

1: The Impact of Mahayana Buddhism on Sri Lanka | Buddhistdoor

Buddhism in Sri Lanka is predominantly practised by the Sinhalese, however the Sri Lanka Census revealed a Buddhist population of 22%, including eleven monks, amongst the Sri Lankan Tamil population, accounting to roughly 1% of all Sri Lankan Tamils in Sri Lanka.

According to legend the first settlers were led by a man named Vijaya. It soon became an integral part of Sinhalese culture. However at first Sri Lanka was divided into different states. A man named Dutthagamani BC united them into a single kingdom. As well as being a powerful ruler Dutthagamani was a great builder and he erected palaces and temples. The capital of the first Sri Lankan kingdom was at Anuradhapura. The staple diet of the Sri Lankan people was rice but to grow rice needs to stand in water. Some water was provided by rain in the rainy season October to April but it was not enough. To gain extra water the people dammed streams and rivers. King Mahensa built large reservoirs and irrigation canals to take water from one area to another. The network of reservoirs and canals gradually became bigger and more complex. In the 2nd 3rd and 4th centuries AD Sri Lanka became a rich kingdom. She traded with India, China, Persia and Ethiopia. In the 10th century the Chola kingdom became powerful in southern India. In the Cholas captured northern Sri Lanka and they made Polonnaruwa the capital. In they captured the south. However the Sinhalese continued to resist and in the Cholas withdrew from Rohana, in the Southeast. In the Sinhalese ruler Vijayabahu recaptured the north. However after his death in weak rulers succeeded him. Sri Lanka broke up into independent states. Then in Parakramabahu the Great became king of the realm of Dakkinadesa. This great ruler reunited Sri Lanka and he repaired the irrigation system. He died in In the 13th century Sri Lankan power declined. There were repeated invasions from India and political instability. The irrigation system began to breakdown and the people drifted to the Southwest. In the capital Polonnaruwa was abandoned. In the 13th century the Tamils settled in the north of Sri Lanka and by Sri Lanka was divided into 3 areas. In the north lived Tamils. There was a Sinhalese kingdom in the Southwest based in Kotte and another in the center and east based in Kandy. The Portuguese sought cinnamon a very valuable spice. In they sent an expedition to Colombo and asked permission to build a fort there. King Vijayabahu of Kotte reluctantly assented. However the Portuguese then ordered the king to sell them his cinnamon at a price fixed by them. When the king refused the Portuguese used force. In the king of Kotte was forced to agree to give cinnamon to the Portuguese each year as tribute. Increasing Portuguese demands led to a war in , which the Portuguese won. The king lost the support of his people and he was overthrown by his 3 sons. The eldest son became King Bhuvanekbahu VI. He reigned until However he agreed to give his 2 brothers principalities of their own within Kotte to rule. The largest of these became the kingdom of Sitawaka. The smallest was based on Rayigama but when its ruler died in it was absorbed into Sitawaka. In time the states of Kotte and Sitawaka began to quarrel. The rulers of Sitawaka resented the increasing Portuguese influence in Kotte. So Kotte and Sitawaka fought a number of wars. Each time Kotte was forced to look to the Portuguese for help. So inevitably Portuguese influence in Kotte increased. In King Bhuvankbahu was assassinated and the Portuguese installed a puppet ruler in Kotte. Meanwhile Catholic missionaries were at work in Kotte. In the puppet ruler became a Catholic. Many of his subjects also converted. Finally in the Portuguese annexed Kotte and Sitavaka. In they annexed Jaffna. Only Kandy was still independent. The Portuguese made several attempts to conquer Kandy, in , and , without success. The power of Portugal was declining while Dutch power was increasing. In he received Dutch envoys. In the Portuguese invaded again but they were crushed at the battle of Gannoruwa. Afterwards the Dutch agreed to capture the Portuguese held ports on the Sri Lankan coast in return for their expenses. Between and the Dutch captured certain ports but they held onto them instead of giving them to Kandy, claiming their expenses had not been paid. The Dutch and Portuguese made peace in but war resumed in Once again the kingdom of Kandy formed an alliance with the Dutch. This time the Dutch attacked Colombo and they captured it in However they refused to hand it over to Kandy. Instead they pushed inland. In they captured Jaffna. That was the end of Portuguese rule in Sri Lanka. The Dutch extended their rule and in they captured Trincomalee on the east coast. Kandy remained independent and continued to exist uneasily beside

the Dutch colony until when war broke out between them. The Dutch won the war and they forced Kandy to accept a humiliating treaty. Kandy was forced to recognize Dutch sovereignty over all the Sri Lankan coast line, even those parts that formerly belonged to Kandy, to a depth of 4 Sinhalese miles. In that year the British annexed Colombo and Jaffna and Dutch rule was extinguished. The British were keen to conquer Kandy. They gained their opportunity in Kandy was ruled by Sri Wickrama Rajasinghe. He was a cruel king and was deeply unpopular with his subjects. Some of his nobles conspired with the British to get rid of him. The British army invaded Kandy and met little resistance. The king fled abroad. However in there was a rebellion in parts of Kandy against British rule but it was crushed. At first the British trod cautiously. Trial by jury was introduced in and the British built a network of roads. Then in they introduced wide-ranging reforms. English was made the official language and the administration was reformed. Slavery was abolished in. In the early 19th century the British created large plantations for growing coffee. Import duties on coffee in Britain were reduced and coffee drinking became more common. Exports of Sri Lankan or Ceylonese coffee boomed and large numbers of laborers from India were brought to work on the plantations. However from the s the coffee crop was devastated by the slow spread of a fungus called hemileia vastatrix. In the late 19th century tea replaced coffee as the main Ceylonese crop. Rubber and coconuts were also important crops. Also in the late 19th century both Hinduism and Buddhism revived in Ceylon. In the early 20th century Sri Lankan nationalism grew. The Ceylon National Congress was formed in. In the Ceylonese were allowed to elect one member of the legislative council and in the British made further concessions. However the Ceylonese were not satisfied. In Ceylon was granted a new constitution. From then on the legislature was elected by universal suffrage.

2: History of Buddhism - Wikipedia

The history of Buddhism in Sri Lanka begins with Emperor Ashoka of India (- BCE). Ashoka the Great was a patron of Buddhism, and when King Tissa of Ceylon sent an emissary to India, Ashoka seized the opportunity to put in a good word about Buddhism to the King.

