන ලදී.

ලෝකයේ උසම බුදු පිළිම දහය...

1. ලෝකයේ විශාලතම බුදු පිළිම අතර දහවැනි විශාලතම බුදු පිළිමය ලෙස සැළකෙන්නේ තායිලන්තයේ පිහිටි යුත්කෙකට බුදු පිළිමයයි. අඩ් 148 ක් උසින් මෙම බුදු පිළිමය බෙන්ත් තායිලන්ත ප්‍රදේශයේ පිහිටි විශාලතම දුළතක් වන යුත්කෙක්ටියි පිහිටා තිබේ. මෙම බුදු පිළිමය සුදු මාබල්වලින් ඉදිකර තිබේ.
2. නවවැනි විශාලතම බුදු පිළිමය ලෙස සැළකෙන්නේ ශ්‍රී ලංකාවේ අජ්‍යාගම බුදු පිළිමයයි. උසින් අඩ් 160 කින් යුත් මෙම පිළිමය විහාරයෙහි 2006 වසරේ ස්ථාපිත කරන ලදී.

මෙය ශ්‍රී ලංකාවේ දකුණු ප්‍රදේශයේ බෙරුවල (බෙරුවලාංගුර) නගරයේ පිහිටා තිබේ. එහි ඇති විශේෂත්වය වන්නේ මෙම බුදු පිළිමය බුදුරජාණන් වහන්සේගේ දත්ත බාතුව තැන්පත්කර තිබෙන ස්ථානයේ පිහිටා තිබේයි.

3. ඇශ්‍රේගනිස්තානයේ පිහිටි බාමියන් බුදු පිළිමය අවවැනි විශාලතම බුදු පිළිමය ලෙස සැලකේ. අඩි 150 ක් උසකින් යුත් මෙම බුදු පිළිමය ඇශ්‍රේගනිස්ථානයේ අගනගරය වන කාඩුල් නගරයේ සිට කි.මි.230 ක දුරින් බාමියන් නමැති නිමිනයේ පිහිටා තිබූ නමුත් පසුව එය කඩා බිඳ දමන ලදී. මෙය පැරණි ක්‍රමය වන ගාන්ධාර ක්‍රමයට ඉදිකරන ලදී. ඒ අසල කඩා බුදු පිළිමයක්ද පිහිටා තිබූණි.
4. ලොව හත්වැනි විශාලතම පිළිමය වන්නේ තායිලන්තයේ වට්පාවිරම් බුදු පිළිමයයි. අඩි 194 ක් උසැති මෙම පිළිමය බැංකොක් නගරයේ වාට් ඉන්දා නමැති පත්සලට යාබද්ධ පිහිටා තිබේ. මෙම පිළිමයට විදුරු එක්කොට රතුං ආලේපකර තිබේ.
5. හයවැනි විශාලතම පිළිමය විනයේ පිහිටි ලෙසාන් බුදු පිළිමයයි. අඩි 233 ක් උසැති මෙම පිළිමය පාජාණවලින් නිමුඩා ලොව විශාලතම බුදු පිළිමය ලෙස යුතෙස්කේ සංවිධානය විසින් නම් කරනු ලැබේ තිබේ.
6. පස්වන විශාලතම පිළිමය වන මෙම බුදු පිළිමයද පිහිටා තිබෙන්නේ විනයේ වන අතර ලිංසාන් ලෙස හඳුන්වනු ලබන මෙම බුදු පිළිමය අඩි 289 කින් යුත්තයි. ලෝකබෙන් නිමුඩා මෙම පිළිමය ටොන් 700 ක් බරෙන් යුත්තව විනයේ මසාන් නගරයේ බුදු රජාණන් වහන්සේ ආයිරවාද්‍ය ලබා දෙන ආකාරයට පිහිටා තිබේ.
7. සිවිවැනි විශාලතම පිළිමය වන්නේ තායිලන්තයේ පිහිටි මහ බුදු පිළිමය වන අතර එය උස අඩි 302 කි. වාට් මූයාන් පත්සලේ පිහිටි මෙම පිළිමයට කොංක්‍රීට එක්කොට රතුං ආලේප කර තිබේ.

