

An Inquiry of the Religious Principles and Their Uses Made by the Ancients for Social Compassion (Based on Rajarata Civilization)

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Since the pre-Buddhist era, a perfect relationship has been built between religion and government. This research aims to identify the religious policies made by the ancients during the Rajarata civilization period. The research problem here is how the developed religious policies were used for social solidarity and what is their utility. The research methodology used was the analysis of the data collected through the library study under the historical-comparative method. Even when there is no specific religion, man is motivated to live religiously based on nature. After the *Mahindagamana*, the kings governed the country with religious ideas in mind. Accordingly, even though King *Dutugemunu* was not present until the *Mahathupa* was completed, he was determined to build *Ruwanwelisaya* without paying wages before it was completed. He is a unique character in modern society because of his compassion towards the unknown. Also, it is mentioned in the chronicles that King *Buddhadasa* lived his life as a Bodhisattva with *Dasaraja Dhamma* entertaining the people with four magazines. According to the *Mahavamsa*, King Agbo followed the Ten Commandments and issued the decree "No animal should perish" to ensure the safety of everyone's lives. In the *Vessagiri* inscription No. 2 about the 4th King Mihindu, he is described as a ruler who was perfect with compassion and pleased the hearts of all the people. It is also stated in the *Vevelketiya* inscription, the Badulu Pillar Inscription of King Kasyapa V, and the *Padduvasnuwara* inscription that the rulers of this country have used *Panchasheela*(Five precepts) for their governance policies. Thus religious values and humane qualities have naturally been added to the way of life of the people through the formulation of religious policies. It is clear that religion has been well used for the formulation of state policies for the sake of social empathy and the implementation of state policies through decrees and rules due to the state respect that religion had and the ruler's doctrinal and mutual relationship between each other.

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