

# THE BOSAT



BAK  
(APR)  
FULL MOON  
2569 / 2026  
NEW SERIES VOL.1 NO. 4

**A Siri Vajirarama Publication**

# The BOSAT

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

‘ඕනිකාත් හදා ගනිමින් රටත් හදා ගනිමු’

## CONTENTS

<a href="#">Significance of Bak full moon Poya Day</a>	1
<a href="#">Enmities never cease by Enmities</a>	3
<a href="#">From the Desk of the Editor -</a>	4
<a href="#">The Buddha’s example of Determination</a>	5
<a href="#">Ranatunga Karunananda Athlete No. 67 of men’s 10,000 meters Race, 1964 Olympics, Japan</a>	7
<a href="#">The Buddha’s Teaching – Late Soma Maha Thera (contd.)</a>	11
<a href="#">Builders of our Nation – Sir D.B. Jayatilaka</a>	13
<a href="#">A Picture is worth a Thousand Words</a>	16
<a href="#">අධිවිධාන</a>	17
<a href="#">A Liar is akin to an Empty Vessel</a>	19
<a href="#">A Bit of our Heritage – Nāgadīpa</a>	22
<a href="#">Verses from Lovāḍa Sangarāva (Verses 13 - 17 )</a>	26
<a href="#">The Pali Alphabet in English</a>	29

### THE BOSAT

New Series - 2026 Vol: 1, No: 4

Editor - Ven. Siri Vajiraramaye Ñāṇasīha Thera

Page Setting  
and Design - Mrs. Chandrani and T. W. Gamage

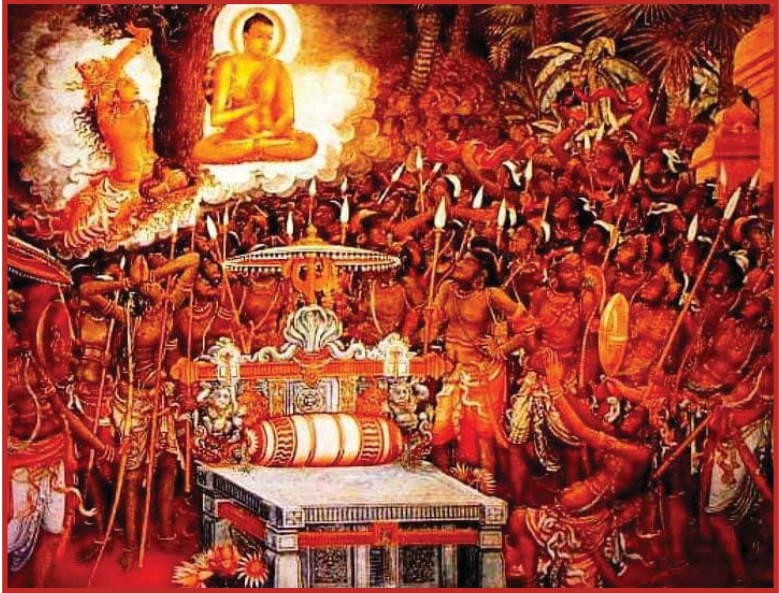
Website - <https://bosat.vajirarama.lk>

Email - [bosat@vajirarama.lk](mailto:bosat@vajirarama.lk)

ISSN 3121-3146

*You are free to share, copy or redistribute the material of this periodical in any medium or format with due acknowledgement. (CCBY-NB 4.0) Licence.*

# Significance of BAK POYA



- Second Visit of the Buddha to Sri Lanka five years after enlightenment. It was to Nagadeepa in northern Sri Lanka
- A battle was imminent between two Naga kings Mahodhara and Culodhara, uncle and nephew respectively, over a gem-studded throne.
- The Buddha, who came through psychic powers from Jetavanaramaya in Savatthi, first created total darkness and then appeared in the sky. It resulted in awe among the Nagas. The Buddha brought total amity between the two warring parties.

- In veneration they offered the gem-studded throne to the Buddha and the Buddha sitting on it advised them on the value of peace and compassion.
- Bak full-moon day has importance in the life of Prince Siddhartha as well. It was a day of festivity in the Sakyan kingdom and Prince Siddhartha who was on his way to the Royal Gardens for sports saw an old and decrepit person, which made him turn back in a pensive mood, after questioning Channa, the charioteer.



[Go to Table of Content](#)

## Enmities never cease by Enmities

*Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me,  
Ye taṃ upanayhanti, veraṃ tesañ na sammati.*

Those who bear enmity towards others (saying):|‘He abused me, he struck me, he overcame me, he robbed me,’ their enmity is not appeased.

*Akkocchi maṃ avadhi maṃ ajini maṃ ahāsi me,  
Ye taṃ na upanayhanti, veraṃ tesūpa sammati.*

Those who do not bear enmity towards others (saying):| ‘He abused me, he struck me, he overcame me, he robbed me,’ their enmity comes to be appeased.

*Na hi verena verāni sammanīdha kudācanaṃ  
averena ca sammanti. Esa dhammo sanantano.*

Enmities are never appeased by enmities in this world at any time. By non-enmity alone they are appeased. This is an eternal Law.

