

THE BOSSAT



MEDIN

(MAR)

FULL MOON

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A 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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| Editor | - Ven. Siri Vajiraramaye Ñāṇasīha Thera |
| Page Setting and Design | - Mrs. Chandrani and Mr. T. W. Gamage |
| Website | - https://bosat.vajirarama.lk |
| Email | - bosat@vajirarama.lk |

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Significance of MEDIN POYA DAY



- It was on a Medin Full-Moon Poya Day, the Buddha, on receiving the invitation of King Suddhodana, started on his journey from Rajagaha to Kapilavatthu with His two chief disciples and a retinue of 20,000 bhikkhus.
- The invitation was sent through Minister Kaludāyi, born on the same day as Prince Siddhartha and his playmate. Kaludāyi was the tenth emissary sent with 1000 *sakyan* men. All previous emissaries, also with 1000 *sakyans* each, became Bhikkhus after listening to the Buddha.
- This was the Buddha's first visit to see the relatives after the Great Renunciation (*Mahābhikkhama*).
- The distance was 60 *yojanas* - 395 kilometers, and it was covered in approximately 60 days, arriving at Kapilavatthu on the day of Vesak.

Notable Happenings of the Buddha's visit to Kapilavatthu

- Performing the *Yamā Maha Pelahara*, the twin miracle, and gaining the confidence of elderly *sakyans*;
- King Suddhodana was made to understand the distinction between the royal lineage and the Buddha lineage and becomes a *Sotāpanna* – *Stream-Enterer*; thereby bestowing the highest gift a son could give to a father;
- The Buddha visits Princess Yasodhara and consoles her:



- Seven-years old Prince Rāhula, who was asked by his mother to ask for his legacy from the Buddha was ordained;
- Prince Nanda, son of Mahā Prajāpati Gotami, gets ordained;
- The Buddha accepts the request made by his father, King Suddhodana, to not ordain children without parental permission.

Yamaka Mahā Pāṭihāriya



- The Pali term *Yamaka Mahā Pāṭihāriya* is translated into English as ‘**The Twin Miracles**’ and into Sinhala as ‘යමා මහ පෙළහර’. It is indeed a miracle that could be performed only by a Buddha, who has the highest level of control over the body and mind.
- In its performance, the Buddha manifests two phenomena in quick succession, namely, flames from the upper part of the body and streams of water from the lower part of the body and vice versa; or from the right side and the left side of the body.
- A description of *Yamaka Pāṭihāriya* is found for the first time in the *Paṭisambhidāmagga*, the 15th book of the Khuddhaka Nikāya.

From the Desk of the Editor

- The centrepiece of this issue of the BOSAT is the Walk for Peace with the fervent hope that the war drums cease and universal peace will prevail.
- During the past three months the entire world experienced an overwhelming overture that brought people of all faiths, all ethnicities and all nations to a common platform of yearning for peace, happiness and well-being for humanity. It is the historic Walk for Peace - silently, mindfully.
- Starting from Texas the Theravada bhikkhus from Vietnam commenced the March with the dog Aloka meaning *Light* undaunted by what to come. It was unnoticeable at beginning with sceptics, as usual, saying ‘What madness?’, but as the Walk proceeded there was wonder; and people from near and far came to have a glimpse with tears in their eyes and peacefully and silently taking a forward step with the bhikkhus.
- The first of the series of articles on the 16 places of worship of the Buddhists of Sri Lanka, that of Mahiyangana, is featured herein and will continue in the future issues. The next will be on Nāgadīpa.
- The email address for correspondence and the BOSAT website with special features have been installed for the benefit of our readers. Readers are encouraged to make full use of these facilities to enhance their knowledge and to guide them on the Noble Path.
- **The BOSAT monthly periodical will be released at least two days prior to a Full Moon Day. Download it to your mobile or any other electronic device. It will be a useful read on the Poya day.**

Let not Two Go the Same Way

*“Muttohaṃ bhikkhave sabbapāsehi ye dibbā ye ca mānūsā.
Tumhepi bhikkhave muttā sabbapāsehi ye dibbā ye ca mānūsā.
Caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya
lokhānukampāya atthāya hitāya sukhāya devamanussānaṃ.*

*Mā ekena dve agamīttha. Desetha bhikkhave dhammaṃ
ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ
sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ
pakāsetha. Santi sattā apparajakkhajātikā assavaṇathā
dhammassa parihāyanti. Bhavissanti dhammassa aññataro.*

*Ahampi bhikkhave yena Uruvelā Senānigamo
tenupasaṅkamissāmi dhammadesanāyāti.”*

(Dutiyapāsa Sutta Saṃyutta Nikāya, Mārasaṃyutta)

“Bhikkhus, I am free from all snares, both celestial and human. You too, bhikkhus, are freed from all snares, both celestial and human. Wonder forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare and happiness of devas and humans.

Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing. Reveal the perfectly complete and purified holy life. There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who understand the Dhamma.

I too, bhikkhus, will go to Senanigama in Uruvela in order to teach the Dhamma.”

*Saṃyutta Nikāya – The connected discourses of the Buddha.
(Translated by Bhikkhu Bodhi - Wisdom Series. Pg. 198)*

The Walk for Peace - How the Dhamma can impact Today's World

by
Don de Silva

*A former Director of the UN Environment Program (UNEP).
Currently serving as a voluntary mentor & Buddhist counsellor
at several UK & International Universities*



In a world where conflict dominates the headlines, the Walk for Peace stands out as a living rebuttal: a line of Buddhist monks putting the Dhamma into practice on open roads, and giving people a steady, credible reason to hope.

Buddhist monastics who set out from the **Huong Dao Vipassana Bhavana Center in Fort Worth, Texas**, in late October 2025, intending to walk roughly **2,300 miles** to **Washington, D.C.** At the outset there was little fuss—just saffron robes, alms bowls, and the steady rhythm of walking practice. Alongside them padded **Āloka**, the dog who has become an emblem of the journey's warmth and ordinariness.

Then the spell broke. Their temple began posting short clips online; people began sharing; strangers started waiting by roadsides with water, fruit, and simple words of encouragement. A walk that began as a modest pilgrimage — explicitly *not* a political campaign — started to draw crowds because it offered something many felt was missing: visible discipline, visible goodwill, and a sense that peace is a practice, not a slogan.

