

THE BOSAT



POSON
(JUNE)
FULL MOON
2570 / 2026
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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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Significance of POSON POYA



- The Posen full-moon day, which falls in the month of June, is of great importance and significance, especially to the Buddhists of Sri Lanka.
- According to literary sources, such as the Mahāvamsa, the Dīpavamsa, and the

Bodhivaṃsa, Arahant Mahinda, the son of Emperor Asoka of India, led a seven-member delegation to Sri Lanka in the 3rd century BCE bringing the message of the Buddha to Sri Lanka.

- Upon conclusion of the third Buddhist Council of 1000 Arahants held at Paṭālīputta in India under the aegis of Most Venerable Arahant Moggalīputtātissa Maha Thera and with full state patronage, 9 missions of a minimum of five *upasampadā* bhikkhus were sent to countries to the West, East and South of Paṭālīputta, the capital city of Emperor Asoka.
- The mission to Sri Lanka was special in that it was led by the son of Emperor Asoka and accompanied by seven members including Arahant Mahinda. They were Arahants Itthiya, Uttiya, Sambala, and Bhaddasāla, Sāmanera Sumana (novice) and a lay disciple Bhaṇḍhuka.
- They spent their whole lifetime in Sri Lanka, then known as *Lankādīpa*, and firmly established the Buddhasāsana.

- Buddhism was embraced by the inhabitants of *Lankādīpa* like a sponge absorbing water, and it transformed the lifestyle, thinking patterns, habits, art and culture and festivities of its people.
- The rich cultural heritage of Sri Lanka, which is over 2300 years, is a direct result of the coming of Arahant Mahinda. It has given Sri Lanka a unique Buddhist identity among the family of nations.



- Anuradhapura and Mihintale or Missaka Pabbata where Arahant Mahinda met the ruler of Sri Lanka, King Devānampiya Tissa, for the first time, are the primary centres of Buddhist Pilgrimage during the Posen festive season.

From the Desk of the Editor

- The month of Poson is one of great significance for Sri Lankans. It's the season for a pilgrimage to Mihintale (*Missaka Pabbata*), and Anuradhapura, a world heritage site. When spanning the history of this blessed island, there is no other person who has contributed more for the building of this nation than Arahant Mahinda. In gratitude for this unparalleled unique contribution, Arahant Mahinda has been given the revered title *Anubudu, the second Buddha* by the Buddhists of Sri Lanka. The contributions of Anubudu Arahant Mahinda are discussed in the series '*Builders of our Nation*.'
- This issue of BOSAT also carries the address of Venerable Paññākaro of world fame at the UN headquarters in New York. He was invited by the UN Secretary General to grace 2570/2026 Vesak Celebrations. Indisputably, it will inspire anyone to be more compassionate to the world.
- Commemoration of the Vesak Day by the UN is a direct result of a resolution passed in Sri Lanka. This was at the International Buddhist Conference held in Colombo, Sri Lanka in 2542/1998 from 9th to 12th November. 185 representatives from 24 countries participated at this conference and was hosted by the Government of Sri Lanka.
- The resolution, which was the First of 17 resolutions, reads as follows: Quote

“Vesak Full Moon Day in the month of May to be declared a holiday of the UN

The Day of Vesak, which marks the birth, enlightenment, and passing away of the Buddha, falls on a Full Moon Day of the

month of May. As a mark of respect for this spiritual leader of humanity whose teachings provide guidance and inspiration to nearly a quarter of the world's population, this Conference urges States with a predominantly Buddhist population to take the necessary steps towards having Vesak Full Moon Day in the month of May declared a holiday of the United Nations, and in this connection requests the Government of Sri Lanka to initiate consultations with other interested States to achieve this objective.” Unquote

Late Mr. Lakshman Kadirgamar P.C., Sri Lanka's Minister of Foreign Affairs, ably steered this resolution at the UN for the Vesak Day to gain due recognition by the UN.

- The *Budu-ge*, image house, of Siri Vajiraramaya temple, dating back to the first decade of the 20th century, has etched a place in the history of temple mural paintings of Sri Lanka. You could know more about it from the interesting contribution on the mural paintings seen on the walls of the budu-ge of Siri Vajiraramaya temple.
- Buddhism speaks of three types of eyes or visions. They are the physical eye – මසැස; the eye of wisdom – මනැස; and the divine eye – දිවැස (දිව්‍ය චක්ඛු). Physical eyes are what you get at birth. In this digital age, eyes are being over-worked. Caring for and protecting them is no one else's responsibility but yours. Read and follow the advice of a Consultant Community Ophthalmologist, who has written on 'Protecting YOUR vision in a digital age'.
- The Youth of Today are the nation builders of Tomorrow. Our history, our cultural heritage, our unique Sinhala language are our, nay your, inheritance. Know it well when stepping into the society at large. Be proud of that inheritance and cherish it in one's heart.

