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Galle Med Digest

THE FAMILY MAGAZINE OF GALLE MEDICAL ASSOCIATION

DECEMBER 2020



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Second Issue

EMERGING NEW WRITERS

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President's Message

I am happy to send this message to the second issue of the Galle Med Digest. We received quality creative work for this issue and it is encouraging.

As a result of Covid -19 pandemic, the families of GMA lost the usual opportunities they used to enjoy by way of social gatherings. The GMA had to determine what the association's new normal may look like, how to adapt to meet that new operating environment and the steps that can be taken to increase resilience. We looked for choices and plans for the "new normal".



Our doctors are brilliant in creativity. Their multifaceted talents are mostly hidden, especially those that are not directly related to medicine. This is an attempt to provide an opportunity to share those talents with our membership. We received many encouraging comments from our members for the inaugural issue. We are in a position to publish the second issue thanks to the contributions from our members and their talented children. I feel that gradually we will be able to get contributions from many more of our members.

I extend my sincere thanks to all those who contributed in many ways especially the members and their children with amazing talents for sending their creative works. My thanks goes out to Mrs. Savithri of GMA Office for handling all aspects up to the final outcome. At the end of my tenure as the president of GMA, I will hand over my responsibilities to the new president on December 18th, 2020. It has been my pleasure to have worked with each and every one of you in introducing this e-magazine. Hope you have a pleasant read.

Dr. Kalum Deshapriya
President GMA - 2020

All contents of this e-magazine are the views expressed by and creations of respective authors and does not represent the view of Galle Medical Association. GMA initiative is to facilitate creative writing and to stage the talents of our doctors and their family members.

* This mark will indicate the creations of the children of GMA members. Our e-magazine encourages the children by giving special prominence to their talents. They are the future of our country.

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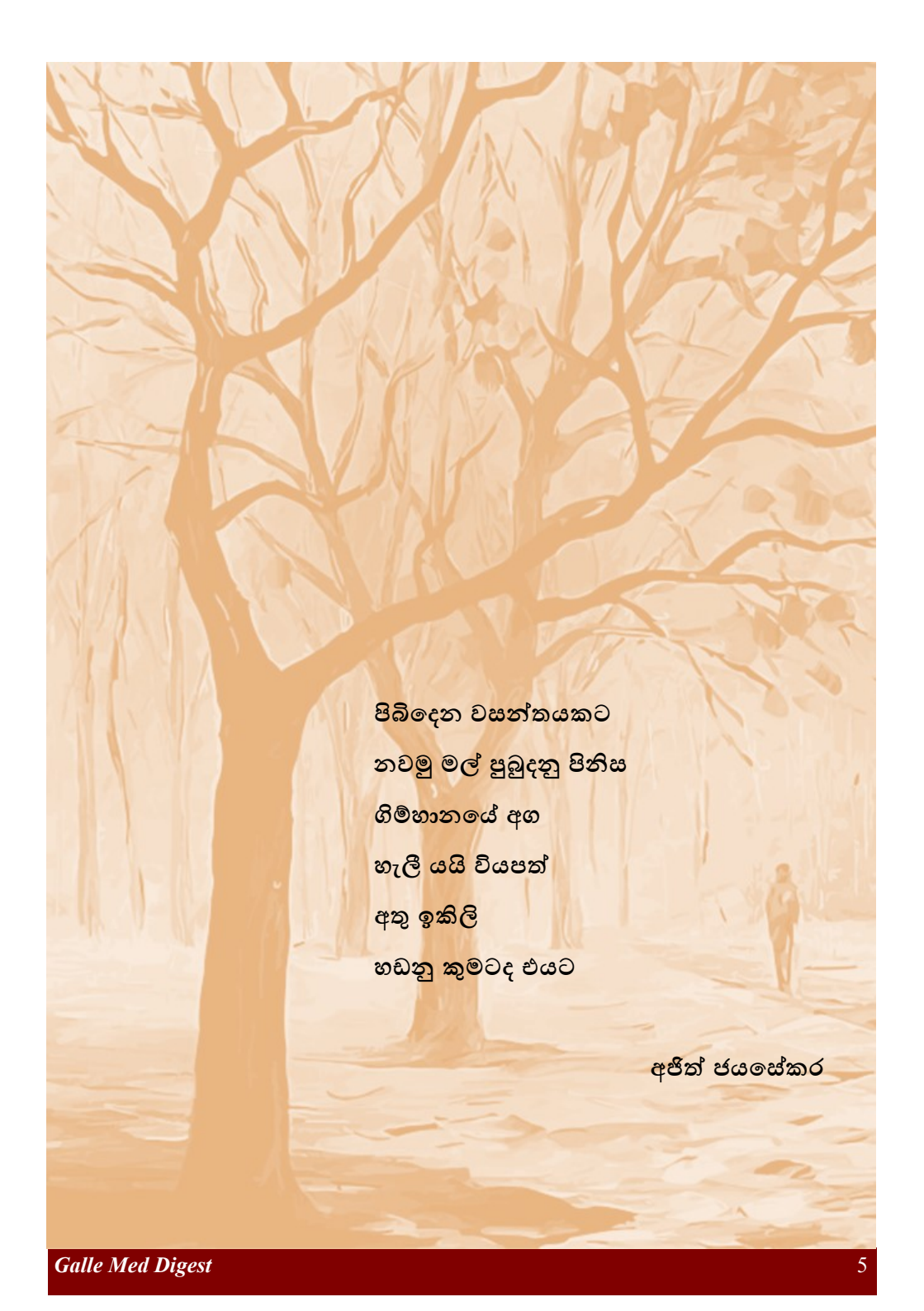
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COVER PICTURE

