

CONTRIBUTION OF DAHAMGETAMALAYA TO ATTRIBUTE TO THE BUDDHIST'S SENSE INTO THE FOLK-LORE

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Introduction

There are many features that indicate the shadow of Buddhism felt all over the life of peasantry in Sri Lanka in which some signs of Buddha's character and deep factors of Dhamma are contained. The Buddhist manner of attitude acquired from Buddhism and folk culture has been restored in it. Those features have been reflected in the folk customs, which are followed by the people from their birth to the end of the life. As a major element in the Folk Literature, some features of Buddhism have been reflected in many aspects. (There are folk poems, stories, and dramas related to Boddhisathva in Jathaka stories. The Jatakas named Vessanthara, Chanda kinnara, Sasa, Chulla dhanuggha were based to create folk poems, stories, and dramas. Apart from that Thunsarane, Himagatha varnanawa, etc. not only enhance the Buddhists fidelity and also make practical values. The poem, Yasodarawatha has entered the peasant's mind that converted hurt of separation of lovers to the taste of Karuna(kindness). Dhahamgetamalaya, which is reviewed in this article has

been able to introduce a literal work that followed a new tradition. There are several poems that were recognized as Mala kavya in the folk literature such as Denamithy malaya, Peduru malaya, and Kalagedi malaya etc. It has been seen that good combination on one plot or proposition in those poems. But Dahamgetamalaya is different from the said poems and it is perfect as one unit. It is similar to Sanskrit "Muktaka". In The texture of the poems, can be seen completing the sense. Although external outlook of the poems are very rustic, it contains deep factors of Dhamma.

Methodology

Selected poems of Dahamgetamalaya, which accumulated in Folk-Lore and its exterior appearance and contents are observed with critical eye.

Research problem

To observe how Dahamgetamalaya contributes to attribute to The Bhudist's sense into the Folk-Lore

Review

The content of many poems of Dahamgetamalaya is difficult to understand, but structure, model and language are simple and very close to the peasant. So several poems have entered the Folk Lore. It can be realized reviewing the following poem.
*kande gedara dora nawayal sadala
ninde inta thadha ana yathuru lala
bende nawa styak vel gena gothala
mande yanne apa thanikara damala*

At a glance of this poem, it is understood that there is a big bungalow on the high land. It has nine doors and is strengthened with locks and tied strings. Hence, that residents could live in the house leisurely and with security. But they give up and leave the house. The poet has asked what was the reason. The plot and language of this poem is very close to the folk. Nobleman in the village builds a house on high land or mountain. It is very big and strong.

The villagers might have experience that the residents live in such a house, but they do not leave a it. In this situation, a problem is created in the mind of the listener. When they try to solve the problem, they would understand the drop of Dhamma preached by lord Buddha.

According to the Buddhist's analysis, there are nine emanation doors and long nerve system in the body of creatures. The doors are defined as eyes, ears, nose, mouth etc. and strings are defined as nerves. After death, beings leave the body and go away. By this poem, people would realize the reality and truth of the life. It leads to the 'pilikul' meditation.

Because familiar language, examples, and symbols and puzzle track those verses have been popularized among the folk people and entered the folk lore also. Another poem in Dhahamgetamalaya, which could be entered the folk lore is mentioned below.

*udaya gaman yanne sathara paykini
medaya gaman yanne depayakini
windaya sepath avarata giya
thepayakini
sondaya mepadha theruwothin
nuwanakini*

This poem induces to recollect the human life. It is popularized as a puzzle which describg childhood, the prime of life, and old life. That indicates the manner of moving human beings. While infant is going by crawl, youth is going by two legs and olds going with support of walking sticks. The person who solved this puzzle would understand reality of the life. Following poem also presents another aspect of human life.

*kirala kakul deka aragena themee gathi
dirana some kadak adala perawa
gathee
melowa vasthuvata madi yeyi sitha
gathi
panayana data sunudamba vithara
vath nethi*

The bird, Curlew raises its legs and gets wet. Then it covers its body with decayed leather. It is not enough that if he takes all the world in its possession. But, when it die there is nothing in existence even like ash. Even if the external meaning of the said poem is so, it has a deep and broad internal meaning. The female curlew broods

with raising hands because she thinks the sky would fall on her. There are three creatures who have same mean characters. Kosvalihiniya (some kind of swift) never gets down on earth because he believes the earthquake would occur. Earth worm does not eat soil because it thinks earth would finish. Brahmin would think that generation will finish so that he enhances child rearing. The miser earns wealth, but he is not satisfied if he has all the world. However, he does not bring anything to after-world.

By this poem, the poet has motivated the people using their field of experience to compile their characters according to the religious way. The following poem also denotes idea about after-world.

*ape gamata apa yana kala nikam athin
api giya kala eyi neyo vatin pitin
un a kala apa denne kimadha ithin
esev gamata api noyamuwa nikam
athin*

The overall phenomenon of the poem that would be faced by folk on day today life. A man or woman who reside in another village recites that poem. When the person goes to his own village with empty hands, the relatives would come to see them. When they come, what would be given to them. So, they propose not to go to the village with empty hands.

However, when the internal meaning is considered it is seen as entirely different meaning in that. If one goes after-world without merit, suffering would come to see the person. Then the person has to be faced to hurt. The poet suggests not to go to the next world without merit.

As mentioned afore in this article, many poems in Dhahamgetamalaya have been used as a puzzle by peasantry. Occasionally, in folk lore it is seen that many verses were created with influence of said poems. Lord Buddha in preaching dhamma used many example and parable taken from society in that time. Once Buddha explains Dhamma in Kaseebharaja sutta taking comparison from paddy cultivation. In the evaluation of Buddhist literature, various parts of folk culture have been mixed. In the same manner, the folk literature has taken many elements of Dhamma in it. The puzzle poems, threefold poems, argue poems are used for entertainment as well as transmittion of scholar and deep factors of Dhamma. Dahamgetamalaya follows that manner. The message of Dhamma circulate among the people by this way. In use of simple folk language that poems have been popularized among the people and synchronized entertainment and perception. Because the poems established in colloquialism its prevalence also fixed in the folk society.

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