

THE BO SAT



**DURUTU
(JAN)**

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Siri Vajirarama Publication

The BOSAT

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

‘මිනිසාත් හදා ගනිමින් රටත් හදා ගනිමු.’

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THE BOSAT

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Significance of **DURUTU POYA DAY**



- First visit of the Buddha to Sri Lanka happened on a Durutu Poya Day
- It was after 9 months of Enlightenment.
- Visit was to Mahiyanganaya almost the centre of Sri Lanka
- At the request of God Sumana Saman a lock of hair was given by the Buddha.
- It was enshrined at the Mahiyangana Cetiya for veneration.
- It is the first cetiya in Sri Lanka built 2614 years ago (588 BCE).

Homage to the TRIPLE GEM

The Source of ultimate Bliss, the great ocean of virtue
The Physician to end all the sansaric woes of beings,
The Solar light that expels the night of false beliefs,
To Thee, Supreme Sage, in joy I obeisance make

To the Dhamma, voiced in full by the Sage,
Preached as appropriate beckoning all to come and behold,
Which to be understood according to one's capability,
In reverence, I bow, with mind delighted

Even the magnificent Brahmas in admiration their foreheads
place
At the feet of great Theras Sariputta and Moggallana;
In their succession is the Maha Sangha of well conducted
monks
Whom I salute with my hands clasped on my brow.



THE BOSAT

Revived with New Dimensions

**බෝසත් මං පෙතට
නව පිවිසුමක්**

by

Ven. Tirikunamale Ananda Maha Thera
Chief Abbot of Siri Vajiraramaya Temple and
Head of the Amarapura Sri Dharmarakṣita Sect

I am happy that we are in a position to revive the publication of BOSAT that was started in 1936 as a periodical of Siri Vajiraramaya.

At the beginning the BOSAT was published for the weal of the general reader. The teaching of the Buddha is of universal significance. Hence the benefits that would accrue by means of a periodical of this nature to provide both the knowledge base and mental equipoise for today's youth, who are exposed to advanced AI technology and influenced by varying social media and harmful trends, are immeasurable. It will help to inculcate values that would help them to contribute meaningfully to the welfare of the country and the society at large. Bosat a shortened form of Bodhisatta - a Buddha-aspirant is a role model that is benign and beneficial to the entire world. It is universal and have transcended all barriers such as country, race, religion or time.

When searching for the beginnings of the periodical BOSAT and its counterpart Bauddha Lamaya in Sinhala, both being publications of Siri Vajiraramaya, we find that it was pioneered

by Venerable Pamburana Metteyya Thera, who was a resident monk of the Vajirarama temple. It could be surmised that the name BOSAT for the periodical was given by Most Venerable Pālāṇe Siri Vajirañāṇa Mahānāyaka Thera. I have heard that at times the Mahānāyaka Thera used to call Venerable Metteyya as Bosat Metteyya. Before ordination he was the Editor of a well-known newspaper at the time. He was not only fluent in Sinhala - Pali - English - Latin but also had a very compassionate heart and full of piety. He has contributed many articles to both periodicals BOSAT and Bauddha Lamaya pseudonymously. Many of the articles written in Sinhala by Most Venerable Pālāṇe Siri Vajirañāṇa Mahānāyaka Thera was translated into English by him.

I may mention that the encouragement and the special blessings of Most Venerable Pālāṇe Siri Vajirañāṇa Mahānāyaka Thera and the assistance given by Most Venerable Narada Maha Thera by being a co-editor and by contributing many articles to the BOSAT enhanced its popularity. It should be mentioned herein that other resident monks of Siri Vajiraramaya like Venerable Piyadassi made their own contributions.

I wish to express my sincere thanks to the editorial committee that was instrumental to revive the BOSAT. In this regard I wish long life – thanks and much merit – to Venerable Siri Vajirārāmaye Ñāṇasīha Thera, now in his nineties, and who think and actively engage continually in establishing a society of integrity, for taking the leadership.



From the Desk of the Editor –
The Mission of BOSAT

‘Let’s build our Nation along with developing its People’ is the mission statement of the BOSAT, a monthly publication in English of Siri Vajiraramaya temple that is being revived at the request of Most Venerable Tirikunamale Ananda Mahanayaka Thera. It is derived from the oft-quoted utterance of Most Venerable Madihe Paññāsīha Mahanayaka Thera, namely, ‘It’s not possible to build a nation without developing man. Let’s build the nation along with the development of man. “මිනිසා නොහදා රටක් හදන්නට බැහැ. මිනිහාත් හදා ගනිමින් රටක් හදා ගනිමු.”’

The earlier BOSAT publication did not have any specific target group but it catered for the English reading public in general. It was the need at that time. Unlike in the nineties, many publications are now available in English written by scholars local and foreign. However, the general notion, whether true or not, is that the present generation is not book-friendly, but use very much the smartphone that is in their hands.

There is a term that has been coined to refer to the youth of today, which is Gen Z or Generation Z. A recent feature article written by Prof. N. Abeysekera of the Department of Management Studies of the Open University of Sri Lanka that appeared in the Island Newspaper of November 6th defines Gen. Z as those “born between 1997 and 2012”. Their special attributes were described as follows:

“Generation Z represents the first truly ‘digital native’ generation – raised not just with the internet, but immersed in it. Their lives revolve around the digital ecosystems: Tik Tok sets cultural trends, Instagram fuels discovery, YouTube delivers learning, and WhatsApp sustains peer communication.

This constant feed-driven engagement shapes not only how they consume content but also how they think, act, and spend. Tech-savvy and socially aware, Gen Z holds brands to a higher standard. For them, authenticity, transparency and accountability – especially on environmental and ethical issues – aren't marketing tools; they are baseline expectations.”