“Help prevent COVID”

Arunodi Sathindra De Silva *

Grade - 1, Sanghamitta Girls' School, Galle

We are very happy to select this drawing by Arunodi for the cover page of our magazine. Thank you very much Arunodi sending us this timely and thoughtful theme as a drawing to publish in our e-magazine.

Please click over photo to view the original picture



Ancient Buddha and Bodhisathwa Statues of Sri Lanka

Pankuliya (Ashokaramaya) Statue



Pankuliya Sitting Bhuddha Statue Asokaramaya

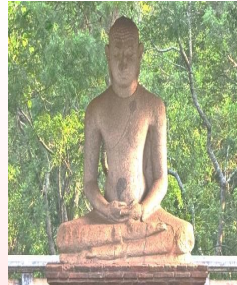
The Buddha image at Pankuliya is said to be surpassing the Samahi statue in Mahameuna Park in Abhayagri Complex in artistic perfection. The Image displayed Vitharka mudrā in one right hand and Kataka mudrā in left hand. That is the theory by Prof. Chandra Wickramage.



Symmetrical form of sitting Buddha statue

The height of the statue is 6 feet and nine inches. The distance between the knees is 6 feet. The facial expressions are also sharper and superior to that of Samadhi. Buddha image can be said to belong to at least the 8th century AD.

The Samādhi Buddha



Samadhi statue

The Samādhi Buddha statue is found in the Mahameuna Park opposite the Abhayagiri dāgaba. The statue is in the posture of meditation (Dhyāna Mudrā). A very high level of artistic expression of feeling is depicted on the face that with tranquility with eyes half closed. The suggestion of a slight smile can be observed when taken a look behind the statue.

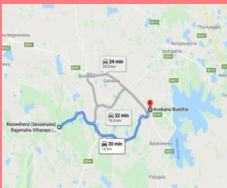
Sri Neru of India is said to have experienced great bliss by meditating on picture of the Samādhi Buddha while in prison. When he visited Sri Lanka he made the opportunity to visit the image after which visit, the popularity of the Statue increased tremendously.

eg: “අඩවින් වූ දෙනෙතින් ගලනා” by Maestro Amaradeva.