- The greenery and the scenic beauty of this country is part of that inheritance. If ever you climb the historic Sri Pada Peak observe the sun rise from its top. It is a memorable sight not second to the European Alps. However, the Alps has no history of its own unlike the Sri Pada peak. In the series, *A bit of our Heritage*, the importance of Sri Pada has been recounted to enhance your knowledge base.
- As a policy, the BOSAT will always carry a contribution in Sinhala. Do not skip it. Besides its useful contents it will help in improving your Sinhala. In this issue the contribution is from late Venerable Narada Maha Thera. It will be a useful guide for a happy life.
- The wise words of *Ven. Vidāgama Maitriya Thera* will never fail a person. The verses from *Lovāḍa Sangarāva*, a classic of the 15th century with translations into English, are serialised because of their value. Many knew them by rote. We should be thinking of a *Lovāḍa Sangarāva Contest*, similar to the Light of Asia contest organized annually by the Colombo YMBA.
- Be with us and we welcome your suggestions for improving 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.**

Bhikkhu Paññakāra at the UN

Speech yesterday at the UN Vesak in New York (2026)



"Good afternoon Your Excellencies,

Honorable Ambassadors, Venerable Members of the Maha Sangha, Respected Religious Leaders, Representatives of the United Nations, Ladies and Gentlemen, Brothers and Sisters around the world, I humbly offer my greetings to all of you on this sacred occasion of the International Day of Vesak.

Today, we gather here at the United Nations to honour the birth, enlightenment, and passing away of our Lord Buddha, a being whose message of wisdom, compassion, mindfulness, and peace continues to guide humanity more than twenty-six hundred years later.

I wish to express my sincere gratitude to the Permanent Missions of Sri Lanka and Thailand, to the United Nations for organizing this meaningful commemoration, and to all nations and participants present here today.

Vesak is not only a celebration for Buddhists. It is also an opportunity for humanity to reflect deeply upon the condition of our world, our societies, and most importantly, the condition of our own hearts and minds.

In today's world, technologies and science have made remarkable developments. We can communicate across continents within seconds. We can cure diseases that were once fatal. We have built powerful systems of great complexity and efficiency.

Yet, despite all of this progress, many people continue to suffer deeply. We see conflict among nations. Division among communities. Fear among neighbours. Loneliness among individuals. And emotional suffering quietly carried within millions of hearts. Many people long for peace, yet struggle to find peace within themselves. This is why the teachings of the Buddha remain profoundly relevant today.

The Buddha taught that peace does not begin in governments or institutions alone. Peace begins within the human mind. A restless mind creates suffering. An angry mind creates division. A fearful mind creates harm. But a compassionate mind creates healing. A mindful heart creates understanding. And a peaceful individual can help transform families, communities, and even nations.

In Buddhism, we are taught that hatred cannot end hatred. Only compassion can end hatred. Only understanding can overcome fear. Only wisdom can guide humanity away from suffering. This truth remains as important today as it was thousands of years ago.

In our modern world, many people are searching for happiness in external things - status, wealth, recognition, or power. Yet often, even after achieving these things, the heart remains unsettled. Why? Because lasting peace cannot be purchased. It cannot be forced. It must be cultivated carefully through mindfulness, compassion, patience, and loving-kindness.

Peace is not passive. Peace is a practice. Peace is how we speak to one another. Peace is how leaders use their influence. Peace is how communities care for the vulnerable. Peace is how we treat all beings and nature itself. A peaceful world cannot be created by hearts filled with anger, greed, or hatred. For this reason, inner transformation is not separate from global transformation. They are deeply connected.

When we heal ourselves, we begin to heal the world around us. Peace must become action.

Peace must walk among the people. Step by step. Person by person. Nation by nation. Peace is built gradually through conscious action. No lasting peace can emerge from hatred or violence. True peace is built through understanding, patience, dialogue, and compassion.

Today, our world also faces another challenge — disconnection. Although humanity is more digitally connected than ever before, many people feel emotionally isolated. We have witnessed these many times at our temple in Fort Worth, Texas as well as on our Walk for Peace.

Young people especially are growing up in a world filled with noise, pressure, competition, and constant distraction. Many are searching for meaning. Many are silently struggling with anxiety, loneliness, and hopelessness. This is why compassion and mindfulness are no longer optional values for humanity. They are essential.

If we teach children only how to compete, but not how to care for one another, we risk creating a productive, yet suffering world. We must teach future generations not only intelligence, but mindfulness. Not only ambition, but kindness. Not only achievement, but humanity.

This responsibility belongs not only to governments or religious institutions. It belongs to all of us. Every parent. Every teacher. Every leader. Every community. Every nation.

The Buddha's teachings remind us that every human being possesses the capacity for compassion. Regardless of nationality, religion, race, language, or social status, all people wish to live free from suffering. All people wish to feel safe, valued, and loved. For this reason, interfaith understanding and mutual respect are deeply important in our world today.

Different traditions may use different words, symbols, and practices, yet many spiritual paths ultimately encourage compassion, peace, humility, service, and respect for life. We must learn not only to tolerate one another, but to genuinely listen to one another. Our future depends upon our ability to recognize our shared humanity.

The world does not need more hatred. The world does not need more greed. The world does not need more violence. The world needs compassion. The world needs wisdom. The world needs healing. The world needs peace.

As Buddhists, we are also reminded to extend compassion beyond humanity itself. We must protect nature. We must care for the animals. We must recognize the deep interconnection of all life. From a Buddhist perspective, all sentient beings share the experience of fear, pain, and the desire to live. Animals, like humans, seek safety, comfort, and freedom from suffering.