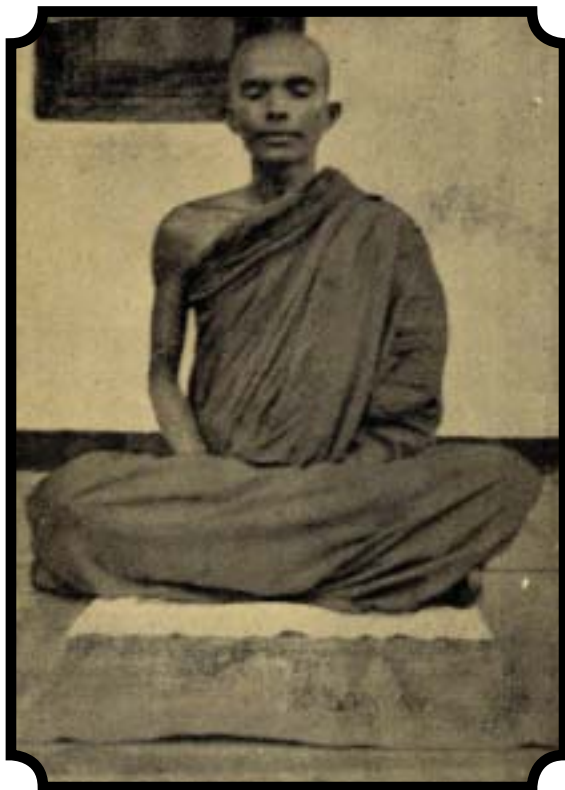
Those in the Gen. Z age group are scattered among government schools, dhamma schools, private schools, international schools, universities, the young work force and society in general. Accordingly, the aim of the revived BOSAT will be to reach out to those in the age group 15-30 with special emphasis on those who are between 18 and 26. The over-riding factor in this regard is that the youth of today will be the leaders of tomorrow.

Most challenging will be to reach them and to ensure that their interest is maintained continuously. The future BOSAT that will be a monthly publication will not be a printed but be an electronic version only. However, it will be formatted in such a way that recipients could make copies, if they wish. To assist in this, the publication will reach the registered readers two days prior to a Full-Moon Day. Furthermore, it will be multi-channeled allowing it to go viral without copyright but requesting to give due acknowledgement when quoted. The contents will be relevant to the target age group and presented in an appealing manner, with design and layout that would evoke interest. There will be provisions for feedback and the wish is for everyone, especially the youth, to partner in this nation building venture.

Sabbe sattā bhavantu sukhittā
May all beings have happy minds!!!



- Nānasi -



Late Ven. Pamburana Metteyya Thera

VEN. PAMBURANA METTEYYA THERA

First Editor of BOSAT and Sister Publication Bauddha Lamaya

by
Piyadassi Maha Thera

METTEYYA Thera passed away after a prolonged illness, on the 7th of February, 1950. His early death is a great loss to the Buddha Sasana and to the Buddhists of Lanka in particular.

Before he took to his robes, Metteyya Thera was on the staff of the Silumina,” where he worked for a number of years.

At the age of 25, he left for India and giving up lay life, he led the life of an ascetic for several months. Thence he proceeded to Burma with the one intention. of joining the Holy Order. Entering the Sangha at Akyab, he left for Holy Isipatana, Benares and spent a quiet life in meditation for a short period.

In 1936 Metteyya Thera returned to Lanka and became a pupil of the Ven. Pelene Siri Vajirañāna Maha Nayaka Thera and spent the rest of his life at Vajirarama.

His normal health was upset by an ailment which he contracted in India and, for twelve years he suffered from this dire disease which ultimately brought his life to an end at the age of forty.

He observed the monastic discipline with adherence to every detail and, even for the sake of life itself he would not consciously violate a single vinaya rule.

1. Vol:- XIII, No;- 4, whole No:- 52, Vesak full moon, May, B.E. 2494,

Though he was bed-ridden for a number of years, he was always happy and cheerful. With marvellous patience he endured extreme bodily sufferings. “*The only solace*,” he would say, “*is confidence in the Teachings of the Buddha and the Path to Deliverance.*” With this end in view, he did cultivate the Pārami, the ten essential qualities that qualify an aspirant for Samma-Sam-Bodhi, with steel determination and unflinching energy.

During his short life span, he worked strenuously and unostentatiously for the common weal of mankind. Both by his tongue and pen he disseminated the clear-worded exposition of the Buddha. Both as layman and monk, he never tired of working for the welfare of others. Truly of him it can be said that his name was Metta and his nature was metta.

He was also the founder of the two Buddhist Journals, “*The Bauddha Lamaya*” (Sinhala) and “*The Bosat*” (English). For a number of years he edited both these journals and contributed to many publications on religious subjects.

He was well-known for his piety and kindness and he earned the love and respect of the people by the exemplary life he led.

One who to save a limb rich treasure gave Would sacrifice a limb, his life to save, Yea, wealth, limbs, life and all away would fling, Right and its claims alone remembering.”

Metteyya Thera is no more, but his good name will remain ever green in our memory. The people of Lanka will ever be grateful to this ideal Buddha Putta, this noble son of the soil.

May he attain the Nibbana of his aspiration !



THE RELIGION WE NEED¹

By

Soma Maha Thera

Ven. Soma Maha Thera (1898-1960) was a regular contributor to BOSAT. He was a renowned bhikkhu residing at Siri Vajiraramaya a translator of Buddhist texts and a missionary. He has written over 30 books on Buddhism. He with Ven. Kheminda Thera is known for their translation of Vimutu Magga of Arahant Upatissa – the Path of Freedom from the Chinese into English.

The happiness of a well-balanced human being depends largely on his character, and as character has to do with conduct and the development of a man's personality, it is obvious that an orderly way of life based on actuality is a sine qua non for the welfare and well-being of a sane person. It is with a reasonable way of life that modern man's interest in religion begins.

Religion in its early immature phases is bound up with the fear of the unknown, vain oblations, bloody sacrifices, the appeasing of fictive gods and godlings, meaningless mummeries, empty prayers, petitions, fastings and flagellations of the flesh and many other profitless things springing from ignorance. But as man's intellect masters his environment, religion gradually gets free of the stranglehold of superstition, and becomes a clear vision of actuality. Such a vision alone is capable of putting man's spiritual powers to the best possible uses for the good, the comfort, and the happiness of all.