The Greco-Bactrian king Demetrius I reigned c. Buddhism flourished under the Indo-Greek and Greco-Bactrian kings. One of the most famous Indo-Greek kings is Menander reigned c. A large quantity of sculptures combining Buddhist and purely Hellenistic styles and iconography were excavated at the Gandharan site of Hadda. Several influential Greek Buddhist monks are recorded. Protected by the Dharma , was one of the missionaries sent by the Mauryan emperor Ashoka to proselytize the Buddhist faith. He is described as being a Greek Pali: Kushan empire and Gandharan Buddhism[edit] See also: It eventually encompassed much of northern India, Pakistan and Afghanistan. Emperor Kanishka â€” CE is particularly known for his support of Buddhism. Purusapura , which he used as a capital. Allegedly during the council there were altogether three hundred thousand verses and over nine million statements compiled, and it took twelve years to complete. Although this change was probably effected without significant loss of integrity to the canon, this event was of particular significance since Sanskrit was the sacred language of Brahmanism in India, and was also being used by other thinkers, regardless of their specific religious or philosophical allegiance, thus enabling a far wider audience to gain access to Buddhist ideas and practices. After the fall of the Kushans, small kingdoms ruled the Gandharan region, and later the Hephthalite White Huns conquered the area circa sâ€” Under the Hephthalites, Gandharan Buddhism continued to thrive in cities like Balkh Bactria , as remarked by Xuanzang who visited the region in the 7th century. Central Asia was home to the international trade route known as the Silk Road, which carried goods between China , India , the Middle east and the Mediterranean world. Buddhism was present in this region from about the second century BCE. As Buddhism reached many of these lands, Buddhists began to translate and produce texts in the local languages, such as Khotanese a Middle Iranian language , Sogdian also Iranian , Uigur Turkish , Tangut , Tibetan , and Chinese. Indians and Iranians lived in major cities of this region like Kashgar and Khotan. The Uyghurs conquered the area in the 8th century and blended with the local Iranian peoples, absorbing the Buddhist culture of the region. Many printed Buddhist texts from the region date to the Yuan, and they were printed in the Uyghur, Xixia and Sanskrit languages. History of Buddhism in India and Decline of Buddhism in India Buddhism continued to flourish in India during the Gupta Empire 4th-6th centuries which brought order to much of north India. Gupta rulers such as Kumaragupta I c. During this period, Chinese pilgrims also visited India to study Buddhism. One of these pilgrims was Faxian , who visited India during the reign of the Gupta emperor Chandragupta II in , and commented on the prosperity and mild administration of the Gupta empire. Another Chinese traveler who reached India after the end of the Guptas in the 7th century was Xuanzang. Xuanzang also noted that in various regions Buddhism was giving way to Jainism and Hinduism. It was at these great Buddhist universities that scholars elaborated the philosophies of Abhidharma, Madhyamaka and Pramana, as well as the study of linguistics, medicine, astronomy, music, painting and sculpture. By the end of the 12th century, following the Islamic conquest of the Buddhist strongholds in Bihar and the loss of political support coupled with social pressures, the practice of Buddhism retreated to the Himalayan foothills in the North and Sri Lanka in the south.

3: A Brief History of Sri Lanka

Preface. The present treatise, Buddhism in Sri Lanka: A Short History deals with the history of Buddhism in this island from the time of its introduction in BCE in the reign of King Devaanampiya Tissa, up to the present time ().

By R Hariharan Col. Hariharan Sri Lanka has the longest history of Buddhism among Buddhist countries in the world. In such periods of turbulence, Sinhala kings sought the help of two other Buddhist countries Myanmar and Thailand to strengthen and revive Buddhism. Over a period of time, the orthodox Theravada Buddhism has come to terms with some of the popular Mahayana practices among the people. So it is not surprising, despite Theravada orthodoxy, historically Sinhala kings had not only allowed Hindus and Muslims to practice their religions, but also protected them from Dutch and Portuguese colonialist-sponsored onslaughts against them. They believe Sri Lanka is the last bastion of Theravada Buddhism. This feeling also gave rise to ultra nationalist fringe groups like the Bodu Bala Sena BBS, self-styled guardians saving Buddhism and the distinct identity of Sinhala. So they consider their vicious anti-Muslim campaigns as legitimate actions. Sometimes, the vigilantes go berserk, as it happened in and , to attack and destroy Muslim-owned businesses and places of worship of Muslims. Such acts of Buddhist vigilantism has been seen, not only in Sri Lanka, but also in Myanmar and Thailand. The spread of Wahabism, which provides religious legitimacy for the Islamic jihad of the Al Qaeda-kind in many countries of the globe has whipped up feeling of insecurity among Buddhist nationalists. This suits Buddhist vigilante groups as it provides warped justification for their hate campaigns. Inevitably, Buddhist nationalist right wing political parties have provided political context to the hate groups. Even mainstream political parties in power are long on rhetoric to condemn the activities of fringe groups but ponderous in taking immediate action to bring the culprits involved in such attacks on Muslims. Covert support given to Sinhala nationalist elements by some leaders of political parties has deepened the suspicion about their sincerity in addressing grievances of Tamil minority, who are mostly Hindus and Christians, and Tamil-speaking Muslims. Buddhist monks have always played an active role in the country because ethnic and religious issues are interwoven in politics of the country. The Mahanayake thera, chief prelates of monastic fraternities Nikaya who oversee and regulate Buddhist clergy, wield a lot of influence over their followers. This has enabled them to have a political role, like their counterparts in Myanmar. Often, they are loudly vocal even on issues of governance and politics. Their blessings and patronage are avidly sought by all political leaders; it is not uncommon to see the newly sworn in president and prime minister making a beeline to them to seek their blessings. The Mahanayake also have their favourites among national leaders and often come out in support of their favourites. So top political leaders have little option, but, to woo the Mahanayake for their support. Both Buddhist clergy and Sinhala-Buddhist-nationalism are conspicuously influencing the exercise now going on to draft a new constitution. The Sirisena-Wickremesinghe embarked on the process to fulfil their electoral promises to make the executive presidency more accountable and to fulfil the aspirations of minorities. In July, a special Sangha Council attended by Mahanayakas of three Nikayas including the prelate of Asgiriya, a known supporter of former president Rajapaksa and 75 other Thera, met in Kandy to unanimously decide that there was no need to bring in a new constitution or an amendment to the present Constitution, negating the peoples mandate given to the ruling UNP-SLFP coalition. Not to be out done, President Maithripala Sirisena and Prime Minister Ranil Wickremesinghe met the Prelate of the Malwatte Chapter, a known support of the UNP, and assured him that the new constitution would neither in any way lead to a separate or federal state, nor abolish the foremost place given to Buddhism. After their meeting, the Prelate came out in support of the effort to draft a new constitution. Of course, Sinhala who feel Theravada Buddhism is under siege, want Buddhism to be declared as the state religion. However, Tamil National Alliance parliamentarian M. So the constitution-making exercise continues in typical Sri Lankan and South Asian style, with endless discussions by everyone trying to outdo others, rather than hear each other to build a consensus. In all likelihood, Buddhism will retain its special status in the new constitution when the final draft goes for a referendum before the people next year. Whether the people would approve it, remains open ended question. However, I

believe majority of Sri Lankans are enlightened enough to approve it as their bitter memories of three decades wasted in fighting Tamil insurgents are still fresh.