Yet in many parts of the world today, countless animals endure suffering through neglect, exploitation, and unnecessary harm. Industrial systems of food production, experimentation, and entertainment often treat animals as objects rather than living beings.

When we reflect deeply, we begin to see that Compassion cannot be selective. If compassion is genuine, it naturally extends beyond human boundaries. To cultivate kindness toward animals is not separate from cultivating kindness toward humans. It is part of the same moral and spiritual development. When we harm other

beings unnecessarily, we also lose our own sensitivity. When we protect life, we refine our awareness and strengthen our capacity for empathy. The Buddha's teaching of non-harming invites us to expand our circle of care as widely as possible. To understand that all life is interconnected is true wisdom.

Caring for animals is therefore not a secondary concern. It is part of cultivating a peaceful world. A society that respects life in all its forms is a society that moves closer to true harmony.

At the same time, our responsibility extends to the environment that sustains all beings. The Earth is not separate from us. It is the condition for our survival. When nature is degraded, all beings suffer. When ecosystems collapse, human society also becomes unstable. When humanity lives without mindfulness toward the environment, suffering eventually follows for all beings. Please know that caring for the Earth is also an act of great compassion.

Today, standing here at the United Nations, I believe there is still reason for hope. Hope exists whenever human beings choose kindness over hatred. Hope exists whenever nations choose dialogue over conflict. Hope exists whenever communities come together in mutual respect. And hope exists whenever humanity remembers that peace begins within.

On this sacred day of Vesak, may we reflect not only upon the enlightenment of the Buddha, but also upon our own responsibility to bring greater compassion into the world. May we not leave this gathering only speaking about peace. May we become peace for one another. May all nations live in harmony. May all communities live without fear. May all beings be free from suffering. May wisdom guide our actions. May compassion guide our hearts. May peace soon bloom throughout the world. And may you all be well, happy and peaceful.



Builders of Our Nation :

Anubudu Arahant Maha Mahinda (3rd century BCE)

**A Story of how a Single Conversation made a
Paradigm Shift of a Nation**

by

Venerable Siri Vajiraramaye Ñāṇasīha Thera



The story of Poson Full Moon Poya Day is far more than a reflection on an ancient religious event. At its core, it is a masterclass in leadership, strategic timing, emotional intelligence, and profound cultural transformation. More than 2,250 years ago, a singular, meaningful conversation on the slopes of Mihintale altered the course of Sri Lanka's history forever, establishing a legacy that would survive centuries of foreign invasions and colonial pressures.

The Historic Encounter

The narrative begins with King Devanampiya Tissa out on a royal hunt near *Missaka Pabbata (Mihintale)*. Amidst the festive atmosphere, the king's pursuit of a deer was suddenly interrupted

by a voice calling him by his personal name: “*Tissa! Tissa!*” In an era where a monarch’s authority was absolute, such an approach was shocking.

The voice belonged to Arahant Mahinda, the leader of a Buddhist mission dispatched from India (*Jambudīpa*) following the Third Buddhist Council. Introducing himself calmly as a disciple of the “King of Righteousness,” Arahant Mahinda established a tone that was peaceful, dignified, and entirely non-threatening. This pivotal meeting marked the formal introduction of the *Buddha Sāsana* (the Buddhist dispensation) to Sri Lanka—a moment verified not just by ancient chronicles, but by early stone inscriptions found at Rajagala.

Five Leadership Lessons from the Posen Mission

The enduring success of Arahant Mahinda’s mission provides timeless insights into driving successful, long-term societal change:

- **Flawless Strategic Timing:** Arahant Mahinda did not rush his mission. He deliberately waited for the passing of the aging King Mutasiva and the ascension of King Devanampiya Tissa, ensuring that he planted the seeds of change when the political climate was ready.
- **Prior Diplomatic Foundations:** The mission was supported by existing geopolitical goodwill. King Tissa and Emperor Asoka of India had already established a strong, “unseen” friendship through an exchange of gifts and mutual respect, paving a trustworthy path for the mission’s arrival.
- **High Emotional Intelligence:** To prevent panic or a defensive reaction from the royal hunting party, Arahant Mahinda initially appeared alone. By managing the king's

fear first, he successfully built a bridge of immediate trust before introducing the rest of his delegation.

- **Adaptive Communication:** Rather than delivering a rigid, one-size-fits-all sermon, Arahant Mahinda assessed the king's intellectual capacity first. He dynamically tailored his teachings, delivering distinct, structured messages to the royal household and the general public in progressive steps.
- **Institutional Sustainability:** The mission went beyond temporary inspiration; it established a permanent social and cultural milieu. By implementing clear training, disciplinary codes (*vinaya*), and building monasteries, the *Buddha Sāsana* seamlessly integrated into the daily socio-cultural fabric of the lay people.

The Timeless Message of Poson

The ultimate lesson of Poson is that lasting, monumental transformation is never achieved through raw force or loud political rhetoric. Instead, true progress is born from strategic timing, genuine trust, empathetic communication, and a fundamental mindset shift. As Sri Lanka looks toward the future, Poson serves as a powerful reminder that national transformation begins from within, flourishing only when it is guided by wisdom, intellect, and mutual respect.