1. The religion we need, by Soma Maha Thera, Vol:- XXIV, No:- 5, Whole No:- 123, Vap full moon, October, B.E. 2504, C.E 1960

This kind of religion knows the limitations of belief. It rejects fully blind belief, and even in regard to belief that cannot be called entirely blind. that might turn out to be in accord with fact, there is this to be said: it can only protect truth till it is understood and realised. It is understanding and realisation of the truth, and not belief, that is the essence of the sane man's religion. the religion we need. the religion that can be called scientific, that is to say, the religion that is connected with systematic and formulated knowledge concerning the mental life of mankind.

Such a religion cannot have any truck with dogma or with any sort of spiritual racketeering, it has nothing to do with orthodoxies or heterodoxies or with organisational religiousness; it is above all a matter of individual thought feeling. and choice, and it is not religion that is stuck in the mud of wealth, power, and pomp. Further, it has nothing to do with emperors and kings, statesmen and statecraft, and all such other things, which stand established on worldly power and have to be buttressed with sword and gun, or punishment and torture.

‘One is the way to gain; another the way to extinction’ says the Buddha, dissociating the things of worldly advantage from things purely spiritual, which lead to freedom from all ill. The two ways are widely apart. True religion can never mix itself with worldly affairs. The man of true religion cannot without stultifying it, make it a way to worldly success. Religion in its best sense is a way of life produced by the enlightened, who have transcended worldliness entirely, it is intended for overcoming the ills of life, not by force and compulsion not by law and ordinance, but by the free and voluntary unfoldment of the human heart's tremendous possibilities for good, through self-knowledge, self-reverence, and self taming. It is thus higher and nobler than any kind of path devised by the worldly-minded. To bring it down to the level of the common way of unenlightened men by surrendering its lofty

principles for debasement into their hands is to deny to mankind the possibility of reaching the vision of the pure path that alone can ultimately save living beings from the curse of sorrow.

To turn the noble path of true religion to lower ends is to misuse the most precious part of the human inheritance and bring the path leading to the real ennoblement of human beings built by the highest of men, to disrepute. A true religion breaks down when it is applied to purposes other than those for which it was intended by its promulgator, and its speckless truth then become lies. Therefore, it is all-important to keep a genuine religion free from adulteration.

The religion we need has to be characterised also by (1) the friendly compassionate outlook on which all genuine culture depends, (2) adherence to the truth, (3) tolerance. (4) concord, (5) right exertion for the good of the individual and society, (6) patience, and (7) equanimity.

That religion will cast out all thought that is contrary to truth, contrary to the method of orderly advance followed by reason and science, in the search for truth; it will follow only the path of gradual of training, execution, and progress which is the heart of the scientific method of discovery and explanation.

From what has been said it follows that a genuine religion cannot teach that somebody suddenly by his omnipotent will created this universe. Such a concept of sudden creation out of nothing is not at all reasonable. A genuine religion must be a teaching that sees the arising of things owing to conditions, connectedly, because of what precedes. That is to say, a religion that shows that everything is conditioned. It is therefore very natural for such a religion to deny the existence of God. The Creator, and be in this sense of denial of God in the highest sense visualized by God-believers, atheistic. Of course, such a denial need not be a

disavowal of goodness with which atheism is sometimes equated, by those who do not know that there may be and are religions that while denying God uphold the highest spirituality, and moral excellence, religions such as those of the Buddha and Mahavira.

Such a religion has no place for priests, ordained for offering sacrifices to God, or those who in any other way ensure the descent of the grace of God on the members of the church. 'A priesthood' says Paul Dahlke "has meaning and possibility of existing, only as transmitters of divine or ecclesiastical means of grace. The monks of the Buddha's dispensation are men who in order to be able to lead the religious life have broken off relations with household life." The true Buddhist monk is not a mediator between God and unregenerate man. He is one who is endeavouring to realise by his own strength the eradication of mental ill, and by his life, showing others to do likewise. He knows that he has to realise his aim without any external help divine or human, so far as right understanding goes. No other can make him see. know. or grasp, the truth that frees. That is why the Buddha said, 'Abide, making an island of your self, making your self your refuge, without taking refuge in others. Abide, making an island of the truth, making the truth your refuge, without taking refuge in others'.

Just as there is no place in genuine religion for God. there is also in it no place for an eternal self, soul. or any other endurable entity. This follows from the fact of impermanence, a corollary to universal contingency and it is observable particularly in the mind, through its many changes, its endless things and passing away. All that we know of form and mind is impermanent fleeting, but the changes in form are not so easily perceptible as those that take place in consciousness. So form appears, in certain circumstances to be not so subject to change as mind though, in the whirl of being, every thing is equally caught up, and is made something else all time, in one way or another.

In view of this endless change in form and mind no soul is recognised in a genuine religion like the Buddha's and so Dahlke says. 'because of the absence of a soul, there is no immortality (of anything at all taught in the Dhamma) and because of the absence of immortality there is (in it) neither hope of an eternal life in God nor the fear of an everlasting life in hell. Sufferings of hell are subject to conditions and therefore are temporal as life in heaven and everything else.

A genuine religion according to what has already been said has to teach the responsibility of a man for his actions. Each man has to suffer for his own wrongdoing. There is no one who can forgive another of his evil deeds and shelter him from the repercussions of his acts of defilement, or atone for another.

Each one is his own judge, rewarder, and executioner. Deeds done by a man will bring their consequences, so long as the conditions for the consequences exist. An evil deed is ultimately an action against the doer himself and causes him the greatest harm, because it hounds him so long as he revolves in being. A good deed's consequences too will go on taking place so long as they find an opening for manifesting themselves. A man's deeds make, his character, and he cannot separate himself from them. So the Buddha teaches that all that man is, originates from his deeds. They are his parents. and his refuge, and what good or evil he does, becomes his heritage. Thus his mental or bodily constitution or habit is the product of his deeds. his actions, and springs from the union of ignorance and craving. which are the Indispensable conditions for being, and a first beginning of these is imperceptible. It has also to be said that It is impossible to think of being, without linking it at all times with ignorance and craving; which by themselves point to no tendency to come to an end, which are not inclined according to their nature to stop.

