

The Religious Demeanor, Linked with Mundane and Spiritual Intentions: Socio-Anthropological Study Based on 'Ruwanweli Maha Seya' Anuradhapura District in Sri Lanka

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ABSTRACT

In many countries around the world, structures have been built to remind people of the teachings of Buddhist philosophy and encourage them to follow it. Buddhist philosophy teaches how to successfully navigate human life and the state after death. This study was conducted based on the Ruwanweli Maha Seya, located in the Anuradhapura District of Sri Lanka. The study was carried out using a purposive sampling method. Data was collected through semi-structured interviews, participatory observations, and key informants. Information was analyzed through thematic analysis. The findings of the study indicate that both local and foreign people, as well as Buddhist and non-Buddhist individuals, visit this religious site to see it and to engage in worship. Local Sinhala Buddhists face economic challenges, seek relief from illnesses, aim to pass examinations and strive to improve the condition of their souls after death, all of which motivate them to visit the site. People believe that the supernatural power at this site is very strong. The experiences of those who have benefited from this power have led to the reinforcement of this belief, influencing others to be more eager to visit the site. For some people, this site has provided a livelihood, primarily through flower sales. According to the administrative system (Rajakari System), people serve at the site, but they do not receive wages for their services; instead, they consider it an honor to serve.

Key Words: Religion, Ruwanweli Maha Seya, Buddhist philosophy, spiritual emancipation

INTRODUCTION

Primates emerged 55-65 million years ago, composed of monkeys, toque macaques (another species of monkey), and humans. The first set of Primates may have lived on trees. Their fists were capable of grasping the objects. About 35 million years later, monkeys and toque macaques emerged, those can be remarked in the current world. About 20 million years later, the first ape-liked man appeared. The fact that the current human being emerged about 100,000 years ago is connotated through all these facts (Rathnapura 2001: 25).

The human biological endowment commences with the base of the single cell named Zygote which results from the union of a female gamete; projected from a woman's ovary, with a male gamete. As stated by physiologists, these genes directly determine the creation of physical characteristics, physical diversity, and the features that one could inherit from the parents. In parallel to this process, the characteristic features, the habits, and the cravings – that are passed down through generations – arise and establish their biological endowment. Nevertheless, an indisputable truth is that the amelioration, the rejection, or the subjection of these physical and psychological features into a transformation occurs according to the pressure of the prevailing sociocultural condition on that particular persona (Amarasekare 1995: 64).

As humans have existed for a very long time, it is apparent that humans are creatures with various innate and learned qualities. Amongst the most complex species of animals, humans hold a predominant place. In 'Dik Sagiya', a sermon from Lord Buddha is detected which demonstrates how human thoughts and the actions based on them affect the natural physical environment. That is 'Aggañña Sutra', a sermon that expresses a profound and realistic penetration concerning the origin and the evolution of human society. This aphorism, with the help of a certain parable, denotes that social evolution is unveiled under the theory of the mutual

influence of causes and displays the well-known diverse human activities and their repercussions.

At that period, there was just one mass of water, and all was darkness, blinding darkness. Neither moon nor sun appeared, no constellations or stars appeared, night and day were not distinguished, nor months and fortnights, no years or seasons, and no male and female, beings being reckoned just as beings. And sooner or later, after a very long period, savory earth spread itself over the waters where those beings were. It looked just like the skin that forms itself over hot milk as it cools. It was endowed with color, smell, and taste. It was the color of fine ghee or butter, and it was very sweet, like pure wild honey. Then some being of a greedy nature said: "I say, what this can be?" and tasted the savory earth on its finger. In so doing, it became taken with the flavor, and a craving arose in it (Ven. Medhananda 1995: 410).

One cannot claim that this is how human nature is. It is extremely diverse and heterogeneous. According to Montagu, the author of the book *Nature of Human Aggression*, there have been approximately more than 14,600 significant wars in the 5600 years of human history. Additionally, these conflicts have resulted in millions of deaths, rapes, lootings, deformities, and endless suicides. As stated by numerous psychologists, humans naturally tend to be self-centered. Thomas Hopes, a contemporary scholar who went beyond this notion, claimed that man is a wolf to himself (*Homo Homini Lupus*) (Silva 2001: 11).

Due to the existence of limited conditions, it is not possible to attain all of an individual's desires. Consequently, the individual mind¹ becomes very worn out. When we consider the history of humanity, we can see that the animals that have existed in the world since the beginning of time, exhibiting semi-human traits, and then the people who displayed human traits, have periodically altered human society based on their needs and thoughts, or else they have changed in response to environmental influences. It has been around for a very long period, which is common knowledge. It is simple to comprehend that the nature of the world is what the Buddha has described as "lujjatīti kho bhikkhave tasmā loko'ti vuccati" (monks, the world is so-called since it falls apart). It can also be used to explain why the world's constantly vanishing, changing, and vanishing aspects are a natural phenomenon. Man, therefore, emerged amid diversity and change because he could not function or survive in a constant condition. Even if we consider the sporadic modifications that had a place or were made, as well as how the corresponding eras were termed in subsequent times, it is not difficult to comprehend this. (Ven. Dharmadasa: 2020: 158).

Different desires will inevitably surface in a person's thoughts. On the one hand, this condition is connected to everyday life. It is no secret that since that time, man has been seeking solace and has been driven to not only go beyond the bounds of the globe we live in but also to develop the idea of a universal village. The unfulfilled (unsatisfied) drive to experience pleasure, an innate quality of not only man but also all creatures of the earth, prompted man to attempt to be satisfied physically by amassing an infinite quantity of knowledge. (Ven. Dharmadasa: 2020: 160).

¹ "David Hum declared that human mind is a collection or a bundle of cognitive substratum. The ideas that are related and comparable to one another are getting connected. In this way, a collection of ideas is produced. That is referred to as the human mind. If we believe we can recognize the existence of a notion known as mind. It is made clear in the fundamental Buddhist doctrines that the body and mind cannot be separated from one another (*nāma rūpa paccayā viññāṇaṃ viññāṇa paccayā nāmarūpaṃ* (*Viññāṇa* arises because of *nāmarūpa*, *namoura* arises because of *viññāṇa*)). The mind can be viewed by us as a combination of several acts. It appears that we consider our mind as a combination of these many actions. In this way, we can state that the "mind exists". It should not be assumed as some object that exists just because the term "exists" appears here." (Dharmasiri 2007: 81).

