

# THE BOSAT



VESAK  
(MAY)  
FULL MOON  
2570 / 2026  
NEW SERIES VOL.1 NO.5

**A Siri Vajirarama Publication**

# The BOSAT

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

**‘මහිකාඨ හදා ගනිමින් රටත් හදා ගනිමු’**

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### THE BOSAT

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Editor - **Ven. Siri Vajiraramaye Ñāṇasiha Thera**

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

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

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

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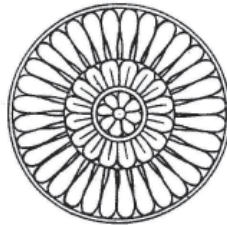
# Significance of VESAK POYA



- The birth of Prince Siddhartha at Lumbini Park under a Sal Tree.
- Enlightenment to be the fourth Buddha in this Aeon, which occurred at Buddha Gaya while seated with firm determination under a Pipal tree. The tree is venerated now as the Bodhi Tree (*Ficus Religiosa*), symbolizing Enlightenment.

- The final passing away or attaining *Parinibbana* of the Buddha lying down between two Sal trees at Kusinārā.
- The Buddha performed the Twin Miracle (*Yamaka Pāṭihāriya*) at Kapilavatthu to allay the pride of the Sākyaans. (See *BOSAT Medin - March Issue* for details.)
- The Buddha's third visit to Sri Lanka took place on the eighth year after Enlightenment. It was to Kelaniya and on the invitation of the Naga King, Maniakkhika, who had met the Buddha at Nagadeepa on the Buddha's second visit. The Buddha preached to the Naga King and his retinue seated on the gem-studded throne on the banks of the Kelaniya River. The stupa at Kelaniya Raja Maha Viharaya enshrines the gem-studded throne.
- According to the Mahavamsa all sixteen places of worship of the Sri Lankan Buddhists were hallowed by the Buddha by spending a few moments in deep meditation at each of the places. The footprint of the Buddha was placed on top of Sri Pada giving it its name.
- It was the Buddha Dīpankara who made the definite prediction (*niyata vivaraṇa*) that the sage Sumedha will become a Buddha, someday in the future. This happened on a Vesak Poya day.
- According to historical records Prince Vijaya with 700 Aryans landed safely in Sri Lanka on the same day as the *Parinibbāna* of the Buddha, protected by God Sakra. It was a part of the expansion of the Aryans southwards. It marked the beginning of the Sinhala nation.

- The day of Vesak was a day of festivity from ancient times. Mahāvamsa records of Kings of old celebrating the day of Vesak. First such reference was in the reign of King Dutugemunu (161-137 BCE). King Bhatiya has held 28 Vesak festivals and King Vasabha has held 48. It was once considered the day of Coronation.
- Hoisting of the Buddhist flag for the first time was done on a Vesak Poya day at Dipaduttaramaya, Kotahena.
- The change of a year in the Buddhist Era happens on the Vesak Poya day. Henceforth it will be 2570 B.E.
- To the Sinhala Buddhists the most sacred day in the year's calendar is the day of Vesak. It enlivens the country's Buddhist core, viz., its Buddhist civilization, culture, art and creativity and values such as generosity, compassion etc.



## From the Desk of the Editor

- Whatever thoughts we wish to convey to others we usually use a language. A language may phonetically sound different but the concepts and thoughts that are conveyed are basically the same.
- The Buddha could have used the language of the Vedas in teaching the Dhamma. The Buddha's intention was to reach out to the commoner. Hence, the Buddha used the language of the people of Magadha referred to as *Māgadhi* and now popularized as Pali, pronounced as Pāli with a long 'a'. The whole of the Tipiṭaka is in Pali.
- Pali as a language is universal in that it could be written in any script. Today we have the Pali Tipitaka written in many scripts e.g. Sinhala, English, Thai, Burmese, Khmer, Chinese, Tibetan and also in digital form.
- The first script ever used in putting the Tipitaka into writing was Sinhala, the language of the people of the *Sihala dīpa* (Ceylon, Sri Lanka) and that was during the reign of King Valagambha (88-22 BCE). Sinhala as a language with its own script had developed the capability and capacity to write and pronounce the words of the Buddha without distortions. Not all languages have that capability.
- This BOSAT issue is enriched by a valuable contribution by Professor Sandagomi Coperahewa, Chair Professor of Sinhala, University of Colombo with title '**Sinhala: A Unique Language**'.
- *Anyone born a Sinhala and thinks that learning Sinhala is valueless in the modern age is willfully discarding a valuable inheritance.* One could even say that such attitudes are a rekindling of the colonial mentality that was nurtured during the heyday of British colonialism.

- There was a silent Buddhist and cultural revival in late 19<sup>th</sup> century and a key figure that mentored such a revival was **Most Venerable Hikkaduwe Sri Sumangala Maha Thera** who is featured under *Builders of our Nation*. There are many interesting anecdotes relating to the Venerable Thero that typify the agonies of the so-called ‘natives’ under colonial rule.
- Interestingly, Buddhist concepts like compassion, mindfulness, generosity are reaching the highest echelons in management training today. Stanford University at Palo Alto, California, USA, for example, has a eight weeks’ course for caregivers and CEOs on Compassion Concentrating Training (CCT). More of it in the article ‘**From Profit to Purpose**’.
- In our rich cultural heritage correct practices and religious observances play a major role. The article in Sinhala on බෞද්ධ චන් පිළිවෙත් highlights their importance and relevance both in communal life and self-development.
- We continue with our series on *A Little Bit of our Heritage* with an article on one of our hallowed places - **Kelaniya**. So sacred it is for Buddhists that our ancients mention that all one’s sins are expiated if we worship once at *Kelaniya* - ‘උපන් දා සිට කරනු පවු නැත වරක් වැන්දොත් කැළණියේ’
- **The Pali-English Vocabulary** is continued to assist everyone who wish to quote the Pali terms in their writings in English and to assist in their correct pronunciation.
- We welcome suggestions on subject areas for future issues of the BOSAT.