The stopping of being is the fruit of spiritual evolution and it is brought about by the passage from ignorance to knowledge, the aim of spiritual evolution.

It is just because ignorance & craving themselves are being that they are not further reducible, and that all attempts at reduction turn out to be just repetitions of them in essence. There is only one way out of the tangle of ignorance and craving or being, and that is by being's cessation through letting it go, giving it up. So, remembering the Enlightened One & his word, a Buddhist might well say,

Out of the womb of sightless night,
Rang out a word of healing strong,
And put to flight the evil throng
That stood betwixt the eye and light.

| | |
|--------------------------------------|---------------|
| Where lies, friend, the golden mean? | In giving up. |
| Where's the heart forever clean? | In giving up. |
| Where is life at it's best seen? | In giving up. |
| Where reaches one Peace Serene? | In giving up. |

| | |
|---|---------------|
| Where does one always see things clear? | In giving up. |
| When is one to beings dear? | In giving up. |
| When does one wipe away all fear? | In giving up |
| When does one to Truth adhere? | In giving up |

| | |
|---------------------------------|---------------|
| How does one give full measure? | By giving up |
| How end poverty's pressure? | By giving up |
| How, come to rarest treasure? | By giving up |
| How, know the purest pleasure? | By giving up. |

| | |
|---------------------------------|----------------|
| Why on self a tight hand keep? | For giving up |
| Why the heart in culture steep? | For giving up |
| Why turn on to wisdom deep? | For giving up |
| Why care not to sow or reap? | For giving up. |

The heart of genuine religion cannot be anything different from this highest deliverance through the wisdom of renunciation in all its phases. It is only through the readiness to renounce that a man becomes a practiser or genuine religion. because no one without the spirit of renunciation is able to refrain from evil, hateful courses of bodily action and speech, escape the sway of lust. and purify his mind of the defilements of delusion.

The religion we need is therefore such a way of understanding a way that is pre-eminently reasonable, and free from the tangles of greed, hatred, and ignorance; it has to be a way of life that is charged with deep consideration and heedfulness of other's rights and privileges, which make one's own conduct pure and noble. Clean and selfless. This religion will not throw up barriers between various races, peoples. classes. Countries and nations: it will not outlaw any species of sentient beings and put it beyond the reach of human pity. compassion. mercy, it will not deny safety security. and living space. to any living being; and it will be a teaching of perfect freedom.

Thus, the religion we need will have to be universal in the sense of regarding all living beings as the one object of our friendliness. and compassion, without any distinction. It is this way of considering the world as one, through the entirety of its living beings, that can make men to be not careless of others' rights and goods.

Such religion if practised will bring about the abolition of inequalities and injustice and heartless competition and the

trampling down of the weak and the helpless: it will spell the end of all wars and will be the beginning of the rule of peace and righteousness. From all that has been said above, it has become clear that the religion we need is one of uttermost kindness, and that it cannot be established if mankind does not remove its bias for violence with the virtue of non-violence, its bias for hate with the qualities of friendliness, tolerance, serenity, and its bias for grasping with the nobility of renunciation.

The religion we need has been in the world for a long time, but rarely has it found the soil suitable for its growth, and development. In the brief periods during which it found favourable conditions for its unfoldment it helped the world and make life pleasant and happy for sentient beings. It will be good for mankind if it prepares its heart to receive the seeds of right understanding, which the religion we need has in plenty, give that understanding a chance to germinate and let it find 'fulfilment in leaf, flower and fruit'.



*Mano pubbaṅgamā dhammā
Mano seṭṭhā manomayā;
Manasā te paduṭṭhena
Bhāsatī vā karoti vā,
Tato naṃ dukkhamanveti
Chakkhaṃ 'va vahato padaṃ*

Mind is the forerunner of all evil conditions.
Mind is chief; and they are mind-made.
If with an impure mind, one speaks or acts,
Then pain follows one even as the wheel, the hoof of an ox.

Dhammapada, Yamaka Vagga - v. 01

එකවර ම කීකරු වමු.

පැළෑණේ සිරි වජිරඤාණ මාහිමිපාණෝ

“සුවචො ව අස්ස” - සුවචයෙක් ද වියැ යුතු ය.

“සුවචයා” නම් යමක්හු හෙවත් යමක්හුගේ වරදක් හෝ අඩුවක් පාඩුවක් දුටු කලැ එය කියා දීම පහසු නම් එක වරක් කී පමණින් ම ඉතා මැනැවැ යි පිළිගෙන සාදරයෙන් ගෞරවයෙන් පිළිපදි නම් එසේ වූ කීකරු තැනැත්තා යි.