On the contrary, the individual who leads a worldly life strives to prepare his soul for after death. The non-theistic religion of Buddhism mentions reincarnation after death. Once one has attained Nirvana, they are not born again. After all contaminants have been eliminated, that state can be attained. The greed among humans is the root of all suffering in the world. Yet, it is the primary reason—not the sole one. Greed is a consequence of being ignorant. Therefore, the person's suffering experienced in the cycle of rebirth results from ignorance and avarice. Greed must be stopped to dissolve that sadness. Covetousness, the primary cause of pain in this world, can be eliminated by having a true understanding of the three marks of life; which are *aniccā* (impermanence),

dukkha (commonly translated as "suffering", "unsatisfactory," "unease"), and anattā (without a lasting essence). In Buddhism, one is accountable for finding their way to emancipation through moksha. With knowledge and meditation, the klesha dharmas in your mind should be accumulated. The Buddha said that the world, arising of the world, cease of it, and the path to it is found in this very body which is of a fathom in height (Ven. Dhamma Jothi 2000: 64).

Many religious and ritual sacrifices are carried out to alleviate the individual's difficulties in worldly life. Evil perils are fraught in human life. Given the brief time we have, we must deal with a variety of issues that are unique to each period's needs. Apart from that, because of the numerous painful situations that affect our minds, such as unanticipated breakups, emotional collapses, traumatic separations, losses, etc., we are constantly prone to both physical and mental infirmities. Families are becoming disorganized, friends are turning into adversaries, money is being squandered, and everything is changing as the day goes by. The loser searches for an exit in the situation at every turn. Every individual who suffers from this condition has the amazing belief that there is a certain force behind every tragic occurrence that befalls him (Amarasekare 2005: 96).

The person who strives to make worldly life comfortable, on the other hand, tries to make the afterlife comfortable. This differs depending on each religion and philosophical approach to religion. Someone needs to live a religious life in the secular world to experience the transcendental happiness that Buddhism teaches. According to Buddhist philosophy, following the five precepts is crucial for maintaining life. According to the Buddhist perspective, the divine world is equally susceptible to impermanence as the other worlds. Its life spans are not immortal, despite being longer than those of other worlds. Because of this, Buddhists should seek eternal Nirvana rather than transitory divine delights. Nirvana is regarded as the ultimate wealth according to Buddha teachings. Some religions claim that heaven is a location where people go after they perish. But the nirvana that Buddhism advocates is a real situation that is achievable in this life. As Walpola Rahula Thera emphasizes, it is not necessary to wait till death to reach Nirvana. A person spends their entire life showing concern for both the physical world and the afterlife. He tends to be more likely to consider an afterlife as he ages and approaches old age. But meritocracy must be practiced right away, according to the Buddhist worldview. The reason is that no one can even predict when or where a person will pass away.

Not just Buddhists but also followers of other religions pay a visit to Buddhist shrines. It can be due to various reasons. Ruwanweli Maha Seya, centered in the city of Anuradhapura in Sri Lanka, is important as a major place of pilgrimage. Both Buddhists and non-Buddhists tend to visit this sacred site. It is possible to see this sacred location relaxing, making religious offerings, observing precepts, and engaging in religious rituals by the belief systems related to the sacred place. The purpose of this piece is to provide a socio-anthropological study commentary on individual beliefs and the Ruwanweli Maha Seya pilgrimage.

Field of study

Ruwanweli Maha Seya² is the subject of research, and it is located in the Sri Lankan city of Anuradhapura which is the most prominent among Sri Lanka's ancient cities. The first kingdom and capital of this country were both founded in this city. Sri Lankan civilization was greatly influenced by the religious and agricultural renaissance that was centered in the city of Anuradhapura and it served as the capital of the Sinhalese kingdom from the 4th century BC to the 11 century AD. South Asia's political system and way of life were extremely strong, long-lasting, and stable at that time. It was also a vast monarchy with a splendid and extraordinarily rich culture. Currently, Anuradhapura, a city of around 40 square kilometers that is encircled by numerous temples, holds a significant and worshipped role in Buddhism. Anuradhapura city can be introduced as one of the archaeological sites of the world.

The temple of Ruwanweli Maha Seya was erected by King Dutugemunu³, who governed Sri Lanka at that time. At that time, King Dutugemunu took action to overthrow King Elara and Soli⁴, who had taken Anuradhapura and seized power. King Dutugemunu fought not against another nation but against the foreign rule that had seized his homeland by force. It was built by Sinhalese King Dutugemunu in c. 140 B.C., who became king of Sri Lanka after a war in which the Chola King Ellāra (Ellalan) was defeated. Since Sri Lanka's unification in 2132, Swarnamali Maha Chaitya has stood majestically through the sky as one of the sacred sites

built for the development of order (Buddha Sasana) of the nation ((Swarna Singha 2005: 15).

METHODOLOGY

Among all the animal species that cannot exist alone, humans are the most significant. They keep up their way of life while dwelling in groups. Living in a group produces a variety of behavioral patterns depending on the interaction between the group and the individual. An individual also encounters numerous catastrophic circumstances throughout his life. Disparities and crises arise in many different ways as a result of societal and individual diversity. On the other side, the person ponders on the situation of the afterlife. In each of these circumstances, the individual is helped by religion or religious intellectual principles. Therefore, sociological or social anthropological study frequently focuses on the impact of religion on the formation of human behavior. For this study, I employed a variety of qualitative research techniques. Under this, data was primarily gathered through interviews. In addition, direct and indirect observation and key informants were also used to collect the data for the study.

Data Collections

The Ruwanweli site was the focus of the research's primary data collection. The incumbent venerable of this holy site, the pilgrims that came to the shrine, the shopkeepers, and the locals were the main sources of information. Eleven specimens were chosen for the study. The sample selection was done under purposive methods. Interviews with chosen specimens served as the method for gathering study data. In addition, I collected data by conducting unstructured interviews with four key informants. Furthermore, to research and gather data, both direct and indirect observation approaches are employed.

²The stupa is one of the world's tallest ancient monuments, standing at 103 m (338 ft) and with a circumference of 290 m (951 ft). Due of its amazing architectural features, this stupa has become immensely revered among Buddhists all over the world.

³A notable monarch in Sri Lankan history is King Dutugemunu, also known as Gamini Abhaya. He is also known as the name Duttagamini Abhaya. He ruled Sri Lanka from 161 BC to 137 BC and he shielded the Sri Lankans by overthrowing the Chola emperor; King Elara. He had ten giant warriors known as "Suranimala, Mahasona, Gotaimbara, Therapuththabhaya, Bharana, Welusumana, Labhayawasabha, Kanchadheva, Pussadheva and Nandimirthra"

Main Objective

1. Discovering the causes of people's devotion to Ruwanweli Maha Seya Vandana.

Sub-Objectives

Recognizing the distinctiveness of Ruwanweli Maha Seya.