The image is carved of limestone. It is pathetic that most of the features of the image have disappeared today. Samādhī Buddha statue was constructed during the 8th century AD. It does not contain Ushnishiya or Ransipunjaya. These are said to be symbolizing the intelligence or Pragna.

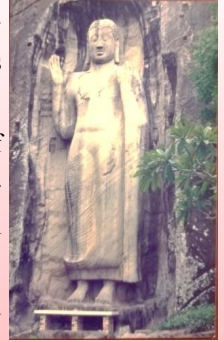
In the construction of sitting Buddha statues it is irrefragable to maintain the symmetrical tone. The distance between the head and the feet and the distance between knees should be equidistant. In Samadhi statue the height of the statue is 9 feet 6 inches. The distance between the kneecaps is 8 feet 5 inches. The shoulders are also symmetrical. These reflex the one who constructed Samadhi did not have the idea about the tradition of construction of Buddha statues or must have deliberately ignored, In contradistinction to Pankuliya and Tholuviya Statues, the Samādhī statue is simple and more primitive. It connotes that the Samādhī statue is rather natural, more than its artistic or the aesthetic value.

Res Vehera Statue



This is situated in Meegalewa, Galnewa about 20km West to the Aukana Buddha Statue. The tradition of this statue is entirely different to that of Aukana Buddha Statue. This was built on a

natural rock in such a way that the Buddha statue is protected from rain, sunlight and other natural phenomena. This tradition is called “Chithrābhāsa”. There are a lot of caves spread throughout the mountain covered with forest. These were pioneered by King Dewanapiyattissa. Brahmi inscriptions in drip-ledges indicate that this religious place has begun at least during the 2nd and the 1st century BC. The caves are used by the Buddhist monks for their meditation as well as for their residences. The both forearms are bent upwards from the elbow. According to Rev. Prof. Kamuburupitiya Wanarathana it symbolizes “that is incredible”. It may have the expression about the Kalawewa which was constructed by King Dhathusena (459-477AD), which covers an area of 6800 acres.



Resvehera Statue

In accordance with eminent scholars “Res Vehera” standing statue also belongs to 8th century AD. The height of the Buddha statue is 39 feet and 3 inches. The head of the Buddha statue is relatively larger. The head is 7 feet and 4 inches; the lower limbs are 7 feet and 4 inches. The right upper limb is 12 feet and 2 inches and hand is 4 feet and 8 inches.

According to Prof. Senarath Paranavithana the peculiar feature of Res Vehera standing statue indicates that it is likely to be a statue of a “Maithree Bodhisathwa”. It reflexes the influence of Mahayana during the 8th century AD. The reason for that is in Bahamian statues of Afghanistan is also belonging to the same tradition. They were the largest standing Buddha statues in the world. They were destroyed by Taleban extremists.



Bahamian

Awukana

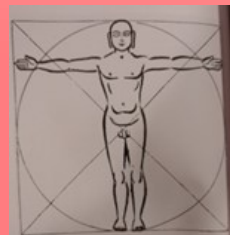


Awukana

The standing Buddha statue of Awukana is situated approximately 2 miles away from Kalawewa. According to the modern Historians Prof. Shiran Deraniyagala, Emirates Prof. Indrakreethi Siriweera it would not have been constructed by king Dhathusena.

Awukana standing statue is 38 feet and 10 inches in height. The head of the statue is 6 feet and 6 inches. The right upper limb is 11 feet and 8 inches. The hand is 5 feet. The lower limbs are 6 feet and 10 inches according to Sinhala Encyclopedia. Therefore it is reasonable to assume that Awukana statue is more comprehensive and superior in its inventive value to Res vehera statue.

Rev. Prof. Kamburupitiye Wanarathna’s theory is that this could well be a Statue of “Buddha Deepankara” rather than the Lord “Buddha Gothama”. During excavation there was a garbhpathra near the Awukana in a cave with statues of Gods; Indra, Pharakma, Waruna, Yama, Kuwera (Prof. Senarath Paranavithana) Prof. Chandra Wickramage is also supporting the theory of Buddha “Deepankara”.