8. ජපානයේ පිහිටා තිබෙන උෂිකු බායිබුට්සු (Ushiku Daibutsu) බුදු පිළිමය තුන්වන විශාලතම පිළිමය ලෙස සැලකෙන 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 සේවානයක්ද සටිකර තිබේ.
9. ලොව දෙවැනි විශාලතම බුදු පිළිමය මියන්මාරයේ ලේ කයුන් සංඛ්‍ය (Lay Kyun Sakkya) බුද්ධ ප්‍රතිමාව වන අතර එහි උස අඩි 381 කි. එම රටේ සම්පූද්‍යයික ඇදුමෙන් සැරසි සිටින ආකාරයට තනා ඇති මෙම බුදු පිළිමය අසල සැතැපෙන බුදු පිළිමයක් පිහිටා තිබේ.
10. ලොව විශාලතම පිළිමය වන්නේ විනයේ ස්ථූපී. පන්සලේ තිබෙන බුදු පිළිමය (Sprinh Temple Buddha) වන අතර උස අඩි 420 කින් යුත් මෙම ප්‍රතිමාව ගිනස් වාර්තා පොන් සටහන් වී තිබේ. මෙය විනයේ කැනන් තගරයේ පිහිටා තිබේ. තැනීන් නිමවූ වොන් 1000 ක් බරති මෙම පිළිමය නැරඹීම සඳහා පඩිපෙළවල් දාහක් තරණය කළ යුතුය.

10 වැකි පර්විජේදය

මූහුණ දුන් අභියෝග

රමිභාවගල්ල බුදු පිළිමය ඉදිකිරීමේදී පැන නැගුණු බාධක සියල්ල අමරමොලි හිමියන්ගේ කරුණාව, ඉවසීම හා හාවනාවේ මහිමයෙන් මැඩපැවැත්වූ ආකාරය දුටු පිළිම ඉදි කිරීමට භාරව සිරි කම්ටුවේ අය පුදුමයට පත්වූහ. හිමිනම මූහුණ දුන් විශාලතම බාධකය වූයේ මුදල් ප්‍රශ්නයයි. මුදල් ඉල්ලා සිරිය යුතු සියලු අයගෙන් මුදල් ලබාගෙන තමාරය. ඒ අයගෙන් තැවත තැවත මුදල් ඉල්ලනවාද ? සියලු දෙනා කැමැත්තෙන් මුදල් පරිත්‍යාග කරන අය තොවන අතර ඇතැම් අය මුදල් ලබා දෙන්නේ බැහැයි කියන්න බරි තිසාය.

ආගන්තුකයින් ලෙස පැමිණි අයට සිනහමුපු මූහුණින් පිළිගන්නා අයගේ තිවහනට යහෙනක්ම වන බව වල්ලුවර පවසා තිබේ.

“අක්‍රමර්න්තු ජේය්‍යාණ ඉත්‍රෙයුම් මුක්‍රමර්න්තු
න්ල ඩිරුන්තු ඉම්ප්‍රභාණ මිල” (කුරුණ 84)

තම තිවසට පැමිණෙන අයට සොම් වදිනින් සංග්‍රහ කරන අයගේ තිවසට සිරියාව කැදවයි. නමුත් බුදුරුදුන් වැඩ සිරින පන්සල තැනීමට මුදල් ඉල්ලා හිය විට බොහෝ දෙනා මූහුණ නරක් කර ගනී.