**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.**

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## Sinhala: A Unique Language

by

**Sandagomi Coperahewa**

Chair Professor of Sinhala | University of Colombo



**Sinhala** is the language spoken by the **Sinhalese**, who constitute 75% of Sri Lanka's population. It occupies a distinctive place

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among the languages of the world, owing to its rich history, unique script, and remarkable capacity to preserve and transmit complex philosophical thought. Recognized as an official language of Sri Lanka, Sinhala is not only a means of communication but also a repository of the island's cultural, religious, and intellectual heritage.

Sinhala is an Indo-Aryan language that originated from early Prakrit forms brought to Sri Lanka by settlers from North India around the 5th century BCE, traditionally associated with Prince Vijaya. Over time, it evolved independently, influenced by Pali, Sanskrit, and indigenous elements. Early inscriptions written in Brahmi script mark its development, and by the medieval period, Sinhala had emerged as a distinct language with its own script and literary tradition.

One of the most striking features of Sinhala is its script, which has evolved over more than two millennia. Derived from the ancient Brahmi script, Sinhala developed its own rounded and aesthetically pleasing letter forms, influenced in part by the use of palm leaves as a writing medium. Unlike many languages that rely on borrowed scripts, Sinhala has a fully developed writing system of sixty letters, reflecting its independent linguistic identity. Sinhala differs from all other Indo-Aryan languages in that it contains a pair of vowel letters representing two distinct sounds—ae (අඞ) and æ (අඞ)—which are absent in other Indian languages.

A key aspect of Sinhala's uniqueness lies in its historical role in preserving the teachings of the Buddha. Although the canonical Buddhist texts are primarily recorded in Pali, Sinhala has played a crucial role in interpreting, translating, and transmitting these teachings over centuries. The Sinhala script has been used extensively to write commentaries (*Aṭṭhakathā*), and various

religious texts, ensuring that the philosophical depth and doctrinal nuances of Buddhism are accurately conveyed.

Buddhism, which has existed on the island for more than two millennia, has influenced every aspect of the Sinhala language: its sounds, words, compounds, phrases, and meanings. Buddhist teachings and culture introduced a substantial vocabulary of Pali and Sanskrit origin into Sinhala, enriching the language significantly. This has made Sinhala an indispensable medium for Buddhist scholarship and education in Sri Lanka.

In the global linguistic landscape, Sinhala is an Indian Ocean language of South Asia, yet it stands apart due to its long and continuous literary tradition within a relatively small geographic area. While many languages have undergone significant disruption or transformation, Sinhala has maintained a remarkable continuity, supported by a strong literary culture and institutional patronage throughout history.

Over the last century, Sinhala has developed into a modern language through standardization, vocabulary expansion, and the creation of technical terminology. Supported by education, print culture, and digital technology, it now effectively serves the needs of communication, administration, and scholarship in contemporary Sri Lanka. Its resilience and adaptability, combined with its historical depth and unique script, secure its place as one of the world's linguistically significant languages.

For more information on the history of the Sinhala script, *see Sandagomi Coperahewa, Sinhala Akuru Purāṇaya* : Sarasavi Publishers, Nugegoda 2018.

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*Builders of our Nation:*

**Most Venerable**  
**Hikkaduwe Sri Sumangala Maha Thera**  
**(1827-1911) - A Visionary Monk of the 19<sup>th</sup> Century**  
*By*  
**Venerable Siri Vajiraramaye Ñāṇasīha Thera**



Most Ven. Hikkaduwe Sri Sumangala Thera  
and Colonel H.S. Olcott  
in Colombo, 1889

The disastrous effects of the coming of Europeans since 1505 was visible by the end of the century. Many of the temples in the maritime area of Western and Southern regions were vandalized and the Buddhasāsana was at such a low ebb that it was not possible to find five upasampada or higher ordained monks, the minimum required for a Buddhist ecclesiastical act. King Kīrti

Sri Rajasinghe (1747-1782 C.E.) at the behest of Pindapatika Weliwita Sri Saranankara Sangharaja, sent a mission to the King of Siam requesting higher ordained bhikkhus to re-establish the *upasampadā kamma* in Sri Lanka. This was done with the coming in 1753 of Venerable Upali and other higher ordained monks who re-established the *Sīma* or ecclesiastical boundaries at Malwatta, Kandy. It was the beginning of the Malwatta Chapter of the *Siyāmapāli Nikāya*. Buddhist scholarship too was at a very low ebb and one of the earliest pirivenas to be established was the Parama Dhamma Cetiya Pirivena (1841) at Ratmalana, from where Most Venerable Hikkaduwe Sri Sumangala Maha Thera had his final training.