A sketch to indicate the proportions of standing Buddha statue, which are well maintained in Awukana and Maligawila



Various statues of Gods are found at compartmentalized chamber at Awukana

There is a rock inscription belonging to 1st Century BC near Awukana. During King Keerthi Sri Rajasinghe (1746-1779AD) Awukana was named as Kalugala temple. There is another Copper inscription to support this theory.

The other Buddha statues and Bodhi Sathwa Statues belonging to Chithrabhasha tradition are found at

- Dova (Bandarawela)
- Buduruwagala (Wellawaya)
- Kushtarajagala (Weligama)

These statues were elucidated later on.

Maligavila



Maligavila

This is another standing Buddha statue. It is situated in Okkampitiya, Buttala, in Monaragala district. Since it is constructed of limestone even the meticulous carving could well be seen. The face of the statue has sharper features superior to that of Awukana. Nonetheless it does not have a head dress (සිරසපාන) which

can be seen in Awukana. This has been constructed by King Agga Bhodhi (571-604AD). There is evidence of ruins of an image house surrounding the Buddha statue. The moonstone at the entrance is also unique. They are rectangular and increasing in a regular fashion constructed by limestone. The largest rectangular stone has the moonstone. There is a Janthagara on the left of the entrance to the image house. The statue is 37 feet and 10 inches in height.

Dova

Dova cave temple is situated in close proximity to Badulla - Bandarawela (A16) road. From Dova to Bandarawela the distance is about 6km. Cave temple has been constructed by King Walagamba 89-77.BC.

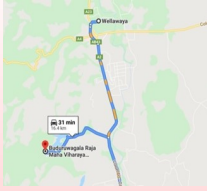


Dova, standing statue

There is a statue carved in a rock. That also belongs to Chithrabasha tradition. It is 35 feet in height. The upper part of the statue is artistically more advanced whereas the lower part does not have the same skill of dexterity.

It is reasonable to conclude that the two parts of the statue have been constructed during two eras. This statue also belongs to 8th century AD.

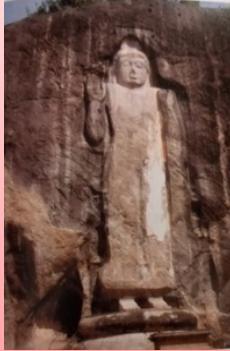
Buduruwalagala



From Wellawa-ya to Hamban tota (A2 road) at the 340km post there is a road running to the right. This road runs

toward Buduruwalagala complex. Buduruwalagala is also considered pioneered by king Walagamba.

Chitrabasha tradition indicates Mahayana influence during the 8th century AD. There are seven standing statues. In the centre there is a stupendous statue of standing Buddha which is 40 feet in length.



Buduruwalagala



Sudhana, Awalokitheshara Naatha, Tharadevi

After digging the rock the statue has been constructed and completed with paste. There are holes above the statue for wooden pillars. These might have given the shade and protection for the statues. These features cannot be seen at present. To the left

of the Buddha statue, there are three statues. The 1st one might have been God Sudhana's. The 2nd one is a Bodhisathwa statue of "Awalokitheshwara naatha". It is painted white. In this statue there is a small statue of "Samadhi" Buddha in its crown (මකුට). It is a strong evidence to say that this is a Bodhisthawa of Awalokitheswara Naatha due to Mahayana influence. The last one belongs to that of a woman. It is called Tharadevi. If noticed carefully there are three curves in this statue (Thiwanka), at the shoulder waist and knees.



Manju-sri , Maithree Bodhi Sathwa , Wajrapai

To the right of the Buddha statue, there are three more statues. The 1st one depicts Manju –sri who is supposed to be the head for music. The 2nd one is that of a Maithree Bhodhi Sathwa. In accordance with Therawada, Maithree is going to be the next Lord Buddha. Crown has a symbol of a stupa. It means that there is no doubt that this is a statue of Maithree Bodhi Sathwa.