සමහරු “මෙසේ නොකට යුතු ය. මෙසේ කටයුතු ය” යි යම් වරදක් අඩුවක් පාඩුවක් කියාදුන් විට එය නො පිළිගනිති. නුඹ මගේ කුමක් දුටුයෙහි ද? කවරක්හුගෙන් අසා ගත්තෙහි ද? මට ගුණ දොස් කියන්නට මගේ කවරෙක් වෙහි ද? පියා හෝ මව හෝ සහෝදරයා හෝ ගුරුවරයා හෝ වෙහි ද? යන ආදීන් නො වුව මනා ප්‍රශ්න නගති. නො ඇසුවකු මෙන් තුෂ්ණිමි (නිශ්ශබ්ද) වැ හෝ අවවාදකයාට වෙහෙස දෙති. එ කෙණෙහි පිළිගත්තාක් මෙන් හඟවා හෝ පසු වැ නො පිළිපදිති. එසේ වූවෝ දුර්වචයෝ යි - හෙවත් - කොතෙක් කියා වත් පිරිමසන්නට නොහැකි නොකීකරුවෝ යි. එබන්දෝ දියුණුවෙන් ඇත් වූවෝ යි. යම් කෙනෙක් එසේ නොවැ අවවාද කරනු ලබමින් “තමුන්නාන්සේ කීවා ඉතා ම යහපත කවරකුට වුවත් තමාගේ වරද තමා විසින් ම දැකැ ගැනීම ඉතා අමාරු ය. මින් මතුන් නැවැත නැවැතත් මෙබන්දක් දුටු කලැ අනුකම්පායෙන් මට කියන්න” යන ආදීන් ප්‍රශංසා කොට මුදුනෙන් පිළිගෙන ඒ වූ පරිදි පිළිපදිත් නම් ඔවුහු සුවචයෝ යි. එසේ වූ කීකරු තැනැත්තෝ දෙලොවින් ම දියුණු වෙති. දැනුමැති උතුමකුගෙන් තබා බාලයකුගෙන් වුවත් අවවාදයක් ලැබුණොත් උත්තමයෝ එය මුදුනෙන් පිළිගනිත්. එකවර ම කීකරු වෙති. සැරියුත් සාමිදරුවාණන් වහන්සේ දිනෙකැ උන්

වහන්සේ විසින් ම එදා ම පැවිදි කළ සත් හැවිරිදි සාමණේරයකු විසින් තමන් වහන්සේගේ සිවුරුකොන බිම ගැවුණු බව දක්වා දුන් කල්හි එ තැන ම උත්කුටිකයෙන් හිඳූ දොහොත් මුදුනේ තබා ඇඳිලි බැඳූ ගෙන

“තදහු පබ්බජිතො සන්තො - ඡාතියා සත්තවස්සිකො
සො’පි මං අනුසාසෙය්‍ය - සම්පට්ඨිජාමි මුද්ධනා”

(එදිනැ මැ පැවිදි වූ - උපතින්දු සත්හැවිරිදි බිළිඳකු වත්
මට ඔවා - දුන පිළිගනිමි මුදුනෙන්) යි

සාදරයෙන් පිළිගත් සේක. එ බැවින් ළමයිනි! කවුරුන් වුවත් අවචදයායක් දුන් විට දිග හරස් නො කියා තර්කයෙන් දිනන්නට නො ගොස් සැරියුත් සාම්දරුවාණන් මෙන් ද, රාහුළ සාම්දරුවාණන් මෙන් ද, එක වර ම පිළිගෙන කීකරු වැ පිළිපදනට උත්සාහ දරාපල්ලා!

“එකචාරං ද්වෙචාරං - අනුසාසෙය්‍ය පණ්ඩිතො
තතො පරං න භාසෙය්‍ය - දාසො අයිරස්ස සන්තිකේ”

(නුවණැතියෝ වරෙකැ - දෙවරෙකැ ඔවා දෙන්නේ
ඉන් වැඩියක් නොකියනේ - හිමියකු වෙත දසකු සේ) යි

සෝනක නම් පසේ බුදුන් වහන්සේ අරින්දම නම් රජහට වදාළ සේක. එබැවින් නුවණ ඇති උත්තමයෝ අනුන්හට අවවාද දීමෙහි දී වුවත් ආත්මගෞරවය දෙසත් බලති. පැරැක්තයට ගොස් නොසැලකිල්ලටත් වෙහෙසටත් ම පැමිණෙන්නට නො සිතති. එබැවින් ළමයිනි! එක වර ම කීකරු වන්නට ඉටා ගනිල්ලා!

දෙගුරුන් ගුරුන් හෝ - වෙත වැඩිසිටියවුන් හෝ
දෙනො’වා පිළිගනිල්ලා - කීකරු වැ ළමයිනි!!!



**F.R. SENANAYAKA –
A Patriot, a Gentleman par excellence
and a Person of Integrity**

by

Siri Vajirārāmaye Ñāṇasīha

January first of each year is a day that we commemorate by garlanding a statue at the Vihara Mahadevi Park located in front of the Colombo Municipal Council. That statue is of F.R. Senanayaka, the elder brother of D.S. Senanayaka, called the ‘Father of the Nation’. It is fortuitous that the first of the series of articles that will appear in the revived monthly periodical BOSAT under the title National Heroes and Nation Builders is of a person who is remembered by the nation on the first day of every year.

Fredrick Richard Senanayaka better known as F.R. Senanayaka was born on 20.10.1882. His parents were Don Spater Senanayaka of the ancestral manor house of Botale (බෝතලේ වලව්ව) in the ancient administrative district of Hapitigam Korale (within present Gampaha district) and Catherine Elisabeth Senanayaka nee Gunasekera of Keerialla Walauwa. His death occurred on January 01, 1926 in Calcutta when on a pilgrimage to India. During his short lifespan of only 44 years, he was able to carve his name in the annals of our country.

F.R. Senanayaka along with his brothers D.C. and D.S. had their secondary education at St. Thomas College. From there he was sent to Cambridge University, where too he excelled with both a Bachelor’s degree and the LLB. With these successes he was called to the Bar in England. Interestingly his name was proposed by the Lord Chief Justice of England, Lord Alverstone.

He could have had a very lucrative practice in England because of this high connection. Lord Alverstone was surprised when young F.R. mentioned politely that his wish was to return to Sri Lanka (then Ceylon) to serve his motherland. That was his patriotism. Later in life, he showed his gratitude to his mentor in England by naming the house he built in Nuwara Eliya as 'Alverstone'.

Soon after his return to Sri Lanka in 1904, he took his oaths as a Barrister. His prestige as a lawyer soared high when he successfully defended a humble villager living close to the Horagolla Walauwa of Sir Solomon Dias Bandaranaike, the father of S.W.R.D. Bandaranaike. High-profile persons of the time used to have exotic habits and, in this instance, at Horagolla, Sir Solomon had a private zoo. One day a camel, a priced inmate of the zoo, broke loose early morning, even before dawn, and was enjoying its freedom in the adjoining fields. A poor farmer, who has not seen a camel any day, was surprised by this sight and thinking it was a ghost coming towards him shot dead the animal. When the poor villager was brought before court by Sir Solomon there was no one to defend. Young F.R. saw the injustice that could happen and volunteered to appear for the villager without any fees and successfully got the villager acquitted. In life, he always stood for fair play and justice.