1. Examining the impact of Ruwanweli Mahaseya on people's lives.
2. Identifying Ruwanweli Maha Seya's duty system and its contemporary developments.

Research limitations and solutions

There was serious fuel scarcity in the country during the study period (June and July 2022), and access to the research site was extremely difficult and the field was reached with irregular access to the city via public transportation.

The country was undergoing political upheaval at the time of the research. (The Galle Face Struggle) It was drawn to the greater part of the public's attention thus the research information proved difficult to obtain. By first discussing the current crisis before getting access to the information needed to conduct the research, the researcher was capable of overcoming those obstacles.

Curfew measures that were occasionally implemented throughout the research period due to the country's

political unrest severely disrupted the research process. As a result, accessing the research field freely became problematic. I took precautions to take the information offered by the media into consideration, which helped me to avoid the linked issue.

In conversations with institutional-level authorities, (such as the Archaeological Conservation Division) it was encountered that obtaining information was challenging. I identified myself as the researcher there by presenting my service ID card, and I made it feasible to obtain information by outlining the socio-anthropological significance of the relevant research.

This research was carried out during the postseason after the severe COVID-19 epidemic. When negotiating with an outsider, people were always aware of it. I subsequently avoided the challenges by consistently sticking to the health recommendations and interviewing while keeping my distance. Also, it was feasible to avoid the difficulties of entering the field by being prepared to produce the pertinent certificates of the first two doses of the COVID-19 vaccination and the third dosage of the booster vaccine that was given after that.

Analysis of the study

A study of the special attributes of Ruwanweli Maha Seya

Sri Lanka is home to many significant Buddhist holy sites and they are scattered in different provinces of the country. Including Atamasthana⁵ (eight sacred places) in Anuradhapura, Sri Dalada Maligawa in Kandy, Mahiyangana Viharaya in Mahiyanganaya, Kelani Vihara in Kelaniye, Nagadeepa Vihara in Jaffna, Sripadaya in Ratnapura, Muthiangana Vihara in Badulla, Kiri Vehra and Somavathi Saya in Polonnaruwa, Alu Vihara, Kuda Len Vihara, Silver Vihara, Kavatayamune, Lankatilakaya, Weherahena, Vavrukannala, Mulkirigala, Budruvagala and Dimbulagala etc. ancient temples are among the earliest sacred Buddhist places in the country.

A special religious event that is done on a certain day or a few specific days of the year is typically visible in many of these Buddhist sanctuaries. One of the unique occasions held for the Temple of the Sacred Tooth Relic, where Sri Gautama Buddha's left tooth is kept, is the Esala Perahia Festival. Professor Ralph Peiris offered the following remarks regarding this. "To transfer the guardianship of Dalada, which was under the control of the English government, to the upland grantees, Governor Sir Edward Barnes staged a procession in Kandy in 1828" (Peris 1964: 133). Facts on the annual procession for the Somawathiya Chaitya at Polonnaruwa, the location of the Buddha's right tooth relic, are also provided. When the nation's peace was restored in the year 2002, two processions were held without elephants, carrying the Tooth Relic in a vehicle. Back in 2009, the Indiraja Hastiraja was taken from the Sri Dalada Palace in Kandy, and on the day of Esala Punpoya, on July 6, 2009, the Dalada Perahara paraded around the Somavathi temple. A newborn elephant with one tusk arrived at the temple at about one in the morning and left after spending about an hour there. Devotees were ecstatic with the auspiciousness of this event and to see the miraculous incidents of this Dalada Perahara which was held for the sake of the Buddha. (Ven. Sri Sumangala n.d.: 107)

⁵Jaya Sri Maha Bodhiya, Ruwanwelisaya, Thuparamaya, Lovamahapaya, Abhayagiri Dagaba, Jetavanarama, Mirisaveti Stupa and Lankarama.

A significant cultural celebration that centers on Jaya Sri Maha Bodhi is the Anuradhapura New Rice Festival⁶. According to sources, the new rice festival was performed in front of Jaya Sri Maha Bodhi by all of the farmers in the Nuwara Kalaviya region. The village custom of the region known as Wæw bæ~di raṭa (the region where tanks were built) is to visit Uda Maluwa (upper-terrace) and celebrate New Rice Feasts before separating the new rice for the Gods. Since the state leadership of Sri Lanka was always a Buddhist, his presence with the majority of the peasants in this public celebration known as the New Rice Festival can be witnessed afterward (Dissanayake 2010: 115).

In this way, most of the religious ceremonies carried out as part of Buddhist shrine customs are performed yearly and combined with unique rituals. Yet, no information was discovered in this research that demonstrates the

festivals based on Ruwanweli Maha Seya, one of the most important and ancient Buddhist temples. Apart from the daily rituals and religious activities dedicated to the temple, there is no other festival held for the temple at any time of the year.

This temple doesn't have any ancient festivals... the fact that it is a sacred sanctuary created only for spiritual growth and meditation without regard for any cultural characteristics...

(Interview 01)

This assertion makes it clear that Ruwanweli Seya is a religious place devoid of any cultural celebrations. One of the primary features that can be seen in culture⁷ is the way of celebrating festivals. The socio-anthropologist Tylor's definition of culture states that religious festivals are passed down from one generation to the next. Yet when it comes to the Ruwanweli Maha Seya, there is no identifiable cultural event. It was revealed that the purpose of this sacred place is to enlighten the human intellect. Those who live in a competitive environment require mental tranquility. The human mind is a highly complex one, too. It is emphasized that the states of Sansāra and Nirvana serve as the foundation for all features of Buddhist philosophy. Accordingly, when the state of Sansāra is discussed, the concept of mind occupies a significant role, while when the state of Nirvana is discussed, the person should renounce from his mind (Samarasinghe 2000: 234).

⁶Offering milk rice to the Buddha by the farmer, which is composed of freshly harvested rice, is referred to as the "New Rice Festival."

Ruwanweli Maha Seya is a sacred site where mental suffering is soothed. Thus, this location is inappropriate for cultural events. "There were festivals during the reign of King Dutugemunu... they were done as religious ceremonies, but not as cultural show," is a statement that demonstrates that Ruwanweli is not involved in the popular cultural features. Ruwanweli Seya has prioritized religious contributions and has consequently been omitted from ostentatious events, according to information that has come to knowledge.