The 3rd and the corner most is a statue of Wajrapai. He is the head for rain.

Dambeygoda Bodhi Sathwa Statue

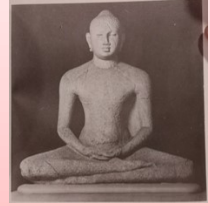
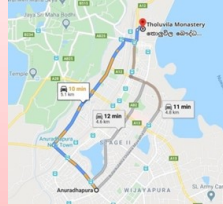


Awalokitheshara Naatha

This Awakaiteshwara Naatha statue is situated about 500m away from Maligawila statue. This statue is supposed to be the largest Bodhi Sathwa statue in the World. The height is 30 feet. It is constructed of limestone. The creases of the clothes and the jewelries look very attractive. The hands indicate Vitharka mudra. This was constructed by King Dappula the 1st (659 AD). There is a sign of a Samadhi Buddha statue in the crown of this statue. It means it is a statue of Awalokiteshvara Naatha. For the protection of this statue there is an image house. This Image house is constructed on a small mountain. There are guard stones, stairs and breath taking carvings. There is an inscription in front of the statue erected by King Mahinda the fourth (965-972AD).

Tholuvila

Travelling for about 300m from the railway station, Anuradhpaura, the Toluville shrine is seen to the north

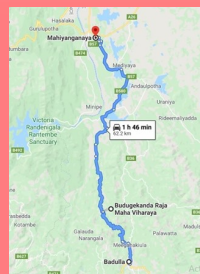


Tholuvila statue belongs to 6th century AD Colombo museum.



The Buddha image found here has been removed to the Colombo museum.

Buduge Kanda cave temple



This is situated in Badulla–Mahiyanganaya road (B 49). At the 4th km post, there is a road to the left. After travelling about 12 km “Budugeya Kanda” old cave temple can be reached. This was also pioneered by King Walagamba. There is a large statue of reclining Buddha inside the cave. The unique feature is that this statue is

constructed with clay in such a way according to the soil discovered when digging down from the surface to deep. In the end the statue is completed by a plaster and decorated with colours.



Reclining Bhuddha statue made of clay at Budhugaya Kanda cave temple.

- ◆ Sitting Buddha
- ◆ Sitting Buddha inside the cave
- ◆ Inscription
- ◆ Standing Buddha
- ◆ Reclining Buddha

Sitting Buddha



According to some erudite scholars the most artistic Buddha statue in Sri Lanka is this. The height is 15 feet and 2 ½ inches. The distance between the knees is also 15 feet. The symmetrical form is well maintained in accordance with sitting Buddha statue tradition. This is called weerasana. The hands indicate Samadhi Mudra. The eyes are half closed. (Cf Samadhi, at Mahameuna).

The robe covers only the left shoulder. The long ears (Lambhakarna), the features in the neck, the hair, the nose, the lips, and the eye brows are all reflective of the virtue of Lord Buddha. The body is straight (උජුංකායන්). This symbolizes either (මහාකරුණා සමපන්නි) or Samadhi. The Buddha statue is on a platform which has been decorated by figures of lions. There is a dragon pandal (මකර තොරණ)

Rock Temple Polonnaruwa

(ගල් විහාරය)

This was built by King Parakrama Bahu, the Great (1153-1186AD). This complex is supposed to be one of the most attractive and conserved religious complexes in Sri Lanka. Recent excavations have shown the ruins of an alms hall (දාන ශාලා, චතුස් ශාලා). The one who instructed King Parakarabahu was Arhath Dimbulagala Kashyapa who initiated and established the unity among the Buddhist priest, There are four Buddha statues and a rock inscription carved in a natural rock. The following are the statues of Lord Buddha's in rock temple Polonnaruwa.

surrounding the statue of Lord Buddha. There is a lotus flower carved out of rock, shading the head of Lord Buddha. This Buddha statue shows the influence of Mahayana during the era of Polonnaruwa Kingdom.