Support has not been abstract. In **Houston**, the monks offered blessing cords to police as a symbol of goodwill and endurance in service. As the walk grew, so did the practical help: volunteers coordinating rest stops, local communities offering food and accommodation, and — crucially — **police escorts** in towns and cities to keep the group safe on hard shoulders and busy approaches.

That protection matters because the road has been unforgiving. On **19 November 2025**, near **Dayton, Texas**, a truck struck the escort vehicle, pushing it into the monks; two were injured, and senior monk **Bhante Dam Phommasan** suffered injuries that led to the amputation of his leg. The response, however, captured the character of this movement: he urged the others to continue, and supporters helped restore the logistics— including the donation of a replacement escort vehicle.

As of **16 January, 2026**, they had crossed six states—and the walk had become less a procession to watch than a movement to *join*. In town after town, ordinary people have stepped out of their

routines to make space for them: families waiting at the roadside with water and food; local volunteers coordinating rest stops; faith communities opening doors for overnight accommodation; and civic leaders offering public welcomes that cut across party, class, and creed.

Medical support has also emerged as part of the walk's wider care-network. As the monks pass through towns and cities, local clinicians and first-aiders have stepped forward—checking on blisters and strain injuries, advising on hydration and fatigue, and helping to assess risk when the road, weather, and long distances take their toll.

The numbers tell their own story: the Walk for Peace pages have reportedly passed **one million followers** on major platforms, and the clips continue to travel because they meet a public need. Yet the deeper impact is not digital. It is the plain fact of Dhamma in motion—*mettā* and compassion made visible, step by step — showing that the Buddha Dhamma can still gather the world's attention without raising its voice.





Ven. Pannakaro who led the walk for Peace

The Walk for Peace – Its influence

Bhikkhu Bodhi speaking at Washington DC

‘.....I actually had the idea at the beginning of January to go to Raleigh in North Carolina and to join the walk from Raleigh, North Carolina to Washington DC. But then I put the inquiry into Google’s AI program Gemini, I’m 81 years old, asking whether it’s safe for me to walk that distance. And I saw the videos of the monks walking and they were walking very fast about 4 miles an hour. And Gemini told me, ‘Don’t do it. Danger to the heart, danger to the skeletal structure, danger to the other organs.’

‘But watching the videos, the YouTube videos of the walk and the Facebook videos I was really amazed to see the thousands of every ethnicity, every faith tradition, atheists, agnostics, coming out to welcome the monks to greet them, to venerate them. And all of this showed to me, I have to say, that the country is suffering.

Though it is the wealthiest country in the world, it's suffering from a deep inner poverty. Though it's the most powerful country in the world supposedly, it's suffering from a deep inner weakness. And what these monks have done is to show that our fundamental value, the value that really appeals to our deepest spirit is that of unity, the affirmation to the inherent dignity of every human being and the desire for all of us to live in peace, unity and harmony.

‘So I hope, the message of these monks will reverberate throughout this country and not only through this country because what this country is doing right now, cutting the funding for the United Nations, cutting the funding for UN and the agency for international development.

‘Hundreds and thousands of people are in danger of losing their lives because of the policies of this country. And so, what we need is this affirmation of human unity that is going to make us a compassionate country, a country filled with and inspired by, the vision of human unity; and transforming our direction to promote peace, unity and harmony throughout the world. So, I hope that will be the effect, the impact of the walk.’

Arun Kumar, USA - When discipline refuses to fade, even silence leaves a legacy.

‘A steady presence stepped onto America’s roads on October 26, 2025, as nearly twenty Buddhist monks departed from Fort Worth, Texas, committing to a 2,300-mile pilgrimage toward Washington, D.C. There were no slogans and no confrontation—only movement guided by compassion and restraint. Their path has carried them through Texas, Louisiana, Mississippi, Alabama, Georgia, South Carolina, North Carolina, and into Virginia. The journey is expected to reach the U.S. Capitol in mid-February 2026. Walking calmly beside them is Aloka, a rescue dog whose loyal companionship has become a symbol of shared endurance.

‘Guided by Bhikkhu Pannakara, this pilgrimage is not framed as protest or political action. It is discipline lived openly. The monks walk at a meditative pace, often in silence and sometimes barefoot,

sustaining themselves on one simple meal each day. Nights are spent wherever communities extend hospitality—church halls, community centers, temples, or quiet roadside shelters. As they pass through towns and cities, traffic slows, voices soften, and people pause naturally, sensing meaning without being asked to respond.

‘The road has demanded sacrifice. On November 19, 2025, near Dayton, Texas, a truck struck the group’s escort vehicle, seriously injuring two monks and resulting in the loss of one monk’s leg. The pilgrimage continued. In January 2026, winter followed with snow, ice, and freezing winds as the monks crossed North Carolina and entered Virginia. During this same stretch, Aloka briefly left the journey for leg surgery, then returned and quietly resumed his place beside the group.

‘Along highways and backroads, supporters stand in respectful silence offering fruit, flowers, and folded hands. Organizers request no cheering and no shouting, so mindfulness remains intact. Hundreds of thousands now follow this journey not because it is loud or dramatic, but because it feels profoundly human. Mile after mile, a clear truth emerges: peace does not begin with force or argument. It begins with presence, sacrifice, and the courage to keep walking forward when stopping would be easier.’

[AlokaThePeaceDog](#)



