

PHYSICAL & MENTAL WELLNESS MANAGEMENT OF ANCIENT BUDDHIST MONASTERIES IN SRI LANKA: IN SPECIAL REFERENCE TO *JANTHAGHARA* & *CHANKAMANA*

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Introduction

Lord Buddha discourse the concept of "healthy mind in a healthy body" to his followers, which we currently following oppositely "healthy mind in healthy body". Buddhism teaches the mental wellness should be the prior and it will be followed by the physical wellness. This paper attempts to discuss the psychosomatic healing concepts coming in Buddhist teachings, and will examine through certain architectural constructions at Buddhist monasteries in Anuradhapura era.

In this study Janthaghara considered to be as one of main construction done for body wellness of monks. It is a common building which may found from ancient monastery without a large difference. Lord Buddha said that it is necessary to be careful about the mental wellness apart from physical wellness. We can attain Nibbhana or mentally progress from successful mentally management. Anyone can attain Nibbhana through a way which applicable to themself. Lord Buddha says 'Walking Path' is a good

application to meditate. Sometimes these are constructed as 'walking home' (*Chankamana Ghara*).

Objectives of this study

'*Janthaghara*' and '*Chankamana*' was very important monastic architectural buildings for the mental and physical wellness. In this article discuss about practical components of those two architectural buildings in ancient Sri Lankan context on a historical, archaeological and architectural data.

Methodology

Since uncover the architectural remains of ancient Sri Lanka in late 19th century, many were subjected only to descriptive and illustrious explanations of the remains. The lack of consideration of applying these to present world not considered yet, and hereby it is attempting to do so through selected architectural constructions located in dry zone done in Anuradhapura era. Janthaghara and Chankamana are selected as the examining models. Selected sites were measured and compared with the

relevant Buddhist literature. At the same time comparison intra-site was done. Architectural reconstructions are done to Chankamanaghara. Studies done on the ancient Buddhist monastic architecture were also considered here. Relationship between the dimensions of intra-site models were analyzed in this first step, and the applying them to psychosomatic wellness are currently working in.

Discussion and Findings of this study

Lord Buddha by himself concern about the physical wellness of the monks and established some good practices which can be found from the *Vinaya Pitaka*. As shown by Lord Buddha '*Arogya parama labha*' (Khuddhaka Nikhaya 2005:76) or the healthiness is the ultimate profit which a person can gain. There is a long description about human diseases in *girimananda suththa*. *Vinaya Pitaka* clearly mention *Nehe Oruwa*, *Loho Seliya*, *Lisaliya* and other vessels use for the treatments. Chullawaggapali, Khuddhakawatthukkandakaya, Senasanakkandhakaya, Janthagharawatha, Mahawaggapali, Uposathakkandhakaya, Bhesajjakkhandhakaya, from *Vinaya Pitaka* and *Nagarupama Suththa* and *Girimananda Suththa* in *Suththa Pitaka* of *Anguththara Nikhaya*, *Mahasudassana Suththa* of *Dheganikhaya* has more details about Buddhist monk's wellness. But the literature is solely not sufficient to understand the practical use of the above.

Janthagara and Chankamana or Chankamanaghara are a usual construction which may found in association of centric monasteries,

Pabbata monasteries and double platform monasteries complexes. Janthagaraya is a permitted use by Lord Buddha for burn the excess fat accumulation of body. The practical use of Janthagara in Anuradhapura period which came to action through *Vinaya* can be trace from the remains; though many remained Janthagara left its foundations and stone pillars. Specially, the Janthagara remains at Arankalaya, Ritigala and Nagolla at Polpitiyigama double platform monasteries are able to produce much data on this. Further, there are some such constructions at Abhayagiriya and Jethavanaramaya (both centric monasteries), Pankuliya Asokaramaya (Pabbata monastery) and at Mihinthala hospital complex. Common artifactual remains existing at these are fireplaces for water, drug grinding stones, basin for bathing and steam bathing rooms and many has a outer wall.

Purpose of constructing chankamana is totally different from above. It is specially allocated for walking meditation of meditating monks. Usual form of construction is the path, and sometimes it was added a fence and a roof which then called Chankamanaghara. Monastic complexes as Anuradhapura Western Monasteries, Mahaviharayam, Abhayagiriya, Jetavanaramaya, Ritigala, Manakanda, Nuwaragalakanda have chankamana. Possible two chankamanaghara can be identified west to the Ruwanwalisaya and second one in between of Ruwanwalisaya and Thuparamaya. Clear remains of chankamanaghara were found from Arankalaya and Maligatanna at North Western

province. Encyclopedia of Buddhism exemplify characteristics which a Chankamana should not have (Malalasekara, 662). It further shows the dimensions of chankamana should be 1½ riyā wide and sixty riyā in length with one riyā surrounding boundary (the measurement riyā is traditional scale unit, which the conversation to imperial units is not well agreed. It varies from 28 inches to 35 inches). The path also should be sand laid and in height with a staircase aided by handrail.

Conclusion

The examined architectural units were usual construction found in monasteries of Anuradhapura period. Though these are followed the consent of Lord Buddha, the data gained from the study shows, the constructions doesn't followed a uni-model, but a plan designed accordingly to the position where building was created. At the same time the constructors are tried to strictly adhere the given instructions in Vinaya pitaka as well.

This two South Asian model of architecture can use promisingly for heal the psychosomatic disorders as well, which can introduce to the world too. The use of Janthagara and Chankamana in ancient Buddhist monasteries can conclude as the constructions done for physical and mental wellness respectively. The sanitation of monasteries was also concerned by constructing architectural units as latrines, urinals, ponds, wells, etc.

References

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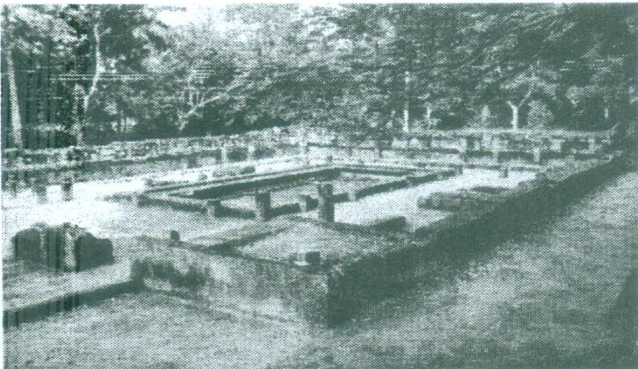


Photo 1. Arankelaya Janthaaghara

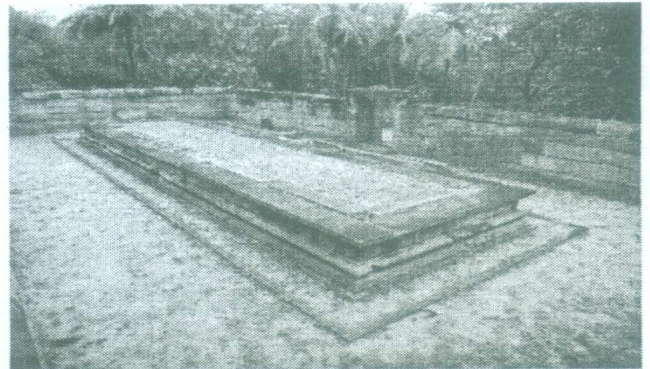


Photo 2. Maligathenna chankamanaghara