When in England he would have seen the battle that was raging in England against the excise policies of the UK government. As a revenue measure the colonial government initiated in Sri Lanka a scheme of auctioning liquor licenses to open taverns and sell liquor locally. There was an outcry against this move from every quarter and he successfully organized a public meeting with other leaders of the time at Botale to oppose the opening of taverns.

This was the beginning of the Sri Lanka Temperance Association founded in 1912. With him were the members of the Senanayaka

family led by his father, Don Spater Senanayaka. The antiliquor campaign gained momentum and many other stalwarts at the time like Anagarika Dharmapala, D. B. Jayatilaka, A. Mahadeva, Dr. W.A. de Silva, Arthur V. Dias, Piyadasa Sirisena joined hands. This campaign against the opening of taverns brought all the leaders under one banner. They soon realized the importance of gaining independence from colonial rule if the rich cultural traditions of Sri Lanka were to be preserved. It did not take much time for the temperance movement to become the freedom movement to gain independence from colonial rule. F.R. spearheaded the movement for the love of the country and promoted his younger brother D.S. Senanayaka to take the political lead.

The then government viewed what was happening in the countryside with great apprehension and wanted to kill it. It is said that the Sinhala-Muslim riots of 1915 that started from Gampola was engineered by the colonial rulers in order to suppress the call for freedom. The strategy of divide and rule was used effectively by the colonialists to bring disharmony among the different ethnic groups living peacefully side by side so far in Sri Lanka. Using the riots as the reason all leading members of the temperance movement, including F.R. Senanayaka were taken into custody and imprisoned at the Welikada prison. How a message was sent to his friends in England sewed in the heel of a shoe informing of the injustices happening in Sri Lanka is a saga that everyone with even an iota of love to the country should read. There are many biographies of him both in Sinhala and English available for the seeker.

F.R. Senanayaka was not a politician. He was a leading lawyer, an activist, a social worker who gave leadership to the temperance movement, a member of the Colombo Municipal Council elected unanimously until his death, a philanthropist and above all a person of integrity who loved his motherland. He was

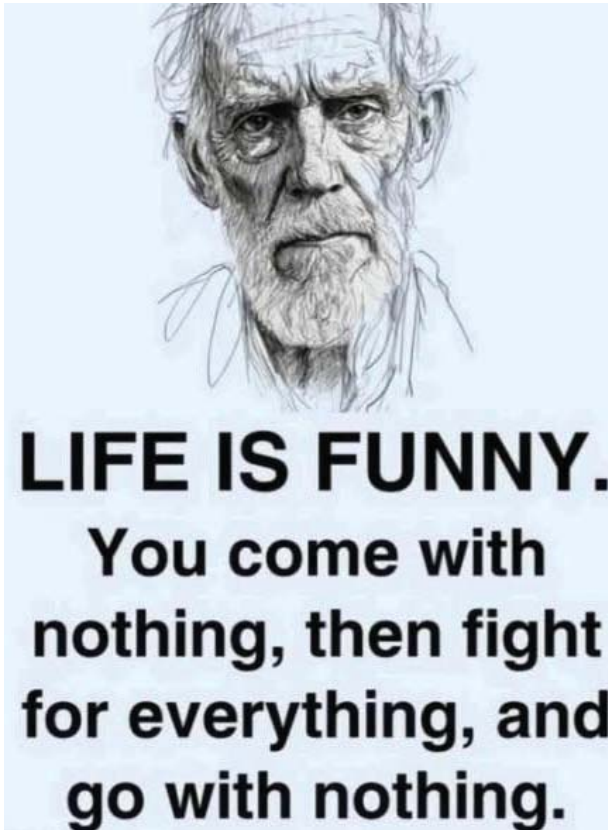
honoured with the title Deshabandhu not by the government but by the people of this country in admiration for the selfless work he rendered without expecting anything in return.



*Statue of F. R. Senanayaka
at Vihara Maha Devi Park - in front of
Colombo Municipal Council*



A Picture is Worth a Thousand Words!



Source : Internet

THE FUTURE OF READING: How “AI” Changes the Way We Learn

by

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Today, we live in a very different world. Artificial intelligence has entered our daily lives, and AI-powered tools are reshaping the way people interact with text. Instead of reading line by line, many now begin by uploading their materials into intelligent systems tools capable of summarizing chapters, explaining unfamiliar concepts, answering questions, and even offering interpretations. Reading has shifted from a one-way activity to a dynamic conversation.

In contrast, reading in the past was a slow, mindful, and deeply personal activity. People approached books with preparation and intention first scanning the pages, then reading carefully, highlighting key ideas, and taking notes to deepen understanding. This traditional culture of reading required time, focus, and the right mental state. Although demanding, it cultivated patience, reflection, and wisdom. In many ways, reading itself was a form of practice, shaping the reader as much as the content did.

This new culture of “digital reading” has made learning more accessible than ever. Students can analyze complex literature in minutes. Busy professionals can understand long reports quickly.

Even readers who struggled with dense texts can now receive guidance, examples, and clarifications instantly. AI reduces the initial friction that often discourages people from beginning their reading journey.

Yet, while this transformation brings great benefits, it also raises important questions especially for those engaged in Dhamma study. Traditional Buddhist learning emphasizes *yoniso manasikāra* (*wise attention*), *sati* (*mindfulness*), and *paññā* (*wisdom*). These qualities are cultivated by slowing down, reflecting deeply, and internalizing meaning. If reading becomes too fast or automated, do we risk losing the opportunity for inner cultivation?