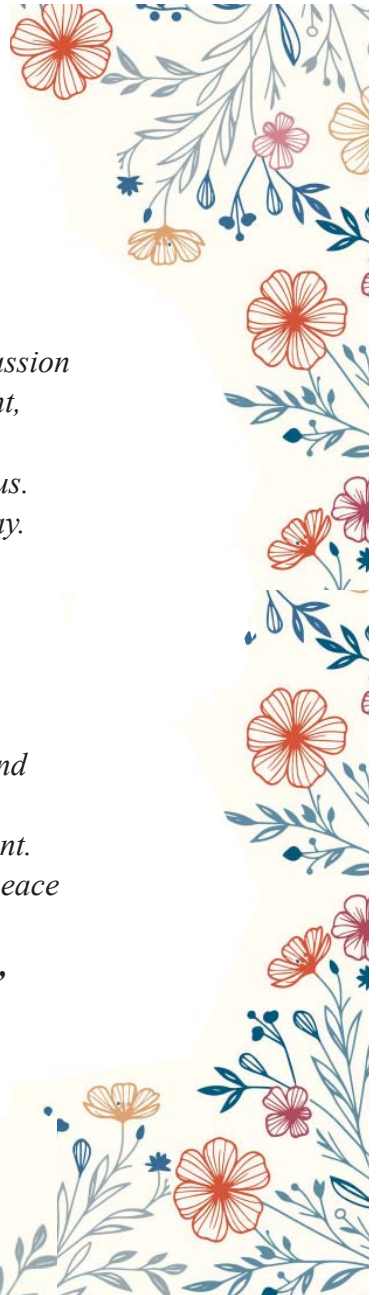


***From the heat of Texas's sun
to the cold of Virginia snow¹***

*“From the heat of Texas’s sun
to the cold of Virginia snow,
Venerable monks and Aloka walk on.
2300 miles, 110 days.
Step by step, breath by breath,
spreading peace, love, and harmony
all the way to Washington DC.
Step by step along the way,
mindfulness awakens through our days.
Kindness shines in every way.
Wind may blow; clouds may roam,
Every road can lead us home.
Breath by breath; Step by step;
Peace is walking into our hearts.
Though the sun, through rain and snow,
Beyond all loss, under all pain,
Venerable monks keep moving on
Not for fame, not for grace,
but raise awareness in each step.
Every step a seed of care,*

[1. The song sung at Lincoln Memorial](#)

*Every mile the world away
Aloka walks with gentle paws,
Lighting up the gloomy days.
Loyal heart with boundless love,
Giving a sense of hope.
Walk for Peace,
Walk for hope,
Walk for loving-kindness and compassion
Walk for harmony, free of attachment,
peace, suffering all the way.
Walk for me until peace walks with us.
Today is going to be our peaceful day.
If our hearts can learn to care,
Radiate into the air,
Kindness spreads with every step.
Peace will arrive at our door.
Walk for peace,
Walk for, walk for loving kindness and
compassion.
Walk for harmony. Free of attachment.
He's suffering all the way for until peace
within us.
**Step by step, the world may change,
Closer to serenity.
Bring us to the unity.'***



THE BUDDHA'S TEACHING¹

by

Late Soma Mahā Thera, Siri Vajirārāmaya

THE Buddha's message consists of the Doctrine (*dhamma*) and the Discipline (*vinaya*). The Discipline has to do with conduct, virtues, morals, the ethical side of the message; the Doctrine with the rest. In the threefold division of the Path to Happiness, which is produced by the destruction of craving, the discipline comes under the aggregate of virtue (*sīla*); and the doctrine belongs to the aggregates of concentration (*samadhi*) and of wisdom (*paññā*). The discipline or moral practice concerns the activity of speech and bodily behaviour; the doctrine is connected with the activities of the intellect and of the understanding. As mental clarity and penetration leading to Nibbāna depend on the practice of virtue, which eliminates the restlessness and anxiety due to immoral action and speech, and provides a necessary element for right thought and understanding, the discipline is an essential factor for the attainment of the extinction of ill.

The salient feature of the Buddha's message is its freedom from exaggeration, immoderate thought, and extreme action, as declared by the Buddha in the Instruction of the Setting in Motion of the Law (*dhammacakkappavattana sutta*) where he says that his teaching is the Middle Way - *Majjhimā paṭipadā*, balanced and serene, free from the practice of clinging to sensual enjoyment and of self- mortification, and from the extravagant, absurd notions of eternalism and annihilationism. This freedom from extremes is the best test for distinguishing the genuine teaching of the Buddha from the spurious attributed to him. What is extreme, extravagant, irrational, or exaggerated, wherever

1. The Buddha's Teaching by Soma Maha Thera - The Bosat, Vol. XXIII, No. 5. Whole No. 111

it may be found, cannot be the teaching of the Compassionate, Fully Enlightened One.

In the diffusion of the Dhamma in the world no coercive method, or force of any kind was used. The Dhamma spread itself quietly, unhurriedly, gently, with dignity, and by clean means. The message of the Buddha, wherever it went pacified the minds of tamable man with its cooling waters of compassion and peace. *The history of the propagation of the Dhamma is a record of kindness, of lovingkindness, and of selfless service.* There is enough to warrant the statement that the first disciples of the Blessed One, who propagated his message, went from place to place bearing in their hearts the image of his gracious personality and mindful of these words of his to them: "Wander forth for the good of the many, out of compassion for the world, for the profit, welfare and happiness of divine and human beings. Make known the teaching good in the beginning, good in the middle, and good in the end, endowed with meaning and letter, and complete in everything. Proclaim the purified way of the excellent life."

A follower of the Buddha cannot resort to violence to gain his ends. Not only is violence wrong in the Buddha's teaching but also anger, which is near to violence. For any one who appreciates the moderate way of life, the life that is free from extremes, it is a sign of failure in right practice to fall into ill will, anger or indignation. Hate of every kind clouds the mind, hinders clear understanding, and deprives one of the powers to reach sane decisions. Anger has an intoxicating quality. The man who is angry is in some respects like a drunken person. He is not sober.

Seeing the danger and futility of anger for one in search of truth the Buddha said: 'Bhikkhus, if outsiders speak ill of me, speak ill of the Dhamma, the teaching, or of the Sangha, the community of bhikkhus, there should not be in you on that account misconduct, ill will, or malice. Should you on that account be angry and offended you would spiritually be in danger.

‘Bhikkhus, if, when others speak ill of me, the Teaching, or the Community, you feel angry and offended, would you be able to see the difference between the good and the bad speech of others? No, Venerable Sir. Bhikkhus, when outsiders speak ill of me, the Teaching, or the community of Bhikkhus, the false should be explained by you as false thus: This is a falsehood for this reason, this is an untruth for this reason. This is not in us this does not exist in us.

‘Bhikkhus, if outsiders speak in praise of me, the Teaching, or the community of Bhikkhus, there should not be in you on that account joy, or pleasure, or elation. Should you on that account be joyful, pleased, and elated, you would thereby be (spiritually) in danger. When others speak in praise of me, Teaching, or the community of Bhikkhus, the true should be acknowledged by you as true thus: This is true for this reason, this is a fact for this reason. This is in us this exists in us.’”