*The Buddha, the Enlightened One*



## From the Desk of the Editor

- Life in itself is a big challenge.
  - A quality that will help in meeting life's challenges successfully is determination, which in Pali is aditṭhāna.
  - You will be able to read a story of grit, determination and patriotism in the story of **Athlete Dayananda Ranatunga** herein. An event in 1964 still remembered with admiration in Japan, that hosted the Olympics of that year.
  - Many have contributed to build our Nation. In this issue the cherished memories of a Statesman and a Scholar of repute is featured. It's of Sir Baron Jayatilaka, who was referred at the time as the 'Uncrowned King of Ceylon'.
  - There is no ethnicity or racism or religious bias in preserving a heritage of a country. A country's heritage belongs to every citizen of that country. Without history, a person is like a tree without roots.
  - Nāgadeepa has a special place because the second visit of the Buddha, to this thrice blessed country, was to Nāgadeepa, the then capital of the Northern part of Sri Lanka, to end enmities between blood relations of the Nāga clans.
  - Read at leisure and enjoy! We like to have your feed back.
- **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 Damma Periodical to read on the Poya day.**

## The Buddha's example of Determination - *Adiṭṭhāna*

In Buddhism, determination means having a strong and steady mind to do good things without giving up. The Buddha taught that when we make a good decision, we should keep trying until we succeed.

The Pali word for determination is *Adhiṭṭhāna*. It means making a firm resolution to do something wholesome and continuing with patience and courage.

Determination is one of the Ten Perfections (*Pāramitā*) to be accomplished by a *Bodhisatta* – a Buddha aspirant.

### The Buddha's Determination

When Prince Siddhartha wanted to find the truth about suffering, he left his palace in a quest to know the causes of suffering. One night he sat under the Bodhi Tree and made a strong determination: ***"I will not get up from this seat until I find the truth"***. With this strong determination, he was able to reach his goal and become a Buddha, an Enlightened One.

### Why Determination is Important in life

Determination helps to:

- Reach one's goal in life;
- Practise kindness to others and learn to be patient;
- Learn new skills;
- Do good deeds every day;
- Continue even when things are difficult.

When one has determination, there is no stopping halfway. One tries again and again until one succeeds.

### **How to practice determination**

A person can start practicing determination in simple ways:

- Complete the tasks for the day before getting to bed;
- Be kind and helpful always to parents, teachers and elders;
- Practice meditation or quiet time for a few minutes every day;
- Speak the truth and keep promises;
- Try again when something is difficult.

### **A Small Example**

If you decide, “I will keep away from the mobile for one hour every day,” and continues doing it without forgetting, that is determination.

### **Conclusion**

Determination makes our minds strong and bright. When one practices determination with kindness and wisdom, you are sure to be a success in life. Following the teachings of the Buddha, let us learn to develop determination and walk on the path of goodness and success.



**'CLUTTER IS NOTHING  
MORE THAN POSTPONED DECISIONS'**

**Ranatunga Karunananda**  
**Athlete No. 67 of men's 10,000 meters Race,**  
**1964 Olympics, Japan<sup>1</sup>**

*A story of determination, grit and love for one's country*

He crossed the finish line in last place — an entire lap behind — his body wracked with pain. Yet instead of silence or ridicule, 70,000 people rose to their feet. That applause has echoed for more than half a century.

October 14, 1964. Tokyo's National Stadium. The men's 10,000 meters race at the Olympic Games. Seventy thousand spectators filled the stands.

Among the runners stood Ranatunge Karunananda, representing Ceylon — today known as Sri Lanka. His bib number was 67.

The starting gun fired. Thirty-eight athletes surged forward. The race was brutal: 25 laps around the track. One by one, runners collapsed or withdrew. Nine never finished. When the presumed final runner crossed the line, spectators began to leave. The competition, everyone assumed, was over.

But number 67 was still running. A full lap behind the field. One hand pressed against his side. His face tight with pain.

The crowd noticed. At first, there were jeers. Then boos. Why continue? The outcome was settled. This was uncomfortable to watch. Yet Karunananda did not stop. Step after step, he pushed on. And slowly, the mood shifted.

The mocking fell quiet. Applause began — first scattered, then growing. Soon the entire stadium stood as one. Seventy thousand

---

*Source : Internet*

people cheered for a man finishing last. Many were crying. They shouted as though he were their own athlete. As if he were winning gold instead of finishing far behind everyone else. When he finally crossed the line, the roar was overwhelming.

Later, journalists asked him why he hadn't quit. His reply was simple: *"I have a small daughter at home. One day, when she grows up, I want to tell her that her father went to the Tokyo Olympics — and that he finished the race, even though he lost."*

What they didn't know was that Karunananda had been sick for a week before the event. He was never fit to compete. But Ceylon was poor. Sending athletes to the Olympics demanded sacrifice. He refused to let that effort be wasted. He had been given one chance to represent his country — and he intended to see it through.

Japan was deeply moved. His story entered elementary school textbooks under the title "Uniform Number 67." Millions of children learned how a runner, mocked at first, kept going in agony — and how the boos turned into cheers. The lesson appeared in textbooks throughout the 1970s and, decades later, in English editions for junior high students. For 57 years, Japanese media retold his story ahead of every Summer Olympics.

But there was a quiet tragedy. Ten years after Tokyo, Karunananda drowned in an accident. He was just 38. His daughter grew up knowing her father was a hero — but never knowing him.

Then, more than half a century after that race, the story came full circle.

