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The BOSAT

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

‘මිනිසාත් හදා ගනිමින් රටත් හදා ගනිමු.’

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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 dhammā hetuppabhavā
Tesaṃ hetuṃ Tathāgato āha;
Tesaṃ ca yo nirodho.
Evaṃ vādī Mahā Samaṇo**

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 akaraṇaṃ - kusalassa upasampadā,
Sacitta pariyodapanaṃ - etaṃ Buddhāna sāsanaṃ**

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

**Khantī paramaṃ tapo titikkhā
Nibbānaṃ paramaṃ vadanti Buddhā
Na hi pabbajito parūpaghāti
Samaṇo hoti paraṃ viheṭṭhayanto**

*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 saṃvaro
mattaññutā ca bhattasmiṃ - panthaṃ ca sayanāsanaṃ
adhicitte ca āyogo - etaṃ Buddhāna sāsanaṃ.**

*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 *Lovāḍa Sangarāva* that appeared in page 31 has to be corrected as follows –

1 සෙත් සිරි දෙන මහ ගුණ	මුහුදුණන්
සත් හට වන බව දුකට	වෙදුණන්
තිත් ගන්දුරු දුර්ලන	දිනිදුණන්
සිත් සතොසින් නමඳිමි	මුනිදුණන්

Error is regretted



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

by

Professor K. P. Hewagamage

Senior Professor in Computer Science, University of Colombo.

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.

න හජේ පාපකේ මිත්තේ
 න හජේ පුරිසාධමේ
 හජේථ මිත්තේ කලයාණේ
 හජේථ පුරිසුත්තමේ

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

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

(Dhammapada: v. 78 (Paṇḍita Vagga - v. 3))



Reducing Stress through Buddhist Meditation ¹

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

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.

අතීතං නානුසෝචන්ති - නප්පජ්ජපන්ති'නාගතං
පච්චුප්පන්තේන යාපෙන්ති - තේන චණ්ණෝ පසිද්ධති

*Atītaṃ nānusocanti - Nappajappanti'nāgataṃ
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.

Saṃyutta Nikāya, Devatāsaṃyutta, 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 century¹

by

Ven. Siri Vajiraramaye Ñāṇasīha



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.

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. Migettuwatte 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 ච බාලානං - පණ්ඩිතානං ච සේවනා”

පූජ්‍ය පමුරන මෙත්තෙය්‍ය මාහිමිපාණන් විසිනි

අසේවනාව බාලානං

“බාලයන් සේවනය නො කරවී” පින්වත් දරුවන්ට බුදුපියාණන්ගේ මහඟු අවවාදයක් මතක් කරමි. බුදුපියාණන්ගෙන් වෙන් ව මට වත් මාගේ දරුවන්ට වත් කිසි ම සැපතක් නොමැත. අමා වගුරුවන දහමෙන් වෙන් ම සැපතක් නොමැත.

මෙලොව දියුණුව, මෙලොව සැපත සලසා දෙන පරලොව සැපත ලං කරදෙන ඒ අවවාදය කිසි දිනකත් අමතක නොකරනු. දිවි යතත් අත් නොහරිනු. ලෙඩ ඇඳේදීත් සිහි කරනු. මර ඇඳේදීත් සිහි කරනු. නිවනට බසිනතුරු ඊට ම ළඳි වෙනු. ඊට ම ගැහි වෙනු.

මා අනුගමනය කරන මා ප්‍රිය දරුවෙනි! අමා මැණියන්ගෙන් ඒ මහඟු අවවාදය කරන තෙක් ම සිත සැනසෙයි. ඇසින් බලත් ම සිත සැනසෙයි. සිතත් ම සිත පිනා යයි. ප්‍රීති රසය සියලු සිරුරෙන් උතුරා යයි.

සුවිනීත දරුවෙනි, බාලයාගෙන් වෙන් ව වසන්තානු ද? කීමෙක් ද, දරුවෙනි, බාලයා අඳුනන්නනු ද? බාලයා ගේ ලක්ෂණ බුදු පියාණන් වහන්සේ වදළ බව නොදන්නනු ද? බාලයා සමඟ සහවාසයෙන් සිදුවන විපත් නුදුටුවානු ද?