Sitting Buddha (Vidyadara Guhawa) inside a cave

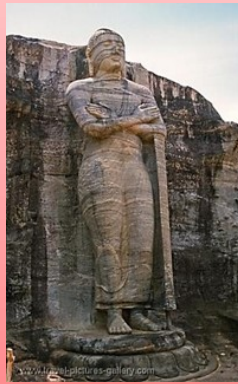


The second Buddha statue is also a sitting one. This also reflects weerāsana position and Samādhimudrā. There are two statues of small dimension, beside the Buddha statue symbolizing Bhrahma and God Vishnu. This might have symbolized the enlightenment. There was evidence of a Bo tree in front of this statue. Therefore the probability of (අනිමිස ලෝචන ජුජාව) expressing devotion by means of prolonged concentration cannot be excluded. Inside the cave there was a lot of wall paintings. It is pathetic that these are in a state of decaying. According to H.C.P. Bell these wall paintings have outshined that of the Ajantha in India.

Stone Inscription (ගල් විහාර සංදේශය)

After revival of Buddhism by Arahath Kashyapa, under the patronage of King Parackramabahu there were a lot of discipline rules laid down for the monks. These letters are very much similar to modern Sinhala characters. (Medic මධ්‍යතන යුගය සිංහල).

Standing Buddha



There was controversy regarding this statue, whether it is a statue of Ananda Thero or Lord Buddha. However now there is consensus among the eminent archeologists that this is a standing statue of the Lord Buddha. The hands of the statue are bent at the elbows and across the body just above the level of the umbilicus. Similar Buddha statues were identified at Ritigala, Yatagala and Hindagala. In addition, the Buddha statue is seated on a lotus made up of rock. This is also supportive of that this is also a statue of Lord Buddha. This statue is 23 feet in height. There is a bend or a curve at the knees and the waist. This could well symbolize a walking Buddha (සක්මන). නිට්ඨං වරන් නිසින්තෝච සයාතෝච. නිට්ඨං

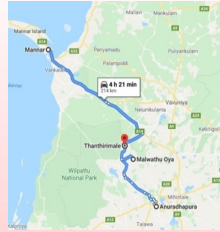
(Standing), වරං (Walking) නිසින්නෝව (Sitting) සයානෝව (reclining) කරණිය මෙන් සුන්න වූද්ධක නිපාන The recommend- ed for Bhawana.(Meditation).

Reclining Buddha Statue



In the right end of the rock temple, there is a statue of a reclining Buddha. The length of the statue is 46 feet. There was some controversy about whether this symbolizes great extinction (මහ පරිනිර්වාන) or sleeping Buddha. Any how the modern archeologists accept the fact that this is very likely to be that of reclining Buddha by considering all the features in that particular statue. There is a legend stating that an Englishman had fired at the Buddha statue. It resulted in a small crack over the left shoulder. Immediately afterwards the Englishman has succumbed, to an attack by a wild elephant. Whether the above scenario shows the power of Buddha statue or coincidental is a yet to be ascertained.

Thanthirimale Rajamaha Viharaya



Thanthirimale Purana Rajamaha Viharaya is situated in the vicinity of Malwathu Oya.

Distance from Anuradhapura to Thanthirimale is 43 km. The village where the Thanthirimale is situated is called “Maha Wilachchiya”. It covers an area of 200 acres approximately. That is full of natural ponds and rock caves. Some of these caves have wall paintings. They depict the figures of deers Crocodiles bows and arrows. These paintings were presumed to be done by the native ancient inhabitants. After arrival of Arahath Mahinda these were donated to the Buddhist priests to be used as their residences. It is located above the Wilpaththu National Park. Malwathu Oya is 102 miles. That is the second longest river in Sri Lanka. It starts from mountain Ritigala. The famous stone bridge and the ancient Kingdom of Anuradhapura were developed (in association with) in close proximity to Malwathu Oya. “Yodha Wewa” which was also constructed by using water of Malwathu Oya built by King Mahasen (3rd Century AD.). Yoda Wewa was the third largest wewa until recently in the World. It covers an area of more than 6400square miles (1153 – 1186AD). In ancient Thanthirimale Raja Maha Vihara there are Brahmin inscriptions indicating



Reclining Statue

that this was place of Buddhist worship even during the 3rd century BC. There is a reclining Buddha statue.