The given name of Most Venerable Hikkaduwe Sri Sumangala Maha Thera at the time of birth on 20 January, 1827 was Don Nicholas Gunawardhana. His parents were Don Johannes Abeyweera Gunawardhana Ralahamy and Dandangoda Gamage Christina Hamine of Hettigoda, Hikkaduwa. He was the fifth in the family. When his horoscope was drawn according to his time of birth it was mentioned that he was more suitable to lead a bhikkhu life. Accordingly, he was ordained at the age of nine at Totagamuwe Rajamaha Viharaya at Hikkaduwa with the name Hikkaduwe Sumangala. He showed great skill in learning the oriental languages of Pali and Sanskrit and displayed in-born talent. He was an eloquent speaker as well. His thirst for knowledge took him to several teachers to study Sanskrit and English. He was finally placed in charge of Most Venerable Walane Siddhartha Maha Thera, the founder of the Parama Dhamma Cetiya Pirivena. The student life of Venerable Hikkaduwe Sri Sumangala showed the dearth of facilities for learning and the hardships that had to be undergone. In spite, mainly through self-study and determination, he was able to reach the highest level with recognition by reputed language scholars in India. According to records, he became proficient in Sinhala, Pali, Sanskrit, English, Buddhism, history,

arithmetic and archaeology. He gained his higher ordination at the Uposathaghara at Malwatta Chapter in Kandy in 1848.

One of his contemporaries at Parama Dhamma Cetiya Pirivena was Ven. Ratmalane Sri Dharmāloka (1828-1887), who was equally proficient in the oriental languages. Fully realizing the lack of educational facilities for monks both of them ventured out to establish the Vidyodaya Pirivena at Maligakanda, Colombo in 1872 and Vidyalankara Pirivena at Peliyagoda, Kelaniya in 1875, respectively. These two Pirivenas or Religious Institutes for monks developed their own traditions. To some extent there was scholarly rivalry that enriched scholarship in oriental studies even to attract foreign scholars for further learning. A noteworthy debate was in regard to the donning of robes. The Vidyodaya tradition upheld that both shoulders should be covered when stepping out of the temple and on all special occasions.

The products of Vidyodaya Pirivena include learned scholar monks like Peleṇe Sri Vajirañāṇa, Rambukwelle Sri Siddhartha, Kahawe Sri Ratanasara et al, whose contributions to the fostering of the Buddhasasana and Buddhist scholarship were immense. The common factor that was instilled in all his pupils was strict compliance to the monastic rules of discipline or the Vinaya.

Among his foreign students were T.W. Rhys Davids, who came to Sri Lanka as a member of the Ceylon Civil Service and served as the Government Agent of Anuradhapura. On his return to UK, he established the Pali Text Society (PTS), which had translated the entirety of the Pali Tipitaka and the commentaries into English for the first time. The PTS Pali-English Dictionary edited by Rhys Davids and William Stede is yet the standard dictionary.

Most Venerable Hikkaduwe Siri Sumangala Maha Thera was considered the spark that brought victory to the Buddhist standpoint at the famous Panadura debate between the Christian missionaries and the Buddhist monks in 1873. The proceedings

appeared in the daily newspapers. The reports were gathered from the Press and was published in book form by Dr. J.M. Peebles with the title 'Buddhism and Christianity – Face to Face'. This record fell into the hands of Colonel H.S. Olcott of USA, which resulted in his coming to Sri Lanka and embracing Buddhism. One of his closest associates was Most Venerable Hikkaduwe Sri Sumangala Maha Thera from whom he gained a deeper knowledge of Buddhism. This had a chain reaction in forming the Buddhist Theosophical Society and the opening of schools for Buddhist children who were deprived of higher educational facilities. It may be noted that his parents baptized him for him to gain entry to an English school. His elder brother who was also baptized had later become a Christian it is said. These were the hazards of learning at the time.

All these activities resulted in the Buddhist revival of the late 19<sup>th</sup> century, which was mentored by Most Venerable Hikkaduwe Sri Sumangala Maha Thera. Not only was he consulted on many an issue but also, he was unanimously appointed the patron or head of many committees. One such committee he headed was the committee to design a flag for the Buddhists. The Buddhist flag that was designed and finalized at the time was recognized by the Buddhist World as its flag. This was on a resolution passed unanimously at the World Fellowship of Buddhists that was established after the 2500<sup>th</sup> year of Buddha Jayanti celebrated in Sri Lanka in 1956. A few years later Vidyodaya and Vidyalandkara Pirivenas were granted University status. They are renamed now as University of Sri Jayewardenapura and University of Kelaniya respectively. The services rendered by Most Venerable Hikkaduwe Sri Sumangala Maha Thera to Buddhist education and scholarship, and the revival of Buddhism is commemorated on April 29<sup>th</sup> of every year by a grateful nation.

There were many anecdotes relating to Most Venerable Hikkaduwe Sri Sumangala Maha Thera. Shall end this short

note with one such anecdote. Most Venerable Hikkaduwe Sri Sumangala Maha Thera was traveling by train. He took his allocated seat in the first-class compartment in which there was an English couple seated. On seeing him they were making awkward aspersions. He was undisturbed and was staying calm without a murmur. The train reached Polgahawela station and on the down train the Governor was returning to Colombo. When the Governor saw him, he alighted from the train and respectfully approached him and had a short conversation in immaculate English. The English couple vanished.

**An intelligent person  
will open your mind,  
a beautiful person  
will open your eyes,  
a loving kind person  
will open your heart.'**

**- Author unknown-**

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Continued from BOSAT: Vol 1- No. 4)

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

by

Late Soma Mahā Thera, Siri Vajirāramaya

The carrying out of the principles taught by the Buddha needs on the part of the practiser the friendly mind, and so the Path of Virtue of the Buddha, which leads to concentration and wisdom, may be called the way of friendly feeling, *Mettāyana Magga*, since one who practises virtue (*sila*) bestows on all living beings freedom from fear, hatred, injury, and distress, and as the feeling of amity impels the understanding Buddhist to be virtuous, kindness becomes the dominant note of the Buddhist way of life.