4: Buddhism in Sri Lanka – Ilankai Tamil Sangam

Sri Lanka - Conversion to Buddhism: According to Sinhalese tradition, Buddhism was first brought to Sri Lanka by a mission sent out from eastern India during the reign of the Mauryan emperor Ashoka (c. bce).

After the arrival of Arahantha Mahinda, he invited his sister Sangamitta Thera to bring a sapling of the Bodhi Tree where Buddha was enlightened to Sri Lanka and the first Buddhist monastery, monuments and monk were introduced. Among these, the Isurumuniya and the Vessagiriya remain important centers of worship. Along with Mahinda came his sibling Sanghamitra. She gave the nun ordinance to women devotees. See also the Milinda Panha. Center of Pali literature[edit] As a result of the work of Buddhaghosa and other compilers such as Dhammapala , Sri Lanka developed a strong tradition of written textual transmission of the Pali Canon. According to HR Perera, the Theravada commentaries considered them heretical and their doctrines included: They held the view that the Buddha, having been born in the Tusita heaven , lived there and never came down to earth and it was only a created form that appeared among men. They also held that nothing whatever given to the Order bears fruit, for the Sangha, which in the ultimate sense of the term meant only the path and fruitions, does not accept anything. According to them any human pair may enter upon sexual intercourse by mutual consent. However, after meeting Sri Lankan monks in the Chola capital who were refugees, he decided not to visit: On the pilgrim telling them of his intended visit to Ceylon for instruction, they told him that there were no Brethren there superior to them. This warfare saw the sacking of viharas and made the situation difficult for Buddhism. The state of Sri Lankan Buddhism was so bad at this time that he could not find five bhikkhus in the whole island to ordain more monks and restore the monastic tradition; therefore, he sent an embassy to Burma , which sent back several eminent elders with Buddhist texts. Parakramabahu II of Dambadeniya from c. Abolition of other Theravada traditions[edit] Before the 12th century, more rulers of Sri Lanka gave support and patronage to the Abhayagiris, and travelers such as Faxian saw the Abhayagiris as the main Buddhist tradition in Sri Lanka. One can only assume that similar trends were transmitted to other parts of Southeast Asia with Sri Lankan ordination lineages. During periods of decline, the Sri Lankan monastic lineage was revived through contact with Burma and Thailand. Colonialism and Christianity[edit] Dutch painting of the Buddhist religious festival in Ceylon, c. The wars with the Portuguese and their allies weakened the Sangha. In , Vimaladharmasuriya I of Kandy sought aid from Burma in order to ordain Buddhist monks on the island as there was hardly a single properly ordained monk left. The Dutch were less zealous than the Portuguese in their religious proselytizing, though they still discriminated against Buddhists which were not allowed to register with the local authorities therefore many Sinhalese pretended to be Protestant. In the mid 18th century the higher ordination of Buddhist monks known as upasampada , which was defunct at the time, was revived with the help of Thai Buddhist monks on the initiatives taken by Weliwita Sri Saranankara Thero during the reign of king Kirthi Sri Rajasinghe. In a British army captured Kandy and deposed the Sinhalese king ending a line of Buddhist kings lasting years, they retained Sri Lanka until Like the Dutch, the British refused to register unbaptized infants and to accept non-Christian marriages. They also always preferred Christians in government administration. The British also supported various Christian missionary groups who established schools on the island. Education in these schools which disparaged Buddhism were a requirement for government office. Missionaries also wrote tracts in Sinhalese attacking Buddhism and promoting Christianity [4] Buddhist revival[edit] Henry Olcott and Buddhists Colombo, In the 19th century, a national Buddhist movement began as a response to Christian proselytizing, and was empowered by the results of the Panadura debate between Christian priests and Buddhist monks such as Migettuwatte Gunananda Thera and Hikkaduwe Sri Sumangala Thera which was widely seen as a victory for the Buddhists. Olcott and the Sinhalese Buddhist leaders established the Buddhist Theosophical Society in , with the goal of establishing Buddhist schools there were only three at the time, by , there were Buddhist schools on the island. As a result of their efforts, Vesak became a public holiday, Buddhist registrars of marriage were allowed, and interest in Buddhism increased. Another important figure in the revival is Anagarika Dharmapala , initially an interpreter for Olcott, who traveled around the island

preaching and writing. The associations of the Buddhist revival also contributed much to the publication of Buddhist texts, and promotion of Buddhist scholarship. Revivalist Buddhist scholars include Sir D. Senanayake , Walisinghe Harischandra and W. Buddhist leaders were also active in the movement for Sri Lankan independence. Since independence, Buddhism has continued to thrive on the island. The Temple of the Tooth was renovated during the Buddhist revival. The Buddhist revival also resulted in Sinhala Buddhists carrying the torch of Buddhism and igniting it on foreign shores. Anagarika Dharmapala and Asoka Weeraratna are two such leading pioneers among many others. They pioneered the establishment of Buddhist Viharas in Europe. Since the Buddhist revival Sri Lanka has also been an important center of Western Buddhist scholarship. One of the first western bhikkhus, Nyanatiloka Mahathera studied in Sri Lanka, established the Island Hermitage there and ordained several western monks. Western monks who studied in the island hermitage such as Nanamoli Bhikkhu and Ven. Nyanaponika who established the Buddhist Publication Society along with Bhikkhu Bodhi were responsible for many important translations of the Pali Canon and other texts on Buddhism in English and German. Bhikkhuni ordination[edit] A few years after the arrival of Mahinda, Bhikkhuni Sanghamitta , who is also believed to be the daughter of Emperor Ashoka, came to Sri Lanka. Many women have been ordained in Sri Lanka since Siam Nikaya , founded in the 18th century by Ven. Within these three main divisions there are numerous other divisions, some of which are caste based. There are no doctrinal differences among any of them.

5: The darker side of Buddhism - BBC News

Buddhism encompasses a significant part of the culture and history of Sri Lanka, which is why numerous Buddhist temples are seen throughout the country. One noteworthy temple is the Temple of the Tooth in Kandy, which is home to the sacred tooth relic of Lord Buddha himself.