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

අසාරය ද, අසාරයෙහි සාරය ද සොයන්නාත් බාලයෙකි. “කරන කලට පවි මිහිරි ය මී සේ” පවෙහි ගැලී සතුටුවන්නාත් බාලයෙකි. “ඒකස්ස වරිතං සෙයෙත් - නන්ථී බාලේ සභායනා” සුපින්වත් දරුවෙහි, සදහට ම බාලයාගෙන් වෙන් වමු. බාලයාගෙන් වෙන් ව වසන මා ගේ දරුවන්ට කිසි දිනකත් විපතක් ළඟා නො වේ. නුවණ මුහුකුරා යයි. නිවන ළං වේ. මාරයා ඇත් වේ. දරුවෙහි, බාලයාගෙන් ඇත් ව කෙලෙස් මාරයාට පහර දෙවූ.

බාලයා ගුරුන් නො තකයි. ගුරුන් සිත රිදවයි. ගුරුන් අනුව නො යයි. කාරුණික ජේසුතුමා සතුරන්ට පාවා දුන්නේ පුතකු මෙන් ඇති දඩ් කරන ලද යුදස් නම් ගෝලයෙක් ය. දුක සේ අද මව්පියන් රකිමින් මහලු විශෙහි සිටි ගුත්තිල පඬිතුමා වෙහෙසට පත් කළේ මූසිල නම් ගෝලයෙක් ය. යසලාලකතිස්ස දයාවන්ත රජතුමාට මිත්‍රද්‍රෝහි සුභ දෙරටු පාලකයා කළ ව්‍යසනය මතක ද? සංඝමිත්‍ර ඇසුරු කළ මහසෙන් රජතුමාට කිසි ම සේනාවක් නැති විය. අමරණිය නමක් ඇති කළ මින්තේරිය දෙවියන්ට අමරණිය කැළලක් උපත.

“පූතිමච්ඡං කුසග්ගේන - යෝ නරෝ උපනස්හති
කුසාපි පූති වායන්ති - ඒවං බාලපසේවනා”

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

යහපතට ගැති වූ දරුවෙහි, බාලයා අඳුනන්නහු ද? බාලයා කෙළෙහි ගුණ නො දනී. අනුන් දුක නො දනී. අනුන් සැප නො ඉවසයි. අනුන්ට විපතක් පතයි. දේවදත්තයා නිසා පින්වත් අජාසත්තගෙන් සෝවාන් ඵල දුරු විය. කෙලෙස් මරුට වසඟ විය. පියාට වධකයෙක් විය. පියාගේ කෝමළ පතුල පැළී ය. ලුණු බහාලී ය. ගින්නේ පිලිස්සී ය. ලේ ගලද් දී සක්මන් කරවී ය. සාදුකින් වෙහෙසී ය. පියගුණ නොතැකී ය. වධ දී මැරවී ය. මහ ධන සිටු පුතු ගැන කියනු කිම? බාලයා බාලයකි. ඔහු ගේ නුවණැස පාදනු.

බාලයාගෙන් වෙන් වූ මාගේ දරුවන්ට උපන් ප්‍රීතියෙක මහත. මාගේ දරුවෝ බාලයන්ට අනුකම්පා කරති. මට වූ ලාභයක මහත! දරුවෙනි, අකිත්ති පණ්ඩිතයන් ගේ කියමනක විලාසය බලවි.

බාලා න පස්සේ න සුණේ - න ව බාලේන සංවසේ
බාලානල්ලාප සල්ලාපං - න කරේ න ව රෝවයේ

බාලයකු මොහොතකටවත් නො දකිම්වා
බාලයකු පිළිබඳ පුවතකුදු නො අසම්වා
බාලයකු සමග පිළිසඳර කථාවකුදු නො වේවා
බාලයකු කිසි කලෙකුදු රුවි නො වේවා!

මංගලය කුමක්දැයි දැන ගැනීමට මිනිසුන් අතර මහත් විවාදයක් පැන නැංගේ ය. දෙව්ලොව දක්වා මේ සෝභය නැංගේ ය. දේවතාවකු විසින් බුදුපියාණන් අතින් ජේතවනාරාමයෙහි දී මංගල කාරණා ඇසී ය. දරුවෙනි, අසේවනා ව බාලානං යනුවෙන් මාගේ පිය වූ දම්මරුන් මහත් සේ බාලයන් ඇසුරු නොකරන ලෙස දුන් අවවාදය ප්‍රිය දරුවන්ට ද දෙමි. පියාණන් වහන්සේ ගේ දෙයක් කිවෙමි.