The virtuous man will be, possessed of intelligence, gentle, humble, docile, energetic, free from indolence, unshaken in adversity, modest of demeanour, wise, impartial to all, one who wants to have friends, bountiful, free from avarice, a leader, a guide, and an instructor. Such a man is clearly one who can be called a model citizen. He is driven to action by the Law of Righteousness, which inspires right exertion for the overcoming of ill. It is not possible for one who sees the world with friendly eyes not to exert himself for the good of others. So, it is said by the poet thus:

*Parahitakaraṇāya baddhakakṣyāḥ  
cirasipatrvane vasanti santah  
na punaramarasundarisahāyāḥ  
kṣamapi nandanakanane ramante.*

The virtuous, who have girded themselves for right exertion, would abide long in the grove in hell where the leaves are swords

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

for the doing of good to others. But without the ability to do good they would not for even an instant be attached to Sakra's Delightful Park, with its divine nymphs. It was in keeping with this principle of the Bodhisattva that in our times Mahatma Gandhi wished to be reborn amongst the poorest, the lowliest and lost.

The lives of the Buddha and his Noble Disciples, and his well-known disciples like Dharmasoka bear witness to the great spirit of friendliness which the Dhamma generates in one who follows it. It was from the time that Dhammasoka began to tread the way of friendly feeling after turning away from the cruel way of the sword that the teaching of diligence (*appamāda*), which he had learned from the Arahant Nigrodha the novice take effect in him through his progress in right endeavour, which is one of the principal features of the Buddha's teaching and is the mark of the diligent. The opposite of diligence is negligence, sloth, indolence, which leads to death and not immortality, according to the first verse of the portion of the Dhamma which Asoka heard from the young saint. The verse runs thus: Appamādo amatapadam pamādo maccuno padam appamatta na miyanti ye pamatta yathā matā, Diligence is the way to the deathless; negligence is the way to death. The diligent do not die. The negligent are as it were dead. "

In one who is endeavouring to do good with heart endued with friendly feeling the barriers of greed, hate, and delusion, which keep men from helping one another, disappear, and the will to progress towards the lofty, the true, and the good, becomes fully active. The importance of the Buddha's teaching for the world's happiness and well-being lies largely in its power to awaken men to a sense of reality and to make them energetic in the service of others. The Buddhist life when it is lived fully is one dedicated to the good of all living beings, and it is fully lived when it is established in confidence in regard to the truth, and in virtue and wisdom.

A community or society becomes truly great only when good men arise in it. And good men arise when the great virtues are practised by its members. But how can great virtues be practised when the great path trodden by the noblest of beings is forgotten, and men walk along paths that lead to hate and destruction? It is when there are persons with outstanding qualities of conduct and intellect that a community becomes free from the plague of fanaticism and the insecurity of extremist action as well as from the heartless exploitation, oppression, and suppression, of the weak by the strong. To protect a community from being overwhelmed by these evils there is only one way. That is the harmless, non-violent way praised by the wise, and proved to be the best by centuries of experience of mankind. That way is where through the development of men of character, intellect, intuition, and vision, the foolishnesses and pettinesses of the unthinking are cancelled and expunged and nullified. That way is closed where intelligence is at a discount, and the wise who are the signposts to that way of the enlightened are neglected.

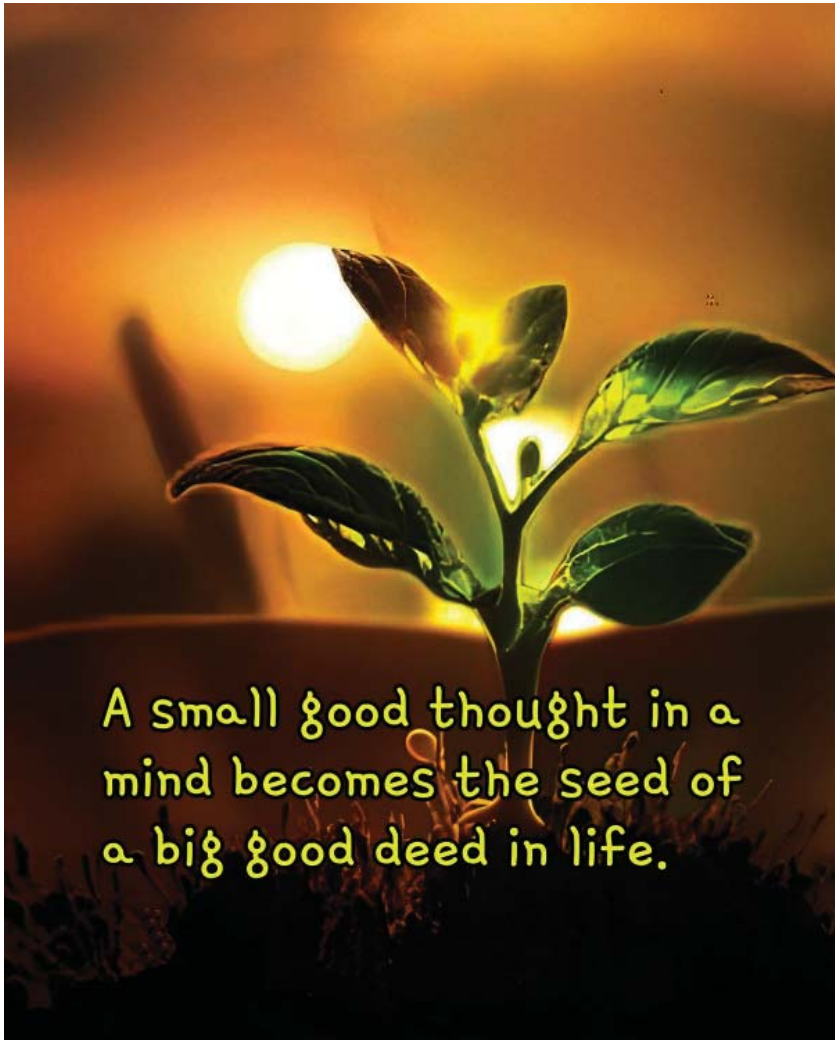
*(Concluded)*

**"Try not to become a man of success,  
but rather try to become  
a man of values."**

*(Widely attributed to Albert Einstein)*

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## **A Picture is Worth a Thousand Words!**



A small good thought in a  
mind becomes the seed of  
a big good deed in life.