[AI generated abridgement of article ‘The Paradigm Shift with the Advent of Arahant Mahinda and the establishment of the Buddhasasana in Sri Lanka’, appearing in Buddhism in Practice, Vol. 4, pgs. 155-172]



**Siri Vajiraramaya Temple Murals:
A Landmark in
Sri Lankan Temple Art**

by

Chandanie Wanigatunge
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University of Sri Jayewardenepura

Illustrations from the life of the Buddha and Jataka stories adorn temples across Sri Lanka. For centuries, these temple paintings have served as a visual medium that conveyed simple Dhamma messages to the people.

The 18th century, under the patronage of King Kirti Sri Rajasinhe, witnessed a major revival of this tradition of visual storytelling. These early paintings were predominantly two-dimensional and presented as continuous narratives, allowing devotees to “read” the story from one end of the wall to the other.

The simple compositions of the 18th century gradually evolved into a more contextual, slightly three-dimensional style in the late 19th century, eventually developing into the highly detailed, realistic murals of the 20th century.

The Samudragiri Viharaya, Mirissa, contains murals of the typical Southern tradition that followed the Kandyan school. The images are two-dimensional in style, and the legend below the picture explains the events depicted.



Figure 1: Murals - Samudragiri Viharaya, Mirissa.

The depiction of the same event at Panadura Rankoth Viharaya reflects the transitional style, in which artists employed richer colour palettes and incorporated greater contextual detail.



Figure 2: Murals - Rankoth Viharaya, Panadura

The 20th century paintings, like those at Isipatanaramaya, Colombo, by M. Sarlis, moved away from the continuous narrative style of the 17th and 18th centuries. Instead, key events were presented within separate, larger panels.



Figure 3: Murals - Isipatanaramaya, Colombo

Located in Bambalapitiya, Siri Vajiraramaya is an important site in the history of Sri Lankan temple art. Although precisely dating temple murals is often difficult, the well-documented history of Vajiraramaya allows its murals to be dated to the early 1900s, most likely the first decade of the century. These paintings form a stylistic bridge between the transitional murals of the late 19th century and those of the 20th century.

The Siri Vajiraramaya murals marked a departure from the continuous narrative tradition of 18th/19th centuries. Rather than illustrating an entire sequence of events in a single narrow panel, the artists selected key moments from the narrative and presented them in larger, self-contained panels. The images had the essential features to depict the event and were less cluttered than those of earlier periods. This was probably the style that influenced the later temple artists.



Figure 4: Murals - Sri Vajiraramaya, Bambalapitiya
– the Great Renunciation



Figure 5: Mural – Sri Vajiraramaya, Bambalapitiya
– Birth of Prince Siddhartha

**Figure 6: Mural –
Siri Vajiraramaya,
Bambalapitiya –
The Wedding of Prince
Siddhartha to Princess
Yasodhara**



The murals of Siri Vajiraramaya mainly show key events from the life of the Buddha.



Figure 7: Jataka stories, Siri Vajiraramaya, Bambalapitiya
– a single square with a key event has replaced the continuous
narrative panels of 18th/19th centuries.



The original floor at the entrance to Buduge before renovations in the 1960s. The floor has been created as a mosaic using pieces of tiles. It also states the year it was probably completed. The use of mosaics and stating the year, in both Buddhist years and Shakha years, was seen in mage houses along the coastal belt during the late 19th and early 20th centuries.

Unlike in the previous period temple murals, there are only a few paintings at Vajiraramaya that depict Jataka stories. Each image depicts key events from the Jataka, while the legend above states the Perfection the Bodhisattva sought to achieve.

Interestingly, the murals currently seen at Siri Vajiraramaya, Bambalapitiya are not mentioned in the standard publications on Sri Lankan temple murals. They were hidden beneath a later layer of paintings executed during the 1960s and only re-emerged during the restoration of the image house in 2019/20.

(Photo credits – Author)



A Picture is Worth a Thousand Words!

**Cry has 3 letters,
but so does Joy.**

**Hate has 4 letters,,
but so does Love.**

**Lying has 5 letters,
but so does Truth.**

**Enemies has 7 letters,
but so does Friends.**

**Negativity has 10 letters,
but so does Positivity.**

**Life has two sides,
bitter side and better side.**

Choose wisely; always better side.

පිරිසිදු ව, වීරගතියෙන් විසීම, පින් පොතක් තබා ගැනීම

සිරි වජිරාරාමාධිපති ව වැඩ විසූ

අපවත් වී වදාළ අතිපූජ්‍ය නාරද මානිමිපාණන් වහන්සේ විසිනි.

හොඳ බෞද්ධ ළමයා ගේ ඇතුළතත් පිටතත් පිරිසිදු ය. තමාගේ සිත පිරිසිදු කරගැනීමට හේ උත්සාහ දරයි. බොහෝ විට සිතට නරක අදහස් ඇති වන්නේ නිකම් සිටින වේලෙහි ය. එහෙයින් එබඳු වේලාවන්හි මෙන් වැඩීම හෝ හොඳ අදහස් ඇති කවියක් හෝ ගාථාවක් හෝ සින්දුවක් කීම මැනවි. තමා ගේ අදහස්වල හැටියට ගතිය ඇතිවන බව සිතන්න.