The answer lies in finding balance. AI need not replace the human act of reading; instead, it can serve as a supportive companion much like a modern-day *kalyāṇa mitra*, a spiritual friend. When used wisely, AI can help readers understand complex Pali terms, explore commentaries, and compare teachings across texts. It can highlight key themes, provide context, and answer questions that deepen understanding. Rather than reducing reflection, AI can create more space for it by clearing confusion and guiding attention to what truly matters.

In this sense, AI becomes a tool that assists never replaces mindfulness and inquiry. The responsibility remains with the reader: to pause, reflect, and absorb. The purpose of reading in Buddhist practice is not merely to gather information, but to transform understanding. Technology can change the method, but not the essence.

As we move further into the digital age, the future of reading will be shaped by our ability to integrate these tools with timeless practices. We can allow AI to make knowledge more accessible while still cultivating the patience, clarity, and wisdom that

traditional reading fostered. The Middle Path a principle central to Buddhist thought reminds us to avoid extremes. We need not cling rigidly to old habits or reject new innovations. Instead, we can harmonize the strengths of both.

The future of reading is not simply digital or traditional. It is a thoughtful blend of technology and mindfulness, speed and depth, convenience and reflection. If approached wisely, this new era can lead us not only to more knowledge, but also to greater understanding. In that spirit, the present writer hopes, on suitable occasions, to explore in more detail how different AI tools can be used as skilful supports for studying Buddhist literature—so that these emerging technologies may help readers not just to read more, but to understand more deeply.



*Mano pubbaṅgamā dhammā
Mano seṭṭhā manomayā;
Manasā te pasannena
Bhāsatī vā karoti vā,
Tato naṃ sukhamanveti
Chāyā'va anapāyinī*

Mind is the forerunner of all good conditions.
Mind is chief; and they are mind-made.
If with a pure mind, one speaks or acts,
Then happiness follows one even as the shadow that never leaves.

Dhammapada, Yamaka Vagga - v. 02

‘Towards Universal Well-being’

ලෝවැඩි සඟරාව (*Lovāḍa Sangarāva*)

by

Siri Vajirārāmaye Ñāṇasīha

ලෝවැඩි සඟරාව is a didactical poem written in Sinhala in the 15th century. The author was Venerable Vidagama Maitreya Maha Thera, a scholar monk of great repute residing at Gunananda Pirivena in Vidagama (modern Bandaragama). Of his literary works the *Lovāḍa Sangarāva* was the first and the best known, inter alia, for poetic excellence and popularity among the Buddhists of Sri Lanka. Though written 500 years ago, the message of being diligent in performing wholesome deeds for one’s own welfare and of others is very relevant even today because of ultra-secularism we see around without respect for human dignity and true human welfare.

The Term *Lovāḍa Sangarāva* literally means Compendium (of verses) for Universal Well-being. The purpose for which the book was written is clear from the title given by the author. It was customary until recent times for a person who is literate to read aloud from the Buddhist texts and the rest to listen. The expectation of the author was for the verses to be read or recited aloud and the listeners getting inspired to lead a virtuous and fruitful life: that is a life that will be beneficial to one’s self and others, both here and hereafter.

The reigning king at the time was Parakramabhahu VI of Kotte (1410-1468 CE) during whose reign the kingdom of Kotte reached its zenith. With the victories of Prince Sapumal in the

North defeating the recalcitrant Tamil sub-rulers of the Jaffna peninsula, the whole of Sri Lanka was effectively brought under one rule. With peace there was prosperity and joy that provided the suitable milieu for a literary revival.

The reign of Parakramabhahu VI has been acclaimed the golden era of Sinhala poetry. Some of the great literary works that have survived the ravages of the subsequent periods of vandalism and human carnage are Kāvyaśekhara, Pārkumbāsīrita of Ven. Totagamuve Sri Rahula, Guttila Kāvya of Ven. Wettewe, Budugunāṅkāra, Lovāḍa Saṅgarāva of Ven. Vīḍāgama Maithreya, the Sandesa Kāvya (courier poems) such as Parevi Sandesaya, Selalihini Sandesaya, Girā Sandesaya, Hansa Sandesaya, and Kokila Sandesaya.

Lovāḍa Saṅgarāva was written not for the erudite but for those who were not able to read and understand the books on Buddhism written in the Pali language. The purpose was to wean them from unwholesome deeds and to urge them to do wholesome actions that will be beneficial for them in their lives here and hereafter. The book is written in a manner to evoke deep saddhā or confidence in the Buddha, the Dhamma and the Saṅgha. The wish of the author is amply fulfilled because in almost every Buddhist home in Sri Lanka, even today, at least a few of its verses are recited by rote. The benign influence this exegetical work has had on the lives of people living in this country is immeasurable.

To get the best out of the verses one should listen to them when recited with quiet reflection and should get absorbed in their deep meaning. They echo the last exhortation of the Buddha to all his disciples. The world is fragile. Exert heedlessly and put an end to those conditions that make one continue in the cycle of birth, decay and death, i.e., saṃsāra.

The message of Vidagama Maitreya Maha Thera in his timeless work the *Lovāḍa Sangarāva* rendered into English as ‘Towards Universal Well-being’ is to make the best use of being born a human where alone through one’s effort development is possible, weaning oneself from ten unwholesome actions and cultivating ten wholesome actions and enjoying its benefits in this life and future lives until the attainment of perpetual happiness in Nibbāna.

How powerful are the following verses in motivating a person to be diligent and lead a virtuous life.

“Do not think that your putrid decaying body is everlasting Impermanent it is like a flash of lightening. Never allow this body to tilt towards evil. Forever strive to perform skilful deeds with diligence. (V. 24)

“The archer poised to shoot in darkness at a horse’s hair from afar, Will miss the mark if he fails to take advantage of a swift lightening flash. This human form of yours is like a flash of lightening; By not seizing this opportunity to do good, you will miss heavenly and Nibbāna’s bliss. (V.25)

“However much one weeps and laments there is no seeing again once dead. Not performing good deeds with resolve, why continue to amass wealth to be left behind? Why enjoy sensual pleasures when this putrid body too will be left behind? Listen to the dhamma as stated by me and overcoming defilements gain entry to Nibbāna. (V.56)

The BOSAT will be serialising in its monthly issues the 140 verses of the *Lovāḍa Sangarāva* for the benefit of its readers. The verse in Sinhala will be followed by an English rendering in verse, after which a simpler version in prose.