In 2016, a young woman from Sri Lanka arrived in Japan to study disaster prevention. Her name was Oshadi Nuwanthika Halpe.

She was Karunananda's granddaughter — the child of that “little daughter” he had spoken of.

To her astonishment, she discovered that her grandfather was still remembered across Japan.

*“It feels like my grandfather is still alive here,”* she said.

Graduate school was hard. The language was difficult. After finishing in 2018, she felt uncertain and considered returning home.

Then a friend sent her a video.

She watched number 67 struggle around the track. Watched the crowd transform. Watched him finish.

And she remembered the words her mother said her grandfather lived by:

***“You must finish what you start.”***

Oshadi stayed.

She studied care work for two more years and, in 2020, became a caregiver at an elderly facility in Gunma Prefecture. She married a Japanese man. She built a life in the country that had honored her grandfather.

Her choice of work was personal — her own grandmother in Sri Lanka was bedridden. Oshadi now dreams of mastering nursing skills in Japan and one day bringing them back to her homeland, where long-term care is still scarce.

“I don't know how long it will take,” she says, “but I want to return and give back. I think that's my grandfather teaching me how.”

When the Tokyo Olympics returned in 2021, Oshadi watched the men's 10,000 meters on television. Because of the pandemic, she couldn't visit the stadium herself.

“One day,” she says, “*I want to stand where my grandfather ran. My mother wants to see it too — at least once.*”

Think about that day in 1964.

A sick runner from a poor country finished last before 70,000 people.

He could have stopped. No one would have blamed him. Others already had.

But he kept going — for his country, for his daughter, for the promise of finishing what he began.

And the crowd saw something greater than victory.

They saw perseverance. Dignity. The true spirit of the Olympics.

They cheered him like a champion — because in that moment, he was one. His story crossed generations. And decades later, a granddaughter who never met him faced her own moment of doubt — and found her answer in his footsteps.

Ranatunge Karunananda finished last.

But some finishes last forever.

Because sometimes, the people we remember most aren't the ones who win — they're the ones who refuse to stop.

YouTube: [The Runner Who Never Gave Up – The Story of Ranatunge Karunananda \(1964 Tokyo Olympics\)](#)



[Go to Table of Content](#)

*Continued from BOSAT: Vol 1- No. 3)*

## **THE BUDDHA'S TEACHING<sup>1</sup>**

*by*

*Late Soma Mahā Thera, Siri Vajirāramaya*

### **Importance of having an open mind.**

..... The follower of the Buddha in upholding truth and rejecting untruth, according to his understanding, will not go beyond clearly stating what he believes to be true and not subscribing to and not supporting in any way what he has found to be untrue. He will not hate those who hold views different from his. He will always act free from resentment even under the most difficult circumstances. Adherence to the truth is an important factor for leading a good life. It produces the mental environment to acknowledge error and to change a course of action that has been found to be wrong. This humility, tractability, and freedom from pride, can be seen in all who have an open mind, which is most needed for the attainment of inner peace.

As the Buddha's teaching is one that inculcates the idea that every man is responsible for his deeds and for what he is, no one can blame another for his own unhappiness, misery, feeling of insecurity, or anxiety. Every man is the heir of his own deeds, his deeds are his possession, his relative, and his refuge. Due to his own deeds a man continues in Samsara. All good depends on nobility of character, and it may be justly said that the Buddha's teaching, which tells us to seek security and freedom in ourselves, in our own minds, purified by virtue, is the best of all conceptions of human liberty based on a realistic view of life.

---

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

The Buddha sees not only suffering but also the transcending of suffering. He teaches us to avoid what produces unhappiness and to do what produces happiness. He says that the evil-doer suffers here and hereafter and that the doer of good rejoices now and afterwards. The transcending first of evil by mundane good and the transcending of both evil and good later through attainment of the ultramundane constitute the path to freedom proclaimed by the Buddha.

This path is a gradual one free from harsh and violent methods as it must be since it is a teaching of moderate principles suited for practice by all intelligent beings. In the Ganaka Moggallāna Sutta, the Blessed One says that just as a horse-trainer, having got a good thorough-bred first accustoms him to the bit and then trains in what further training he must get, step by step, so the Master leads the tameable human being who comes to him, along the way of purity, by stages.

Unlike the paths of some other teachers, who believe that happiness has to be reached by suffering, the Blessed One's path is a turning away from what is unhappy to what is not. When according to the Buddha's instruction a person sees the world's ill, he is not depressed by it because the Buddha shows also to him the happiness possible of attainment here and now, and so he gains confidence in the Master's teaching. Such a person through such confidence gains joy, calm, gladness, concentration, and the vision of things as they really are. Then turning away from the happiness connected with the temporary to that which is unconnected with mundane perception, he reaches dispassion, freedom, and the knowledge of the supreme bliss of the Extinction of ill, Nibbana. After that, as an extinguished one he lives unsullied by the world as the lotus, which, having risen above its native pond, stands unsullied by the water in which it has grown.

*(To be continued in BOSAT Vol. 1 No. 5)*



*Builders of our Nation:*

**Sir D. B Jayatilaka (1868–1944)**  
**Statesman, Scholar, Social Reformer and**  
**National Leader**

*by*

***Sudeep Perera***

*(A Great-Grand Nephew of Sir D.B.)*

Don Baron Jayatilaka was born on 13 February 1868 in Waragoda, Kelaniya. He was the eldest son of Don Daniel Jayatilaka and Elisa Weerasinghe Jayatilaka. His father was a road contractor and a founding member of Vidyalankara Pirivena, while his mother came from the respected Weerasinghe family and was a devoted Buddhist.

