

# THE B SAT



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A Siri Vajirarama Publication

# The BOSAT

‘Let’s build the nation along with development of its people.’

‘ම්තිසාත හදා ගත්මින රටත හදා ගත්මු.’

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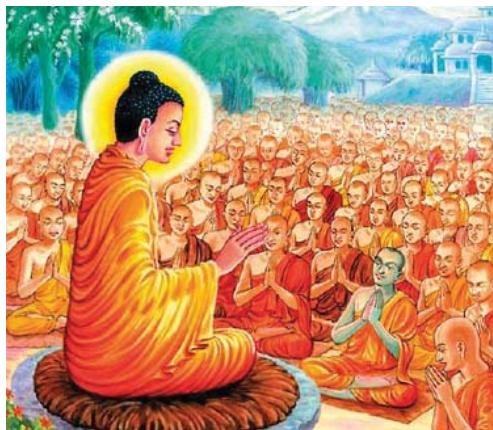
## THE BOSAT

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# Significance of NAVAM POYA DAY



- Arahants Sariputta and Mahā Moggallana appointed as the Chief Disciples of the Buddha.
- First Congregation of over 1000 bhikkhus held at Rajagaha.
- The Buddha recites the *Ovāda Pātimokkha* – Admonitory Stanzas for bhikkhus for their moral conduct.
- When at Cāpāla the Buddha announced his passing away and that He will attain parinibbāna in three months.
- First Buddhist Council of 500 Arahants commenced at Sattapani caves near Rajagaha to codify the Buddha's teaching – *Dhamma* and monastic disciplinary rules *Vinaya* presided by Arahant Mahā Kassapa.
- The annual Navam Perahāra or Procession is held in Colombo, with elephants, traditional dancers and drummers, carrying the casket of Buddha's relics

## Arahant Assaji's reply to Truth-Seeker Upatissa

Ye dhammä hetuppabhavā  
Tesam hetum Tathāgato āha;  
Tesam ca yo nirodho.  
Evam vādī Mahā Samanō

Of things that arise from a cause  
The Tathāgata declared the cause;  
Their cessation too (he declared).  
The Great Recluse has such a teaching.

*(The reply of Arahant Assaji when the truth-seeker Upatissa (later Arahant Sāriputta) asked what the teaching of his teacher was. The verse briefly states the Buddha's teaching of Dependent Origination, Paṭiccasamuppāda)*



## ***Ovāda Pātimokkha -***

**Admonitory Stanzas for bhikkhus for their moral conduct.**

**Sabbapāpassa akaraṇam - kusalassa upasampadā,  
Sacitta pariyodapanam - etam Buddhāna sāsanam**

*Not to do any evil – To cultivate good+  
To purify one's mind – This is the advice of the Buddhas.*

**Khantī paramam tapo titikkhā  
Nibbānam paramam vadanti Buddhā  
Na hi pabbajito parūpaghāti  
Samaṇo hoti param vihethayanto**

*Forbearing patience is highest asceticism  
Nibbāna is supreme – say the Buddhas.  
For he is not a recluse who harms another,  
Nor is he an ascetic who molests others.*

**Anūpavādo anūpaghāto - pātimokkhe ca samvaro  
mattaññutā ca bhattasmiṃ - pantham ca sayanāsanam  
adhicitte ca āyogo - etam Buddhāna sāsanam.**

*Not insulting, not harming  
Restraint in the Fundamental Precepts,  
Moderation in food Secluded abode.  
Intent on higher thoughts.  
This is the advice of the Buddhas.*

**The above three verses were the Basic Code of Monastic Discipline during the first twenty years of the Buddha's dispensation. They appear as verses 183, 184 and 185 of the Buddhavagga of the Dhammapada.**