It has become evident that the Ruwanweli Maha Seya sanctuary is more significant than the other Buddhist temples in Sri Lanka due to several factors. Considering the size of the territory that this location is spread out across, there is the ability for a large number of people can worship at once. Besides, individuals on the opposite side of the temple can barely hear the religious activities that are going on, on the other side. This is a chance that enables communal worship. The quiet that pervades this location is significant because it enables the devotees to experience the true joy of worshipping Buddha here. It has been made clear that, rather than thriving in earthly life, this kind of devotion contributes to the prosperity of reincarnation.

The purposes of Mahāthūpa are supra-mundane ones.... This religious place is a place that soothes the mind and leads to the transcendental path... a place for the people who meditate....

(Interview 01)

This demonstrates the significance of Ruwanweliya Pudabima as a sacred location for spiritual healing. The human mind is the most fundamental element for its functioning. The thoughts that are generated in a person's mind are what determines his or her continued existence in this universe. It is very important to tame that restless mind. The absence of enough control over the mind causes a great deal of issues in one's daily life. On the other hand, it is a barrier that prevents one from having a true comprehension of the world and this extends the duration of the individual's existence in the world. According to the Lord Buddha, animals have been reincarnated and wandered

⁷ "Culture may be defined as a complex collection of ideas, beliefs, artwork, rules and regulations, traditions, customs, and habits that a person develops as a member of society." Tylor E.B. **Primitive Culture**, John Murray, London, 1871 Culture is the culmination of equipment, consumables, structural characteristics of a variety of social groups, modes of human thought, handicrafts, universal science, and customs. (Malinowski, 1944)

The context⁸ surrounding the construction of this temple exposes its marvel. About a drona (a measuring unit of

volume) of relics are enshrined in this mahāthūpa. None of the stupas in the world have been recorded to have been enshrined with as many relics as enshrined in the mahāthūpa. Therefore, this stupa is considered to be a śārīrika-chaitya (holy object enshrined with relics of the Buddha). A bodhi tree whose trunk is made of gold is kept in the middle of the relic chamber of the stupa. The leaves of that bodhi tree are made of sapphire (indranīla). There is a Buddha statue facing towards the East and made of gold under that bodhi tree. The symbols like the bodhi tree, royal parasol, pedestal, dhamma-wheel, conch, etc., which are used to represent the Buddha, as well as the Buddha statue are considered to be uddeśika-chaitya (indicative holy object). Therefore, this mahāthūpa has become a uddeśika-chaitya as well. As a result, the mahāthūpa has to be seen as a holy object, a unison of śārīrika, pāribhogika, and uddeśika chaityas. Such a pagoda is very rare not only in Sri Lanka but also in the whole world (Swarnasinghe 2005: 10).

It is accurate to think of this temple as being similar to a location where Lord Buddha is physically presented. According to the study, a lot of devotees visit this location and get mental fulfillment as a result of worshipping it.

The universe's most powerful and effective location is here... Many people who meditate claim to see immediate improvements, according to both residents and visitors...

(Discussion 01) The daily offerings dedicated to Lord Buddha are carried out appropriately in Ruwanweli

Seya and the chief monk who is in charge of the temple have a great deal of comprehension of that

process and it has grown to be a remarkable strength. The chief monk has a good perception regarding the universal energy of this temple. Hence, it became clear from this discussion that the goal was to preserve this area as a setting that heals the human mind rather than as a flashy site.

⁸“There are four Buddhas who attained enlightenment in the greatest Bhadra Kalpa. According to the chronicles, the touch of the sacred feet of those known by the names Kakusandha, Kanagaratnam, Kassapa, and Gotama has purified the ground where the Swarnamali Maha Saya is located.”

The daily Thevavas (religious rituals) are properly performed for Ruwanweli Seya. Its relevant duty is done, being associated with the system called the system of rajakariya or the compulsory service system. It was obvious that these tasks are carried out with greater reverence and after thoughtful preparation. According to the interview, participating in religious events will allow one to witness miraculous events.

I have been serving for 54 years... since I was a youngster... For 27 years, I have conducted Shabdha Puja on the day of Poson Poya... I've witnessed a variety of lights on Special Poya days... Before the war conflict, Poojas were performed for three months. The conflict was over after those three months. Even during the Covid, Parittas were chanted and offerings were made, and as a result, the illness began to get cured...

(Discussion 9)

This discussion led to the opinion that the Ruwanweli Seya temple possesses a special power that exists solely there. That invincible force, nor power, cannot be expressed by word and it was said that one should experience it by himself. For that, an appropriate and clean individual is required. Among that. It is essential to uphold and adhere to the Five Percepts. On the other side, an essential aspect is having a firm belief in the power and strength of Buddha. And also, when one comes to this sacred place, it is said that the person should be void of consuming any meat, alcohol or cigarettes for 3 days.

I believe that going there is enough... We do sense something when we are engulfed in certain haloes... and we sense something similar when we visit... At night, there is a tremendous power present, and the gods gather to worship. They come there because it is the village, and if we go to worship there at that time and conduct ourselves properly, we will receive the strength of the gods.

(Discussion 11)

In order to enter a Buddhist sacred site, it is necessary to preserve the customs and practices and it is a vital aspect in order to benefit from the offerings and worship that are performed. It is evident from the discussion 11 that humans as well as Gods venerate this Ruwanweli Seya. The concept of gods has occasionally been debated some notions highlight that this notion has derived from Hinduism. But it's particularly important to bear in mind that Buddhism does not deny the notion of Gods. The presence of Gods is acknowledged from Parithrana Dharma Deshana, which is held with such veneration by the Buddhist community. The Gods are specifically mentioned in chanda-paritta ("the moon's Protection"), Suriya-paritta ("The Sun's Protection"), Dhajagga-paritta ("Banner-edge Protection"), Maha-samaya Sutta ("The Great Assembly Discourse"), Āṭānāṭiya Sutta ("Āṭānāṭā Discourse") while in the Mahāmaṅgala Sutta ("Great Blessings Discourse"), Karaṇīya-Metta Sutta ("Loving-kindness Discourse"), Metta-ānisaṃsa ("Loving-kindness benefit discourse"), Dhammacakkappavattana Sutta ("Setting-in-Motion-the-Dhamma-Wheel Discourse"), it is mentioned that the belief in Gods is acceptable. It further becomes apparent that Buddhism acknowledges the Gods and Goddesses of other sects. Gods are an invincible group that is invisible to the human sight and Buddhist writings include details on the worlds in which they reside. It is stated that in nature each and every god is prone to birth (paṭisandhi) and death (cuti). Further, there is a mention "satthā devamanussānam" (the teacher of gods and humans) among the qualities of the Buddha. In other words, it means that Lord Buddha is the teacher of both gods and people (Dharmadhasa and Thundeniya 1994: 21).