පිටතින් ද පිරිසිදු විය යුතු ය. ඇඟපත හා මුව නිතර සෝද ගත යුතු ය. නියපොතු දිගට වැඩෙන්නට නො දෙන්න. නියපොතු නො කන්නටත් ඇඟිලි කටේ නො දමන්නටත් සිහි තබා ගන්න. යමකු ඉදිරියෙහි දී නාසයේ තමන් ඇඟිලි දෑමීම නො මැනවි. යමකු ඉදිරිපිට දත් මදින විට ද අතින් මුව වසා එසේ කිරීම මැනවි. අනුන් ඉදිරියෙහි ඔළුව කැසීම ඇට කැඩීම නො මැනවි.

අදින ඇඳුම් කිලිටි නොකර පිරිසිදුව තබා ගන්න. හැකි නම් තමා ගේ ඇඳුම් තමා ම සෝද ගැනීම මැනවි.

මුව පිස ගැනීම් ආදියට නිතර ම ලේන්සුවක් පාවිච්චි කරන්න

ගෙදර බඩු මුට්ටු පිරිසිදු ව තබා ගැනීමට උපකාර කරන්න.

පත්පොත් ද කවර දමා පිරිසිදු ව තබා ගන්න. පොත්වල නම කීපවිටක් ලියා කැන කිරීම නො මැනවි. පෑනෙන් ලියා හිසෙහි තිත්ත පිස නො දමන්න. පාසලේ දී හෝ ගෙදර කඩදසි කැබැලි ඒ ඒ තැන නො දමන්න. හොඳ ළමයා හැම තැන ම හැම අතින් ම පිරිසිදු විය යුතු ය.

මැළි නොවී බිය නොවී හුරුබුහුටි නිර්භීත ළමයකු වන්න.

කළ යුතු දේ කිරීමට මැළි නොවන්න. හැම කටයුත්තෙහි දීම ම ක්‍රියාශූර වන්න. කම්මැළි ව නිකරුණේ මොහොතක් වත් ගත නොකරන්න. කරනට දෙයක් නොමැති නම් ගාථාවක් හෝ කවියක් හෝ සින්දුවක් කියන්න.

ඉඩ තිබෙන වේලාවල දී අමුතු දෙයක් ඉගැනීමට උත්සාහ දරන්න.

කථාවක් හෝ බණක් අසන විට පොතක් බලන විට නිතර පැත්සලයක් හා කුඩා සටහන් පොතක් පාවිච්චි කිරීම මැනවි. අමුතු සැලැකිය යුතු දෙයක් ඇසූ දුටු වහා ම පොතෙහි සඳහන් කරගන්න.

යමක් කිරීමෙහි දී “බැරි ය” කියා නොසිතන්න. “පුළුවනි” යන මන්ත්‍රය ජපකොට කළ හොත් අමාරු දෙය වුවත් පහසු වෙයි.

යමක් වැරදුණ විට බැරිය ය යි පසුබට නොවන්න. “නො නැවත ඉදිරියට යමු” යන අවවාදය නිතර සිහිතබා ගන්න. පස්සට නොගොස් ඉදිරියට ම ගමන් කරන්න.

හොඳ බෞද්ධ ළමයා පවට වරදට මිස වෙන කිසිවකට බිය නො වෙයි. බිය යනු කුමක් ද යි තමාගෙන් ම අසන්න. නුදුටු යකුන් හට වත් ප්‍රේතයන් හට වත් බිය නොවන්න. කළුවරේ තනියම යන්නට වත් ඉන්නට වත් බිය නොවන්න. සිතින් මවන හොල්මන්වලටත් බිය නොවන්න.

මැරෙන්නට වත් බිය නොවන්න.

දුටුගැමුණු, පරාක්‍රමබාහු, විහාරමහා දේවි, මද්දමබණ්ඩා, කැප්පෙටිපොල ආදී වීරවරයන්ගේ ද වීරවරයන්ගේ ද නිර්භීත ලේ මේ වීර ළමයින්ගේ නහර ඔස්සේ තව ම ගමන් කරන බව සිතන්න.

කිසිවකු ට බිය නො උපදවන්න.

එලෙස ම කිසිවකුට වත් බිය නොවන්න.

ආත්ම ගෞරවයට හෙවත් තමන්ගේ නම්බුවට කැළලක් සිදුවන දෙයක් කිසි කලෙක නොකිරීමට ද උත්සාහ දරන්න. කොපමණ හා (කුසගිනි) වුවත් කෙසරිඳු තණ කබල නුබුදින බව මේ හොඳ සිංහල

ළමයා දනියි. තණ කොළ කෑම සිංහයාට නො හොබී. සිංහ ගති ඇති සිංහල පැටවු තමන් ගේ තත්ත්වයට නො ගැළපෙන දේ නො කෙරෙති.

හොරෙන් අසු නොවී යම් වරදක් කිරීමට ඉඩක් ලැබුණත් හොඳ ළමයා එසේ නො කරයි. හොඳ බෞද්ධ ළමයා කරන කියන හොඳ දේ ලිවීමට පින් පොතක් තබා ගනියි.