Verses from ලෝවැඩි සඟරාව
Lovāḍa Sangarāva
(TOWARDS UNIVERSAL WELL-BEING)¹
by
Ven. Vidagama Maitreya Maha Thera

***Homage to the Exalted One!!!
the Noble One!!! the Fully Enlightened One!!!***

- | | |
|-------------------------|-----------|
| 1. සෙත් සිරි දෙන මහ ගුණ | මුහුදුණන් |
| සත් හට වන බව දුකට | වෙදුණන් |
| තිත් ගන්'දුරු දුර්ලභ | දිනිදුණන් |
| සිත් සතොසින් නමදිමි | මුනිදුණන් |

The Source of ultimate Bliss, the great ocean of virtue
The Physician to end all the sansaric woes of beings,
The Solar light that expels the night of false beliefs,
To Thee, Supreme Sage, in joy I obeisance make

*(I pay homage in joy to the Supreme Sage, the Buddha,
the giver of ultimate bliss (nibbāna), the great ocean of
virtue, the physician for all samsāric sufferings of beings,
the sun that expels the darkness of false beliefs.)*

- | | |
|------------------------------|------|
| 2. ඇම පමණින් පැවැසූ මුනි දූත | තතු |
| මෙම හැම දෙන බලවසි දැක්විය | යුතු |
| තම තම නැණ පමණින් දූත ගත | යුතු |
| මම නමදිමි සදහම් පැහැදි | සිතු |

To the Dhamma, voiced in full by the Sage,
 Preached as appropriate beckoning all to come and behold,
 Which to be understood according to one's capability,
 In reverence, I bow, with mind delighted

(I pay homage in reverence to the Dhamma that was
 preached by the Buddha to suit the levels of comprehension
 of all beings – the Dhamma which invites all to come and
 see and which is understandable by each according to
 one's intellect.)

- | | |
|----------------------------|------------|
| 3. සිරි මත් බමු සිරසෙහි පා | පිසිනා |
| සැරියුත් මහ මුගලන් | පිළිවෙළිනා |
| පිළිවෙත් සරු මහ සඟ ගණ | සොබනා |
| මුදුනත් බැඳ නමඳිම් බැති | පෙම්නා |

Even the magnificent Brahmas in admiration their
 foreheads place
 At the feet of great Theras Sariputta and Moggallana;
 In their succession is the Maha Sangha of well conducted
 monks
 Whom I salute with my hands clasped on my brow.

*(With clasped hands placed on my forehead, I worship the
 virtuous Maha Sangha coming down from the lineage of
 the great Theras Sariputta and Moggallana at whose feet
 illustrious Brahmas placed their foreheads in salutation.)*

- Nāṇasi -

(To be continued)

THE PALI ALPHABET IN ENGLISH WITH DIACRITICAL MARKS

VOWELS

අ a ආ ā ඉ i ඊ ī උ u ඌ ū එ e ඔ o

CONSONANTS

| | | | | |
|-------|--------|--------|--------|--------|
| ක ka | ඛ kha | ග ga | ඝ gha | ඛ na |
| ච ca | ඡ cha | ජ ja | ඣ jha | ඤ ña |
| ට ta | ඨ tha | ඩ da | ඬ dha | ණ ña |
| ත ta | ථ tha | ද da | ධ dha | න na |
| ප pa | ඵ pha | බ ba | භ bha | ම ma |
| ය ya | ර ra | ල la | ව va | ස sa |
| ක ka | කා kā | කි ki | කී kī | කු ku |
| ඛ kha | ඛා khā | ඛි khi | ඛී khī | ඛු khu |
| ග ga | ගා gā | ගි gi | ගී gī | ගු gu |
| හ ha | හා hā | හි hi | හී hī | හු hu |
| ඝ gha | ඝා ghā | ඝි ghi | ඝී ghī | ඝු ghu |
| ඣ jha | ඣා jā | ඣි ji | ඣී jī | ඣු ju |
| ඤ ña | ඤා ñā | ඤි ñi | ඤී ñī | ඤු ñu |
| ණ ña | ණා ṇā | ණි ṇi | ණී ṇī | ණු ṇu |
| න na | නා nā | නි ni | නී nī | නු nu |
| ම ma | මා mā | මි mi | මී mī | මු mu |

Conjunct - Consonants

| | | | |
|----------|----------------|--------------|----------|
| ක kka | කඤ ñā | ත් ra | ම mpha |
| ක ක kka | ඤ ña | ද dda | ම, ඔ mba |
| ක kya | ඤ ñca | ධ ddha | ම mbha |
| ක kri | ඤ ñcha | ද dra | ම mma |
| ක kva | ඤ ñja | ඳ, ච dva, ca | ම mha |
| ක khya | ඤ ñjha | ධ dhva | ය yya |
| ක khva | ඳ tta | න nta | ය yha |
| ග gga | ඳ, ඳ ttha, tha | න ntha | ල lla |
| ග ggha | ඳ dda | ද nda | ල lya |
| ක nka | ඳ dha | න ndha | ල lha |
| ග gra | ඤ ñna | න nna | ච vha |
| ක nkha | ඤ ña | න nha | ස ssa |
| ක nga | ඤ ñtha | ප ppa | ස sma |
| ක ngha | ඤ, ඳ nda | ප ppha | ස sva |
| ච cca | ඤ ña | බ bba | හ hma |
| ච ccha | ත tta | බ bbha | හ hva |
| ජ jja | ත ttha | බ bra | හ lha |
| ජ ඤ jjha | ත tva | ම mpa | |

ආ ā ඊ ī ඊ ī උ u ඌ ū ට ට ට ට ට ට ට ට

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