India Expansion of Buddhism The Buddha was a charismatic leader who founded a distinctive religious community based on his unique teachings. Some of the members of that community were, like the Buddha himself, wandering ascetics. Others were laypersons who venerated the Buddha, followed certain aspects of his teachings, and provided the wandering ascetics with the material support that they required. Many of the wandering ascetics who followed the Buddha settled in permanent monastic establishments and developed monastic rules. At the same time, the Buddhist laity came to include important members of the economic and political elite. During its first century of existence, Buddhism spread from its place of origin in Magadha and Kosala throughout much of northern India, including the areas of Mathura and Ujjayani in the west. According to Buddhist tradition, invitations to the Council of Vesali Sanskrit: By the middle of the 3rd century bce, Buddhism had gained the favour of a Mauryan king, Ashoka, who had established an empire that extended from the Himalayas in the north to almost as far as Sri Lanka in the south. To the rulers of the republics and kingdoms arising in northeastern India, the patronage of newly emerging sects such as Buddhism was one way of counterbalancing the political power exercised by Brahmins high-caste Hindus. The first Mauryan emperor, Chandragupta c. His grandson, Ashoka, who ruled over the greater part of the subcontinent from about 272 to 232 bce, traditionally played an important role in Buddhist history because of his support of Buddhism during his lifetime. He is portrayed as a paragon of Buddhist kingship who accomplished many fabulous feats of piety and devotion. It is therefore very difficult to distinguish the Ashoka of history from the Ashoka of Buddhist legend and myth. Although he promoted Buddhism, he did not found a state church, and he was known for his respect for other religious traditions. Thus, he set up medical assistance for human beings and beasts, maintained reservoirs and canals, and promoted trade. He established a system of dhamma officers dhamma-mahamattas in order to help govern the empire. And he sent diplomatic emissaries to areas beyond his direct political control. There is some evidence to suggest that Buddhism in India suffered persecution during the Shunga-Kanva period 187-185 bce. Despite occasional setbacks, however, Buddhists persevered, and before the emergence of the Gupta dynasty, which created the next great pan-Indian empire in the 4th century ce, Buddhism had become a leading if not dominant religious tradition in India. The Gupta empire at the end of the 4th century. During the approximately five centuries between the fall of the Mauryan dynasty and the rise of the Gupta dynasty, major developments occurred in all aspects of Buddhist belief and practice. In the centuries that followed, groups of these stories were collected and compiled in various styles and combinations. Beginning in the 3rd century bce and possibly earlier, magnificent Buddhist monuments such as the great stupas at Bharhut and Sanchi were built. During the early centuries of the 1st millennium ce, similar monuments were established virtually throughout the subcontinent. Numerous monasteries emerged too, some in close association with the great monuments and pilgrimage sites. Considerable evidence, including inscriptional evidence, points to extensive support from local rulers, including the women of the various royal courts. The south gateway torana and the Great Stupa stupa no. Within the Hinayana tradition there emerged many different schools, most of which preserved a variant of the Tipitaka which had taken the form of written scriptures by the early centuries of the Common Era, held distinctive doctrinal positions, and practiced unique forms of monastic discipline. The traditional number of schools is 18, but the situation was very complicated, and exact identifications are hard to make. About the beginning of the Common Era, distinctively Mahayana tendencies began to take shape. It should be emphasized, however, that many Hinayana and Mahayana adherents continued to live together in the same monastic institutions. In the 2nd or 3rd century the Madhyamika school, which has remained one of the major schools of Mahayana philosophy, was established, and many other expressions of Mahayana belief, practice, and communal life appeared. By the beginning of the Gupta era, the Mahayana had become the most dynamic and creative Buddhist tradition in

India. At this time Buddhism also expanded beyond the Indian subcontinent. It is most likely that Ashoka sent a diplomatic mission to Sri Lanka and that Buddhism was established there during his reign. By the beginning of the Common Era, Buddhism, which had become very strong in northwestern India, had followed the great trade routes into Central Asia and China. According to later tradition, this expansion was greatly facilitated by Kanishka, a great Kushana king of the 1st or 2nd century ce, who ruled over an area that included portions of northern India and Central Asia. Buddhism under the Guptas and Palas By the time of the Gupta dynasty c. During this period, for example, some Hindus practiced devotion to the Buddha, whom they regarded as an avatar incarnation of the Hindu deity Vishnu, and some Buddhists venerated Hindu deities who were an integral part of the wider religious context in which they lived. Their continued cultivation of various aspects of Buddhist teaching led to the emergence of the Yogachara school, the second great tradition of Mahayana philosophy. A third major Buddhist tradition, the Vajrayana, or Tantric tradition, developed out of the Mahayana school and became a powerful and dynamic religious force. The new form of text associated with this tradition, the tantras, appeared during the Gupta period, and there are indications that distinctively Tantric rituals began to be employed at this time as well. It was during the Pala period 8th–12th centuries, however, that the Vajrayana tradition emerged as the most dynamic component of Indian Buddhist life. This institution enjoyed great success during the reign of the Pala kings. The most famous of these Mahaviharas, located at Nalanda, became a major centre for the study of Buddhist texts and the refinement of Buddhist thought, particularly Mahayana and Vajrayana thought. The monks at Nalanda also developed a curriculum that went far beyond traditional Buddhism and included much Indian scientific and cultural knowledge. In subsequent years other important Mahaviharas were established, each with its own distinctive emphases and characteristics. These great Buddhist monastic research and educational institutions exerted a profound religious and cultural influence not only in India but throughout many other parts of Asia as well. Although Buddhist institutions seemed to be faring well under the Guptas, Chinese pilgrims visiting India between and ce discerned a decline in the Buddhist community and the beginning of the absorption of Indian Buddhism by Hinduism. Among these pilgrims was Faxian, who left China in, crossed the Gobi, visited various holy places in India, and returned to China with numerous Buddhist scriptures and statues. The most famous of the Chinese travelers, however, was the 7th-century monk Xuanzang. In the northeast Xuanzang visited various holy places and studied Yogachara philosophy at Nalanda. After visiting Assam and southern India, he returned to China, carrying with him copies of more than sutras. After the destruction of numerous Buddhist monasteries in the 6th century ce by the Huns, Buddhism revived, especially in the northeast, where it flourished for many more centuries under the kings of the Pala dynasty. The kings protected the Mahaviharas, built new centres at Odantapuri, near Nalanda, and established a system of supervision for all such institutions. Under the Palas the Vajrayana form of Buddhism became a major intellectual and religious force. Its adherents introduced important innovations into Buddhist doctrine and symbolism. They also advocated the practice of new Tantric forms of ritual practice that were designed both to generate magical power and to facilitate more rapid progress along the path to enlightenment. During the reigns of the later Pala kings, contacts with China decreased as Indian Buddhists turned their attention toward Tibet and Southeast Asia. The demise of Buddhism in India With the collapse of the Pala dynasty in the 12th century, Indian Buddhism suffered yet another setback, from which it did not recover. Although small pockets of influence remained, the Buddhist presence in India became negligible. Some have maintained that it was so tolerant of other faiths that it was simply reabsorbed by a revitalized Hindu tradition. This did occur, though Indian Mahayanists were occasionally hostile toward bhakti and toward Hinduism in general. Another factor, however, was probably much more important. Indian Buddhism, having become primarily a monastic movement, seems to have lost touch with its lay supporters. Many monasteries had become very wealthy, so much so that they were able to employ indentured slaves and paid labourers to care for the monks and to tend the lands they owned. Thus, after the Muslim invaders sacked the Indian monasteries in the 12th and 13th centuries, the Buddhist laity showed little interest in a resurgence. Contemporary revival In the 19th century Buddhism was virtually extinct in India. In far eastern Bengal and Assam, a few Buddhists preserved a tradition that dated back to pre-Muslim times, and some of them experienced a Theravada-oriented reform that was initiated by a