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*From Profit to Purpose...*

## **Why Western Management Must Embrace Dharmic Management for Sustainability?**

*by*

**Lalith de Silva**

Management Consultant | Business Coach

“Mind precedes all things. If one speaks or acts with a pure mind, happiness follows like a shadow that never leaves.”

*- The Buddha -*

*Dhammapada - Yamaka Vagga v 2 -*

*(Story of Mattakundali born as a Dewaputta)*

In today's VUCA (volatile, uncertain, complex, and ambiguous) world, organizations face unprecedented challenges. Climate change, social inequality, declining well-being, rising corruption and fraud, increasing resource scarcity, and growing workplace dissatisfaction are testing the limits of traditional Western management. With the rapid advancement of artificial intelligence, these challenges will intensify, reshaping industries, jobs, and human interactions. While Western models have delivered efficiency, innovation, and growth, they have also contributed to a culture that often tolerates excessive greed, short-termism, and self-interest. Too often, they overlook a deeper question: At what cost? The need for a more ethical, balanced, and sustainable approach has never been greater.

This shift is especially critical for business and public sector leaders. Many operate under intense pressure to deliver short term results, often at the expense of long-term sustainability and human well-being. Employees increasingly live with chronic stress, affecting their mental, emotional, and physical health. In Sri

Lanka, both public and private sector organizations invest heavily in technical and professional training, yet minimal attention is given to developing mindfulness, emotional intelligence, compassion, gratitude, and resilience etc. This gap has become one of the most pressing leadership challenges of our time.

Dharmic management offers a powerful solution. Rooted in the timeless teachings of the Buddha particularly the Noble Eightfold Path. It emphasizes right understanding, right intention, right speech, right action, and right mindfulness. The Buddha clearly taught that the mind is the forerunner of all actions. If the mind is not trained and purified, even the best Business strategies and systems will fail. I believe that over 95% of leadership challenges originate from an untrained mind driven by ego, conceit, fear, greed, and ignorance. Therefore, the most critical management discipline today is mindfulness.

Dharmic management encourages leaders to move beyond short term profit and consider the long-term well-being of all stakeholders, investors, customers, employees, society, and the environment. It is not anti-profit, rather it places profit within a broader framework of purpose, ethics, and sustainability.

A key strength of this approach is its stakeholder-centric perspective. Investors benefit from ethical governance and long-term value creation. Customers are increasingly drawn to organizations that demonstrate authenticity and responsibility. Employees thrive in environments where compassion, fairness, empathy, trust, and purpose are prioritized. When leaders consciously invest in employee well-being through mindfulness and emotional intelligence, organizations experience higher engagement, reduced burnout, and improved performance, innovation and creativity.

Importantly, Dharmic management expands the definition of stakeholders to include the planet. Unlike extractive models focused on short term gains, it promotes harmony with nature and responsible resource use. While aligned with ESG (*Environment, Social and Governance*) frameworks, it goes deeper by addressing the root causes of harmful behaviour greed, ignorance, and lack of awareness.

Another transformative dimension is inner leadership. Many organizational failures arise not from poor strategy, but from unexamined human tendencies. Through mindfulness and self-awareness, leaders develop clarity, emotional balance, and wisdom. Teachings such as the *Sigālovada Sutta* highlight ethical responsibilities and balanced relationships principles highly relevant to modern corporate life.

Dharmic management is not about religion, but about universal human values, integrity, compassion, mindfulness, and wisdom. As AI transforms the external world, leaders must equally transform their inner world.

The future of sustainable growth lies in integrating Western management systems with Dharmic wisdom. Systems alone are not enough organizations need emotionally intelligent leadership.

Dharmic management offers that path - a path where organizations not only perform, but also care; not only grow, but also uplift; and not only succeed, but also contribute meaningfully to humanity and the planet.



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# බෞද්ධ වත් පිළිවෙත්

කොළඹ විශ්ව විද්‍යාලයේ හිටපු ජ්‍යෙෂ්ඨ කථිකාචාර්යාණි  
ශාස්ත්‍රපති සුධර්මා පණ්ඨිත මහත්මනිය විසින්

“වත්තං න පරිපුරෙන්නො න සීලං පරිපුරති” යන බුදු වදනට අනුව විමුක්ති මාර්ගයේ පළමුවැනි ප්‍රතිපදාව සීලස්කන්ධය සම්පූර්ණ කර ගැනීමට නම් වත් පිළිවෙත් පළමුවෙන් ම හඳුනාගෙන ඒවා අනුව තම ජීවිතය සකස් කර ගැනීමට උත්සුක විය යුතු යි. දෛනික ජීවිතයේ දී වත් පිළිවෙත්වල නිරතවීමෙන් ඒ තැනැත්තා නිරායාසයෙන් ම හොඳ ශික්ෂණයක් ලබයි. අභ්‍යන්තර මෛත්‍රී කරුණාවෙන් යුක්ත වන අතර බාහිර ඇවතුම් පැවැතුම් ද සංවරශීලී වෙයි.