Jayatilaka received his early education at Vidyalankara Pirivena, Kelaniya, where he studied Sinhala, Pali, Sanskrit, and Buddhist literature under eminent monks such as Ven. Ratmalane Sri Dharmaloka and Ven. Ratmalane Sri Dharmarama. He later continued his studies at Wesley College, Colombo. A brilliant scholar, he pursued higher education abroad, obtaining a BA from the University of Calcutta and an MA from the University of Oxford. He also qualified as a barrister and became an advocate of the Supreme Court of Ceylon.

Sir D.B. played a significant role in the Buddhist revival and national awakening during British colonial rule. He was the founder and first president of the Young Men's Buddhist Association (YMBA), serving in that position for 46 years. He also held leadership positions in several important organizations, including the All Ceylon Buddhist Congress, the Vidyalankara Sabha, and the Royal Asiatic Society of Ceylon. His contributions to education were immense. He served as the first Buddhist

Sinhala Principal of Ananda College in Colombo, founder principal of Dharmaraja College in Kandy, and the first manager of Visakha Vidyalaya in Colombo. He also helped establish and manage several Buddhist schools and was the founder of the Sri Dharmaloka Maha Vidyalaya in Kelaniya.

As a scholar, Sir D.B. contributed greatly to the revival of Sinhala literature and Buddhist studies. He was the founding Chief Editor of the *Sinhala-Sinhala* etymological Sinhala dictionary and supported the establishment of the *Dinamina* newspaper. He was also a leading figure in the Temperance Movement and was unjustly imprisoned during the 1915 disturbances under martial law due to his nationalist activities.

In politics, Sir D.B. emerged as a leading figure in the independence movement of Ceylon. He became President of the Ceylon National Congress in 1923 and later served in the Legislative Council. Following the constitutional reforms introduced by the Donoughmore Commission, he was elected to the State Council from the Kelaniya electorate in 1931. He became Leader of the State Council, a position equivalent to that of Prime Minister, and Minister of Home Affairs. This made him the first elected national leader of Ceylon under universal franchise. Due to his strong leadership and popularity, he was re-elected uncontested in 1936.

Sir D.B. strongly supported national development and progressive reforms, including C.W.W. Kannangara's Free Education Bill. He was also instrumental in religious and cultural initiatives such as the renovation of the Ruvanveli Maha Seya. In recognition of his distinguished service to the country, he was knighted by the British Crown.

During the food shortage caused by World War II, with respect to the British Governor's request, Sir D.B. sacrificed

his leadership position of the State Council in 1942 to serve as Ceylon's representative in India. Through his strong relationships with Indian leaders, he successfully secured food aid for Ceylon. He passed away on 29 May 1944 while returning to Ceylon for medical treatment.

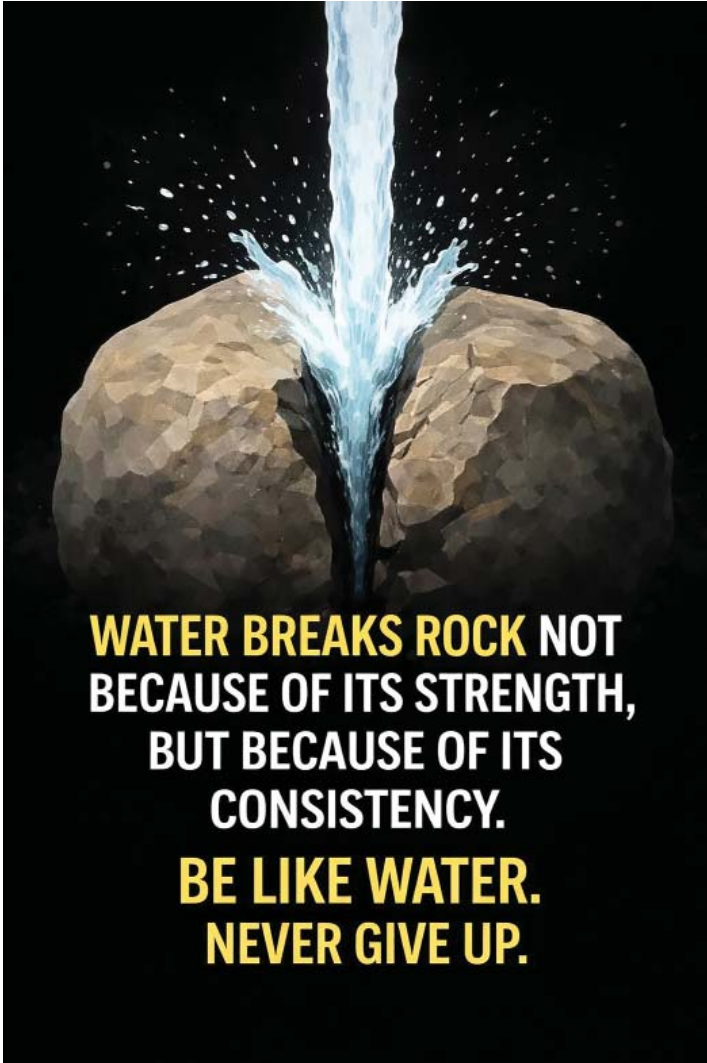
Widely respected as the **“Uncrowned King of Ceylon”**, Sir Don Baron Jayatilaka was honoured with the first state funeral given to a Ceylonese under colonial rule. His leadership, scholarship, and dedication laid a strong foundation for Sri Lanka's independence in 1948.