පිරේ බාබා ඕනෑම වෙළාවක “තට්ටෙනයි” ඉල්ලා සිටියේ තමා කැමැත්තක් දක්වන අයගාන් පමණි. තමාට රුපියලක් තට්ටෙනයි

ලඛා දෙන තැනැත්තෙකුට අනිවාර්යයෙන් එහි දහ ගුණයක් ලැබෙනු ඇතැයි බාජා නිතර නිතර ප්‍රකාශ කළේය. තමුන් ලෝකයේ එය නොදින් වටහා ගෙන ඇත්තේ ඉතාමත්ම ස්වල්ප පිරිසකි.

මුදල් හේ ආභාර ඉල්ලා පැමිණ ඇතැයි වැටහි යන අවස්ථාවේදී ඇතැම් අයගේ යටි සිත එය ප්‍රතික්ෂේප කරන අතර ඔවුන්ගේ මුව ඒව පිළිවිෂු කරයි. අනෙකුරුව ඔහු වෙත පැමිණි අය බලාපොරාත්තු සුන්වී කිසිවක් නොකියා නික්ම යන බව වල්පුවර වැඩි දුරටත් පවසා තිබේ.

මෙමලස බලාපොරාත්තු සුන්වී යාම දරාගත හැක්කේ දෙවියන්ගෙන් සියලු දේ අයදේ සිටින බවට වූ ගෙධරය හා ගක්තිය ඇති අයට පමණි. මෙවන් කටයුත්තක එඩිතරට නිරන විය හැක්කේ මිනැම දෙයක් කිරීමට හැකියාව ඇත්තේ අන් අයගේ උද්විවෙන් පමණක් යන සිතුවිල්ල තුරන් වී සියලු දේ කිරීමට හැකියාවක් තිබෙන දෙවියන් කෙරෙහි විශ්වාසය තැබේමෙන්ය. දේව කටයුත්තේදී මිනැම අවලාදයක් දරා ගැනීමට ලැස්කි විය යුතුය. සිත පාරන වදන් කනට ඇසෙන්නට හැකිය. ඇතැම් අය තම මුහුණ නරක් කරගනී. නැතිනම් තමන්ගේ මුවින් මොනයම් හේ දෙයක් පිට කිරීමට පවා ලෝබ විය හැකිය. තවත් සමහරු පවසන දෙයින් සිතට දරාගත නොහැකි වේදනාවක් ඇති වේ. ගොරවය අමතක කොට ආත්ම ගරුත්වය අහිමිකර ගතිමින් අන් අයගෙන් උද්වි උපකාර ඉල්ලා සිටීමට සිදුවේ. රඟ වචනවලින් දෙන් පවරයි. සියල්ල ඉවසා සිටිය යුතුය. ඉවසීමට පුරුදු වන මෙම මුදුරජාණන් වහන්සේ දේශනා කළේ ඒ හේතුවෙනි.

ඉනදීය මුරති ශිල්පීන්ගේ මිනැ එපාකම් ඉජ්ජ කිරීම උන්වහන්සේගේ ප්‍රධාන කාර්යය බවට පත්ව තිබුණි. ඔවුන්ගේ ආභාර වේල මුවන් විසින්ම ඉටුකර ගනු ලැබූ බැවින් ආභාර පාන සපයා ගැනීම ගැටළුවක් නොවේ. මුවින් තමන් පුරුදු වී සිටි තුනපහ වර්ග සහ වෙනත් ද්‍රව්‍ය ලංකාවේ ලඛාගත නොහැකි වූ අවස්ථාවන්වල ඔවුහු කේපයට පත්වූහ. පිට තැනකට පැමිණ සිටින අවස්ථාවක මදක් තම්බුදිලි විය යුතුය. කටට රහට ආභාර ගැනීම ඉවසා ගත යුතුය. ආදී සිතුවිලි මුවන් අපහසුතාවයට

පත්කරන ලදී. තමන්ට හැකි අපුරින් එම ගම්මානයේ ජනතාව තානාප්‍රකාර ආහාර පාන ලබා දී ඔවුන් තාප්තිමත් කිරීමට උත්සාහ කළහ.