It is 45 feet in length. It should belong to at least 12th century AD. The one who constructed might have tried to simulate the statue in Polonnaruwa the rock temple in an inefficient manner in accordance with Prof. Nanadadeva Wijesekara. Considering features of the statue it cannot be a statue of Mahaparinibbhana(Great extinction). The features are very Sharp.



Samādhī Statue

This statue is sited inside a rock cave

There is another sitting Buddha statue. It reflexes Samadhi Mudra. The distance between the head and the feet and the knees are equidistant. The right leg is over the left leg. The soles are facing upwards. The right hand is over the left hand. The palms are also facing upwards. The eyes are half closed. The back of the statue is straight. The robe covers only the left shoulder.

The most of the features of a Lord Buddha (Dethismaha purusha lakshana) are depicted in an attractive manner. There are two statues of small dimension on either side of the head of the statue and the Halo. These statues may be those of Gods. It symbolizes enlightenment. These statues are similar to the Buddha statues in Polonnaruwa Rock temple (Gal Vihāraya). There is an enchanting natural pond within the complex. When Arahath Sanghamitta arrived in Sri Lanka with the right branch of Sri maha Bodhi in India, she had a short stint at Thanthirimale. To show the gratitude, a branch derived from Sri Maha Bodhi was planted in the same complex (Ashta pala ruha). There was a Bhodi ghara constructed during the 1st century BC. There were Siripathula and a Nagini figures carved on a rock. There are features of Stupa constructed during the 2nd or the 1st century BC. That is the theory by Henry Parker. Later after examining the bricks used to construct the Sthupa. John Steel concluded the Stupa belongs to 4th century AD. There are ruins of a library (පොත්ඉල).This could have been used to deposit Copper inscriptions during the 8th – 10th century AD. It shows the Mahayana influence. Surrounding the monastery complex there is a thick jungle full of wild animals including elephants. It is a tragedy that with so called modernization the tranquility is in a state of wane.



Stupa

There is a saying in archeology, that “every conservation has a detrimental effect to the archeological significance” of the same, although it is imperative to maintain the archeological sites for the future generation with minimal interference with its archeological value. The cave with Brahmi inscriptions in the dripledges. The entire complex was destroyed by Kalinga Magha who conquered the Kingdoms of Anuradhapura and Polonnaruwa in 1215AD with an Army of 24 000 soldiers. Thanks to great work done by HCP Bell, Henry Parker and John Steel this monstry complex was recovered.

Budu Petangala

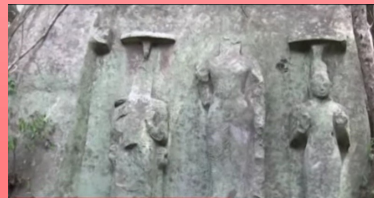
Budu Petangala is situated in Kumana Sanctuary. It was accidentally discovered in September 2020. There are 3 statues carved in a rock in the thick jungle. Standing statue at the centre is that of Lord Buddha. It is similar to that at “Budduruwagala”. On either side of the Buddha statue there are two statues.

One is supposed to be that of Awalokathiswara Bodhi Sathwa. The other one may be that of Maithree Bodhi Sathwa. These statues are 6 feet to 9 feet in height.

Bodhisathwa statues are similar to that of Bahamian in Afghanistan. All belong to Chithrabasha traditions. It shows the influence of Mahayanna, during to 8th to 10th AD Century.



Natural Pond





Lankathilaka statue made up of bricks in Polonnaruwa, Gedige tradi-



A standing Bhudda statue at museum Jethawanaramaya



Steel Bhudda statue Kurunegala.