*Sir D. B Jayatilaka's Statue at the Public Trustee Department in Bauddhaloka Mawatha, Colombo 07 named Thurban House - a palatial building which was his own house that was gifted to the state*



## A Picture is Worth a Thousand Words!



### අධිෂ්ඨානය

බුද්ධ ධර්මයෙහි උගන්වන “අධිෂ්ඨානය” යනු හොඳ තීරණයක් ගෙන එය අත්හැර නො දමා ප්‍රතිඵලය ලැබෙන තෙක් කරගෙන යෑමට ඇති මානසික ශක්තිය යි. මේ ගුණය ළමා තරුණ වැඩිහිටි සියලු දෙනාට ම එක සේ ඉතා වැදගත් ය.

අපගේ ශාස්තෘවරයාණන් වූ බුදුරජාණන් වහන්සේ ගේ ජීවිතයෙන් අධිෂ්ඨානය ගැන අපට හොඳ උදාහරණයක් ලැබේ. සිදුහත් බෝසතාණන් වහන්සේ බෝධි වෘක්ෂය යට වැඩ හිඳ “බුද්ධත්වය පසක් කරගන්නා තුරු නො නැඟිටිමි” යි දැඩි අධිෂ්ඨානයක් කළහ. එම මහත් උත්සාහය සහ අධිෂ්ඨානය නිසා ම උන්වහන්සේ සම්මාසම්බුද්ධත්වය ලබා ගත්හ.

අප සියලු දෙනා ම ඒ මඟ අනුගමනය කරමින් දිනපතා ජීවිතයේ දී අධිෂ්ඨානය පුරුදු කළ යුතු ය. එම ගුණය වැඩි දියුණු කිරීමට සරල ක්‍රම කිහිපයක් පහත දැක්වේ:

- දිනපතා කළ යුතු වැඩ රාත්‍රී නින්දට පෙර අවසන් කරමි.
- දෙමාපියන්ට, ගුරුවරුන්ට හා වැඩිහිටියන්ට ගරු කරමි.
- බොරු නො කියමි, සත්‍ය වචන සෑම විට ම කථා කරමි.
- මිනිසුන් ඇතුළු සියලු සතුන්ට හා සෑම ජීවියකුට ම කරුණාවෙන් හැසිරෙමි.
- දවසේ නියමිත පැයක් ජංගම දුරකථනය පරිහරණයෙන් වළකිමි.
- තමාටත් අනුන්ටත් අවංක වෙමි.

මෙ වන් තමාට යහපත ගෙන දේ කිරීමට අප තීරණය කර එය නිරන්තරයෙන් පවත්වාගෙන යන්නේ නම් අප තුළ අධිෂ්ඨානය වැඩේ.

අධිෂ්ඨානය ඇති අය බලාපොරොත්තු වන දේ සාර්ථක වන තෙක් අනහැර නො දමති. ඔවුහු නැවත උත්සාහ කරති. උදාහරණයක් ලෙස, ඔබ තවමත් සිසුවකු නම් විභාගයක දී ලකුණු අඩු වූ විට, “මම තව හොඳින් ඉගෙන ගන්නවා” කියා අධිෂ්ඨානයෙන් නැවත උත්සාහය

දියුණු කරගත යුතු වේ. ඒ පිළිබඳ ව බුදුරදුන් ගේ අවවාදය මෙසේ යි: “ව්‍යාධිමේච්ච පුරිසො - යාව අත්ථස්ස නිප්පදා” ‘තම යහපත් අරමුණ ඉටුකරගන්නා තෙක් ම වැයම් අත් නොහළ යුතු ය’.

බුදු දහමේ දී අධිෂ්ඨානය පාරමිතාවක් ලෙසත් සඳහන් වේ. එයින් අදහස් වන්නේ අධිෂ්ඨානය බුද්ධත්වයට පවා උපකාර වන උසස් ගුණාංගයක් බව යි. එම නිසා අපත් කුඩා කල සිට ම මේ ගුණය පුරුදු කළ යුතු ය.

ඒ නිසා ළමා-තරුණ-වැඩිහිටි හැම දෙන ම මෙවැනි අධිෂ්ඨානයක් ඇති ව වාසය කිරීමෙන් තමාට ද සමාජයට ද අපරිමිත ශාන්තියක් සැලැසිය හැකි වේ. “මම දවසින් දවස හොඳ වෙමි. බුදු දහමට අනුව දිවි ගෙවමින් පන්සිල් රකිමින් අන් ආගම්වලට ද ගරු කරමි. මහ බෝසතාණන් වහන්සේ අනුගමනය කරමින් මගේ ජීවිතය පරාර්ථය සඳහා කැප කරමි. ආර්ය මාර්ගයෙහි ගමන් කරමින් සුපිළිපත් කෙනෙක් වෙමි.”