මුර්ති ශිල්පීන් තමන්ගේ පවුලේ අයගෙන් වෙන්වී දීර්ස කාලයක් මෙහි රැදී සිටීමට සිදුවූ බැවින් ඇතැම් අයට මාස හයකට වරක් ඉන්දියාව බලා පිටත්වීමට අනුමැතිය දීමට සිදුවිය. එසේ යන අයගෙන් සමහරු තොදන්වා දින ගණනාවක් නිවාඩු ලබා ගත්හ. මෙම ක්‍රියාව සිතට වේදනාව ගෙන දුති. නිවාඩු ඉල්ලා සිටියෙනාත් එය තොලැබෙනු ඇතැයි සිතා තමන් පෙරලා පැමිණෙන දින වකවානු ඔවුන් නිශ්චිතවම තොදන්වා සිටි. මෙම ක්‍රියාව පිළිම ඉදිකිරීමේ කමිටුවට ඉමහත් බාධාවක් වූ අතර එය දැඩි අහිගෙය්ගයක්ද විය. පිළිමය නිර්මාණය කිරීමට සිදුවියේ මේ සියලු දේ කළමනාකරණය කිරීම තුළිනි.

11 වැනි පරිවිෂේෂය

පූජ්‍ය අමරමොලි හිමියන්ගේ ජයග්‍රහණයේ රහස්‍ය

පූජ්‍ය අමරමොලි යනු කුරුණෑගල දිස්ත්‍රික්කයේ පිහිටි රම්බොඩිගල්ල විභාරස්ථානයේ වැඩ සිටිමින් තමාට හැකි පමණින් ජනතාවට සේවය කරමින් සිටින හිමි නමකි.

දුෂ්කර ගම්මානයක පිහිටි මෙම කුඩා විභාරස්ථානයේ නායක හාමුදුරුවන් වශයෙන් කිරීමැටියාවේ පැක්ක්දාසාගර හිමි වැඩ විසු අතර 1988.11.26 දින ඉත්දුනීසියාවේ සිදුවූ රිය අනතුරකින් උත්වහන්සේ හඳුසියේ අභාවප්‍රාප්ත වීමෙන් අනතුරුව අමරමොලි හිමියන් විභාරස්ථානයේ නායක පදවිය හාර ගත්තා.

කරුණා දායාව හේතුවෙන් සියලු දෙනා ආකර්ෂණය කර ගැනීමට සමත් පූජ්‍ය අමරමොලි හිමියන් විභාරස්ථානයට පැමිණෙන සියලු දෙනාගේ සිත් ඇද ගැනීමට සමත්වූහ. ඉරිදා දිනයන්හි පවත්වනු ලබන දහම් පාසලට සියලු දෙනා එක්රස් වූහ. දෙම්විපියන් ලැබුවේ ඉමහන් සතුවකි.

සැම ඉරිදා දිනයකම පන්සලට පැමිණෙන සිජ්‍යයන් සමග සුහද්ව කතාහි කිරීමට හිමිනම පුරුදු වී සිටියන. එම කුඩා විභාරස්ථානයේ විශාල වශයෙන් මූල්‍ය පහසුකම් නොතිබූ අතර හිමියන් විසින් පිරිනමනු ලබන දානය එදා වේල පිරිමහ ගැනීමට පමණක් ප්‍රමාණවත් විය. බුදු පිළිමය ඉදිකිරීමට උත්වහන්සේ හිරණය කළ මොහොතේ එය ඉටුකළ හැකි කාර්යයක් යැයි ගම්වාසීහු විශ්වාස නොකළහ. බුදුරජාණන් වහන්සේ තම සිතෙහි තබාගෙන ආත්ම විශ්වාසයකින් සිය උපරිම ගක්ති ප්‍රමාණයෙන්