(To be continued in the BOSAT of Bak Full-moon day)



සබ්බපාපස්ස අකරණං - කුසලස්ස උපසම්පදා
සවිත්ත පරියෝදපනං - ඒනං බුද්ධානසාසනං

ධම්මපද (බුද්ධ චග්ග) 183 ගාථාව

(Continued from Bosat Volume I – No. 2)

පණ්ඩිතානං ච සේවනා¹
පූජ්‍ය පඤ්චරත මෙත්තෙය්‍ය මාහිමිපාණන් විසිනි

මාගේ පින්වත් දරුවෝ පණ්ඩිතයන් සේවනය කරති. පණ්ඩිත වර්ත කියවති. බාලයන් කෙරෙන් වෙන් වෙති. පඩුවන් ගිය මඟ සිතා සොම්නස් වෙති. ඒ උදර ජීවිත අනුගමනය කරති. පණ්ඩිතයන් දැක්ම මගේ දරුවන් ගේ නෙතට රසඳුනකි. යහමඟ උගත් මාගේ දරුවෝ ආර්ය ගුරුවරුන් පුදති. සත්පුරුෂයන් ගේ වචන දරුවන්ට අමා වැගිරීමකි. අමා ගියකි. මාගේ දරුවෝ පණ්ඩිතයන් ගිය මඟ දැනිති. දරුව, ඔබ ළමා ආර්යයෙකි. සිල්වතෙකි. අංකුර පණ්ඩිතයෙකි. නිවන සොයා යන්නෙකි. අතරමඟ නතර නො වන්නෙකි. මා ප්‍රිය දුවන් ලෞකික පණ්ඩිතයන් අඳුනයි. ලෝකෝත්තර සත්පුරුෂයන් නමදියි.

සත්පුරුෂ අවවාද නිතර ම මෙනෙහි කරයි. දරුවෙහි, කුමක් සඳහා චීර්ය කරමෝ ද? පංචස්කන්ධය සැරසීමට මාගේ දරුවෝ වැයම් නො කරති. දරුවෙහි, සුසිරිත් මැඩලීමට මාරයාට ඉඩ නො තබනු. දුසිරිතට නිගා කරමු. මාගේ දරුවන් ගේ වර්තය නිර්මල ය. ආර්යයන්ට ම ගෝචර ය. ආර්ය දරුවෝ සතුන් නො මරති. නො මරවති. සතුන්ට හිංසා පීඩා නො කරති. සතුන්ට කරුණා කරති. දුකින් මුදවති. මස් රස නො දැනිති. සොරකම් නො කරති. නො කරවති. සොරාට උපකාර නො කරති. ඔත්තු නො කියති. හොරබඩු නො ගනිති. මාගේ දරුවෝ පතිවත රකිති. රාගාවිෂ්ට ව පියවර තැබීම මා ගේ දරුවන්ට විහිළවකි. පිළිකුලකි. පවුල් අවුල් කිරීම සිහිනයකි. පණ්ඩිත දරුවෙහි, ගිහිගෙය ගිහි ගෙයකි. මාගේ දරුවෝ සිහි නුවණින් යෙදී ගිහිගෙහි වෙසෙති. ගිහි සැපතෙහි ලොල් වී ගිජු නො වෙති. පින්වත් දරුවෙහි, ආත්ම ගෞරවය තහවුරු කරමු. දරුව, “යෞචන මදයෙන් උමතු නො වේවා” යන බුදුපියාණන් වහන්සේ ගේ අවවාදය මොහොතක් පාසා මෙනෙහි කරව. මාගේ දරුවෝ ඉසුරුමත් කමින් අන්ධ ව දුසිරිතෙහි නො

1. 2562/2019 බෞද්ධ ළමයා මැදිත් කලබ

ගැලෙකි. පණ්ඩිත දුටු ද ලාමක දෙයෙහි නො ඇලෙන්නී ය. ආර්ය පුතාට තමන් නාදුනන දැරිය ද එක කුස ඔත් සොයුරියකි.

“මයං ච භරියා නාතික්කමාම
අමිභේ ච භරියා නාතික්කමන්ති”

සිය බිරින්දන් ඉක්ම නො යමු. බිරින්දෝ ද සැමියන් නො ඉක්මවති. පින්වත් දුටු පණ්ඩිතයන් ආශ්‍රය කිරීමේ වටිනාකම බලව. සිත කය වචනය සුසිරිතට යටත් කළ මාගේ පණ්ඩිත දරුවෙහි, බුදුරජාණන් වහන්සේ ගේ සියලු ප්‍රශංසාව අප වෙත ය. “සචේ මේ අංගමංගානි කාමං ඡෙජ්ජසී බ්‍රාහ්මණ” යනුවෙන් සිය සැමියා ඇමතුවේ ආර්ය දුටුක විසින් බව මාගේ දරුවෝ දනිති.

මාගේ දරුවෝ නිරෝගී වෙති. දැකුම් කටයුත්තෝ වෙති. කිසි දිනෙක කෝප ගින්නෙන් නැඟුණු කලහ දුමෙන් ගෙය කිලිටි නො කරව. ශාන්ත ශ්‍රී පතුරුවමු. මාගේ දරුවන්ට භාග්‍ය සම්පන්න පරපුරක් උදා වේ. ලෝකයේ යම්තක් පණ්ඩිතයෝ වෙත් ද ඒ සියල්ලට ම මාගේ දරුවෝ නැකම් කියති. මාගේ දරුවන් බොරු සාක්කි නො කියන බව, ඇයි මාරය, තෝ නොදන්නෙහි ද? කැත වචනයක් කවද පිටවුණි ද? අම්හිරි බසක් මාගේ දරුවකු නො කී බව අමතක ද? කඩපිල්වල හංදිවල අලසයන්ගෙන් පිරිවැරූ තාවකාලික නිසරු සමාගම්වලට පැමිණෙන අය මාගේ දරුවෝ නො වෙති. තේ කෝප්පයට බුලත්විටට රැවටී කේලම් බිණීමට තරම් මාගේ දරුවෝ ලාමක ද? දුසිරිත පිළිකුල් කරන මාගේ දරුවෝ සතර අගතියට වාල්වෙත් ද? කියව දුටු, මත් පැන් කිසි කලෙක දුටුවෙහි ද? දහම් රස මුව වැකෙද් දී දරුවන්ට කුමන මත්පැන් ද? මත්පැන් බොන්නන් සමඟ කුමන කතාවෙක් ද? මාගේ දරුවෝ යහපතක් සිතති. යහපතක් කරති.