## From the Desk of the Editor

- The Editorial Committee invites everyone to join in this endeavour to ‘build the nation along with the development of the people’, which is the guiding dictum of BOSAT. Each and every one, young or old, has a role to play. The youth of today are the leaders of tomorrow and the role the youth could play is immense. In this regard, readers are invited to go through the article **‘BOSAT in the Digital Age: Reading, Reflecting, and Growing Together’** on page 6 and join in this effort.
- Grateful thanks for all who have contributed. A special thanks is due to **Mr. Piyal Amarasekera, Architect**. It is he, who prepared the Map showing the 16 places of worship, remembered in a mnemonic verse, recited by the Buddhists of Sri Lanka to this very day.
- From its next issue on Medin Poya day, await an article on each of these places depicting their religious, cultural and historic significance. The first will be on *Mahiyangana*.



### Corrigendum

In the Durutu Poya day issue (New Series 01) of BOSAT, verse 01 of *Loväda Sangarāva* that appeared in page 31 has to be corrected as follows –

1 සෙන් සිරි දෙන මහ ගුණ	මුහුදුණන්
සන් හට වන බව දුකුට	වෙදණන්
තිත් ගන්දුරු දුරුලන	දිනිදුණන්
සිත් සතොසින් නමදීම	මුනිදුණන්

Error is regretted



# BOSAT in the Digital Age: Reading, Reflecting, and Growing Together

by

**Professor K. P. Hewgamage**

*Senior Professor in Computer Science, University of Colombo,*

*Coordinator, National e-Learning Centre (Net. C)*

The world today moves fast. Ideas, opinions, and information reach us in endless streams, yet clarity and wisdom often feel harder to find. For many young people, especially those of the present generation, the challenge is not a lack of information, but the absence of thoughtful guidance on how to understand life, respond to problems, and act responsibly.

BOSAT, first published in 1936 by the Siri Vajiraramaya Temple and relaunched in 2026 as a digital periodical, seeks to respond to this challenge. BOSAT does not approach life merely from a religious standpoint, nor does it promote belief without reflection. Instead, it draws from Buddhist philosophy as a way of thinking—a method of examining experience, understanding causes, and cultivating wise responses to modern realities.

In the Buddhist tradition, progress arises through *yoniso manasikāra*—careful and wise attention i.e. to reflect on things in their true nature of impermanence, unsatisfactoriness, and non-self of all compounded things. BOSAT invites readers to look at contemporary issues such as technology, identity, education, stress, and uncertainty through this reflective lens. The intention is not to reject the modern world, but to engage with it mindfully, ethically, and courageously.

To support this vision, BOSAT has developed a growing online environment. The BOSAT website <https://bosat.vajirarama.lk>

serves as the central home of the periodical, where readers can access monthly issues, explore individual articles, and navigate the complete publication digitally. Articles are presented not only as full texts, but also with summarised versions for quick reading, and audio formats for those who prefer to listen or find reading difficult.

The BOSAT PDF edition is designed as a fully navigable document. Readers can jump between articles, return to the table of contents, and engage with the publication at their own pace. Importantly, BOSAT is shared under a Creative Commons licence (CC BY-ND 4.0). This allows anyone to freely share and redistribute BOSAT—provided proper acknowledgement is given to the original publisher and the content is preserved without alteration. BOSAT is entirely non-profit, offered freely as a contribution to society, not as a commercial product.

This openness reflects a key Buddhist principle: Dhamma grows when it is shared with care. BOSAT also reaches readers through email, WhatsApp, Facebook, and YouTube, allowing ideas to circulate beyond text alone. While these platforms help distribute content widely, the website remains the primary space for reading, listening, and reflecting. Yet BOSAT is not intended as a one-way communication.

In Buddhism, growth happens through *kalyāṇa-mitta*—good and wise companionship. Learning deepens when people reflect together, question respectfully, and contribute sincerely. In this spirit, BOSAT invites readers with insight and experience to contribute articles and reflections. Clear guidelines for contribution are available on the website, and all submissions are moderated and peer reviewed to ensure quality, clarity, and alignment with the spirit of the periodical.