Individual Discretion and Worshipping Ruwanweli Seya

After being socialized, the person who is born into this world transforms into a social animal. After that, he experiences various events as he continues to live till his death. Most of the time, it is obvious that humans have to face any kind of hardship. Sometimes it can be one or more, such as the relationships in marriage life, family life, spouses, neighbors, and friendships. Humans commonly experience difficulties in their daily lives. During such instances, keeping his faith in invincible forces can be often noted.

Most individuals in Sri Lankan society are beginning to detach from Buddhist doctrine and have turned to worship the omnipotent power of the gods. Indian influence is noticeable when we look at Sri Lankans' tendency to worship deities. Regarding this, it's important to pay attention to Prince Vijaya's migration to Sri Lanka. Evidence exists to support the idea that Prince Vijaya's presence in Sri Lanka resulted in the transmission of Brahmana customs and beliefs from India. Later, the Brahma known as Upathissa advised King Vijaya, who had claimed the throne in this country. Moreover, Prince Paduwas had taken on the Paribrajaka guise when he arrived in Sri Lanka. The existence of a Paribrajaka religious tradition in Sri Lanka should be a concern when we consider adopting such a religious figure.

People in Sri Lanka have been worshipping and believing in Gods and Goddesses⁹ since the country's ancient era. In Robert Knox's description, it was written as follows. "When a disaster strikes, the people visit the Devālaya, make sacrifices, explain their situation, and beseech the Gods for aid. If that specific issue gets settled with the help of the Gods, they vow to do offerings and pujas in gratitude. Typically, the offerings that should be made by this vow include a cow, a portion of land, money, or a piece of clothing. These individuals act as though God is visibly there before them while they worship the gods, and offer sacrifices, and reproach. The god who accepted the vow has to fulfill the objective of the prayer and make the bereaved person happy⁹ In case of worshipping Gods, it can be identified that the word "Deva" was originally used by the Aryans. The word deva derives from the root 'div' meaning to shine. It is believed that this word has been coined in the sense of 'shining part'. The earliest gods of Greeks and Aryans are shining beings wandering in the sky. There are many gods recognized by Indians at the beginning of the civilization. The majority of them are anthropomorphized natural objects (Ven. Seelawimala 2005: 10)

since he is duty-bound to do so. If the god fails to keep his promise, instead of being offered the vows, he will have to be blamed with scornful words (Karunarathne 1972: 10)

When it comes to people's faith in Gods, we frequently see that individuals have a stronger propensity to worship Hindu gods and goddesses. One of the reasons for the inclusion of a major Hindu god into the shrine

room is that gods Upulwan and Viṣṇu were considered as one and the same god and as a result, he was considered as the protector of the order (Buddhasāsana). There is proof that Vishnu and Upulwan were regarded as one God in many of the Kandyan era's literary works as well as in the rituals practiced at that time (Ven. Seelawimala 2005: 94).

All *sanskāras* are said to be subject to impermanence in Buddhism. Accordingly, the heavens in Buddhism are also subject to the three characteristics: arising or genesis (*uppāda*), static or development (*ṭhiti*), and cessation or dissolution (*bhaṅga*). According to *Samyutta Nikāya*, most gods believe that their realm is filled with unending enjoyment, but once a Buddha emerges in the world and sermonizes, they are completely depressed by the realization that their world is transient. In the Nanda Forest in Thawthisa Haven, two gods have congregated. One says that the luxury in the Haven is vast, while the other, according to Arahant's word, declares that the Luxury in the Haven is transient. The Lord Buddha preaches to the Brahma known as Bakha that there are three more worlds called *Abhassara*, *Sukinnah*, and *Wehappala* above the world of Brahma. An individual who performs merits travels to haven but once his merits have faded, he disappears from haven (Ven. Dhammajothi 2000: 66).

According to Buddhism, one can attain not just the status of a God but also the position of a Buddha. Buddhism views religious life as the first step on that path. In Buddhism, it is taught that the people who perform merits can attain the status of Gods. Ruwanweli Seys is a rare sacred place where an individual can find a way to the realms of happiness.

It might be claimed that many gods and goddesses worship this sacred place and do more than merely protect it from hostile powers. The backing from the Gods and Goddesses has been received for the erection of this Chaitya. The god Śakra made the god Visvakarman create the bricks needed for building the *mahāthūpa* by the river Gambhira also known as *Kaṇadarā*. A terrestrial god masqueraded as an iguana entered into the stack of bricks and vanished in front of a hunter. Thereafter, the hunter informed the king of the stack of bricks (Swarnasinghe 2005: 23).

According to the research study information, the locals consider their proximity to Ruwanweli Saya's holy location as a blessing. People receive psychological relaxation from this sacred site's universal energy. The following remark makes it apparent that this location not only provides solutions to the issues that people encounter but also contributes to their psychological well-being.

According to Ruwanweli, this is the location where all of the Buddhas' relics are kept. Ruwanweli is said to be the most powerful place in the world. The Buddhist sentiments have touched our heart... and provided happiness. When our minds are struggling, we worship this location and make vows. We experience a sense of pride as a citizen of this country.

(Discussion 6)

Discussion 6 makes it clear that Anuradhapura residents know a greater amount about Ruwanweli Saya. This notion lays out the facts regarding the conception of Buddhas that have emerged in this world as well as the place's religious importance. Additionally, it demonstrates that individuals frequently worship Ruwanweli Saya in the intention of finding a solution to the issues they face daily.

According to that, in addition to having extraterrestrial motives, it is shown that individual's worship to get mental solace from the difficulties they face in this world. On the other hand, the fact that the individual has established their place of residency at the corresponding sacred place has caused them to experience a certain degree of satisfaction. For this, the convenience of entry, the attention that the place receives, and the blessing that is provided to those who reside nearby may have had an impact on this perspective. This concept was also mentioned in discussion number three.

The residents of Anuradhapura are more cohesive than those in other parts of the country... Ruwanweliya and Jaya Sri Maha Bodhi affect this in the same way as the idea that this place is where they were raised. People visit these places of worship whenever they have free time; perhaps this is why I believe that our people are

better than those in other areas. I am familiar with every province since I am an army soldier.