දිනපතා යම් හොඳ කටයුත්තක් කිරීමට කල්පනාවට ගන්න. සැලකිය යුතු සියලු හොඳ දේවල් ඒ පොතෙහි ලියන්න. මල් පහන් පිදීම, මවුපියන් වැදීම, වන්දනාවේ යෑම ආදිය පමණක් හොඳ දේවල් යයි නොසිතන්න. ඒ හොඳ පින් දහම් කඩ නො කොට පුරුදු කරන්න. දෙළොස් පුණ්‍ය ක්‍රියා වස්තු හොඳින් දැනගෙන හැකි පමණ එබඳු පින්කම් ද කරන්න.

මෙබඳු හොඳ දේවලින් තමාගේ පින් පොත හැකි පමණ සරසා ගැනීමට උත්සාහ දරන්න.

මේ දස වන පිළිවෙත පිරිමෙන් පිරිසිදුකම, ශුරචිර ගතිය, පින් කිරීමට උනන්දුව යන ආදිය දියුණු වේ.

හොඳ බෞද්ධ ළමයා මේ දස පිළිවෙත නිතර සිහි කරමින් ඒ හැම ශක්ති ප්‍රමාණයෙන් පුරුදු කිරීමට උත්සාහ දරිය යුතු ය.

මෙබඳු ප්‍රතිපත්ති ගරුක ආදර්ශවත් බෞද්ධ ළමයා සිය දෑ රට සමයට පමණක් නොව, මුළු ලොවට ම ආශීර්වාදයක් වන්නේ ය. මනා පිළිවෙත් පුරන මෙබඳු ගුණවත් ගැහැණු පිරිමි දරුවන් ගෙන් අප ශ්‍රී ලංකාව බැබැලේ වා !

(2562/2018 වෙසක් බෞද්ධ ළමයා කලාපයෙන් උපුටා ගන්නා ලද්දකි)



A little bit of our Heritage

Srī Pāda – Padalāñchana



Srī Pāda is the most popular of the names given to this mountain located in the Central Highlands of Sri Lanka. It is about 45 Km northeast of Ratnapura of the Sabaragamuwa Province and 32 Km southwest of Hatton in the Central Province. On a clear day the mountain is visible even from Colombo and that is one of its unique characteristics. All around is largely forested and has been declared a wildlife reserve. Besides, three major rivers start their onward journey to their final destinations after giving succour to thousands of people living in-between. It is an important watershed with the rivers *Kelani*, *Kalu* and *Walawe* flowing to the northwest, southwest and south of Sri Lanka.

The mountain is of great religious significance to the Buddhists of Sri Lanka. It is recorded in the *Mahāvamsa* that when the Buddha visited Sri Lanka for the third and last time, the impression of the Buddha's left foot was placed at the top of the mountain peak. This was at the request of God Sumana Saman. Buddhists venerate the sacred foot in their daily salutations with a special verse (*gāthā*) that goes as follows:

***Yannammadāya nadiyā pulineca tīre
Yaṃ saccabaddhagirike sumanācalagge
Yaṃ tattha yonaka pure muninoca pādaṃ
Taṃ pāda lāñcanamahaṃ sirasā namāmi***

I worship with reverence the sacred footprints of the Buddha placed on the banks of River Narmada, on the top of Mt. Saccabaddha (both in India), on the Samanta Kūṭa (in Sri Lanka), and the city of the Yonakas

According to this verse that appears in the 13th century book *Samantakūṭavaṇṇanā*, there are three other sacred footprints that are located outside Sri Lanka and are worshipped by Sri Lankan Buddhists. *Mt. Saccabaddha* has been identified as the present day Tirupati of South India. In India it is worshipped as ‘*Vishnupath*’ – ‘the Foot of Vishnu’. It may be noted that footprints of the Buddha (known as *Buddhapada*) are sacred symbols found across Asia. They mark places where the Buddha is believed to have physically visited or left his spiritual mark.

There is much evidence to show that symbolic worship was popular even from pre-Buddhist times. Among the Buddhist symbols worshipped, *inter alia*, are the Bodhi Tree symbolizing Enlightenment, the Dhamma wheel (*dharmacakra*) the Dhamma, and the footprint, the Buddha. It is said that Ven. Maha Kassapa touched and worshipped the Buddha’s feet at Kusinārā, before lighting the funeral pyre.

In modern times Sri Pada could be described as the symbol of unity. All four major religions consider Sri Pada as a sacred mountain but with different nomenclature. The Hindus, mostly Shaivites, worship the footprint as *Sivanolipaathamalai*, meaning 'Mountain of Shiva's Light', and the Islam and Christian religionists call it the Adam’s Peak. The latter name was popularized during the colonial period and still used as an alternative name.

Climbing Sri Pada is a pilgrimage. Due to weather conditions the pilgrim months start from the full moon day of Unduvap (December) and end in the month of Vesak (May). At the commencement of the Pilgrim season, the sacred Buddha relics, the statue of God Saman and other ceremonial regalia are taken in procession from the Sri Pada Raja Maha Viharaya in Pelmadulla. These are brought back at the end of the season.

There are six trails to the summit, the most favoured being the Ratnapura-Palabaddala and Hatton-Nallathanni routes because they are shorter and with better facilities. The other four trails are Kuruwita-Erathna, Murraywatte, Mookuwatte and Malimboda.