We encourage readers not only to read BOSAT, but to share it freely, discuss its ideas thoughtfully, and, when ready, contribute to the ongoing dialogue. In a world filled with noise, BOSAT hopes to become a digital kalyāṇa-mitta—a quiet, steady presence that supports reflection, understanding, and meaningful action.

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 හඡේප පුරිසුත්තමේ

*Na bhaje pāpake mitte  
 Na bhaje purisādhame;  
 Bhajetha mitte kalyāne  
 Bhajetha purisuttame*

Associate not with evil friends,  
 Associate not with ignoble people.  
 Do associate with good friends  
 And with noble men.

*(Dhammapada: v. 78 (Pandita Vagga - v. 3)*



# Reducing Stress through Buddhist Meditation <sup>1</sup>

by  
Most Venerable Olande Ananda Mahā Thera

Stress has become an unavoidable part of modern life, affecting mental, emotional, and physical well-being. Deadlines, financial pressures, and constant digital stimulation often leave individuals feeling overwhelmed and anxious. Buddhist meditation offers a time-tested and practical approach to stress management by cultivating mindfulness, emotional balance, and inner peace. Rooted in ancient Buddhist teachings, these meditation practices remain highly relevant in addressing contemporary stress-related challenges.

At the core of Buddhist meditation is mindfulness (*sati*), the practice of being fully aware of the present moment without judgment. Stress often arises from dwelling on past regrets or worrying about the future. Mindfulness meditation trains the mind to focus on the present, such as the natural rhythm of breathing or bodily sensations. By anchoring attention in the here and now, individuals learn to disengage from repetitive negative thoughts that fuel stress. Over time, this awareness creates a calm mental space where stresses can be observed rather than reacted to impulsively.

Another important Buddhist practice for stress reduction is loving-kindness meditation (*metta bhāvanā*). This form of meditation involves cultivating feelings of goodwill, compassion, and kindness toward oneself and others. Stress is frequently

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1. Summary of the Monograph with the same Title.

intensified by self-criticism, resentment, or interpersonal conflict. **Metta** meditation helps soften these emotional tensions by encouraging acceptance and empathy. When individuals develop compassion toward themselves, they become less harsh and more forgiving, reducing internal pressure. Extending these feelings toward others can also improve relationships, further decreasing stress and emotional strain.

Buddhist meditation also emphasizes understanding the nature of suffering through the concept of impermanence (*anicca*). Stress often feels overwhelming because situations appear permanent and uncontrollable. Meditation helps practitioners recognize that thoughts, emotions, and external circumstances are constantly changing. This insight reduces attachment to stressful experiences and fosters resilience. When individuals understand that discomfort is temporary, they are better able to cope with challenges calmly and wisely.

From a physiological perspective, Buddhist meditation supports stress management by calming the nervous system. Slow, mindful breathing activates the body's relaxation response, lowering heart rate, blood pressure, and muscle tension. Regular meditation practice has been shown to reduce cortisol levels - the hormone associated with stress. As the body relaxes, mental clarity improves, allowing individuals to respond to difficulties with greater balance and composure.

In addition to formal meditation sessions, Buddhist teachings encourage mindful living in daily activities such as walking, eating, or working. This integration of mindfulness into everyday life helps prevent stress from accumulating. Simple acts, when performed with full awareness, become opportunities for grounding and relaxation rather than sources of tension.

In conclusion, Buddhist meditation offers a holistic and effective approach to stress management. Through mindfulness, loving-kindness, and insight into impermanence, individuals can develop emotional stability and inner peace. By practicing meditation consistently and applying mindfulness to daily life, stress can be reduced, leading to improved mental health, greater resilience, and a more balanced way of living.

අතිතං නාභුසේය්වන්ති - නප්පජප්පන්ති'නාගතා。  
පව්වුප්පන්තේන යාපෙන්ති - තේතා වන්තෙය් පසිදති

*Atītam nānusocanti - Nappajappanti 'nāgatam  
Paccuppanna yāpenti -Tena vaṇṇo pasīdati*

They do not sorrow over the past,  
Nor do they hanker for the future.  
They maintain themselves with what is present:  
Hence their complexion is so serene.