Leather Bhudda statue Dentamal Viharaya



Thiwanaka image house at Polonnaruwa with a standing Buddha statue made up of bricks with three curves at knees, waist and shoulders. An outside view of image house during conservation. There are entrancing wall paintings inside with beautiful carvings outside.

outside the Gedige (Image house)



A statue of Awalokathishwara Naatha, Kushtarajagala, Weligama. Near the railway line. Chithrabhasa tradition.

Sudhira Herath

කුමුදුනී



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කොශලයා ගරුසිංහ

Mutron Episode 02 new series



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වීදි දරුවෝ



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නොමැතිද උණුවන්නෙ ඔබේ පඩුපුල්	සිහසුන්

හඩනා දරු පෙමින් සිය දරුවන්	නොමැති
අදැති මව් පියන් මේ ලොව කොතෙක්	ඇති
ලැබුණා නම් එවන් සරණක් සෙනෙහෙ	ඇති
පුතේ නුඹත් රජෙකි දිදුලන හෙටක්	ඇති

මදාරා රාජපක්ෂ

විශ්‍රාමිකයා ගේ බිරිඳ ගේ කව

කුඩාකළ ඇවිද ගිය
තණ පියලි මත රැදුණු
ගත නිවුනු ඒ පහස
යලි ඔබට පිරිනැමුණු
යෙෞවනය
දුපුතුන් උරුමකර
මොනර කොල ඉතිරි කර
පොත පතට ඉසිලුවක් ලබාදුන්
පැසුනු විය
අමතක ද සෙවනැල්ල
ඔබ මෙන්ම දිරාගිය
කමා දෙමී
අමාවක එළඹ ඇත

අජිත් ජයසේකර

සෛනෝහස

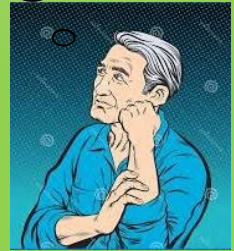
කලුවන්ව අවපැහැව නුපුරුදු වූ රුවක්	වෙයි
මගුල් රුව හැඩකාරී දෙස බලා සුසුම්	ලයි
වරු ගනන් කැඩපතට එබී බැලූ රුවක්	කොයි
මියෙන කය තුළ සැඟව ඉකිබිඳින සිතක්	වෙයි
ආදරය පිරි දෙනෙත් අද බොරව	නොරා එයි
ගලා ගිය කලුලු ගහ සිඳි ගොස්	අභවර යි
ඉද හිටක මා දකින විට මුවෙන්	සිනාසෙයි
මියෙන පැකුමක එළිය පමණක්ම නෙන්	කියයි
පින්බරම දරු වැදූ කුස අදත්	එළෙසමයි
දරු නොවේ දිරා ගොස් වතුර වූ	රුහිරයයි
දිරා ගිය කෝටු වැනි දැත් මගෙ	අත පතයි
රිදුම් දෙයි මගෙ මැණික අල්ලන්න	මට බයයි
උජාරුව මුදා හැර ගමන් ගිය පෙර	දොහේ
වරළසක් දැන් කොයිද සුද පෙනේ	දැන් ඉහේ
සේලයක් දමා හිස වසා පායන	දොහේ
පුරුදු ඇස් නොදුටු සේ ඇවිද යමු	අපි ඔහේ
ලෙයක් ගෙන ලෙයක් දී පණක් දෙන	යන්නරේ
එන්න කියූ දින අදයි සති දෙකක	අන්නරේ
නාඩ අපි යමු මැණික ණයට ගමු	ජීවිනේ
ඔය ගැහෙන හදවතම නොතනියට ඇති	මගේ



ඉරෝෂා ප්‍රසාදි

I Just Wander

I just wander
What should I be writing
I am no longer young
Yet hope not too old too
Trainees remind me
How I was
Young and energetic
Trainers remind me
How I would be
Traditional and dogmatic
Wish I could stay
As I am and as I was



Ajith Jayasekara

“Peacock Feather”

Arunodi Sathindra De Silva *

Grade - 1

Sanghamitta Girls' School, Galle

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