ඒ සඳහා වෙහෙසුනහ. අතේ තිබුණු ස්වල්ප මූදලද ක්ෂයටි හිය අතර, කුරුණෑගල පිහිටි මහා පරිමාණ ව්‍යාපාරිකයින් හැඳුවේ ආයාවනා කළ නමුත් එයින්ද සාර්ථක ප්‍රතිඵල නොලැබුණි. අඛණ්ඩව ඒ වෙනුවෙන් වෙර දැරූහ. කොපමණ පරාජයන්ට මුහුණ දීමට සිදු වුවද අධේරියමන් නොවුන. උන් වහන්සේගේ ලේ නහර සියල්ලේම පාණේ උඩු දුවගොස් තිබුනේ මුදු පිළිමය යන සිතුවිල්ලයි.

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

මහුගේ සැබු ලෝකයේ සහ සිහින ලෝකයේ හැමවිම දක්නට ලැබුණේ අඩි 70 ක් උසැනි මුදු පිළිමයයි.

උන්වහන්සේ ස්නානය කළේද ආහාර අනුහට කළේද සයනය කළේද එම සිතුවිල්ල සිතේ තබා ගනිමිනි. උන් වහන්සේගේ සියලු වැඩ රාජකාරීන් හමුවේ වුවද සිතේ තැන්පත් වී තිබුණේ එකී සිතුවිල්ලයි. දිර්ස වශයෙන් භාවනා කටයුතුවල තිරත වෙමින් එයින් අසිමිත බලයක් ලබා ගෙන කෙසේ හේ මුද්ද ප්‍රතිමාව ඉදිකරනවාමයි යන අධිෂ්තානය හා දෙධාරය උපද්‍රවා ගත්හ. මූදල් නොමැතැයි බිජට පත්තෙනාවේ සිංහයකු මෙන් තැගී සිටියන. මූදල් සොයාගත හැකි සෑම ජ්‍යානයකටම පිළිමන් කළහ. පරාජය යන වචනයට ඉඩක් තැත. ජයග්‍රහණය නියතය යන සටන් පායය පෙරදැර කර ගනිමින් මූදල් රස් කිරීමට වුන. බුදුරජාණන් වහන්සේ තමා සමග සිටිමින් එකී කටයුත්ත නිමා කිරීමට උපකාර කරනු ඇතැයි යන විශ්වාසය හා ගක්තිය උන්වහන්සේ බලසම්පන්න කෙරිනි.

උන්වහන්සේගේ සිහිනය 2015 මාර්තු මස 30 වන දින සැබු විය.

උන්වහන්සේ යටිය ද්විස කළේපනාකර බලන විට කුමකට ද? මොන හේතුවකට එය එසේ සිදු වුවා ද? යන ප්‍රශ්නවලට කිසිම කෙනෙකුට පිළිතුරු දිය නොහැකිය.

අමරමොළලිහිමියන්ගේ ජ්‍යෙෂ්ඨය

කුරුණෑගල දිස්ත්‍රික්කයේ එගාබිමුල්ල නමැති ගම්මානයේ කොයිගහමුල ගෙදර පින්වත් මාපිය දෙපළට දාචි පස්වැනි දුරුවා වියයෙන් අමරමොළ හිමියන් උපත ලැබූහ.

උන්වහන්සේට සහේදරයන් සිවිදෙනෙක් සහ සහේදරයක් සිටිති.

එතුමන් හයවැනි ශේෂීය දක්වා යාබද ගම්මානයේ පිහිටි පරියගොල්ල විදුහලේ ඉගෙනුම ලැබූවේය.

1959 දී කුරුණෑගල සිද්ධාර්ථ පිරිවෙනට ඇතුළත් කරගන්නා ලදී.

අනුතුරුව ශ්‍රී ජයවර්ධනපුර විශ්ව විද්‍යාලයේ උසස් අධ්‍යාපනය ලද උන් වහන්සේ බුද්ධාගම විෂයයට ගාස්තුපති උපාධියක් ලැබූහ.