(Discussion 3)

Anuradhapura¹⁰ city claims wide range of specialties. For centuries, Anuradhapura prevailed as the heart of the Sri Lankan Kingdom. Anuradhapura was regarded as a key location in the growth of Sinhala culture and civilization. Anuradhapura was marked as "Anuragramon" on the map that Ptolemy drew in the first century A.D. This city is referred to as "Puraya" since it served as the capital of the country for about five centuries. Additionally, this city is important as a pioneering city that contributed to the flourishing of Sri Lanka. By applying the irrigation engineering system, a barren territory has been transformed into a flourishing area. The chronicles contain information on the fabrication of this as a town and an administrative center (Leach 1961).

It was apparent that individuals promised to do offerings in order to fulfill their worldly objectives. When someone gets physically unwell, the religious acts performed to treat them could be noticeable.

Our chief monk's blood sugar level dropped seriously low... pressure went down... even carried out medical treatments... We, the village's contributing committee, came together and pledged to make offerings if he could get recovered. As offerings, Gilanpasa Pooja, Sambuddha Pooja, and Kapruk Pooja are to be performed... Now that the chief monk is recovered, we accompanied him to the temple along with another 30 members of the contributing committee to carry out the offerings.

(Discussion 2)

The statement makes it very obvious that the Ruwanweli Saya sacred place has a source of energy that has the power to cure a person's bodily diseases. The conversation made it clear that the people were concentrating on religious practices such as pledging while receiving western

¹⁰ When it came to the establishment of the ancient Buddhist Civilization, Anuradhapura served as its main headquarters. According to the Fa-Hien monk, Anuradhapura was a sizable, thriving city in the fourth century BC. In the Sinhalese Kingdom, there were more than 60, 000 monks. There were between 5,000 and 6,000 monks who were dependent on the king, solely in the city of Anuradhapura. There was a sufficient amount of wealth in the economy to support a sizable population of individuals who were not working in the manufacturing process. (Leach 1961: 268)

medical treatment¹¹. Given the bucolic nature of Sri Lankan folk society¹², it is clear that a mixture of both advanced and primitive ways is utilized to treat illness.

Another thing that came to light was the fact that numerous chances to heal their illnesses arose as a result of the Teva that are carried out in Ruwanweli Saya. This inherited occupation inspires a sense of pride and it is an honor to carry out Teva activities at such an exquisite religious site. He claimed that being able to enjoy such merits in this world was yet another stroke of luck.

Although this is a hereditary position, it does provide useful assistance... When we get sick, the medicines that we need to cure the illness have been shown in dreams... Working in that way has successfully treated illnesses....

(Discussion 9)

The individual in today's society regularly deals with a variety of issues. Among the greatest hazards are natural calamities. Examples of epidemics include COVID-19, drought, floods, landslips, etc. Additionally, due to crises caused by humans, such as wars, political disputes, and societal instability, which are based on such occurrences, people have to deal with a lot of difficulties. The people of Sri Lanka are dealing with many serious problems even while this article is being written and the research related to this article is being conducted. The shortage of fuel and gas has caused several issues, notably the temporary shutdown of restaurants and schools. Numerous people have died as a result of these disorders. The family members of the deceased have encountered many difficulties. It is typical for people to feel stressed out in the middle of this

societal instability. Religion plays an important role in helping people find mental fulfillment by detaching them from this dreadful condition. The researcher discovered from his observations that people visit Ruwanweli Seya with the hope of relieving their mental stress by worshipping it.

¹¹The foundation of Western medical science is the biological model. In accordance with this theory, the human body is a machine composed of several parts. Diseases are defined as weaknesses in the biomechanical processes of those components, impediments to those processes, and casual activities. The limitations and incidental roles of these defects should be investigated using cell and molecular biology. The duty of a doctor is to fix that barrier using chemical treatments. (Liyana 2000: 48)

¹² Peasant society can be introduced as a combination of the characteristics of the folk society and the urban society. (Redfield 1947: 23)

Beliefs in religion are necessary to help people avoid the issues that they confront. Engaging in religious activities makes people relax because it helps them relieve themselves from their issues and the dread that comes with thinking about them. Buddhist literature claims that, by Buddhist philosophy, human beings experience fear and attempt to shield themselves from it until they reach the status of Arhath and reach enlightenment. People frequently have confidence in unseen forces, seek their protection from them, and perform 'Kem Pahan', offerings, prayers, and pleadings in the hope that these invisible powers may relieve their pain (Ven. Wimalawansa 1987).

Economical Security and the sacred place of Ruwanweli Seya

The sacred site of Ruwanweli Seya is worshipped by national as well as global worshippers. And also, this is a tourist attractive location. Numerous flower shops, little boutiques, and stores that sell the things for offerings could be found close to this location. In addition, there are places where ice cream, fruits, candy, and other items are sold regularly by mobile vehicles. All of these businesses contribute to the improvement of a person's life.

There are 22 flower shops in this area. We are all residents of this place. The old stores were dismantled, and these new ones were built for us by the municipal council. We provide them a tax fee of Rs. 3000. Flowers are being brought to us by different people. Lakes are found in places far away. We pay them based on the number of flowers delivered. It costs Rs. 6 or 7 for a lotus flower. We have a steady income. Outsiders now rely on this for their livelihood as well. However, as a result of Covid and the ongoing fuel crisis, these businesses crumbled.

(Discussion 4)

Among the businesses that are located close to Ruwanweli Seya's sacred site, the flower business is the most well-known. The most popular and widely visible flowers are lotus flowers, which are sold the most. The fact that there are a large number of lakes in Anuradhapura is the main reason for this abundance of lotus flowers. Because of their plentifulness, lotus flowers are frequently utilized in Chaithya worship. Everyone related to this business is an original inhabitant of Anuradhapura. Their extensive knowledge of the local populace and the lakes where they could collect flowers has aided them in easing their business. They decided to start this firm since it is said to be the easiest and most lucrative one because of the experiences they have obtained from being involved in previous businesses.

The shop owners are not the only ones who benefit from this floral industry. It is said that these shop owners also make financial contributions to the city's growth. This is a way that can be utilized to settle the welfare expenditure of the region. On the other hand, those who live in rural areas now have new sources of income thanks to this flower business. Facts from this research indicate that people from places like Kabithigollawa Galenbidunuwewa, Kahatagasdigiliya, and Horowpathana send flowers to this market. "The farmer's union owns the lakes.... It is through the farmer's union that we are being sent flowers. The farmer's union receives payments..." was said in discussion no 4.