පණ්ඩිතයන් සෙවූ මා දරුවෝ මව අඳුනති. පියා අඳුනති. මවට කීකරු ය. පියාට අවනත ය. නුවණින් මව්පියන් යහපතෙහි හසුරුවති. උපස්ථාන කරති. මවට වඳිති. පියාට වඳිති. වැඩිහිටියන්ට සලකති. සත්‍යයට පුදති. යුක්තියට නැමෙති. අයුක්තියට ගලක් මෙන් දැඩි වෙති. දයාව පෙන්විය යුතු තැන මලක් මෙන් මුදු වෙති. නිරහංකාර ජීවිතයක් ගත කරති. පණ්ඩිත දරුවෝ සංසුන් වූහ. දරුවෙහි වරද දුටු තැන වරද බව පිළිගනිමු. වරදට සමාව අයදිමු. දරුවෙහි අනුන් අයත් බර කුමට උසුලවු ද? දරුවන්ට ශෝකයක් නැත. වියවුලක් ද නැත.

නඩුවක් නැත. සමඟියට ආ වඩනි. ලද දෙයින් ප්‍රීති වෙති. “ඉරහද” කඩා ගැනීමට මහන්සි නො වෙති. ලැබුණු සැපත අනුන්ටත් ලබා දෙති. කළගුණ සළකති. මා ගේ දරුවෝ පරිත්‍යාගශීලී ය.

ආර්ය පියාණන් වහන්සේ දරුවන් ගේ සුවදුක් අසති. දරුවන් ගේ චරිතය අසති. දරුවන් කරන කියන දේ අසා සාධුකාර දෙති. ඉඹ හික්බවේ එකවුවෝ හත්ථීරතනම්පි දස්සනාය ගවිජති. අස්සරනනම් ... අනිඵපසන්තො. ඉදං වුච්චති. හික්බවේ අනුස්සතානුන්තරියංති යන ස්වර්ණ වාක්‍ය මාගේ දරුවෝ සිහිකරති. මෙවැනි දැකීම ලාමක ය, ග්‍රාමය ය, අනාර්ය ය, අපිරිසිදු ය, අනර්ථ ය. මෙවැනි දැකීම් බලමින් නිවන් අත්පත් කරගන්නෝ ඇද්ද? නිවන් බලාපොරොත්තු වන්නෝ ඇද්ද? මාගේ පණ්ඩිත දරුවෝ ආරාධනයක් නො ලැබ නිකරුණේ නිවසින් පිට නො යති. නිකරුණේ විදිවල තෙරපෙමින් අවමන් නො විඳිති. පියාණන් වහන්සේ ගේ මුහුණෙහි දැලි නො ගාවති. මා ගේ දරුවෝ පැසසිය යුත්තක් ම කරති. පියාණන් බසට අවනත ය. දුසිරිතට නිගා කරති. සුසිරිත ළඟා කර ගනිති. සුසිරිත් වැපිරෙන දුසිරිත් දුරුවන සංවරය සදහට ම කෙලෙසෙන ලාමක ගමන් නො යති. මා ගේ දරුවන්ගේ චරිතය උද්දම වූයේ පංචශීලයෙනි. අටසිල් රකිමින් බඹසර ව වෙසෙති. නුසුදුසු දෙයින් ආස නො පිනවති. පසිඳුරන් අනිසි ලෙස පිණවීම දරුවෙහි ලාමක ය. මා ප්‍රිය දුව, ප්‍රීතියෙහිදීත් කම්පා නො වෙව. දුකක් විඳින විටත් කම්පා නො වෙව. මාරයා දුටු විට බිය නො වෙව. ලාමක දෙයින් ප්‍රීති නො වෙව. දිවි යනත් පියාණන් වහන්සේට නො පොරොන්දු ව වැඩ නො කරව.

“සබ්බ දුක්ඛ නිස්සරණ” යන වැකිය සිහි කරනු. මාගේ දරුවෝ දැකුම් අතුරෙන් උත්තරීතර බුදුපියාණන් වහන්සේ ම දකිති. විසිතුරු බැලීමට පියාණන් වහන්සේගෙන් අවසර ලැබුණත් පැකිලෙන්. දරුවනි නිවනට ම ළඟාව්වි.

“සබ්බෙ සන්නා සුඛිනා හොන්තු”



Builders of Our Nation

Cumaratunga Munidasa
(1887-1944)
Addresses the Youth of Sri Lanka
by
K. A. I. Kalyanaratne

Former Management Consultant /Senior Manager, Publications
Postgraduate Institute of Management,
University of Sri Jayewardenepura, Vice President, Hela Hawula



Cumaratunga Munidasa was a *master literatus* whose all-round vision captured the importance of developing our youth as well. In fact, his noble objective was to develop a wholesome youth, while engaging in literary works of a higher order, that catered to a mature-adult community. Hence, while producing expositions to more important classical works, written during the past eras, as well as unearthing the important characteristics and the correct idiom of the Sinhala language, he was also conscious of developing a wholesome youth.

He firmly believed that youth of the country is the most energetic and productive section of the society, and a positive force for development when provided with the necessary guidance, knowledge and opportunities they need to thrive. According to him a wholesome youth needs to possess, among others, some key qualities and principles that are central to one's total and comprehensive upbringing, namely,

(a) Impartiality/ open-mindedness/ Insightfulness – These are qualities that are needed to assess situations and acquire a deep understanding of circumstances through intuitive knowledge.

Cumaratunga highly valued unbiased - independent thinking as it encouraged making informed decisions. It challenges conventional thinking, and plays a crucial role in personal growth, academic success and professional innovation.

In the preface to the *Virith Vekiya* (වීරිත් වැකිය - a Guide to Compose Poems), Cumaratunga says:

සත් කරු ගත් කරු පමණ -
 ඔබ හට කරුණෙක් නො වේ.
 දෙවියකු කී දෙයක් වත් -
 කරුණු නැති වැ නො අදහනු

The status of the scholar/writer is of no matter to you. Even if it's an utterance of a god, do not accept, if it's unsubstantiated by facts (and reasons).

This is what the Buddha, the Omniscient One said in the *Kālāma Sutta* on this quality of unbiased and reasoned thinking:

*Do not believe in anything (simply) because you have heard it.
 Do not believe in tradition because they have been handed down for many generations.*

Do not believe in anything because it is spoken and rumoured by many.

Do not believe in anything (simply) because it is found written in your religious books.

Do not believe in anything merely on the authority of your teachers and elders.

But after observation and analysis, when you find anything that agrees with reason, and is conducive to the good and benefit of one and all, then accept it, and live up to it.