Saṁyutta Nikāya, Devatāsaṁyutta, Sagāthāvagga v. 18

(Above was the answer of the Buddha when asked why the complexion of a bhikkhu living deep in the forest is so serene and peaceful though eating but a single meal a day.)

# Builders of Our Nation : Colonel Henry Steel Olcott - The Catalyst of the Buddhist Revival in Sri Lanka in late 19th century<sup>1</sup>

by

Ven. Siri Vajiraramaye Nāṇasiha



Imagine a time when being Buddhist in Sri Lanka meant having fewer rights, fewer schools, and little public recognition. Now imagine an American stepping forward to help change all that. That man was Colonel Henry Steel Olcott.

Olcott was born on August 2, 1832 in New Jersey, USA to a Presbyterian businessman Henry Wychoff Olcott and the eldest of six children. He had his higher education at Columbia University.

He got interested in spiritualism and was the co-founder and first President of the Theosophical Society. His interest in Buddhism was evoked after reading the account of the debates that occurred in Sri Lanka between Buddhists and Christians. It changed his life's course and even resulted in his coming to Sri Lanka.

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1. Summary of article that appears in Buddhism in Practice – 1 with title ‘Colonel Olcott’s contribution to Buddhist Revival and Buddhist Education’ by Olcott Gunasekera ISBN 978-955-7576-00-8

He arrived in Sri Lanka with Madam H.P. Blavetsky in May 1880, during the height of British colonial rule. Buddhism at the time was struggling after centuries of suppression by Portuguese, Dutch, and British powers. Christian missionaries dominated education, and Buddhist traditions were often pushed aside. Yet a turning point had already begun with the famous Panadura Debate of 1873, where Ven. Miggettuwa Gunānanda Thera boldly defended Buddhism and won international attention.

What Sri Lankan Buddhists needed was a strong supporter—someone who could speak confidently to colonial rulers and demand equal rights. Olcott became that voice. Though the Buddhist revival did not begin with him, his leadership gave it strength, direction, and global recognition.

Soon after landing in Galle, Olcott took the Five Precepts, publicly declaring himself a Buddhist. This simple but powerful act won him the trust of the people and the respect of the Maha Sangha. Unlike many foreigners of the time, he treated Buddhist monks as equals and worked closely with them as a team.

After the Kotahena riots of 1883, Olcott joined the Buddhist Defense Committee and travelled to London to argue for Buddhist religious rights. His efforts paid off in 1885, when Vesak Full Moon Day was officially declared a public holiday—a historic victory for Sri Lankan Buddhists. He also helped design the six-coloured Buddhist flag, which is now recognized worldwide.

Olcott believed that education was the key to progress. Since most English schools were run by missionaries, Buddhist children had limited opportunities. To change this, he founded the Colombo Buddhist Theosophical Society and helped establish major Buddhist schools such as Ananda College, Mahinda

College, Dharmaraja College, Sangamitta College, and Musaeus College, the first Buddhist school for girls.