It was clear that they did not get into this floral industry right away. They have got involved in this after learning

some fundamentals of business. The main intention of business is lucrativeness.

I started by bringing in small toys from the outside and selling them. After that, I started selling dodo and musket candies, but they weren't very successful. I started selling flowers at last. This business is better than the others. Unlike food items flowers are essential for the people who come here to worship. One whole family life through this. However, our flowers are not sold during the Puja of thousand Jasmine and marigold flowers.

(Discussion 4)

These store owners, who spend a marital life, rely on their floral business to support their existence. It was disclosed that they earn all the expenses of the family through this business. But due to a variety of reasons, the daily income has decreased. The decline in the number of people coming to worship is one reason. Additionally, the lotus flowers are not being sold during the festive seasons, when the Pujas of thousand Jasmine and Marigold flowers are being held. It has caused the diminution of income. Since there are no manufacturing costs or any supplemental charges, this firm does not incur any losses. The people who provide flowers suffer the greatest loss.

The new entry to this business was revealed from the above-mentioned discussion no 4. Additionally, it was revealed in discussion 5 that this is a profession that is passed down from generation to generation.

My father is the one who was doing this job at first... after that I took it up... This is laid-back work, and because it's near to our house, it's easy for us to get there easily... we live thanks to the people who visit here... we can't forecast our daily revenue... these days our income is a slight amount... We offer flowers to monks and worshippers when they come to buy them... to perform a good act since ultimately, that is all we have.

(Discussion 5)

It was established through discussion 1 that Ruwanweli Saya enhances people's spiritual well-being. However, the 4th and 5th discussions make it evident that the existence of this sacred place contributes to the survival of the people. It has an impact on more than just a select group of people's survival. At the same time, it is evident that this flower business aids not only for their survival in this world but also for their after-life comfort. Giving flowers to monks without charge explains the aim of acquiring merits. Thus, the flower industry goes beyond their livelihood. On the one hand, this can belong to Samma Ajiwa, which is demonstrated in Buddhist Philosophy. Samma Ajiwa means the right livelihood. That is to say, not engaging in illicit activities such as the trading of meat, poison, weapons, animals, or drugs and becoming committed to moral business sectors like agriculture and public service (Ven. Chandarathana 2017: 111).

Additionally, performing Thevas in Ruwanweli Seya can be considered another type of livelihood. It was apparent that these Thevas were carried out according to the conventional system of duties. It has also become their livelihood.

Performing Thevas is my duty... it is not given to anyone... 3 acres of Nindagam have been given to me. I receive money in particular places like during the Katina Cheetara Puja - Chantings...

(Discussion 9)

Thevas¹³ in the sense that they make offerings to the statue of Lord Buddha that Ananda Thero made when Lord Buddha was still alive. This procedure is carried out on a sacred object, such as the Statue of Lord Buddha or the sacred tooth relic at the Temple of the Tooth. What is done in the morning and evening tevāva is to attend the Buddha symbolically, as if he were alive, by offering water to wash his face, offering a towel to wipe the water off, offering water to wash feet, preparing a seat for sitting, offering robes, and fanning with cowries.

For instance, some water is offered to the Buddha for washing the feet by pouring water into the jar (keṇḍiya) while narrating the pertinent story. The towel is offered for wiping the face by waving a valuable piece of cloth or, most of the time, a soft pillow made of fragrant flowers to both sides slowly so that this waving motion makes

the number eight while standing in front of the object to be venerated and chanting pertinent liturgical verses. Though this is only a symbolic representation of the actual process, it is done with utmost devotion. It is known that the devotee should beg pardon from the Buddha before he conducts the *tevāva*.

The responsibilities associated with *Thevas* are still carried out by the system of duties¹⁴. The most important quality is that those who enjoy the land portions should provide personal services. As stated in discussion number 9, they were allotted around 3 acres of *Nindagam* for carrying out their duties. In the ancient period, the structure of public administration depended on this service system. The majority of the state's lands were enjoyed under this framework. The system of responsibilities was assigned by the Sinhalese caste system¹⁵. Land allocations for official duties have been made from other provinces. People who lived distant from the temple were connected via the system of duties.

¹³“*Thevaya*” is a term assigned to “*Thevava*” in ancient literature. This term is described as “*ava-theva*” in the Sinhala dictionary, which relates to offerings made to temples, churches, etc. According to Harishchandra Wijayathunga, “*Thevava*” is the *puja* that is conducted at temples and other locations at the designated hour with the playing of bands. It is unclear when exactly the “*Thevas*” began to be offered to Lord Buddha. The use of this word suggests that it was prevalent during the *Gampola Era*. Facts lead us to believe that *Theva*'s origins are tied to the offerings performed to Hindu temples. In Tamil, *Thevava* is referred to as “*tevavala-paul*.” Whether this Tamil word is broken down to become *Theva* is debatable (Ven. Wimalagchana 2010: 21).

¹⁴“The phrase “*duty*,” which refers to the king's task, refers to a personal service that must be carried out by a person in exchange for land, money, or other goods. Due to the support, it gained and the widely shared belief that responsibility was beneficial, this corporation was firmly founded. Numerous Sinhala scriptures contend that *duty* takes precedence over God's work” (Peiris 2005: 91).

¹⁵“The specifics of when and how the Sinhala caste system initially developed have been buried by the sands of time. Early historians believed that the Sinhala caste system was a historical institution that split from the Hindu caste system. Brahmanical ideologies, Vedic philosophy, and Hindu *puja* rituals formed the basis of the Hindu caste system, and the Sinhalese caste system evolved to meet the demands of the administrative structure associated with the Sinhalese polity, which was structured by feudal principles. The caste system appears to have served as the primary method of state government as well as a tool for the ruling elite to get the products and services they need.” (Silva 2005: 23)

For doing some service to the temple, one is granted permission to reside on the land that belongs to the temple. The individuals who enjoy the temple's lands should perform all tasks, beginning with cleaning the temple. Some of the services that were discovered through the research included applying cow dung in the area where the temple's monks live, carrying keys, holding umbrellas, providing flowers, cleaning the residence of Buddha's statue, and cleaning the road. Thus, it is evident that these occupations are passed down from one generation to the next. Having a task that one is hereditarily obligated to do is a trait that may be found in the caste system.