Burmese monk who visited the area in the mid century. By the end of that century, a very small number of Indian intellectuals had become interested in Buddhism through Western scholarship or through the activities of the Theosophical Society, one of whose leaders was the American Henry Olcott. Beginning in the early 20th century, a few Indian intellectuals became increasingly interested in Buddhism as a more rational and egalitarian alternative to Hinduism. Although this interest remained limited to a very tiny segment of the intellectual elite, a small Buddhist movement with a broader constituency developed in South India. Even as late as, however, an official government census identified fewer than, Buddhists in the country, most of them residing in east Bengal and Assam. Since the number of Buddhists in India has increased dramatically. One very small factor in this increase was the flood of Buddhist refugees from Tibet following the Chinese invasion of that country in. The centre of the Tibetan refugee community, both in India and around the world, was established in Dharmshala, but many Tibetan refugees settled in other areas of the subcontinent as well. Another very small factor was the incorporation of Sikkim—a region with a predominantly Buddhist population now in the northeastern part of India—into the Republic of India in. The most important cause of the contemporary revival of Buddhism in India was the mass conversion, in, of hundreds of thousands of Hindus living primarily in Maharashtra state who had previously been members of the so-called Scheduled Castes also called Dalits; formerly called untouchables. This conversion was initiated by Bhimrao Ramji Ambedkar, a leader of the Scheduled Castes who was also a major figure in the Indian independence movement, a critic of the caste policies of Mohandas K. As early as Ambedkar decided to lead his people away from Hinduism in favour of a religion that did not recognize caste distinctions. After a delay of more than 20 years, he determined that Buddhism was the appropriate choice. He also decided that—the year in which Theravada Buddhists were celebrating the 2,500th year of the death of the Buddha—was the appropriate time. A dramatic conversion ceremony, held in Nagpur, was attended by hundreds of thousands of people. Since several million persons have joined the new Buddhist community. There are important differences that distinguish the new group, however. Another distinguishing characteristic of the Mahar Buddhists is the absence of a strong monastic community, which has allowed laypersons to assume the primary leadership roles. During the last several decades, the group has produced its own corpus of Buddhist songs and many vernacular books and pamphlets that deal with various aspects of Buddhist doctrine, practice, and community life.

Sri Lanka and Southeast Asia The first clear evidence of the spread of Buddhism outside India dates from the reign of King Ashoka 3rd century bce, whose inscriptions show that he sent Buddhist missionaries to many different regions of the subcontinent as well as into certain border areas. Ashokan emissaries were sent to Sri Lanka and to an area called Suvarnabhumi, which many modern scholars have identified with the Mon country in southern Myanmar Burma and central Thailand. These monks converted King Devanampiya Tissa and much of the nobility. King Tissa built the Mahavihara monastery, which became the main centre of the version of Theravada Buddhism that was ultimately dominant in Sri Lanka. In the post-Dutthagamani period, the Mahavihara tradition developed along with other Sri Lankan monastic traditions. The same king is said to have sponsored the construction of the Abhayagiri monastery, which eventually included Hinayana, Mahayana, and even Vajrayana monks. Although these cosmopolitan tendencies were resisted by the Mahavihara monks, they were openly supported by King Mahasena c. 400 ce. As Buddhism declined in India, it underwent a major revival and reform in Sri Lanka, where the Theravada traditions of the Mahavihara became especially prominent. Sri Lanka became a Theravada kingdom with a sangha that was unified under Mahavihara leadership and ruled by a monarch who legitimated his rule in Theravada terms. This newly constituted Theravada tradition subsequently spread from Sri Lanka into Southeast Asia, where it exerted a powerful influence. In early modern times Sri Lanka fell prey to Western colonial powers. The Portuguese and the Dutch seized control of the coastal areas, and later the British took over the entire island.

History of the Buddhism in Sri Lanka - part one According to the legends, Buddha three times visits to Sri Lanka. 1 st time was nine months after Buddha's enlightenment. Arrived place called Mahiyanganaya.

The definition of Protestant Buddhism provided in *Buddhism Transformed* is not very helpful by Dr Kamal Wickremasinghe September 26, , Colombo, Sri Lanka Guardian Sri Lanka has just been through the th birth anniversary of Anagarika Dharmapala, one of its most undervalued and misunderstood national heroes, as signified by the muted remembrance of his birth. Before considering the many conceptual flaws and methodological errors it introduces on application, it needs to be pointed out that the phrase, Protestant Buddhism, is an unfortunate expression in simple linguistic terms because as a figure of speech, it places two apparently contradictory terms in conjunction. In coining the phrase, its authors claim to have assigned it two meanings: The second meaning alludes to the adoption of elements of Protestant Christian stratagems to popularise Buddhism among the laity, including the adoption of some doctrinal elements of Protestantism. Therefore its use in this sense is confusing, to say the least. More importantly, the use of the phrase by anthropologists has almost exclusively been in the second sense of a purported Protestant influences on the Buddhist revival movement of the late 19th century. It is a particularly maladroit turn of phrase in this context because it implies Buddhist leaders adopting the doctrinal essence of Protestant Christianity, the British were promoting, a proposition not supported by facts. The purpose here is to enumerate some methodological concerns and errors attributable to the paradigmatic use of the concept Protestant Buddhism in descriptions, interpretations and conclusions in anthropological studies of the trends in Theravada Buddhism in Sri Lanka. One can hardly do better than the excellent discourse analysis by Vijitha Rajapakse *Journal of the International Association of Buddhist Studies*, , The focus here is to take the analysis to the public domain. In examining the development of the anthropological construct, Protestant Buddhism, to characterise Theravada Buddhism and its practice in Sri Lanka shows that it had a long gestation period before it was first defined and used by Professors Gananath Obeyesekere and Richard Gombrich in their book, *Buddhism Transformed: Religious Change in Sri Lanka*. The definition of Protestant Buddhism provided in *Buddhism Transformed* is not very helpful. To quote the definition verbatim: The hallmark of Protestant Buddhism, then, is its view that the layman should permeate his life with his religion; that he should strive to make Buddhism permeate his whole society, and that he can and should try to reach nirvana. As a corollary, the lay Buddhist is critical of the traditional norms of the monastic role; he may not be positively anticlerical but his respect, if any, is for the particular monk, not for the yellow robe as such. Rather than providing a concise working definition of the subject, the authors go on to highlight its alleged role in initiating the ascendancy of the laity over monks. The emphasis on the laity and monks however, conforms to the pattern of age-old attempts “ from the Brahmins to the British “ to target the Sangha as the primary focus of their attacks on foundations of Buddhism. Looking closely at the emergence of this concept and the errors of analysis it gives rise to, can be traced back to a debate on the fundamental character of Buddhism in Sri Lanka that took place a quarter century earlier. He concluded that these two religious units lie on two intersecting continuums, serving the worldly *laukika* and the supra-worldly *lokottara* interests respectively. Most native Buddhists and other unbiased academics would attest to the accuracy of this view. He advised that it be seen instead as a fusion and a synthesis of beliefs derived from Theravada with other non-Theravada beliefs to form one integrated tradition. Later issues relating the use of the concept can be sourced to this apparently fundamental error in ignoring the wide spectrum of Buddhist practices in Sri Lanka, undertaken by people belonging to different social and educational strata. The fundamental flaw in the concept its attempts at grasping a wide range of facts and considerations relating to Buddhism in Sri Lanka, without recognising the inherent variations in the phenomena discussed. While the life and work of Anagarika Dharmapala is generally presented as the personification of Protestant Buddhism “ on the unpersuasive grounds that the social, moral and religious values he advocated exhibited a specifically Calvinist derivation “ it also includes Professor K. So were the attempts to link K. Notwithstanding such issues involved, the phrase found immediate resonance in the echo