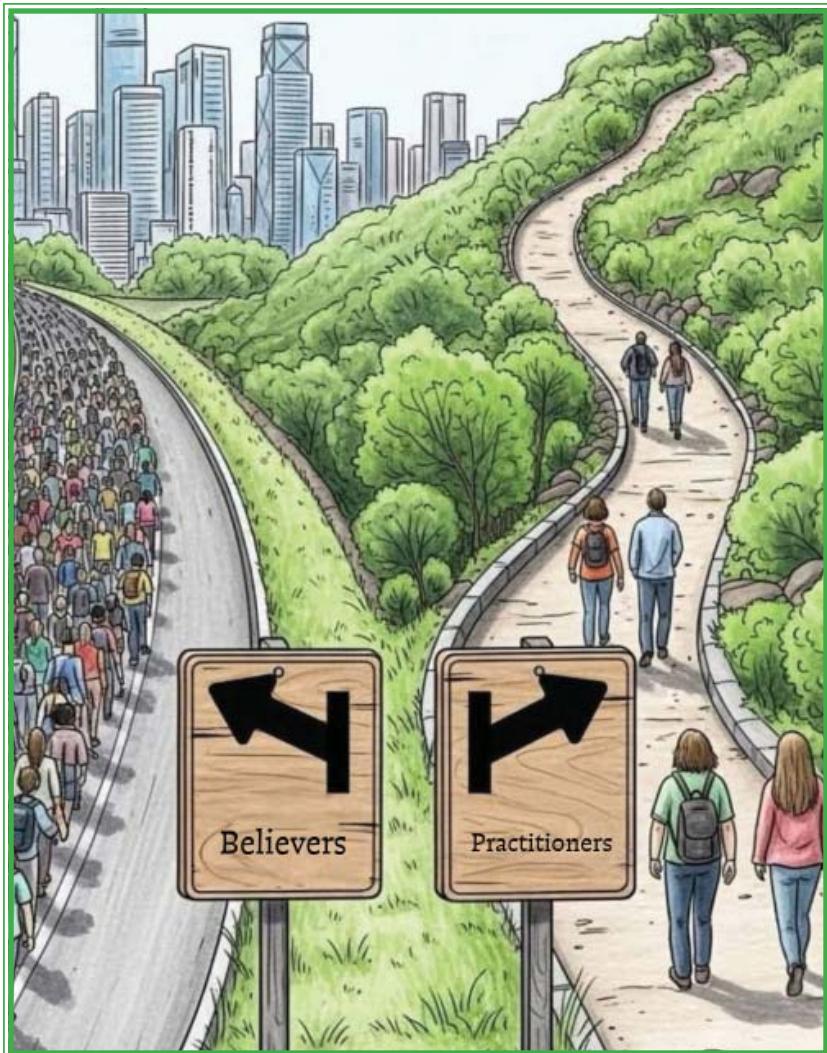
He also introduced Buddhist Sunday Schools, beginning at Vijayananda Pirivena in Galle. By the end of the 19th century, nearly 200 such schools were operating across the island, helping children learn the Dhamma alongside modern education.

Olcott's work reached beyond Sri Lanka. He wrote a Buddhist Catechism, promoted unity among Buddhist traditions, and supported Anagarika Dharmapala in founding the Mahabodhi Society of India.

When Colonel Olcott passed away on February 17, 1907, Sri Lanka had changed. Buddhism was no longer silent or sidelined. Today, he is remembered as a true friend—a foreigner who helped a nation rediscover its faith, pride, and identity.



## A Picture is Worth a Thousand Words!



*(modified from the Internet)*

## “අසේවනා ව් බාලානා - ජන්ධිතානා ව් කේවනා”

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මා අනුගමනය කරන මා ප්‍රිය දරුවෙනි! අමා මැණියන්ගෙන් ඒ මහගු අවවාදය කරන තෙක් ම සිත සැනැසෙයි. ඇසින් බලන් ම සිත සැනැසෙයි. සිතත් ම සිත පිනා යයි. ප්‍රිති රසය සියලු සිරුරෙන් උතුරා යයි.

සුවිනිත දරුවෙනි, බාලයාගෙන් වෙන් ව වසන්තානු ද? කිමෙක් ද, දරුවෙනි, බාලයා අදුනන්නහු ද? බාලයා ගේ ලක්ෂණ බුදු පියාණන් වහන්සේ වදුල බව නොදුන්නහු ද? බාලයා සමඟ සහවාසයෙන් සිදුවන විපත් නුදුටුවානු ද?