The charged profession entails choosing a person's employment who resides in a standard that prevails in society, in a situation that cannot be altered. The career of a person is also determined by his caste, which is decided at his birth. It is not based upon what a person intends; rather, it is based on the inherent social class into which that person is born. The careers of agriculture, manufacturing of weapons, jewelry, drumming, and pottery production are split into several castes under Sri Lanka's caste system. According to the descending hierarchic order of Sinhalese society, the professions assigned to the classes are *radala* – land-owners, *govigama* – farmer, *paṭṭi* – cattle-farmer, *karāva* – fisherman, *salāgama* – cinnamon-producer, *durāva* – toddy-producer, *hunu* – lime-producer, *galladu* – metal-worker, *hena* – washerman, *vahampura* – jaggery-producer, *kumbal* – potter, *velladura* – protectors of the Sri mahā bodhi tree, *pannadura* – mahout, *nækati* – drummer, *batgama* – services, *gahala* – sanitary worker, *kinnara* – mat-weaver, *roḍī* – beggars and broom and besom producer etc (Silva 2005: 29).

The use of temple property and the system of duties have fostered a tight bond between the people and the temple. To fulfill the essential duties, one must visit the temple. The bond between monks and lay people is

reestablished as a result. There will be a chance to locate and draw attention to any flaws or vulnerabilities that might be noticed in the temple as well. On the other side, this is an opportunity to discipline the laypeople and instill a religious outlook in them. Nowadays these relationships between laypeople and monks are diminishing or dissolving over time. Sometimes the younger generations are reluctant to do the customary tasks passed down from their parents' generation. Some people take on prestigious positions in society and forget the previous connection. However, they also enjoy the lands that they receive for doing their duties to the temple. In some instances, temples have been handed the lands passed down over the years, after realizing that they cannot carry out their previous duties (Ven. Himaghana 2010: 21).

However, Ruwanweli Seya Pudabima's Teva is passed down by those who are in charge from generation to generation. They consider it as their privilege. In discussion 9 it was said that “Sons go for to do this job... even sons-in-law are eagerly go for it...”

It was revealed in discussion 10 that the obligation pertaining to Theva dates back multiple generations. It was said that, even if they do not receive a fixed monthly wage, there are some situations when one may make a living by offering their services.

I'm doing this job as the fourth generation.... When there are religious ceremonies, I receive something... my father has been given lands... even though my son is educated and does a government job it is this skill that he's teaching... he even went abroad multiple times... so then he belongs to the fifth generation...

(Discussion 10)

As a result of social transformational factors, it is possible to identify the entrance of popular cultural traits when it comes to the worshipping of Ruwanweli Seya. The process of urbanization¹⁶ has created a considerable influence on this. Additionally, the fact that people tend to prefer novelties also should be a concern. The traditional temples of the country are undergoing a significant change as a result of this process of modernization¹⁷. It is revealed through the research information.

After Ariyadhamma Thero of Panadura, the idea of Bodhipuja was widely spread. Now people are going according to the trend... they perform pujas of lakhs of Jasmine and Marigold flowers... that is the will of the people... Ninety-five percent of people who attend these religious services do it for worldly goals; these pilgrimages are for worldly objectives... Disturbing them is not a good idea... You have to meditate to reach Nirvana... There is no discrimination based on caste, religion, or race here... Such distinctions between individuals who meditate do not exist... This division is rejected by basic theories of Buddhism...

(Discussion 1)

¹⁶Urbanization happens as a result of a country's regions being developed by its socioeconomic requirements. People from rural regions moved to cities during the Industrial Renaissance in Europe in the seventeenth century. It hastened the urbanization process in those nations. Urbanization is the process through which a portion of the population of a country moves from rural to urban regions, leading to an overpopulation of the latter (Ahuja 1997).

¹⁷Modernization in sociology is the process of transforming a traditional, rural, peasant society into a worldly, urban, industrial society. (Encyclopedia Britannica 2009) Modernization entails assuming a new social structure that differs from the one that currently exists. Modernization may occur spontaneously.

Or it could be done deliberately. The shift from traditionalism to modernization in society does not happen overnight. It takes a while. It also needs other people's approval. Through modernization, a variety of culturally specific religious offerings, housing, clothing, manufacturing processes, security, and food production have all been altered into a new form.

The aforementioned comment demonstrates how modern popular culture is rapidly becoming connected to the practices of worshipping temple. It is impossible to attain good outcomes by highlighting its flaws. It might be challenging to reject something that is more widely accepted in the larger society. Therefore, it is apparent that

it would be proper to refrain from interfering with such offerings.

CONCLUSION

Ruwanweli Maha Seya has significant religious to get rid of the cycle of rebirth, one must worship and engage in meditations. The flourishing of the soul after death should be the primary objective of these religious practices. This temple exists so that the individual can experience spiritual emancipation. In a complicated society, an individual must continually deal with a variety of issues, including socioeconomic, political, and cultural difficulties. Also, it relates to both physical and mental health. The person experiences stress or depression as a result of the suffering brought on by any of these. The prevention of such mental breakdowns can be attributed to the worshipping of the temple.

Many Buddhists believe that cosmic energy is another blessing for one's healing in addition to the appropriate medical treatments. The people make vows to perform duties in many methods, as a way of paying gratitude. Consequently, the powerful energy of the place released into the universe is vital for recovery from a person's illness. It is demonstrated that, at that time, the relevant person's Buddhist attitude and his acceptance of Buddhist concepts were essential.

The people make a living through flower shops, shops selling religious items, restaurants, and lodgings. Therefore, it can be claimed that this sacred location indirectly contributes to the development of the person who spends a societal life. Performing Thevas in the temple was a tradition passed through generations and it was bound up with duty. The lands of the temple are given as the claim for their relevant duty. Additionally, this duty is the grounds for their honor and pride. Additionally, this has demonstrated the stability of particular occupations.

Large-scale types of religious events have been magnetized to the worship of the temple. The real essence of Buddhism, as connotated by the temple, is thought to have somewhat deteriorated in Sri Lankan society as a result of these popular cultural festivities. However, this kind of reverence has contributed to the resurgence of Buddhism in contemporary society.

According to Buddhist philosophy, the Gods and Goddesses are roaming in this universe. Through the research information and the facts taken from the secondary resources, it was revealed that the sacred location of the temple is such a place. It can be pointed out that the person who has real faith and who is liberated from malignant acts will be able to fulfill the wishes that they made associated with this sacred place.

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Interview List

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4. G. R. N. Imanti, Sub-Teacher, Mahamankadava College, Anuradhapura
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