

THE BOSAT



ESALA
(JULY)

FULL MOON

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A Siri Vajirarama Publication

The BOSAT

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

‘මිනිසාත් හදා ගනිමින් රටත් හදා ගනිමු’

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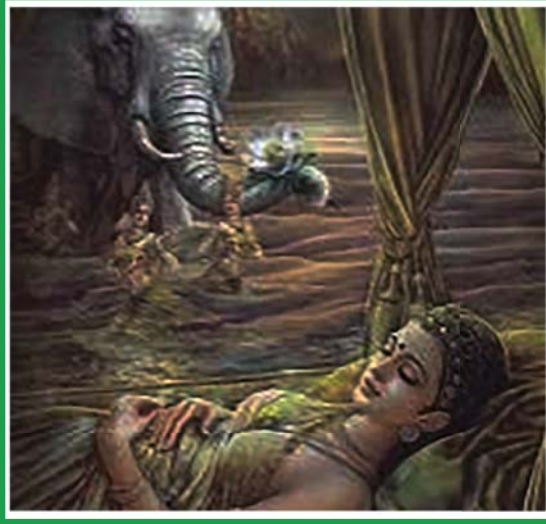
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Significance of ESALA POYA



- After Vesak and Poson full moon days come the Esala full moon day, usually in the month of July/August of the Gregorian calendar. It is also referred as the month of Āsaḷha. Many important events in the life of the Buddha happened during that month. It is of great significance for all Buddhists in general and of great cultural significance to the Buddhists of Sri Lanka in particular.
- The conception of the *Bodhisatta* in the womb of Queen Mahamaya occurred on an Esala full moon day. The Buddha-to-be was in Tusita heaven and before being born in the realm of humans looked to five factors, namely, time (*kāla*), continent (*dīpa*), country (*desa*), clan (*kula*) and the mother (*mātā*) in order to ensure the best environment for achieving enlightenment and spreading the teachings. In Buddhist literature it is referred as *pañca mahā vilokhaṇa* (පස් මහ බැලුම්) – ‘the five great considerations.’



- Another important event was the birth of Prince Rahula that took place in the month of Esala.

The Bodhisatta was in a thoughtful mood after seeing an ageing person, a sick person, a corpse, all of which he realized as afflicting every sentient being, and a peaceful ascetic, which showed him a way. When he was informed of the birth, his immediate reaction was that it will be an impediment or bond (*rāhula*) that will delay his quest to end the cycle of samsara. Hence, on that eventful night, Siddhattha Gotama left the palace seeking for a way to emancipate humankind from the bonds of samsara. The baby prince was named Rāhula.

- The Noble Triple Gems of the Buddhists, namely, the Buddha, the Dhamma and the Sangha came into being on an Esala Full Moon Day.

After spending seven weeks under and around the Bodhi Tree, on the fiftieth day the Buddha left for Isipatana (modern Sarnath) to announce the Path of Liberation to the five ascetics. To them the first discourse, that was named the *Dhammacakkappavattana Sutta*, followed by the *Anattalakkhana Sutta*, were explained. The emergence of the second gem, Dhamma Ratana, occurred thus.

- The five ascetics, Kondañña, Assaji, Bhaddiya, Vappa and Mahānāma were with the Bodhisatta, when he was practicing extreme asceticism for six years. After listening to the first discourse, all decided to become followers of the Buddha. The first to understand and realise the new Teaching was ascetic Kondañña. He was the first to become a bhikkhu that happened with the Buddha uttering the words *Ehi bhikkhu* - 'Come, O bhikkhu!'. The other four ascetics too received ordination the same way. In this manner, the third gem, the Sangha emerged, thereby completing the Noble Triple Gem.
- The full moon day of Esala is of great significance to all bhikkhus ordained in the Theravada tradition. The commencement of *vassāna* or rainy season is from this full moon day according to Indian tradition at the time. The four months ahead is a period of great dedication to learn, practise and attain spiritual goals. All *upasampadā* bhikkhus are compulsorily obliged to observe the Rains Retreat or *vas*. After purifying themselves within a

Sīma they go to the place where they have been invited by the lay followers to spend the period of *vas*. They then determine individually that the period of *vas* will be observed in that place. The first *Vas* in the dispensation of Gotama the Buddha was at Isipatana, Sarnath 2612 years ago. The tradition still continues.

- The *Yamaka Pāṭihāra* (යමා මත පෙළහැර), the twin miracle was performed by the Buddha on very special occasions. It was on an Esala full moon day that the Buddha displayed this capability for the first time to silence the six other teachers of repute living during the same time as the Buddha.
- The Buddha's teachings are in three baskets referred to as the *Tipiṭaka*. The commencement of the preaching of the *Abhidhamma Piṭaka* to his mother Queen Mahamāyā, who on her demise was reborn as a deity in Tāvātimsa heaven, was in the month of Esala. Sankissa, which is located in Uttara Pradesh, marks the place the Buddha descended to earth after completing his preaching of the Abhidhamma and is a place of pilgrimage now.
- An important historical event that happened in Sri Lanka was the commencement of Svarṇamāli Caitya by King Duṭugāmunu. One full chapter of the Mahāvamsa (Chapter XXIX, *The Beginning of the Great Thupa*) is devoted to this event.