Climbing is done with great solemnity. Pre-climb rituals are observed for personal purification and get the blessings of God Sumana Saman for travel without mishaps. The first-timer is called a *kodukārayā* and is more protected. The words used are most important and throughout the journey uphill and down one has to observe restraint in speech. Pilgrims usually greet each other with the word *karunāvai* and going up or down is referred as *karuna karanava*.

The wish of everyone is to get to the summit before sunrise and to witness the sunrise. At the summit pilgrims pay obeisance to the sacred footprint by placing their foreheads after which they go to the large brass bell and ring it once for every time the journey has been done.

There are many historical figures that has climbed this sacred mount. The Ambagamuwa rock inscription of King Vijayabahu I (1058-1114 CE) records that the king himself climbed the mountain and worshipped the Buddha's footprint. Fa-Hien, the Chinese pilgrim who stayed in Sri Lanka in 411 CE has made reference to Sri Pada. Marco Polo, the Italian merchant, in his *Travels* of 1298 CE, too, mentions Sri Pada as an important place of pilgrimage, whilst the Arab traveller Ibn Battuta, climbed Sri

Pada. That was in 1344 CE. There are also records of Britishers who climbed the Peak in the 19th century, the most notable being John Davy. These references indicate the long-recorded history of Sri Pada from the Buddha's time to date.

Nāṇasiha

***Yo ca pubbe pamajjitvā
paccā so nappamajjati;
so imaṃ lokaṃ pabbāseti
abbhā mutto'va candimā.***

Whoever was heedless before - and afterwards is not so;
Such a one illumines the world - like the moon freed from
clouds

***Yassa pāpaṃ kataṃ kammaṃ
kusalena pīthīyati;
so imaṃ lokaṃ pabbāseti
abbhā mutto'va candimā.***

Whoever by good deed
covers the evil done;
Such a one illumines the world
like the moon freed from clouds

***Andhabhūto ayaṃ loko - Tanuk'ettha vipassati,
Sakunto jāla mutto'va - Appo saggāya gacchati.***

Blind is this world; -Few are here who clearly see.
As birds that escape from a net - A few go to a blissful state.

Dhammapada (Loka vagga), vv 172, 173 & 174

Protect Your Vision in a Digital World

by

Dr Nalin Goonesinghe

Consultant Community Ophthalmologist

Let's be real—we ask a lot from our eyes. Between pulling all-nighters, scrolling through social media, crushing gaming sessions, our eyes are constantly working overtime. It is easy to take perfect vision for granted, but the habits you build today determine how well you will see tomorrow.

1. Ghost the Glare: Limit Screen Time

From smartphones to laptops, digital screens dominate our lives. But all that blue light and constant focusing can lead to "Digital Eye Strain" - blurry vision difficulty focusing, dry eyes, and unbearable headaches.

The Fix : Use the 20-20-20 rule. Every 20 minutes, take a 20-second break and look at something 20 feet away. Our eyes are relaxed when we look at the distance. When look at near, the eye muscles contract to maintain near focus. Hence to relax your eyes look at the distance.

Also, turn on the "night mode" on the screen, to cut down blue light exposure.

2. Block the Rays: Level Up Your Shades

Just as you protect your skin from the sun don't leave your eyes unprotected either. Long-term exposure to ultraviolet (UV) rays can increase the risk of eye diseases, including cataracts.

The Fix : Wear sunglasses that provide **100% UVA and UVB protection (UV400)** whenever you are outdoors. Good sunglasses not only protect your vision but also improve comfort in bright sunlight, they also elevate your style.

3. Eat Smart, Live Active

What you put on your plate affects your sight. Your eyes need specific nutrients to fight off damage and stay healthy.

The Fix : Load up on colourful foods - yellows and Greens. Vitamins A, B, & C are good for your eyes. These vitamins are in plenty in spinach, Green leaves such as gotukola and mukunuwenna, carrots, pumpkin, sweet potatoes, and citrus fruits.

Most of these can be easily grown in your home garden and in pots.

Staying active boosts blood circulation throughout your body and keep your eyes well - oxygenated. If you have no time to exercise – start walking.

4. Sleep More, Scroll Less

When you skip sleep, your eyes pay the price. Inadequate sleep leads to eye fatigue, twitching, and dryness because your eyes haven't had time to rest and lubricate them overnight.

The Fix : Aim for 6 to 7 hours of solid sleep. Put down the phone at least 30 minutes before hitting the pillow to let your brain—and your eyes—wind down.

Don't take your device to bed. Let it rest while you sleep.

5. Get Regular Check-Ups

You don't just see an eye doctor when you need glasses. Regular eye examinations can spot hidden health issues long before you notice any symptoms.

The Fix : Schedule an eye check-up at least once every two years. Think of it as a routine maintenance check for your most important sensory asset.

Healthy Eyes in a Healthy Body, Your vision is irreplaceable.