එවිට අපගේ ජීවිතය සතුටින් පිරී යන අතර අපගේ දෙමාපියන්ටත් ගුරුවරුන්ටත් සමාජයටත් සතුටක් ලබා දීමට අපට හැකි වේ. අදිටන නැති ව ඉලක්කය කරා ගමන් කළ නො හැකි ය. අදිටන සමඟ විර්යය ද අත්වැල් බැඳගනී. සමාක් සංකල්පනා පෙරටු කරගෙන අනලස් ව නො නැවැතී ඉදිරියට ම යන ඔහුට/ඇයට සිය ජීවිත අභිමතාර්ථයන් දිනාගැන්ම කිසි සේත් ම අපහසු නොවන්නේ ය. වෙන කිසියම් හේතුවක් නිසා අපේක්ෂිත ප්‍රතිඵලය නොලැබුණ ද එය අගෞරවයට හේතු නො වේ. ප්‍රශංසාවට ම හේතු වේ. අදිටන ඔබට මහ බලයෙකි, මහ මතුරෙකි (මන්ත්‍රයකි), මහාශීර්වාදයක් ද වේ මැ යි.

(අන්තර්ජාලය ඇසුරින්.)



## A liar is akin to an Empty Vessel

by

Ven. Rajangane Seelavimala, Siri Vajiraramaya

“*Subhāsītā ca yā vācā*” – “Well-spoken speech” is the ethical and moral principle that the Buddha, the Enlightened One, has given humanity for vocal behaviour. As is mentioned in the *Maṅgala Sutta*, well-spoken speech is one of highest blessings that one could have. According to the teachings of the Buddha, well-spoken speech has four characteristics, namely, speaking politely and not impolitely (*subhāsitaṃyeva bhāsati no dubbhāsitaṃ*); speaking righteously and not unrighteously (*dhammaṃyeva bhāsati no adhammaṃ*); speaking pleasantly and not unpleasantly (*piyaṃyeva bhāsati no appiyaṃ*); and speaking truthfully and not untruthfully (*saccaṃyeva bhāsati no alikaṃ*). These characteristics or factors are commended as faultless and praiseworthy by knowledgeable people (*anavajjā ca ananuvajjā ca viññūnan*). Truth is said to be deathless or immortal (*saccaṃ ve amatā vācā*).

Once the Buddha when staying in Veḷuvana near the city of Rājagaha, decided to see the little monk Rāhula who was staying at Ambalaṭṭhikā. On that occasion the Buddha gave advice to little Rahula regarding the importance of always being truthful. The Buddha used many similes to make him understand the dangers of telling lies.

Rahula was yet very young and playful. When venerable Rahula saw the Buddha approaching he made a seat ready and placed some water to wash the Buddha’s feet. The Buddha left a little water in the water vessel and asked venerable Rahula: “Rahula, do you see this little water left in the water vessel?” –

“Yes, Venerable Sir”. – “Even so, Rahula, of little value is the life of one who is not ashamed to tell a deliberate lie.”

Then the Buddha threw away the little water that was left and asked venerable Rahula: “Rahula, do you see that water that was thrown away?”-“Yes, Venerable Sir”. - “Even so, Rahula, those who are not ashamed to tell a deliberate lie have thrown away their purposeful life”.

Then the Buddha turned the water vessel upside down and asked the venerable Rahula: “Rahula, do you see this water vessel turned upside down.” – “Yes, Venerable Sir.” – “Even so, Rahula, those who are ashamed to tell a deliberate lie have turned their lives upside down and empty”.

The Buddha then endearingly spoke thus to little Rahula: “Even so Rahula: when someone is not ashamed to tell a deliberate lie, there is no bad deed that one could not do. So Rahula, you should firmly resolve thus: ‘I will not tell a lie, even for fun’. this is how you must train yourself, Rāhula”.

There is a four-line verse found in *Sirith Maldama* that echoes in my mind. It is simple but has a deep meaning.

බොරු කීම	කැනමය
ගැරඬි කුණටත්	නොසමය
අත්ත නම්	කදිමය
මෙලොව රජ සැපතටත්	උතුමය

Lying is always ugly  
 It cannot be likened even to a carcass of a rat snake.  
 Truth is beautiful  
 It is even better than kingly happiness in this world.

We should mindfully train ourselves to adhere to the Buddha's good advice, which is **'I will not speak a lie, even for fun'**. This is good for yourself. This is good for others. This is good for both yourself and others. Remember always that abstaining from telling lies will be beneficial to you both in this life and the lives to come.

**Refs.:**

*Mangala Sutta, Khuddhaka Nikāya, Sutta Nipāta, Cūla Vagga, Sutta 4;*  
*Subhāsita Sutta, Khuddhaka Nikāya, Sutta Nipāta, Mahā Vagga, Sutta 3;*  
*Ambalaṭṭhikarāhulovāda Sutta, Majjhima Nikāya. Sutta 61.*



**STOP  
WAITING FOR THE  
PERFECT TIME  
TO GET ORGANIZED.  
TAKE THIS MOMENT  
AND  
MAKE SOME PROGRESS.**

*A bit of Heritage.....*

**NAGADEEPA STUPA and  
PURANA RAJA MAHA VIHARAYA**

*by*

**Preeni S. Witharanage,**

*Attorney-at-Law, MA Archaeology (Kelaniya),*

*PG Dip. ACOMAS (Moratuwa)*

Ancient Nakadiva or Nagadeepa according to scholars is the northernmost part of Sri Lanka which includes the Jaffna peninsula and the surrounding islands. The exact southern boundary is not known.