බාලයා අගුණයෙකි. බාලයා දුෂ්කිලයෙකි. බාලයා ගේ සිතෙහි නපුරු සිතිවිලි ම උපදී. බාලයා ගේ කය ඒ නපුරු සිතිවිලිවලට සේවය කරයි. බාලයා වපලයෙකි. දුකින් පිරි ගිය සංසාරය සැපතයන් පිරි අමාවක් ලෙස සලකන්නාත් බාලයෙකි. යහපත් අවවාද නොපිළිගන්නාත් බාලයෙකි. මම ය, මාගේ ය, මට ය යන මමත්වය සලකන්නාත් බාලයෙකි. සාරයෙහි

අසාරය දී, අසාරයෙහි සාරය ද සොයන්නාත් බාලයෙකි. "කරන කළට පළි මේරිය ය මේ සේ" පවෙහි ගැලී සතුවුවන්නාත් බාලයෙකි. "ඒකස්ස වරින් සෙයෙන් - නන්මේ බාලෝ සහායනා" සුපින්වත් දරුවෙනි, සඳහට ම බාලයාගෙන් වෙන් වමු. බාලයාගෙන් වෙන් ව වසන මාගේ දරුවන්ට කිසි දිනකත් විපතක් ලාභ නො වේ. නුවණ මූහුකරා යයි. නිවන අං වේ. මාරයා ඇත් වේ. දරුවෙනි, බාලයාගෙන් ඇත් ව කෙලෙස් මාරයාට පහර දෙවු.

බාලයා ගුරුන් නො තකයි. ගුරුන් සිත රිද්වයි. ගුරුන් අනුව නො යයි. කාරුණික රේෂ්ටුමා සතුරන්ට පාවා දුන්නේ පුතකු මෙන් ඇති දැඩි කරන ලද පුද්ස් නම් ගෝලයෙක් ය. දුක සේ අද මේවියන් රකිමින් මහලු වියෙහි සිටි ගුත්තිල පඩිතුමා වෙහෙසට පත් කළේ මූසිල නම් ගෝලයෙක් ය. යසලාලකතිස්ස දායාවන්ත රජතුමාට මිතුදෝශී සුහ දෙරවු පාලකයා කළ ව්‍යසනය මතක ද? සංස්ම්ත අසුරු කළ මහසේන් රජතුමාට කිසි ම සේනාවක් නැති විය. අමරණීය නමක් ඇති කළ මින්නේරිය දෙවියන්ට අමරණීය කැළලක් උපන.

"ප්‍රතිමවිජං කුසග්ගේන - යෝ නරෝ උපනයේහති  
කුසාපි ප්‍රති වායන්ති - ඒවං බාලුපසේවනා"

දරුව, අප බුදු පියාණන්ගේ දායාබර මුව පියුමෙන් වහනය වූ අමා දහරක් බඳු උපදෙස සිහි කරව. කුසතණ සුවඳ ම ය. සඳහන් සේ සුවඳ ම ය. කුණු මස් දුගඳ ම ය. කිඩාරන් මල සේ දුගඳ ය. සුවඳ කුස තණ දුගඳ කුණු මස දුවටීමෙන් දුගඳ විය. දුගඳ කුණු මස සුවඳ වී ද?

යහපතට ගැති වූ දරුවෙනි, බාලයා අදුනන්නහු ද? බාලයා කෙලෙනි ගුණ නො දති. අනුන් දුක නො දති. අනුන් සැප නො ඉවසයි. අනුන්ට විපතක් පතයි. දේවදත්තයා නිසා පින්වත් අජාසන්තගෙන් සේවාන් එල දුරු විය. කෙලෙස් මරුව වසග විය. පියාට වධකයෙක් විය. පියාගේ කොමළ පතුල පැලී ය. පුණු බහාලී ය. ගින්නේ පිළිස්සී ය. ලේ ගලද් දී සක්මන් කරවී ය. සාදුකින් වෙහෙසී ය. පියගුණ නොතැකී ය. වධ දී මැරවී ය. මහ දන සිටු පුතු ගැන කියනු කිම? බාලයා බාලයෙකි. ඔහු ගේ නුවණැස පාදනු.