It was based on this principled quality that Cumaratunga was able to challenge the poeticity of Venerable Thotagamuve Sri Rahula, the poet of the famous ‘*Kavya Shekaraya*’ and refer to him as a pseudo-poet.

(b) Importance of schooling - Cumaratunga never forced a child to attend his or her school. But he extolled the virtues of attending school in one’s childhood. The schooling provides a structured environment where individuals acquire essential knowledge and skills. The technique Cumaratunga uses in this instance is recapitulation or bringing back to one’s memory the pleasantness, ecstasy, vividness and variety acquired in one’s schooling period. See how effectively he wraps up the powerful feelings, numerous experiences, clear images when one thinks of his school.

| | |
|-----------------------|------|
| තොප අප කුඩා | කල |
| කුසුම් ගැන්වූ | පාසල |
| නුදුරු ව පෙනේ | බල |
| එ කල යළි ගත හැකි ද දී | මිල |

| | |
|------------------------------|---------|
| In the days you n I were | small |
| The school that blossomed us | all |
| Behold, it’s to be seen | yonder |
| Can that time be bought, | wonder? |

Cumaratunga, ingeniously encapsulates all the vivid memories of one’s school days in one word “කුසුම් ගැන්වූ”: We normally think of ‘blossoming of flowers. But, herein, it’s the school that has blossomed its inmates, namely, the students who attend.

(c) Developing an exemplary and cultured child – The normal approach in didactic literature is to give instructions saying these are good or bad habits, and therefore, one should avoid doing those that are bad. However, Cumaratunga

being an experienced teacher, as well as a school-principal, his methodology was to adopt a psychological approach. Therefore, through a short and simple poem he created a cultured – exemplary child, and covered what such a child would do and behave during a normal day, from the time he wakes up in the morning up to the time he goes to bed. This poem appears in the Kumara gee

කුමර ගී under the title ‘*Sirimath*’ සිරිමත්.

| | |
|---------|---------|
| සොඳ දේ | සිතීමත් |
| සිතූ දේ | කීමත් |
| කී දේ | කැරැමත් |
| නො හරී | සිරිමත් |

He doesn't change
 From thinking of good
 Things, telling those thoughts
 And doing what he tells.

This poem contains eleven short poems, but due to space-availability only one poem is appended above.

- (d) **Supremacy of Wisdom** - Cumaratunga Munidasa was a true wisdom-seeker. He, in fact, encourages seeking of new knowledge, along with creativity and independent thinking. In the poem අකුරැසතර දත යුතු he says

නුවණට වැඩි දෙයක්
 කිසි කැනෙක නැති බව දැන
 කරනු තැන් එය ලැබුමට
 නමා බල ඇති පමණින්

Knowing that there's nothing supreme than wisdom,
 strive to acquire wisdom to the best of one's ability.

- (e) **Empathy** – Born a human being one must be empathic. This quality is essential if one is to lead a meaningful life. Empathy is

the ability to imagine how someone else feels, and understand other people's feelings. In management 'empathy' is being treated as a part of emotional intelligence. Cumaratunga Munidasa composed a special poem, titled "කිරිලියකගේ විලාපය" (Lament of a mother bird) on the valued quality of empathy. The story behind it being an incident where a group of lads pelted stones, and killed a small baby bird. The poem appearing below is how the mother bird laments and reminds how your mother would lament if anyone of you is killed.

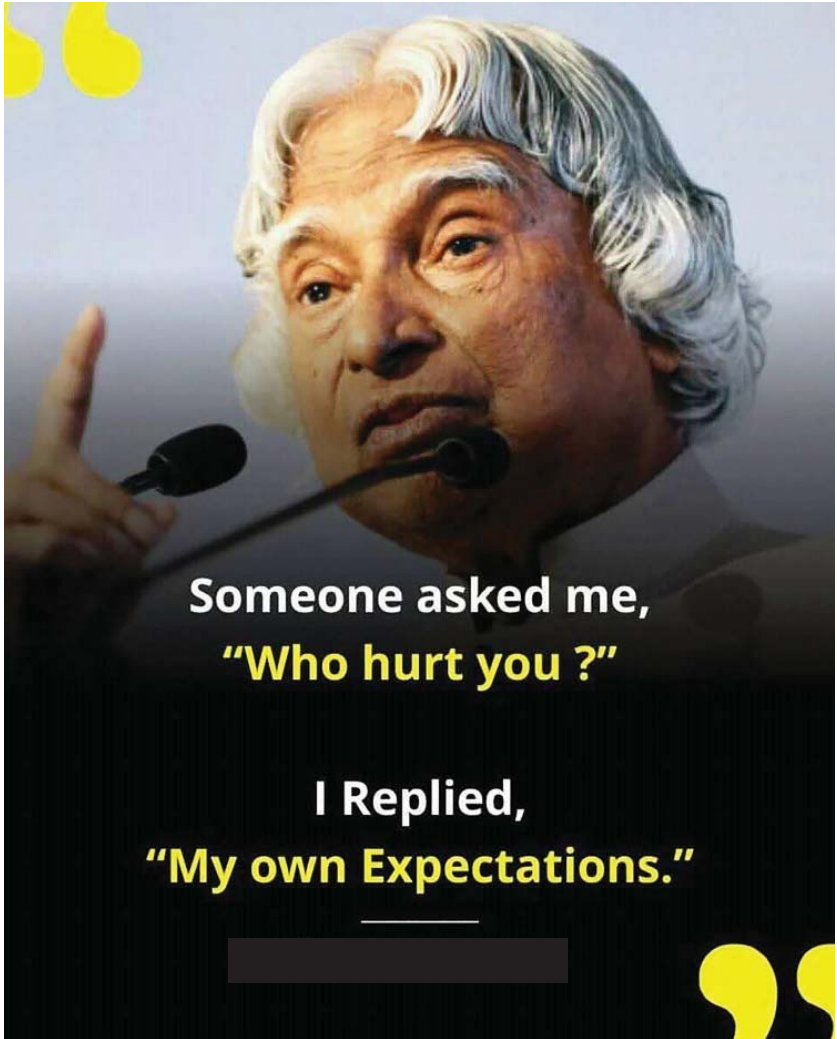
| | |
|-------------------|---------|
| තොප නැති වූණ හොක් | තොපේ |
| මව හඬමින් බීම | නැපේ |
| ඇයි නැති කෙළ මගේ | සැපේ |
| සිත මගේ තුබූ වැනි | ප්‍රීපේ |

How would your mother weep, if you get killed. Why did you destroy my happiness. It is like keeping my heart on a fire-place.