Presently, Nagadeepa is one of the islands off the coast of Jaffna. It can be reached by a ferry starting from the jetty at Kurikattuwan in Punkuduthivu. The island of Nagadeepa is approximately four square kilometers in area. During the months of October to February the seas are quite rough making this journey even more challenging. Despite the island being an ancient settlement, today it supports a small population of about 3000 inhabitants.

Nagadeepa or Nainathivu is known to be the place which the Buddha visited in the month of Bak around 550 BCE, five years after attaining enlightenment. It marked the Buddha's second visit to Sri Lanka.

The chronicles, Mahāvamsa<sup>1</sup>, Deepavamsa, and the ancient Tamil Buddhist epic, Manimekhalai written during the 5<sup>th</sup> or 6<sup>th</sup> CE describes in detail the visit of the Buddha to Nagadeepa. The island is described as Manipallavadeepa in Manimekhalai and Maninagadeepa in the Pūjāvaliya.

---

1 References to Nagadeepa: MV I,54;xx,25; xxxv,124; xxxvi.9,36; CVxlII. 92. Jaffna Peninsula; EZ IV p.237



*Nagadeepa Viharaya*

It is believed that in ancient times Nakadiva or Nagadeepa was populated mostly by the Naga people. Seeing the impending clash between two Naga Kings, Mahodara the uncle and Chulodara a nephew, over the possession of a gem-studded throne, the Buddha, the Compassionate One, thought it fit to intervene and mediate in settling the dispute. It is said that the Nagas were very powerful mystical beings and to subdue their pride and arrogance, the Buddha had to use psychic powers. Having made them submissive and receptive to his teachings the Buddha descended amidst the Nagas and seated on the gem-studded throne, which was the item of dispute, counselled them, preaching the “*Doctrine that begets concord*”. It is said that having listened to the doctrine the Naga Kings and the Nagas paid homage to the Buddha and overcome by piety offered him the gem-studded throne. He advised them to consider the throne as an *uddesika dhātu* (a relic used by the Buddha) and returned it to the Kings.

There is a belief that the Stupa at Nagadeepa was built enshrining the throne and came to be known as the Rajayatana Stupa. A Kiripalu tree which provided shade to the Buddha was also planted at the site as an object of veneration. The Chronicles state that Maniakkhika, the Naga King of Kelaniya, having witnessed the event, invited the Buddha to visit Kelaniya in the future.

The Stupa thus established had been developed and renovated by King Devanampiyatissa and Dutugemunu during the earliest periods.

During the 17<sup>th</sup> Century, the original Stupa was destroyed by the Portuguese. The ruins of the Rajayathana Stupa were discovered and restored by Ven. Randoebe Somatissa Thero when he visited Nagadeepa in the 1930s.

The island of Nagadeepa also houses another Buddhist viharaya recent times and known as Buddha Walauwa and the Nagapoosani Amman kovil, an ancient Hindu monument.

There are several stupas, dagabas, monasteries, temples and other Buddhist edifices in and around Nagadeepa island and the adjacent areas.

Kadurugoda Viharaya (Kantharoadai in Tamil) situated on the mainland, is the most important of these sites. Early records indicate around sixty small stupas, about 8 to 12 feet in diameter. Most of these are now destroyed and presently only twenty-two can be seen. But recent research has yielded the foundations of more stupas.

Many Scholars believe that this is the site at which the Buddha made his sermon to the Nagas, although so far, there is no proof substantiating the exact site.

Excavations in the environs of Nagadeepa island, have yielded artefacts indicating human activities dating to the pre historic period.

There are ruins of many ancient Buddhist monastic complexes scattered on the islands situated close to the Nagadeepa island such as in Delft (ancient Nadundiva), Veherapitiya ruins in Karainagar on the mainland (ancient Karadivaina), Punguduthivu (ancient Puvangudivaina) and more.

Several ancient ports and harbours dot the landscape around the island of Nagadeepa. On the mainland in Kankesanthurai is the harbour of Dambakolapatuna, from where the sacred Sri

Maha Bodhi tree was brought to Lanka from India by Therini Sanghamitta. The island known as Kayts or Velanai is the ancient port of Ūratota or Sūkaratissa.

A slab inscription found in the premises of the Nagapoosani Amman kovil states the manner in which foreign ship wrecks and traders should be dealt with at the port of Uratturai (ancient Ūratota, now, Kayts). The inscription is attributed to Maha Parakramabahu (1153–1186 CE) and is written in Tamil.

An *Attani* fragmentary stone pillar inscription written in Sinhala script of the first half of 10<sup>th</sup> century CE was discovered in Kadurugoda. It records certain immunities granted in respect of land belonging to the Abhayagiri Viharaya, Anuradhapura, which were situated in the Jaffna peninsula. Late Professor Ranawella (2004) attributes it to King Dappula IV.

A gold plate inscription of King Vasabha (126-170 CE) found at Vallipuram in the Jaffna District establishes that a Minister of King Vasabha by the name Isigiriya, governed Nagadipa (Nakadiva), indicating that the northern region was under the jurisdiction of the King. Further, it is of much religious significance since it mentions the construction of a viharaya called Piyuguka Tissa Viharaya in Badakara athana (supposedly in Velipura, today's Vallipuram). The language used in the inscription is early Sinhala and the script is 2<sup>nd</sup> Century Brahmi.