බාලයාගෙන් වෙන් වූ මාගේ දරුවන්ට උපත් ප්‍රීතයෙක මහත. මාගේ දරුවෙශ් බාලයන්ට අනුකම්පා කරති. මට වූ ලාභයක මහත! දරුවෙනි, අකිත්ති පණ්ඩිතයන් ගේ කියමනක විලාසය බලවී.

බාලා න පස්සේ න සූතෙ - න ව බාලේන සංවසේ  
බාලානල්ලාප සල්ලාපං - න කරේ න ව රෝචයේ

බාලයකු මොහොතකටවත් නො දැකීම්වා  
බාලයකු පිළිබඳ පුවතකුද නො අසම්වා  
බාලයකු සමග පිළිසඳර කරාවකුද නො වේවා  
බාලයකු කිසි කළෙකුද රුවී නො වේවා!

මංගලය කුමක්දයි දැන ගැනීමට මිනිසුන් අතර මහත් විවාදයක් පැන නැංගේ ය. දෙවිලොව දක්වා මේ සේෂය නැංගේ ය. දේවතාවකු විසින් බුදුපියාණන් අතින් ජේතවනාරාමයෙහි දී මංගල කාරණා ඇසී ය. දරුවෙනි, අස්ස්වනා ව බාලානං යනුවෙන් මාගේ පිය වූ දම්රදුන් මහත් සේ බාලයන් ඇසුරු නොකරන ලෙස දුන් අවවාදය ප්‍රිය දරුවන්ට ද දෙමි. පියාණන් වහන්සේ ගේ දෙයක් හිටෙමි.

(මෙ සම්බන්ධයි)





(Continued from Bosath - Volume I - No. 1)

## Verses from

### ලෝවැඩ කෙරුව - *Loväda Sangārava* (TOWARDS UNIVERSAL WELL-BEING)<sup>1</sup>

by

Ven. Vidagama Maitreya Maha Thera

4. මනරම් නරදම් සැරිදම් සගනට  
මෙ ලෙසින් බැංශියෙන් අදරින් නම කොට  
වෙසෙසින් පෙළදම් නො ම දත් දත් හට  
පවසම් කළ කම් පල දුන් හෙල කොට

Delightfully, to the Blessed One, the Dhamma and the Sangha

Having offered thus my salutation with devotion and reverence deep;

For the benefit, especially, of those ignorant of the ancient Pali language

The results of actions good and bad, in Sinhala, I shall recite.

(*Delightfully having offered thus my salutation with devotion and deep reverence to the Blessed One, the Dhamma and the Sangha, I shall now recite the results of actions good and bad, in Sinhala, especially for the benefit of those who do not know the teachings in the Pali language.*)

1. Translated by *Siri Vajirārāmaye Nāṇasīha Thera*  
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5. දහමට සරිකොට එළවෙන් පෙර කිවියට සිත පහද සිටැ හිසැකී සිහි කොට කඳ පිළිවෙළ දෙස් නොයෙකී නිවනට සපැමිණි සග සැට නමෙකී

In the past, after listening with delight and without reservation  
To verses on the Dhamma recited in Sinhala,  
Sixty monks, reflecting on the unsatisfactory nature of the  
aggregates  
Reached the bliss of Nibbāna, it is said.

*(It is said that in the past after listening with delight and without reservation to verses on the Dhamma recited in Sinhala, sixty monks reached the bliss of Nibbana by reflecting on the unsatisfactory nature of the (five) aggregates.)*

6. එබැවින් එළවෙන් කිවයි නොව මින් බැතියෙන් අදරින් නම කර සතොසින් ඇසුවෙන් මේ දහම් මනහර සැබැවින් සිදුවෙයි සගමොක් සිරිසර

Hence, treat it not lightly though in Sinhala it's told  
If after saluting with devotion and love,  
You listen to this admirable teaching with gladness  
With all certainty, you will reap heavenly and Nibbānic bliss.