*Treat your eyes right now,
and they'll keep your future looking bright!*



(Continued from Bosat - Volume I - No. 5)

Verses from

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

by

Ven. Vidagama Maitreya Maha Thera

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

23. තැනෙකින් ගෙන දූමුවක් කැට නුබ කුස
 අතරක නොරඳන මෙන් මේ බිම මිස
 සිත සනොසින් පින් නොකළොත් නිසි ලෙස
 නැත සිටිනා තැන් සතර අපා මිස

**With whatever effort a stone is thrown up to the sky,
 It will not remain in space but will fall to the ground.
 Unless a person engages in wholesome acts with joyous
 mind and diligence.**

**There is no other place for him except in the four lower
 worlds of misery.**

*Just as a stone that is thrown up skywards with whatever
 effort will not remain in the sky but will fall to the ground,
 even so, if wholesome acts are not done with a joyous mind
 and with diligence, there is no other place for him except in
 the four lower worlds of misery.*

24. තිර ව නො සිත කුණු කය මෙ තමායේ
 නොතිර බවට විදුලිය උපමායේ
 නිතර මෙ කය පවකට නොනමායේ
 කරව කුසල් විරිය නොපමායේ

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

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

Do not regard this rotten decaying body of yours as everlasting. It is like a flash of lightening. Hence, never allow this body to bend to do any evil deed. Always strive diligently to do skilful deeds.

- | | |
|----------------------------|--------|
| 25. අඳුරෙහි අස් ලොම විදිනට | දුරැදී |
| විදුලිය පැහැ වැරදුණ හොක් | වරදී |
| විදුලිය වන් මේ කය ලක් තැනැ | දී |
| සිදු නොකළොත් මතු සහමොක් | වරදී |

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

When an archer is to shoot an arrow at a hair of the horse's tail in the darkness of a night from afar, if he misses the flash of lightening, he has missed the target. Now that you have got this (human) body, which is comparable to a lightening streak, by neglecting doing skilful deeds, you will miss the chance of gaining heavenly and Nibbana's bliss.

- | | |
|----------------------------|-------|
| 26. කොතැන වුවත් නැත මරු හට | බාද |
| විදින මෙ සැප පින් ඇති කෙක් | වේද |
| ගෙවන සසර දුක් බුදු බණ | නාද |
| කුමන නැටුම් කෙළි කවට | සිනාද |

**There is no haven that is inaccessible to certain death.
 Whatever comforts enjoyed, isn't that only until your
 accumulated merit lasts?
 Without hearing the words of the Buddha to end sansara's
 woes
 What for is dancing, playing, jesting and laughter?**

There is no hiding place that is not accessible to death. Isn't it a fact that all pleasures that are enjoyed now last only so long as one's accumulated merit lasts? Without hearing to the words of the Buddha that are for the ending of samsaric sufferings, what for is dancing, playing, jesting and laughter?

27. සැදහැන්තන් හට බව දුක් නොකැමැති
 යහපත් කල් මේ කල් මිස වෙන නැති
 දනිතොන් දන් සිල් ගුණ සහ නොනැවති
 පැයකුත් අවුරුදු දහසක් විතරැති

**For those with faith who despise the sorrows of the world,
 There is no other opportune time than the present.
 If the values of generosity and morality are known they
 will never delay.
 To them an hour is equivalent to a thousand years.**

For those who have faith and who despise the sufferings of the world, there is no better opportune time than this (the Buddha-age). If the values of generosity and morality are well understood, even an hour is worth a thousand years.

28. අද අද එයි මරු පින් කර ගන්නේ
 කෙලෙස ද සෙට මරු නේත සිතන්නේ
 කිකල ද මහසෙන් මරු ඇප වන්නේ
 කුමට ද කුසලට කම්මැළි වන්නේ

THE PALI ALPHABET IN ENGLISH WITH DIACRITICAL MARKS

VOWELS

අ a ආ ā ඉ i ඊ ī උ u ඉ ඉ u 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 ta	ඨ tha	ඩ da	ඬ dha	ණ ña
ත ta	ථ tha	ද da	ධ dha	න na
ප pa	ඵ pha	බ ba	භ bha	ම ma

ය ya	ර ra	ල la	ව va	ස sa	හ ha	ළ la	ඞ 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

ක kka	කඤ්ඤ ñṇa	ත්‍ර tra	මච mpha
කඛ kkhā	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, ච dva, ca	මභ mha
කඛ kha	කඤ්ඤ ñjha	ධව dhva	ය්‍ය ya
කච khva	ට්‍ර tṭa	න්ත nta	ය්‍ය yha
ගග gga	ට්‍ර, ධ tṭha, ṭha	න්ත nthā	ලල lla
ගඝ ggha	ධ්ධ dḍa	න්ද nda	ල්‍ය lya
ඞඞ ṇka	ධ්ධ dḍha	න්ධ ndha	ල්‍ය lha
ග්‍ර gra	ණණ ṇṇa	න්න nna	ව්‍ය vha
ඞඞ ṇkha	ණට ṇṭa	න්න nha	සස ssa
ඞග ṇga	ණධ ṇṭha	පප ppa	සම sma
ඞඝ ṇgha	ණඞ, ඞ ṇḍa	ප්‍ර ppha	සව sva
චච cca	ණභ ṇha	බ්බ bba	හම hma
චඡ ccha	න්ත tta	බ්බ bbha	හව hva
ජ්‍ජ jja	ත්‍ර ttha	බ්‍ර bra	ළ්‍ය lha
ජ්‍ජඞ jjha	ත්‍ර tva	මප mpa	

ආ ā ඊ ī ඊ ī උ u ඉ ඉ u ට e ට ට o

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