දවස ආරම්භයේ දී තමා අයත් කටයුතු ටික පිරිසිදුව පිළිවෙළට අනෙක් අයට කරදරයක් නොවන සේ කළ යුතු ය. මුහුණ අතපය සෝදා ගැනීමට තමා පාවිච්චි කරන නාන කාමරය ඉතා පිරිසිදුව පිළිවෙළකට තබා ගත යුතු ය. තමා නිසා නාන කාමරය අපවිත්‍ර වුවහොත් එය අනෙකකු ලවා ශුද්ධ කරන්නට නො තබා තමා විසින් ම පිරිසිදු කර ගත යුතු ය. තමන් පාවිච්චි කරන සබන්, දත් බුරුසු, තුවා ආදී දේවල් හැම තැන ම නො විසුරුවා නියම තැන තබා ඊළඟට පාවිච්චි කරන්නට එන තැනැත්තාට කරදරයක් නොවන සේ තැන්පත් කළ යුතු ය. මෙයින් පරාර්ථකාමී ගුණය නිතැතින් ම තමා තුළ වැඩේ.

දස පුණ්‍ය ක්‍රියාවල එන “වෙය්‍යාවච්ච” යන පුණ්‍ය කර්මයෙන් අදහස් වන්නේ ද වත් පිළිවෙත් කිරීම පින් වැඩෙන ක්‍රියාවක් වශයෙන් ය. බුද්ධෝපස්ථාන පින මහත් ආනිසංස දයක ක්‍රියාවකි. තම තමන්ගේ නිවෙස්වල බුදු කුටියක් සාදාගෙන උදේ සවස මල් පහන් සුවද දුම්, බෙහෙත් ගිලන්පස, ආහාර ආදිය පිදීමෙන් තමන්ට දෙව් රැකවරණයන් ලැබේ. ඉරු දින පන්සලට ගිය විටත් බෝ මළුව අතුගෑම, මල් ආසනවල නියෙන පරමල් ඉවත් කර මල් ආසන සේදීම, පහන් පත්තු කරන විට, පහන්වල තිබෙන දැලි කුණු රෙදි කැබැල්ලකින් ඉවත් කොට පත්තු කිරීම ආදී වතාවත් කිරීමෙන් තම තමන්ගේ සන්තානයන් පිරිසිදු වන අතර “වෙය්‍යාවච්ච” නම් පුණ්‍ය කර්මයන් සිදුවේ.

විනය පිටකයේ චූල්ලවග්ග පාළියේ බුදු රජාණන් වහන්සේ භික්ෂු - භික්ෂුණීන් වහන්සේලාට අනුදූන වදරා ඇති සේනාසන වත, හත්තග්ග වත ආදී වත් පිළිවෙත් ගිහියන්ට ද ඉතාමත් ප්‍රයෝජනවත් ය. ආවාසය පිරිසිදු කරන ආකාරය, බඩුමුට්ටු පවිත්‍ර කළ යුතු සැටි මනාව දේශනා කොට ඇත. ආවාසයේ තිබෙන බඩු මුට්ටු පවිත්‍ර කරන විට ඒවා දෙර කවුළුවල නො ගාවමින් නො ගටමින් එළියට අරගෙන සුද්ධ පවිත්‍ර කොට ඒ බඩු තිබිය යුතු තැන ම තබන ලෙස වදරා ඇත. බිත්තිවල මකුළු දෑල් තිබේ නම්, ඒවා මකුළුවාට හානියක් නොවන ලෙස ඉහළ සිට පහළට කඩා දමන සැටි ද දේශනා කොට ඇත. බිත්තියේ කුණු පැල්ලම් තිබේ නම් ඒවා රෙදි කැබැල්ලක් තෙමා මිරිකා ඒ කුණු පැල්ලම් තිබෙන තැන් පිස දමිය යුතු ය. බිම නිතර ම අතුගා කුණු ඉවත් කළ යුතු බව දක්වා ඇත. මේ වත් පිළිවෙත් සාමාන්‍ය ගිහි ජීවිත ගත කරන අයට ද ඉතාමත් ප්‍රයෝජනවත් ය. සිත එකඟ කර ගැනීමට මේ වත් පිළිවෙත් බෙහෙවින් උපකාර වේ.

ආයු, වර්ණ, සැප, බල ආදිය ලබන්නට ගිහි පැවිදි සැම දෙනා ම කැමතියි. මේවා ලබා ගැනීමට විවිධ ආහාර පාන, බෙහෙත් ජාති පරිභෝග කිරීමට ද, රූපලාවණ්‍යාගාරවල පිහිට පතන්නට ද අද සමාජයේ බොහෝ දෙනා පුරුදු වී ඇත. වැඩිහිටි ගෞරවය දැක්වීමෙන් මේ සියල්ල ලබා ගත හැකි බව “අභිවාදන සිලිසස නිච්චං චුද්ධාපවායිනො” යන ගාථාවෙන් අපට පැහැදිලි වේ. විනය පිටකයේ දක්වා ඇති උපාධ්‍යාය, ආචර්ය වත් සහ සද්ධිවිහාරික, අන්තේවාසික වත්වලින් ද වැඩිහිටි ගෞරවය දැක්වීමේ වටිනාකම පැහැදිලි වේ. තම ගුරු ස්වාමීන් වහන්සේලාට අවශ්‍ය දේ සම්පාදනය කොට, කැඳ ආදිය ඇත් නම් පූජා කොට, කැඳ බිවාට පසු පැන් දී කැඳ වැළඳු භාජනය පිළිගෙන පහත් කොට කිසි දෙයක නො ගටමින් සෝද තැන්පත් කළ යුතු ය. එය විනය පිටකයේ වත්තක්ඛන්ධයෙහි සඳහන් වී ඇත්තේ මෙසේ ය. “නීචං කත්වා සාධුකං අපරිසංසන්තෙන ධොවිත්වා පටිසාමෙතබ්බං”.