*(Therefore, without treating it lightly simply because it is told in Sinhala, if you listen after saluting with devotion and love to this admirable teaching with gladness, you will with all certainty reap heavenly and Nibbānic bliss.)*

7. බිම ඉද සිට කි බණ විමති වැ උඩ ඉදැ සිට කුමති වැ කිවෙන් එමව ද සගමොක් සැප නාසන්නේ නාසන්නේ විමසා සන්නේ සාදන්නේ

Do not listen to the Teaching even seated on the ground  
Or even seated on a pedestal with mind confused.  
Listen to the Teaching with resolve and alertness.  
Is not that the way to heavenly and Nibbānic bliss?

*(Do not listen to the Teaching even seated on the ground  
or seated on a pedestal with a confused mind. Listen to the  
Teaching with resolve and alertness. It is such hearing of the  
Dhamma that holds the possibility of heavenly bliss and the  
bliss of Nibbana.)*

*(To be Continued)*



**THE PALI ALPHABET IN ENGLISH  
WITH DIACRITICAL MARKS**

**VOWELS**

අ a      අ ā      ඉ i      ඊ ī      උ u      උ ī      එ e      ඔ o

**CONSONANTS**

ක ka	ඁ kha	ග ga	ඁ gha	ඩ na
ච ca	ං cha	ජ ja	ං jha	ං නා
ඒ තා	ං තා	ඒ දා	ං දා	ං නා
ත ta	ඒ tha	ඔ da	ඒ dha	ඔ na
ප pa	ං pha	එ ba	එ bha	එ ma
ය ya	ර ra	ල la	ව va	ස sa
ක ka	කා kā	කි ki	කි kī	කු ku
ඁ kha	කා khā	ං khi	ං khī	කු khu
ග ga	ගා gā	ගි gi	ගි gī	ගු gu
				ගු gū
				ගේ ge
				ගො go

**CONJUNCT - CONSONANTS**

ක්ක kka	ඁ්කුංකු න්නා	ත්තා tra	ම්ප mpha
ක්ක kkha	ඁ්කුංකු න්හා	ද්ද da	මඩ, ඔ mba
ක්ක kya	ඁ්කුංකු න්උා	ද්ධ ddha	මඩ mbha
ක්ක kri	ඁ්කුංකු න්චha	ද්ර dra	මම mma
ක්ක kva	ඁ්කුංකු න්ංඡa	ද්ඩව, ඩ dva, ca	මහ mha
ක්ක khya	ඁ්කුංකු න්ංඡha	ද්ඩවha	යා yya
ක්ක khva	ඁ්කුංකු ත්තා	න්තnta	යා yha
ග්ග gga	ඁ්කුංකු ත්ත්හා, ත්හා	න්තනtha	ලා lla
ග්ග ggha	ඁ්කුංකු ද්දa	න්දnda	ලා lya
ඒ්ඒ īka	ඁ්කුංකු ද්ධha	න්දndha	ලා lha
ංග gra	ඁ්කුංකු න්ංඡa	න්නnna	ව්හ vha
ඒ්ඒ īkha	ඁ්කුංකු න්ංඡa	න්නnha	ස්ස ssa
ඒ්ඒ īga	ඁ්කුංකු න්ංඡha	ප්ප ppa	ස්ම sma
ඒ්ඒ īgha	ඁ්කුංකු න්ංඡ, ඔ න්දa	ප්පං ppha	ස්ව sva
ච්ච cca	ඁ්කුංකු න්හා	බ්බ bba	හම hma
ච්ච ccha	ඁ්කුංකු ත්තා	බ්බං bbha	හව hva
ංං jja	ඁ්කුංකු ත්ත්හා	බ්බං bra	ංං lha
ංං jjha	ඁ්කුංකු ත්වා	ම්ප mpa	

ං ā      ඒ i      ඒ ī      ඒ u      ඒ ī      ඒ ū      ඒ e      ඒ o

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