පසුව නැවතන් රම්බොඩිගල්ල විභාරස්පානයටම පැමිණ ගාසනික මෙහෙවරේ තිරන වූහ. කුඩා කාලයේ සිටම උන්වහන්සේ දැක්වූ කරුණාව දායාව හේතුවෙන් සියලු දෙනාගේම සිත් ඇද ගැනීමට සමත්වූහ.

1988 දී රම්බොඩිගල්ල විභාරස්පානයේ නායක පදවිය භාරගත් උන්වහන්සේ විසින් මේ දක්වාම විභාරස්පානය දක්ෂ ලෙස මෙහෙයවනු ලබයි.

12 වැනි පරිවිෂේෂය

ජනාධිපතිතුමාගේ අතින් විවාහ වේ

වසර ගණනාවක් දුටු සිහිනය, මාස ගණනාවක් හෙළු කදුල් සහ දැඩි කැපවීම ආදි සියල්ල ඒකරායි කර අඩි 67 1/2 ක් උසැති ගෙලමය සමාධි බුදු පිළිමය බිජිවිය. පිළිම වහන්සේ විවෘත කිරීම සඳහා අතිරා ජනාධිපති මෙත්තිපාල සිරිසේන මහතාව අපි ආරාධනා කළෙමු.

ත්‍රි.ව.2015 මාර්තු මස 30 වැනි දිනයේ උදෑසන සිට කිසිදා තොදුටු තරම් ජන ගංගාවක් විභාරස්ථාන පරිග්‍රය වෙත වැළ තොකැඩි පැමිණීමට පටන් ගැනුණි. හාමා තුනෙනම පිළිමය බිජිවු කතාන්දරය පිළිබඳ තොරතුරු තිවේදනය කරමින් පැවතුණි.

පුදුම සහගත මෙන්ම අපුරු සිදුවීම් රාජියක් එහි පැමිණ සිටි අයගේ සින්සකන් හක්තියෙන් පිරවීමට සමත් වුණි.

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

රම්බොචිගල්ල සමාධි බුදු පිළිමය පිටුපස සැශ්‍රව්‍ය තිබෙන සිදුවීම් ඉතිහාසයක් ලෙස උසා තැබිය දුනුය යන්න අදහස පහළ වූයේ එම නිසාය. එහි ගැබීටි තිබෙන සත්‍ය සිදුවීම් අලලා පොතක් ලෙස මෙය සකසනු ලබන්නේ ඒ හේතුවෙනි.

ශ්‍රී ලංකාවේ ඉතිහාස ගත්වී අතාගතයේදී ද ස්ථාවර වීමට තියමිත ලේඛක ප්‍රසිද්ධ රම්බොචිගල්ල සමාධි බුදු පිළිමය යක බලා

ගැනීමේ විශාල විගකීම අදවනවිට පූජ්‍ය අමරමොලි හිමියන්ගේ දැන් රදා පවති. උත්වහන්සේට තම කාර්යය නීසිලෙස ඉටුකිරීමට බුදුරජාණන් වහන්සේගේ ආයිරවාදය කවුදරවත් ලැබෙනු ඇත. රම්බොචිගල්ල සමාධී බුදුපිළිමය මෙලොට වැසියන්ට තීරසාර සාමය හා සතුට ගෙන දීමට හේතුවේවායි ප්‍රාර්ථනා කරමි.

රිදියෙන් නිමවු විභාරස්ථානයේ පෙනුම සහිත එලකය අතිග රු ජනාධිපතිතුමාගේ සුරතින් ස්ත්‍රීන් ලබා ගනී. ව්‍යාපාරිකයන් වන ඩී.රේඛවරන් මහතා හා ඩී.එස්.අයි. හිමිකරු නන්ද්‍යාස රාජපක්ෂ මහතා යන අයද අසල සිටි.