(මතු සම්බන්ධයි)





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

Verses from

ලෝවැඩි සංඝරාව - *Lovāḍa Sangārava* (TOWARDS UNIVERSAL WELL-BEING)¹

by

Ven. Vidagama Maitreya Maha Thera

- | | |
|------------------------------|------|
| 4. මනරම් නරදම් සැරිදම් | සඟනට |
| මේ ලෙසින් බැතියෙන් අදරින් නම | කොට |
| වෙසෙසින් පෙළදම් නො ම දන් දන | හට |
| පවසම් කළ කම් පල දන් හෙළ | 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 Ñāṇasīha Thera*
BPS publication Kalana Mituru No. 65 (2025)

5. දහමට සරිකොට එළවෙන්න පෙර කී
 කවියට සිත පහද සිටැ නිසැකි
 සිහි කොට කඳ පිළිවෙළ දෙස් නොයෙකි
 නිවනට සපැමිණි සඟ සැට නමෙකි

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 එළවෙන්න කීවයි අනදර
 නොව මින් බැතියෙන් අදරින් නම කර
 සනොසින් ඇසුවොත් මෙ දහම් මනනර
 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 ඉඳ සිට කී බණ නාසන්නේ
 විමනි වැ උඩ ඉඳැ සිට නාසන්නේ
 කැමති වැ කීවොත් විමසාසන්නේ
 එමව ද සගමොක් සැප 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 ආ ā ඉ i ඊ ī උ u ඌ ū එ e ඔ o

CONSONANTS

ක ka	ඛ kha	ග ga	ඝ gha	ඛ nā
ච ca	ඡ cha	ජ ja	ඣ jha	ඤ ña
ට ṭa	ඨ ṭha	ඩ ḍa	ඪ ḍha	ණ ṇa
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	හ ha	ළ ḷa	අං ṃ
ක ka	කා kā	කි ki	කී kī	කු ku	කූ kū	කෙ ke	කෝ ko
ඛ kha	ඛා khā	ඛි khi	ඛී khī	ඛු khu	ඛූ khū	ඛෙ khe	ඛෝ kho
ග ga	ගා gā	ගි gi	ගී gī	ගු gu	ගූ gū	ගෙ ge	ගෝ go

CONJUNCT - CONSONANTS

ක kka	කඤ ñā	ත්‍ර tra	මච mpha
කඛ kkhā	ණඤ ṇā	ද්‍ද dda	මඛ, ඔ mba
කය kya	කඤ ñca	ද්‍ධ ddha	මභ mbha
ත්‍රි kri	කඤ ñcha	ද්‍ර dra	මම mma
කච kva	කඤ ñja	ද්‍ව, ච dva, ca	මභ mha
ඛඤ khya	කඤ ñjha	ධව dhva	යය ya
ඛච khva	ට් ṭṭa	නන nta	යභ yha
ගග gga	ට්ඨ, ධ ṭṭha, ṭha	නථ nthā	ලල lla
ගඝ ggha	ඩ්ඪ ḍḍa	ඤ nda	ලය lya
ඛක ñka	ඩ්ඪ ḍḍha	ඤ ndha	ලභ lha
ග්‍ර gra	ණණ ṇṇa	නන nna	වභ vha
ඛඛ ñkha	ණථ ṇṭa	නභ nha	සස ssa
ඛග ñga	ණඨ ṇṭha	පප ppa	සම sma
ඛඝ ñgha	ණඪ, ඬ ṇḍa	පථ ppha	සච sva
චච cca	ණඤ ṇā	බ්බ bba	හම hma
චඡ ccha	නත tta	බ්භ bbha	හච hva
ඡඡ jja	ත්‍රි ttha	බ්‍ර bra	ලඬ ḷha
ඡඪ jjha	තථ tva	මප mpa	

ආ ā භි i ඊ ī උ u ඌ ū ට e ටො o

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