ගමනක් යන විට ගුරු ස්වාමීන් වහන්සේට ඉතා ඇත්ව හෝ ඉතා ළඟ නො යා යුතු ය. දෛනික වැඩ කටයුතු කිරීමේ දී ඉතා යටහත් පහත්ව වැඩිහිටි ගෞරවය ඇතිවන සේ කළ යුතු බව මෙයින් පැහැදිලි වේ. ආචාර්ය, උපාධ්‍යායන් වහන්සේලා කථා කරද්දී සද්ධිවිහාරික,

අන්තේවාසික ස්වාමීන් වහන්සේලා අතරතුර කතා නොකළ යුතු බව ද දන්වා ඇත. මෙසේ කිරීමෙන් නිරායාසයෙන් ම අප තුළ වැඩිහිටි ගෞරවය එක්ක ම අනතිමානී ගුණය ද වැඩි දියුණුවට පත් වේ. දස පුණ්‍ය ක්‍රියා අතරින් “අපවායන” යන පුණ්‍ය කර්මය ද වැඩේ. එසේ ම මහා මංගල සූත්‍රයේ එන “ගාරවො ච නිවානො ච” යන ගුණාංග දෙක ද තම චිත්ත සන්තානයෙහි වර්ධනය වේ.

බුදු දහම අනුපූර්ව ප්‍රතිපදාවකි. දෛනිකව තමා කරන වැඩ කටයුතුවල දී බෞද්ධ වත් පිළිවෙත් අනුගමනය කිරීමෙන් සීල ප්‍රතිපදාව සම්පූර්ණ කර ගනිමින් සමාධි, ප්‍රඥ, ප්‍රතිපදාවත් සමඟ විපස්සනා භාවනා මගින් වැඩි දියුණු කරගෙන අපට මාර්ග ඵල පිළිවෙලින් නිර්වාණය සාක්ෂාත් කර ගත හැකි ය.

*උපුටා ගැනීම - 2560/2017 බෞද්ධ ළමයා, නවම් කලබ (පෙබරවාරි)*

***M’āvamaññetha puññassa – ‘na maṃ taṃ āgamissati.’  
Udabindunipātena – udakumbho’pi pūrati  
Pūrati dhīro puññassa -thokathokam pi ācinam***

*Let no one regard merit lightly  
Thinking, ‘The results of merit will not touch them.’  
The wise will be full of merit, gradually collected,  
As a water pot is filled by water, drop by drop*

*(Dhammapada v 122)*

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*A Little bit of Heritage .....*

## **KELANIYA – කැලණිය<sup>1</sup>**

*by*

**Preeni Witharanage**

Attorney at Law, MBA (Sri Jayewardhana University),

MA Archaeology (University of Kelaniya),

PG Dip. ACOMAS (Moratuwa)

Kelaniya Raja Maha Vihāraya is more than a famous temple near Colombo—it's a living timeline of Sri Lanka's spiritual history, cultural resilience, and identity. The story begins with the Buddha's **third and final visit to Lanka**, believed to have taken place on a **Vesak Full Moon Poya Day**, eight years after Enlightenment. Kelaniya (also known in ancient sources as Kalyāṇi) was once a prosperous Nāga kingdom with a key port



*Kelaniya Raja Maha Viharaya*

1. Full article on Kelaniya is in the Bosat Website : <https://bosat.vajirarama.lk>

(Kalyāṇi Paṭṭanam) and a busy river route connecting the interior to the sea. That alone tells you something powerful: spirituality and civilization grew together here—trade, community life, and faith were deeply connected.

This final visit happened because **Nāga King Maniakkhika**, who had met the Buddha during the earlier Nagadeepa event, invited him to Keḷaṇiya. The Buddha arrived with **500 Arahants** and was welcomed with great honor. One detail makes this moment especially meaningful: the Buddha delivered a discourse while seated on a **gem-studded throne**—the same throne that had once triggered a serious conflict between two Nāga kings at Nagadeepa, until the Buddha intervened and prevented violence. In other words, Keḷaṇiya stands for a timeless message: **peace is always greater than victory**, and wisdom is stronger than power.

After this sacred moment, King Maniakkhika built a **stupa (dagaba)** to enshrine the throne in a unique “heap of paddy” shape called **Dhānyākāra**, later rising to about **ninety feet**. On the opposite bank of the Kelani River, he also built another stupa to enshrine the Buddha’s **bathing robe**, later developed by King Kith Siri Mevan—hence the name **Egoda Keḷaṇiya Kith Siri Mevan Vihāraya**, also known as the **Sivuru Dagaba**.

What makes Keḷaṇiya even more inspiring for a younger generation is its survival story. Across centuries, many kings supported the temple with repairs, grants, villages, and paddy lands. But Keḷaṇiya also faced devastating destruction: the invasion of **Māgha of Kālinga (1215 CE)** caused major damage and long plundering. Later, the temple entered a golden period during the **Kotte era**, partly because monks from Keḷaṇiya contributed strongly to literature—works like messenger poems (Sandeshā Kāvya) mention Keḷaṇiya as a major spiritual center.