Conclusion: It needs to be said that Cumaratunga Munidasa's noble objective was to develop a wholesome youth. Hence, much more could be written on this subject, but for the limitations posed due to space-availability



A Picture is Worth a Thousand Words!



A Bit of Heritage.....

Mahiyangana Raja Maha Vihāraya

by

Preeni S. Witharanage

Attorney-at-law, MBA (Sri.J), MA Archaeology (Kelaniya),

PG Diploma ACOMAS (Moratuwa)

Situated in the District of Badulla in the Uva Province, by the 335 km. long Mahaweli river is Mahiyanganaya Raja Maha Vihāraya, one of the most ancient sacred Buddhist sites in Sri Lanka. This hallowed ground marks the site which Gautama Buddha visited in the 6th Century BCE on Durutu full moon day, nine months after attaining enlightenment.

The history of Mahiyanganaya is composed of legends, mythologies and oral traditions contained in chronicles such as Dīpavaṃsa, Mahāvāṃsa, Samantapāsādikā, Vāṃsatthappakāsinī, Lankavatāra Sutrāya etc.

Mahiyanganaya is also one of the ancient river valley habitations in Sri Lanka with a long history, part legend and part record, going back to pre-historic times when native clans ruled the island of Lanka. During the Buddha's first visit to Lanka, Mahiyanganaya area was populated mostly by the Yakkha clan.

In the earliest times Mahiyanganaya was known as Mahiya Pokkala. During subsequent periods it was known by several other names such as Miugunu, Manimekhala, Manibheda etc. During the Kandy period it was known as Aluth Nuwara. The greater area around Mahiyanganaya was called Bintenna, derived from "Bim" meaning – Ground, and "Tenna" – a plain.

It was situated on one of the major roads connecting the Rajarata and Ruhuna territories and served as a fortress and a place for the troops to congregate and be battle ready for impending invasions,



whenever the main northern Kingdoms of Pihiti Rata were threatened by foreign invaders.

Mahiyanganaya became a place of worship for Buddhists with the coming of the Buddha. It was to quell an imminent clash between the members of Yakkha clans. The warring Yakkhas were gathered at Mahānāga Vanaya, a beautiful park, in Mahiyanganaya. Having realized the enormity of the carnage that was about to result, the Buddha being compassionate towards all living beings, appeared at Mahānāga Vanaya and delivered a Dhamma sermon to the Yakkhas. Thereafter, having restored peace among them, the Buddha upon a request made by Sumana Saman, the chief of the Deva clan, handed over a few locks of his hair. These were later enshrined in a stupa built by Sumana Saman at the very place the Buddha delivered his sermon to the Yakkhas and others who were gathered there. This Stupa came to be known as *Miuguna Seya* and was the first stupa to be built in the country.

Later, after the demise of the Buddha, his thorax bone relic was brought to Sri Lanka by Arahat Sarabhū, a disciple of the Arahat Sāriputta, and was similarly enshrined in the Miuguna seya. The

original stupa built by the deva chief Sumana Saman was rebuilt to a greater height during this period.

Thereafter successive kings have renovated and increased the height of the Stupa. During the 3rd century BCE, the Stupa was built to a height of 30 *Riyan* (about 45 ft.) by Prince Uddha Cūlābhaya, grandson of King Muṭasiva and brother of King Devanampiyatissa.

According to the ancient chronicle Mahā Bodhivaṃsa, the Bodhi tree at Mahiyanganaya is one of the first of the thirty two saplings to have sprung from the Sri Maha Bodhi.

Throughout history an innumerable number of kings, provincial kings, nobles and donors have restored this great stupa. Most notable being kings Duṭugamunu, Vohārika Tissa, Siri Sangabo, Vijayabāhu, Parākramabāhu I, Nissanka Malla and Parākramabāhu VI. Once again during the Kandyan period, kings Wimaladharmasūriya I, Rājasinghe II, Vīra Parākrama Narendrasinha and Kīrti Sri Rājasinha were known to have reconstructed the stupa.

During the Kandyan period, the city of Mahiyanganaya prospered as a satellite city that housed ambassadors and missions from various countries visiting the Kandyan kings. It also had a palace built for the queen. For over 2500 years it has been traversed by monks on pilgrimage. Even from far off lands such as Siam, travelers and visitors – both foreign and local, peaceful emissaries as well as hostile troops, travelled through this sacred city enroute to Mahanuwara (Kandy). Several British colonial administrators give a descriptive rendering of the beauty of this city.

In 1949 the Stupa was restored once again under the supervision of the then Archaeological Commissioner, Dr. Senarath Paranavithana. When restoring it was found that the bricks used

to build the Stupa had belonged to the pre-Christian era. Further, he had come across a few damaged frescoes within the stupa and also several artifacts including those that had been donated by Kings in veneration of the relics of the Buddha.

Inscriptions found from the vicinity of Mahiyanganaya have yielded important information about this prosperous city and its people. The Badulla Pillar inscription belonging to the 11th century is one such inscription.

Several are the legends about Mahiyanganaya and its environs. One unforgettable and popular legend is that of Bulatha, credited with having built the magnificent Sorabora Wewa, situated four miles from the city.

When approaching Mahiyanganya from Mahanuwara one has to pass through eighteen hairpin bends and lush vegetation. Mahiyanganaya is surrounded by several historic towns and cities such as Weragantota, a ferry point across the Mahaweli river, before the bridge was built and Minipe, with its famous ancient dam. Dambāna, which is a settlement of the indigenous people, the Veddah community, is also in the vicinity of Mahiyanganaya.



(Continued from Bosat - Volume I - No. 2)

Verses from **ලෝවැඩි සඟරාව - Lovāḍa Sangāra** **(TOWARDS UNIVERSAL WELL-BEING)¹**

by

Ven. Vidagama Maitreya Maha Thera

[Four of the eight places where meritorious actions cannot be done.]

- | | | |
|----|------------------------|---------|
| 8. | සියල් සසර දුක් දුරු කර | නො යෙකී |
| | අසල් කරන මොක් සිරි සැප | නිසැකී |
| | සියල් සතුනි පින් කරවයි | මුනි කී |
| | නොකල් අටෙකි පින්කම් කළ | නො හැකී |

To end all multifaceted sansaric woes, and To bring close
 Nibbāna's bliss, for sure, Do wholesome deeds the Great
 Sage exhorts all.