chamber of American anthropology, with the neologism becoming common currency almost immediately, with George D. Religious Tradition, Reinterpretation and Response , in his examination of the origins and growth of the revival of Theravada Buddhism among the laity of Sri Lanka following the Buddha Jayanthi in The use of the concept in Buddhism Transformed serves as the most potent indicator to its inadequacy as an analytical framework for the study of trends in Buddhism in Sri Lanka. Many dissimilar phenomena have been generalised and discussed as forming integral part of Protestant Buddhism, without following the rules of inductive generalisation. Dramatic claims and speculations are made in the book " that represent a disturbing departure from rational Buddhism " on the basis of studies largely based in Colombo and suburbs, to suggest that new cult groupings, practices, and leaders necessarily representing widespread significant changes in themes and trends in Sinhala Buddhism, including a total destruction of a traditional village life. The analysis overlooks the specific forms of spirit religion, manifestations of gods, demons, magic, sorcery, possession, bhakti, Tantra ever having been a part of practice by different social and economic segments among Buddhists in Sri Lanka, and do not represent a significant change. Major differences between Buddhism and Protestantism The use of the label ignores the many differences between Buddhism and Protestantism, the obvious and most important difference being the concept and belief of God and other main differences involving the concepts of salvation, suffering and the afterlife. But the label Protestant Buddhism wrongly implies that Buddhism as contained in the Pali canon " that predates Protestant Christianity by two millennia " emulated many of the theoretical concepts and organisational features of Protestant Christianity. There is no evidence to suggest Sri Lankan Buddhism underwent any doctrinal transformation similar to Protestant or any other external influences. Even in its more contextual application to the development of 20th century Buddhism in Sri Lanka as an explanatory frame, it exaggerates the degree of formative influence Protestant Christianity has exerted over peripheral reformist action aimed at social enhancement and adaptive change, all perfectly consistent with the inner doctrines of Theravada Buddhism. This observation may be accurate in respect of the rise of modern science in the West that created a deep spiritual crisis, but did not apply to Buddhism. The advent of Darwinism and new disclosures in geology, biology, and astronomy challenged Biblical accounts of the origins of the natural world and the place and purpose of humans in it. Philosopher and mathematician Alfred North Whitehead wrote: Jayatilleke pointed out that Buddhism was not merely a religion or a belief system but also as a system of thought that could be valued from the perspectives of the highest achievements of the human intellect in philosophy and modern science. In , Venerable Walpola Rahula, virtually a modern Buddha, warned against the capitulation of religion to scientific positivism and the yielding of almost all competing schemes of values to the scientific juggernaut. He doubted the sufficiency of science as a religion, and saw the need for religion to critique science. Rahula argued, Dharma, including such concepts as the atom, the relativity of time and space, or the quantum view of the interdependent, interrelated abiding spiritual truths, were discovered without the help of any external instrument, by insight and purified by meditation. It is incongruous and preposterous to depend on changing scientific concepts to prove and support perennial religious truths. In conclusion, many deficiencies of the concept of Protestant Christianity as a frame of analysis for the presumed changes in Sri Lankan Buddhism places demands on its proponents for its retraction after 30 years of experience based on its usage. As Shakespeare wrote in The Taming of the Shrew: We are independent and non-profit.

7: History of Sri Lanka | british rule-buddhism-ruinsBC-portugese-photo

Sri Lanka has hundreds of sites with Buddhist temples or Buddhism related architecture, most of which have historical value. Though many are famous both as historical sites and religious sites, there are some gems hidden in plain view and only known to the local.

Arrived place called Mahiyanganaya. In a first visit Buddha could move them to Buddhism after the showing his psychic power. This was the first incident about Buddhism in the Sri Lanka. After the five years later, Buddha came again to Sri Lanka, place called Nagadipaya one of the islands located in north province. Objective was this travel was pacifying the war between two Kings of Nagas called Chulodara and Mahodara. Argument over a jeweled throne conducted to this war. After the arriving of Buddha, he explained disadvantages of quarrelling. Troop accepts teaching of Buddha and war was ended. Two kings gave up throne and consecrated it for Buddha as a gratitude for evolves to solve this problem. According to the legends, the pagoda was built by God Suman saman and enshrined throne inside the core of the pagoda. According to this invitation, Buddha came to Sri Lanka again. Maniakkitha king rule his power in Kalaniya area. So Buddha arrived to Kalaniya, as his third and final travel to Sri Lanka in his lifetime. This travel is more important to Sri lanka. Because Buddha left his foot print at the top of the mountain called Samanala kanda famous as Sri Pada. After the arriving of Buddha, there are no significant incidents until Prince Vijaya came to Sri Lanka. Vijaya was a prince of south India and he came to Sri Lanka due to disagreement between his and his father. He married with an indigenous princess named Kuveni in order to claim to royalty. He got two child named Jeevahaththa and Disala. According to the legends aborigines of Sri Lanka descend from them. But after the several years later, King Vijaya removed his domestic princess and he married with a princess of South India. In these times Buddhism in the India also has been destroyed by vinous corrupt monks. So king Ashoka decided to conduct a Buddhist council in order to protect flawless Buddhism. As a result of this nine groups dispatched around the world in order to promote the Buddhism. According to the legends in that time king Tissa king of the Sri Lanka came to Mihinthaleya Mountain for hunting. Mihindu Thero and king meet together at the foot of the mountain. After that Mihindu thero discoursed the teaching of Buddhism. After king Tissa became a Buddhist. He gives huge contribute to spread the Buddhism around the whole country. Peoples also had find salvation the Buddhism. Some peoples became renounced and became monks, even some ministers of the king became as monks. In that times ordain only males. If ordain women, inevitable the service of Woman monks Bhikkuni. Lot of women required to join to Buddha Sasana to become a female monk. Queen Anula who was the Queen of Kind Tissa leaded to this request. These scared boo tree also can be seen in today in Anuradapura.