රිදියෙන් නිමවු විභාරස්ථානයේ පෙනුම සහිත එලකය අතිරු ජනාධිපතිතුමාගේ ව්‍යාපාරික ඩී.රේඛවරන් මහතා ලබා ගන්නා අතර ඩී.එස්.අයි. හිමිකරු නන්ද්‍යාස රාජපක්ෂ මහතා සහ ගරු කථානායක කරු ජයසුරිය මහතා යන අය ද ඒ අසල සිටි.

බේගන සෙවනේ

සුහය ලැබූ බුදු රජාණනි

අසරතු ජනතාවට

යහමග පෙන්වා දුන්නේය

තුළය සිටි පිටිතයක්

නොපතන්නොමු බුදු රජාණනි

රාති ආම්‍ය බේද මධිලුම්න්

රිකමුතුවෙන් පෙවත්වෙමු

විශ්වයේ අංගුවක් හා සමාන

අප දේශයේ සැම බු

පුක්තිය පමණක් රාජකරුවීමට

පිටත වෙමු යහමගකි

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 therō

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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 (Venerable 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),

“என்னிய என்னியாங்கு எய்துப என்னியர்
தின்னியராகப் 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 may be 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 பெறின்”

"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 Thirukkural,

"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, Mullaithheevu 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. Gами 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 Pandy
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. Chilampan 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 Suddhodhana

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 Udagga 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 indulgence 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 Sakyamuni, 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 Sakkya" and was sculpted in Myanmar. There is a smaller sleeping buddha nest to Lay Kyun Sakkya.

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 earler 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 Maithripala 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 way 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 கருணாலூர்த்தி ஞான தீவிடனு கர்வனூலுரதிய

The Compassionate Buddha of the Rock



தேசபந்து தெ. கல்வான்
ஞானதீவி தீவிடன்
Deshabandu D. Eassuwaren

இது ஒரு அதிசபிக்கத்தக்க சரிதம். கற்பாறையிலிருந்து வெளிப்பட்ட 67.5 அடி உயர் கருணாமிகு புத்த பெருமானின் கதை. ஆண்மீக பலத்தைபும் சுய உத்திவெக்மும் கொண்டு இருப்பாகல்ல என்ற சிறு கிராமத்திலிருந்த புத்த பிக்கு எதிர்ப்புகளுக்கு மத்தியில் சாதித்த கதை. 850 ஆண்டுகளின் பின்னர் இலங்கை நாட்டில் மாபெரும் கற்சிலையின் நிரமானத்திற்கு வழிகோலிய ஒரு இந்து தொழிலத்திபருக்கும் புத்த பிக்குவிற்குமிடையே மலர்ந்த அழிரவ நுபின் சரிதம்.

ஏதெங்கிலும் கிடிகளேயே அதி 67.5க் கூடாகி சூரியன் கூடுமிலும் பிழை விடும் விழங்கேய் ஒடு கிரை பீலையிலும் கூடும் பொரின் தீடு கூரை. ரிய மூகி எங்கூன்றேய் னு விண்விதங்கேய் பூதிலிலை மூபரி சியாலங் கதை வசெனுத்தி. சூரை மேலை கம் அருளுங் கரு உனாவிலிரு அதிசீலிக்கூன்றேயே கவிதை கிரையேன் கொண்டுவரி ஒரு கூட நோக்கேங்கூட நோமுதை கிடை கிடைவதி. ரிய விதர் 850 க்குலைசிலாவதைக் கூட கேட்க ஒடுபூதிமூல விண்விதைக்கேயே கூடுமேன் ஒடு கூட நோக்கேங்கூட நோமுதை கிடை கிடைவதி. கீட்டு விண்வாரிக்கூன்றேயே கம்பை விடுவனு தீடு ஒடு இரு ஆங்கிலமையேன் ஒடு கூட நோக்கேங்கூட நோமுதை கிடை கிடைவதி.

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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