Eight circumstances are there where meritorious acts cannot
 be done.

*(The Great Sage exhorts all beings to do wholesome deeds in
 order to end all woes of samsara and get close to Nibbana.
 However, there are eight circumstances under which
 meritorious acts cannot be done.)*

- | | | |
|----|------------------------|--------|
| 9. | සිතුවත් බිය කරවන | අරතරයේ |
| | වැටුණොත් එක්සිය සතිසක් | නිරයේ |
| | බලවත් දුක් විඳිනෙ ය | කරදරයේ |
| | මඳකුත් පිනකට නැත | අවසරයේ |

1. Translated by *Siri Vajirārāmaye Nāṇasīha Thera*
 BPS publication Kalana Mituru No. 65 (2025)

If one falls to any of the one hundred and thirty-six hells,
 Mere mention of which evokes fear in one,
 The suffering that one has to undergo is immense.
 Not even the slightest opportunity is there to do any
 meritorious act.

*(If one falls into one of the 136 hells, which are frightful
 even to think of, one will have to undergo immense
 suffering. Then there will not be the slightest opportunity for
 doing meritorious acts.)*

- | | | |
|-----|----------------------------|---------|
| 10. | තිරිසන් ජාතියෙ උපනත් පච්චි | කොට |
| | අවසන් නො ව බිය පවතී | පිට පිට |
| | මද සන්සුන් කමකුත් නැත හැම | විට |
| | සලසන්නේ කෙලෙස ද සිතු | පිනකට |

Even if born to the animal world due to previous actions bad
 Fear will not cease, and will continue from birth to birth;
 Even tranquillity though slightest there shall not be always
 When in such dire straits could any meritorious thoughts

*(Even if born in the animal world as a result of doing wrongful
 deeds, fear will not end and will continue from birth to birth.
 There shall not be the slightest tranquillity of mind. Could
 then any meritorious thoughts*

- | | | |
|-----|----------------------------|---------|
| 11. | උපනොත් ජේත වැ පච්චි කොට | නොපනත් |
| | කලෙකත් නො ලැබෙයි සෙම් සොටු | පමණත් |
| | උගුරත් නො තෙමෙයි සුරගඟ | වැටුණත් |
| | කලෙකත් පින් නොකළැකි මැ යි | සිතූණත් |

If born in the Preta world due to one's sinful acts
 Even phlegm and snot, at times, one will not get to eat;
 Their parched throats will not be wetted even if drowned in
 the celestial river,
 Even when desirous to do any meritorious acts, it will not
 be possible.

(If one is born as a Peta due to one's sinful deeds, when at times even phlegm and snot are difficult to get (as food), their throats will remain parched even if they get emersed in the heavenly river. Even if one wishes, it is not possible to do any meritorious acts when born so.)

- | | |
|---------------------------------|----|
| 12. පව් මිසැ පිනෙකැයි නොකරන හැම | කල |
| මුනිබණ නොපවතිනා පිට සක් | වළ |
| නිසි ලෙස උපනක් ලැබ දන මන | කල |
| කිසි කලෙකත් කුසලක් නො කළැකි | බල |

Where always, except for demerit, no meritorious actions are done;

In outer worlds where Buddha's teaching does not exist,
Even born to luxury and fabulous wealth enjoying,
Never will be an opportunity there, for actions, wholesome and pure.

(If one is born anywhere in the world-system where the Buddha's teachings do not exist and where beings do evil deeds (with no idea of what deem meritorious), even if born with wealth, there will not be any opportunity to do good and wholesome deeds.)

(To be continued in the BOSAT of Bak full-moon Poya Day)



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 | ඛ් nia |
| ච ca | ඡ cha | ජ ja | ඣ jha | ඤ ña |
| ට ta | ඨ tha | ඳ da | ඳ් dha | ණ ña |
| ත ta | ඵ 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 la | අං ṃ |
| ක ka | කා kā | කි ki | කී kī | කු ku | කූ kū | කෙ ke | කො ko |
| ඛ kha | ඛා khā | ඛි khi | ඛී khī | ඛු khu | ඛූ khū | ඛෙ khe | ඛො kho |
| ග ga | ගා gā | ගි gi | ගී gī | ගු gu | ගූ gū | ගෙ ge | ගො go |

CONJUNCT - CONSONANTS

| | | | |
|-----------|---------------------------------|-----------------|-----------|
| කක kka | කඤ්ඤ ñṇa | ත්‍ර tra | මඵ mpha |
| කඛ kkh | ණභ ṇha | ද්ද dda | මඛ, ඔ mba |
| කය kya | කඤ්ඤ ñca | ද්ධ ddha | මභ mbha |
| කි kri | කඤ්ඤ ñcha | ද්‍ර dra | මම mma |
| කච kva | කඤ්ඤ, ñja | ද්‍ව, ඵ dva, ca | මභ mha |
| කඛ khya | කඤ්ඤ ñjha | ධ්‍ව dhva | ය්‍ය yya |
| කඵ khva | ඵ ට්‍ර ṭṭa | ණ න්‍තා | ය්‍ය yha |
| ගග gga | ඵ ට්‍ර, ඵ ට්‍ර, ට්‍ර ṭṭha, ṭṭha | ණ න්‍තා | ලල lla |
| ගඝ gggha | ඳ්ඳ ḍḍa | ඤ්ඳ nda | ල්‍ය lya |
| ඛක ṅka | ඳ්ඳ ḍḍha | ඤ්ඳ ndha | ල්‍ය lha |
| ග්‍ර gra | ණ්ණ ṇṇa | ණ න්‍නා | ච්ච vha |
| ඛඛ ṅkha | ණ ට්‍ර ṇṭa | ණ න්‍හා | සස ssa |
| ඛග ṅga | ණ ට්‍ර ṇṭha | පප ppa | සම sma |
| ඛඝ ṅgha | ණ, ඔ ṇḍa | ප්‍ර ප්‍ර ppha | සච sva |
| චච cca | ණ භ ṇha | බ්බ bba | හම hma |
| චඡ ccha | ණ ත්‍ර tta | බ්බ bbha | හච hva |
| ඡඡ jja | ණ ත්‍ර ttha | බ්‍ර bra | ල්‍ය lha |
| ඡඤ්ඤ jjha | ණ ත්‍ර tva | මප mpa | |

ආ ā ඊ ī ඊ ī උ u ඌ ū එ e ඔ o

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