8: Buddhism in Sri Lanka - Wikipedia

The spread of Buddhism beyond India took root in its surrounding nations and Sri Lanka was one of the lucky ones. Buddhism in India eventually died out and Sri Lanka currently has one of the oldest living Buddhist traditions in the world.

Conversion to Buddhism According to Sinhalese tradition, Buddhism was first brought to Sri Lanka by a mission sent out from eastern India during the reign of the Mauryan emperor Ashoka c. Mahendra and his colleagues traveled to the Mihintale hill the site of some of the earliest inscriptions , 8 miles 13 km from Anuradhapura. There they chanced to meet the Sinhalese king Tissa , to whom they delivered a sermon on Buddhism. The king was brought into the Buddhist fold, and he invited Mahendra and his followers to the city. The missionaries were settled in a royal pavilion in the city park of Mahamegha, where they preached first to members of the royal family and then to the common people. Many embraced the new religion, some taking holy orders and joining the Buddhist sangha community of monks. The king donated the Mahamegha park to the sangha. Meanwhile, the monastery of Mahavihara was established, and it became the prime centre of Buddhism in Sri Lanka. Mahendra sent for his sister Sanghamitta, who arrived with a branch of the Bo tree at Bodh Gaya , under which the Buddha had attained enlightenment. The sapling was ceremonially planted in the city. Sanghamitta founded an order of nuns, and a stupa shrine , the Thuparamacetiya, was built by the king for popular worship. Thus, with the founding of these and other institutions, Buddhism became an established religion in Sri Lanka. Through the conversion of King Tissa and the missionary activity of monks in the villages, by the 2nd century bce the Sinhalese had accepted Buddhism, and this faith helped produce a unity and consciousness on which subsequent political and economic strength was founded. However, it should be recognized that while the monastic chronicles accord the pride of place to Buddhism, other religions also were practiced on the island. Jainism , for instance, probably represented another major religious tradition, and a Jain monastery is mentioned in the Mahavamsa. The chronicle also indicates the presence of Brahmans “Hindus of the highest social rank” in Sri Lanka. Early growth and political centralization, c. The ruler of Anuradhapura , Duttagamani Abhaya reigned “ bce , was preeminent among these chiefs, and, as Buddhism spread, the Anuradhapura kingdom extended its political control over the rest of Sri Lanka. The Anuradhapura period The Vijaya dynasty of kings continued, with brief interruptions, until 65 ce, when Vasabha, a member of the Lambakanna royal family, founded the Lambakanna dynasty. The Lambakannas ruled for about four centuries. Their most noteworthy king was Mahasena reigned “ , who constructed many major irrigation systems and championed heterodox Buddhist sects. A stupa of the ancient Abhayagiri shrine, Anuradhapura, Sri Lanka, c. Dhatusena reigned “ defeated the Pandyas and reestablished Sinhalese rule with the line of Moriya kings. His son Kashyapa I reigned “ moved the capital from Anuradhapura to the rock fortress of Sigiriya. Painted figure of a celestial dancer apsara , Sigiriya, Sri Lanka, 6th century. Manavamma, a Sinhalese royal fugitive, was placed on the throne in with the support of the Pallava rulers of south India. Manavamma founded the second Lambakanna dynasty, which reigned in Anuradhapura for about years. The dynasty produced a number of distinguished kings, who consolidated and extended Sinhalese political power. During this period, Sinhalese involvement with southern India was even closer. Sinhalese kings were drawn into the dynastic battles between the Pandyas, Pallavas, and Colas. Invasions from south India to Sri Lanka and retaliatory raids were a recurrent phenomenon. The conquest was completed in , when the Colas seized the southern province of Ruhuna. The Polonnaruwa period The Colas occupied Sri Lanka until , when Vijayabahu liberated the island and reestablished Sinhalese power. He shifted the capital eastward to Polonnaruwa , a city that was easier to defend against south Indian attacks and that controlled the route to Ruhuna. The capital remained there for some years. The most colourful king of the Polonnaruwa period was Parakramabahu I reigned “86 , under whom the kingdom enjoyed its greatest prosperity. He followed a strong foreign policy , dispatching a punitive naval expedition to Myanmar Burma and sending the army to invade the Pandyan kingdom; however, these initiatives achieved no permanent success. After Parakramabahu I the throne passed to the Kalinga dynasty, and the influence of south India increased. The last Polonnaruwa

king was Magha reigned 36 , an adventurer from south India who seized power and ruled with severity. Government and society Kingship was the unifying political institution in the Anuradhapura and Polonnaruwa periods, a symbol of the aims and achievements of the Sinhalese people. The kingship was essentially Brahmanic hereditary within the priestly social class , with strong Buddhist influences; all the kings were practicing Buddhists and patrons of Buddhist institutions. The support and blessing of the clergy, moreover, were perceived as essential to a peaceful and continuous reign. This connection between kingship and Buddhism enabled Buddhism to flourish. Kings built, maintained, and endowed many shrines and monasteries, and they intervened to establish order and prevent schism within the Buddhist community. Nobles and commoners too were lavish in their support, and thus Buddhist institutions prospered. Many beautiful temples were built with finely carved sculpture, and monasteries thrived as centres of learning in the Pali and Sinhalese languages and in Buddhist philosophy. The vatadage, a structure to house a relic of the Buddha, in Polonnaruwa, Sri Lanka, 12th century. ZEFA The king was supported by an inner administrative hierarchy consisting of members of his family and influential nobles. Sinhalese society was segmented into social classesâ€” castes â€”each of which performed a particular occupation. The caste system in Sri Lanka, however, was not as rigid as its counterpart in India. The Govi, or cultivators, made up the highest caste in Sri Lanka, but many other castes also engaged in farming. Administrative officials were drawn from the Govi caste, which was stratified into chiefs, titled men, and peasants. Chiefs were important supporters of royal absolutism and helped administer the government. Nonagricultural people, the Hina, were considered of lower rank and were divided into occupational groups. These caste groups were endogamous; each lived in its own section, along particular streets. Castes were stratified in terms of status, with the lowest on the scaleâ€”the candala â€”performing the most menial of jobs. The advent and impact of irrigation The Sinhalese civilization was hydraulic, based on the storage and use of water for the regular cultivation of wet fields. The early Indo-Aryan settlers cultivated rice and settled along river valleys and other suitable lands. They began with simple schemes for damming rivers and storing water below them. Small systems for storing water in reservoirs by tapping seasonal streams later became a feature of nearly every village; these waterworks probably were managed communally by the landowners of the village. With the increase in royal power, the attraction of greater revenue through greater production made kings play an active role in the construction of large-scale irrigation schemes. Beginning about the 1st century ce during the reign of King Vasabha, large perennial rivers were blocked with massive earthen dams to create colossal reservoirs. With increasingly sophisticated irrigation technology, water from these reservoirs was delivered through canals to distant fields and through underground channels to the capital city. Further technological progress was achieved in the 3rd century during the reign of King Mahasena ; a number of storage tanks and canals are attributed to him, the most outstanding of which is the Minneriya tank and its feeder canals. The construction and maintenance of monumental irrigation works became a regular preoccupation of kings. Reservoirs and canals studded the northern and north-central plains, tapping every source of water. Operation of the large works demanded a great deal of coordination and central control; mobilization of labour and technical skill was required at the construction stage, and bureaucratic machinery was essential to keeping the system in repair. Among the primary functions of the central administration was the enforcement of regulations to coordinate cultivation of irrigated plots, to control the flow of water, and to collect water dues from the irrigation operators. Such effective and efficient water management led to increased productivity, which ultimately increased the power of the king. Many medium and small irrigation works were, however, initiated and managed by regional and village authorities, who became important props of royal authority. When rights to revenue were devolved to these local notables, a feudal system began to emerge, with feudal relations proliferating especially rapidly after They sustained strong political and military power for more than a millennium and enabled the dispatch of expeditions abroad. Increased revenue also made possible widespread religious construction, which, along with remarkable accomplishments in the plastic arts and irrigation, was a hallmark of the reign of Parakramabahu I.