*Vallipuram Gold Plate*

(Continued from Bosat - Volume I - No. 3)

## Verses from

# ලෝවැඩි සඟරාව - *Lovāḍa Sangāra* (TOWARDS UNIVERSAL WELL-BEING)<sup>1</sup>

by

**Ven. Vidagama Maitreya Maha Thera**

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

- |                              |        |
|------------------------------|--------|
| 13. දද මිනිසුන් බස් ගෙන කිසි | කලෙකය  |
| තද අකුසල් කොට කුසලින්        | වැළකය  |
| අද ගොළු බිහිරි ව ලදුවත්      | මේ කය  |
| මද පිනකුත් නො පිරෙයි බල      | නිසැකය |

Listening to words of ignorant persons, at times, Good deeds one shuns and commits heinous deeds, instead. Resultantly though born in human form, but totally blind, dumb and deaf, Not possible it is to perform any meritorious deeds. This is sure.

*(If one is born blind or deaf and dumb due to committing heinous crimes in the past and not doing good deeds now because of associating with wrong people, it is not possible to perform any meritorious deeds, That for sure)*

- |                           |          |
|---------------------------|----------|
| 14. සිත මිස කය නැති බඹලොව | සතරෙකි   |
| සිත නැති ව ම කය ඇති බඹ    | තලයෙකි   |
| මෙ ද සත පින් කොට උපදින    | පෙදෙසෙකි |
| එහි උපනත් කුසලක් නොම කළ   | හැකි     |

---

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

Four Brahma worlds are there, where there is only mind and no form.

And one Brahma world with form but not mind.

Though these are planes where persons get born resulting from good deeds

Not possible it is to perform meritorious deeds, when born there.

*(There are four brahma worlds where only the mind exists but not the body. There is also a brahma world where the body exists without the mind. Though these are planes where beings are born due to good deeds done, when born in those planes, it is not possible to perform any meritorious deeds.)*

- |                          |         |
|--------------------------|---------|
| 15. බල කොටුවන් තර මෙ සසර | නුවරේ   |
| මූලැ සිටුවන් දළ ලන පව්   | පඳුරේ   |
| විස කටුවන් සගමොක් මඟ     | අතුරේ   |
| මිසඳිටුවන් අයටන් පින්    | නො පිරේ |

Like strong bastions protecting the city of sansara,  
 A leafing rooted growth is the bush of evil deeds,  
 Poisoned thorns strewn on the path to heavenly and Nibbāna's bliss,  
 Are the wrong views of persons who too will not accumulate merit

*(Merit will not be accumulated also by one who adheres to wrong views. They are like bastions protecting the city of samsara, or to a leafing parasitic root sprouting as a bush of evil deeds, or to poisoned thorns strewn on the path to heavenly and Nibbana's bliss.)*



## 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	ඞ ña
ච ca	ඡ cha	ජ ja	ඣ jha	ඤ ña
ට ṭa	ඨ ṭha	ඩ ḍa	ඪ ḍha	ණ ṇa
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 ḷa	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 ñña	ත්‍ර tra	මඵ mpha
කඛ kkha	ණභ ṇha	ද්ද dda	මඞ, මඪ mba
කය kya	කඤ්ඤ ñca	ද්ධ ddha	මභ mbha
කි kri	කඤ්ඡ ñcha	ද්‍ර dra	මම mma
කච kva	කඤ්ජ, ñja	ද්ව, ච dva, ca	මභ mha
කඛ khya	කඤ්ඤ ñjha	ධව dhva	ය්‍ය yya
කඵ khva	ට්‍ට ṭṭa	නත nta	ය්‍ය yha
ගග gga	ට්‍ඨ, ධ ṭṭha, ṭha	නඵ ntha	ලල lla
ගඝ gggha	ඩඩ ḍḍa	ඤ nda	ල්‍ය lya
ඞඞ ñka	ඩඩ ḍḍha	ඤ ndha	ල්‍ය lha
ග්‍ර gra	ණණ ṇṇa	නන na	චභ vha
ඞඞ ñkha	ණඵ ṇṭa	නභ nha	සස ssa
ඞග ñga	ණධ ṇṭha	පප ppa	සම sma
ඞඝ ñgha	ණඞ, ඞ ṇḍa	පඵ ppha	සච sva
චච cca	ණභ ṇha	බබ bba	භම hma
චඡ ccha	නත nta	බභ bbha	භච hva
ඡඡ jja	ඵඵ ttha	බ්‍ර bra	භ්‍ර ḷha
ඡඤ jgha	ඵඵ tva	මප mpa	

---

ආ ā    ඞ ñ    ඊ ī    උ u    ඌ ū    ට e    ටො o

## EDITORIAL COMMITTEE

Most Venerable Tirikunamale Ananda Mahanayaka Thera  
(*Advisor*)

Ven. Siri Vajiraramaye Ñāṇasīha Thera

Prof. K.P. Hewagamage

Mr. Jithendra Goonatilake

Mr. T. W. Gamage

Mr. Ranjith Tennakoon

Miss Uvini Amarasekera

Mr. Ranjith Wijayabandara

[Go to Table of Content](#)