

# Buddhist Social Values Manifested in “Hansa Sandeshaya”

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The conception of the masses is that, the behest called “*Pedhen Buddhu Siritha*” that existed from the time of Anuradhapura era has caused an outstrip with the advent of Sinhala Sandesha Kavya, or the Sinhalese Missive Poetic Literature. But, meticulous investigations reveal that Sandesha Poems too comprise of Buddhist lineaments. Among them, the most distinguished Sandesha Kavya is the “*Hansa Sandeshaya*” which was composed by Rev. Veedagama Maithree Thero during the Kotte era. It could be observed that the entire text of “*Hansa Sandeshaya*” consists of features and characteristics related to Buddhism. Such Buddhist lineaments are not merely limited to eulogize the Buddhist Priesthood or monastic and temples only. Envoy panegyrics and wayside descriptions in the “*Sandesha Kavya*” are also embodied with Buddhist attributes and dispositions. Religious and social values of Sri Lankan Buddhist society could also be well observed through this Sandesha Kavya. This Sandesha Kavya illustrates the importance of dispelling three-fold evils, recollecting three-fold merits achieving collective judgments on good and bad effects and eliminating delusion. Even the carrier of the message in this Sandesha Kavya is also a core-related token of social purity as evident in several pieces of Buddhist Architecture in the country i.e. the image of Swan in Moonstones signifies the piety of people who have attained Nibbana. The white shade which covers the entire “*Hansa Sandeshaya*” alludes the concept of morality and piety. The poet has made a successful effort to reveal worthy social values without speaking about evils. Thus, the present study aims to identify the religious values embodied in “*Hansa Sandeshaya*” in a period where the social values and moral qualities were significantly declining.

**Key words:** *Peden budhu siritha, Hansa sandesaya, Buddhist social values, Swan, Sansesa kawya.*