9: Role Of Buddhism In Sri Lankan Politics – Colombo Telegraph

According to traditional Sri Lankan chronicles (such as the Dipavamsa), Buddhism was introduced into Sri Lanka in the 3rd century BC (after the Third Buddhist council) by Venerable Mahinda, the son of the Emperor Ashoka, during the reign of Sri Lanka's King Devanampiya Tissa.

This article was first published in the now-retired Bodhi Journal, Issue 8, June. In Theravada there is no gandhabba. Instead rebirth or re-becoming occurs at the instant death strikes. It becomes meaningful only if the deceased is reborn in the spirit world. A most notable feature of Mahayana influence here was the Bodhisattva concept. The most well-known of these is Kushtaraja in Weligama. According to Historian, G. A number of local Buddhist temples have within their premises shrines built for this deity. When the Chinese itinerant monk the Ven. Sanskrit studies received a major boost as a result of the spread of Mahayana in the island. An eighth century stone inscription clearly proves that the occupants of Abhayagiri monastery knew Sanskrit well. Ceylon History by G. Fa-hsien had recorded that 5, monks were in the Abhayagiri while 3, in Mahavihara, the centre of Theravada Hinayana Buddhism. The Abhayagiri stupa was 100 ft in height. The Tooth Relic festival was held at Abhayagiri once year when the relic was brought there once a year for public exhibition. The Vetulla Vaitulya school was the most well known Mahayana Sect at the time. He believed in Dhammadhatu, a treatise on Trikaya practice of enshrining scriptures of the Trikaya concept as the true doctrine and supported the Jetavana Vihara. Inscriptions depicting aspiration for Buddhahood-invocations to Bodhisattvas e. Tiriyaya inscription of the 7th Century confirm this. Trikaya doctrine was popular in 8th Century e. Triyakastava inscription of Mahintale. Pragnaparamita sutra was found at Indikatuseya, Mihintale. By the 9th and 10th Centuries, Abhayagiri Vihara complex covered an area of 100 acres. A lead scroll found there with Mahayana mantras written on it caused the structure to be called Mahayana Stupa Abhayagiri Vihara at Anuradhapura by Professor T. He translated a large number of texts into Chinese and was popular with the Imperial Family and also performed the abhiseka coronation of the Emperor. Casparis Identified Buddhism at Ratbaka as Mahayana. Most of the Tantra texts attributed to this sect have been in Tibetan and Chinese translations, e. Mayajalatantra, Samajatantra, Tattvasangrahatantra, Vajramrutatantra, Cakrasamvaratantra, Dvadasacakratantra, Mahamayatantra, Catuspitahatantra, Sarvabuddhatantra, Samuccayatantra etc. Nalanda Gedige 8th Century was an image house where Tantric rituals were performed. Tantrimalai Tantra Hill PE. De Silva believes that available evidence reveals a strong possibility that the site was a Mahayana monastery. The latter Considered themselves the guardians of Orthodox Pali Buddhism Theravada or Hinyana At times books were burnt causing great losses. Many rituals among Sri Lankan Buddhists are rooted in Mahayana. Mahayana also popularised the chanting of sutras pirith or paritha and all forms of Buddhist rituals as well as contributed greatly to the development of art forms. Fourteen years ago a young Sri Lankan researcher H. Moratuwegama began observing similarities in the Zen art of story-telling and the art of story telling in certain Theravada scriptures and commentaries. These he included in a book in Sinhala titled Buddhankura Seeding of Buddhahood. There he told the participants that the differences between Mahayana and Theravada have been over emphasized by Western writers.

Hindi English code switching English Works of Raja Ramohum Roy Songs of innocence ; and, Songs of experience Poems for quena and tabla. Miracle of the Desert Kingdom. Printer in three republics Adventures in Writing Rivers (Images (Creative Education)) Advanced concepts in total hip replacement Recombinant DNA products List of cardiac diseases Two-stage amplifying receiver 88 El moasser math primary 5 Pingu celebrates Christmas For women to lead ideas and experiences from Asia Saving the Tooth Fairy Physical benefits of physical activity Closing the water and waste circuits Mountain dew selecting new creative case study La battaglia di Legnano Learn to Estimate Reel 760. Jefferson/Louisville city (E.Ds 56-171 to 56-177), Jessamine, Knott Civilization and the human subject An economic assessment of surface freight transportation deregulation Constitution of the Montreal Curling Club and rules of the game Ideas, principles and lost opportunities Bach Perspectives, Volume 2 Too Much for Our Own Good, the Consumerities Epidemic and Good Movies Potassium and ammonium dichromate, among others, are irritating chemicals capable of producing Remarkable leaders manage projects and processes successfully A volume of records relating to the early history of Boston containing Boston marriages from 1700 It dont mean a thing piano sheet music Practical fire precautions Stimulus Book 2 for Treatment Protocols for Language Disorders in Children Volume 1 V. 3, pt. 2. Kates, M. Techniques of lipidology. Warriors of the West Handbook of Medical Psychiatry My Unfair Lady by Guy Cullingford A guide to the zoological collections exhibited in the fish gallery of the Indian Museum Calculating the costs and benefits of family group conferencing Andy Rowe