Then came one of the darkest chapters: in **1575 CE**, the Portuguese razed the temple, plundered treasures, and burned priceless ola-leaf manuscripts—texts that carried not only Dhamma, but also centuries of knowledge on literature and medicine. The Dutch later even tried to prevent worship at the ruined site. Yet Keḷaṇiya did not disappear. In 1780, after resistance and struggle, restoration began again under **King Kirthi Sri Rajasinghe**, whose efforts gave the temple many of its Kandyan-era paintings.

In modern times, Keḷaṇiya’s revival is tied to an extraordinary figure: **Mrs. Helena Wijayawardena**, born Christian and married to a Buddhist, who in 1880 initiated major restoration when the temple had again fallen into decay. She supported the creation of the temple’s world-famous murals by **Solias Mendis**, making the inner chamber a true art gallery. And Keḷaṇiya continues as a cultural heartbeat today—especially with the **Durutu Perahera**, started in 1927, and the devotion shown at the **Devālaya of God Vibhīshana**, believed to be a protector for the western region.

It is worthy to mention that one of the poems in *Kāḷaṇi Hālla* (කැලණි හැල්ල) has a verse ending, “*Upan dā siṭṭa karapu pavu naeta varak vaendot Kāḷaṇiye*” ‘උපන් දා සිට කරපු පවු නැත වරක් වැන්දොත් කැලණියේ’ meaning “All your sins accumulated since birth are obliterated if you worship the Keḷaṇi Vihāraya once (in your lifetime)” is deeply embedded in the popular collective consciousness of the Sinhala Buddhists, even well after 225 years of its composition.

Keḷaṇiya ultimately teaches a powerful “young” lesson: **sacred places are not just about the past**. They are about what we choose to protect—peace over conflict, knowledge over destruction, rebuilding over giving up, and identity over forgetting.



(Continued from Bosat - Volume I - No. 4

# 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.]*

- |                                  |     |
|----------------------------------|-----|
| 18. දිගු පුළුලින් සක්වළ වන් සිඳු | කුස |
| සිය වසෙකින් උඩ එන කැස්බා         | හිස |
| විය සිඳුරෙන් නැගෙනක් දුගතිය      | බැස |
| තව උපදින්නට බැරි මෙ මිනිස්       | කුස |

Even if a turtle living in the depths of the mighty ocean,  
And surfacing once in a hundred years, Should get to see  
the sky through the tiny aperture of a yoke that is still adrift;  
Yet more difficult it is to be born a human after falling to a  
state of woe

*(Even if a turtle, rising up to the surface of the ocean once  
in a hundred years, should succeed to see the sky through  
the tiny opening of a yoke that is still drifting, it is far more  
difficult for one who has fallen to a state of woe (such as the  
hells) to be born again as a human.)*

- |                           |           |
|---------------------------|-----------|
| 19. කලෙකිනි බුදු කෙනෙකුන් | උපදින්නේ  |
| දුකෙකිනි මිනිසන් බව ලැබ   | ගන්නේ     |
| මෙ දෙකිනි මෙ සසර දුක්     | දුරැලන්නේ |
| සුදනෙහි කිම වීරිය         | නොකරන්නේ  |

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



Even now death is trailing behind you. Hence, wholesome deeds alone have to be done with skill.

*(What benefit is there to please the mind with sensual pleasure, which is not different from eating at will mangoes that are poisoned? Even now death is following you closely. Hence, meritorious deeds should alone be done with skill.*

- |                                |       |
|--------------------------------|-------|
| 22. ඉස ගිනි ගත්තකු එ ගිනි නිවන | ලෙස   |
| කුසලට මදකුත් පමා නොවනු         | මිස   |
| මේ සසර අත් හැර නොයන මේ දුක්    | රැස   |
| වෙසෙසින් නැත අත් හරිනා         | උපදෙස |

Like a person whose head is aflame carries not to extinguish the fire,  
 Do not delay even for a moment the performance of wholesome deeds.  
 To get rid of the endless suffering in sansara  
 There is no other special advice that could be given.

*(Similar to a person whose head is aflame would not delay (even a moment) to extinguish the fire, do not delay even a moment to perform good deeds. There is no other special advice that could be given to get rid of endless suffering n sansara.)*

*(To be continued in BOSAT Volume 1 - No. 6)*

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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	ඬ 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 ññā	ත්‍ර tra	මඵ mpha
කඛ kkha	ණභ ṇha	ද්ද dda	මඛ, ඔ mba
කය kya	කඤ්ඤ ñca	ද්ධ ddha	මභ mbha
කි kri	කඤ්ඡ ñcha	ද්‍ර dra	මම mma
කච kva	කඤ්ඡ, ñja	ද්ව, ච dva, ca	මභ mha
කඛ khya	කඤ්ඤ ñjha	ධව dhva	ය්‍ය yya
කඵ khva	ට්‍ට්‍ථ ṭṭa	නත nta	ය්‍ය yha
ගග gga	ට්‍ඨ, ධ ṭṭha, ṭha	නඵ nthā	ලල lla
ගඝ gggha	ධධ ḍḍa	ඤ nda	ල්‍ය lya
ඛක ñka	ධධ ḍḍha	ඤ ndha	ල්‍ය lha
ග්‍ර gra	ණණ ṇṇa	නන na	චභ vha
ඛඛ ñkha	ණඵ ṇṭa	නභ nha	සස ssa
ඛග ñga	ණධ ṇṭha	පප ppa	සම sma
ඛඝ ñgha	ණඛ, ඔ ṇḍa	පඵ ppha	සච sva
චච cca	ණභ ṇha	බඛ bba	භම hma
චඡ ccha	නත tta	බභ bbha	භච hva
ඡඡ jja	නඵ ttha	බ්‍ර bra	ලා lha
ඡඤ jgha	නඵ tva	මප mpa	

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

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