‘Eight splendid bricks did he lay, each one apart by itself. When he then had commanded an official chosen for this and adorned in every way to take one

of them, he laid on the East side, which had been prepared with many ceremonies, the first foundation stone, solemnly, upon the sweet-smelling clay. When jasmine flowers had been offered on that spot an earthquake came to pass. And he caused the other seven (stones) to be laid by seven (other) ministers and ceremonies (of consecration) to be carried out. Thus, he caused the stones to be laid on the day appointed, **the fifteenth uposatha day in the bright half of the month of Āsaḷha.** (Mv.Ch.XXIX vv.59-63)

- Annually in the month of Esala the Sacred Tooth Relic is taken in procession mounted on a caparisoned tusker with the lay custodians in full regalia. It is called the *Esala Perahāra*, a cultural pageant that is of world fame. Simultaneously is held the *Esala Perahāra* of Kataragama.



From the Desk of the Editor

- From the Esala BOSAT issue we shall be starting a new series that will be of great benefit to everyone irrespective of age, religion or nationality. The series will assist in cultivating and enhancing correct attitudes in one's personal development and when interacting with the outside world, whether in proximity or otherwise. All BOSAT readers are privileged to learn on the subject of **Right Attitudes** from an Emeritus Professor of Pali and Buddhist Studies of the University of Colombo.
- In the Poson BOSAT, the inspiring speech made at the UN Vesak Day in New York by Bhikkhu Paññākaro of 'Walk for Peace' fame, was published. In the Asian region, the UN Day of Vesak was celebrated at Wuxi City in Jiangsu Province China. A presentation made by Most Venerable Tirikunamale Ananda Mahanayaka Thera, the Abbot of Siri Vajiraramaya, on the theme '**Harnessing Buddhist Wisdom for People's Well-being**' is reproduced for your benefit.
- In Sri Lanka all are beneficiaries of free education from the kindergarten to the end of tertiary education in state institutions. The father of free education is **C.W.W. Kannangara**, himself a brilliant student and an all-rounder. There are many lessons to learn from his career as a teacher, lawyer, politician and a visionary. His contributions are recounted under builders of our nation
- There are many other feature articles for your reading pleasure. More specifically, is the interesting story of finding the place, which is being saluted by Buddhist

devotees even now. A little bit of our heritage is on *Divāguhāva*, the cave the Buddha rested with the accompanying 500 arahants after placing the impression of his left foot on the summit of Sri Pāda.

- Buddhists would have heard of the two merchants - Tapassu and Bhalluka. Their meeting the Buddha and offering of food is a very unpretentious action. But looking back at that event after 2615 years gives it a new dimension and this is what is captured in the article ‘**Foundational Milestones on the fiftieth day after attaining Buddhahood**’.
- Birth as a human is considered highly valuable because it is a rare occurrence in the cosmological world. The article in Sinhala written by an erudite scholar with much experience in the government Department of Educational Publications unravels the ‘**value of human life**’ – ‘මිනිසාගේ බවේ අගය’. It is a very timely contribution observing the callous way lives are lost in road accidents, carelessness and unrestrained behaviour.

Wars for hegemony without caring for precious lives lost seems to be the order of the day. League of Nations after World War I was replaced after World War II by the United Nations, with veto powers to five nations, who were called Allies when winning the war. Is the UN getting outdated to resolve the problems of the world today? Has humanity lost its way in pursuit of power and material gain?

- **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.**

Harnessing Buddhist Wisdom for People's Well-being¹

by

Most Venerable Tirikunamale Ananda Mahanāyaka Thera

Prelate of the Amarapura Sri Dharmarakshita Sect &

Abbot of Siri Vajirāramaya

The Dhamma or the teaching of the Buddha, the Enlightened One, in the 6th century BCE reveals a timeless universal path that can be applied equally to the entire world, even in the 21st century. It is not only a Path of liberation from repeated births in *Samsāra* but also an excellent way of life to be lived in this world, based on humane qualities such as equality of all, compassion and loving-kindness. It also provides valid criteria for ascertaining deviant behaviour and problems, narrow divisive emotions, and desire for wealth and power due to greed and lust. The Buddha's teaching identifies them as resulting from harmful unwholesome thoughts and instantaneous reactions to situations that arise in an untrained mind. Taking these factors into consideration, the contribution of Buddhist wisdom for the well-being of people is immense; because it reveals to the world a Path of peace and liberation.

The Path to follow shown by the Buddha is without any shackles and open to everyone. It has the capability, on the one hand, to resolve any man-made problem that exists in the world, and on the other, to achieve one's personal, social and economic advancement. Moreover, that path which is environmentally sensitive enlists not only humane compassion, individual freedom,

1 Presentation made at the Conference organized by the Buddhist Association of China at Wuxi City in Jiangsu Province, China on the occasion of the 21st United Nations Day of Vesak.

social justice, peaceful coexistence and economic security, but also the welfare of all sentient beings. It is the responsibility of the Buddhists of today to utilise that Noble Path for the good and well-being of the entire world, without confining it within boundaries and without polluting it with logical and speculative views and ideologies.

Although Buddhism can be analysed in different ways, these are all explanations woven round the Four Noble Truths. Its final goal can only be realized through diligent practice. In other words, the Dhamma or teachings can be comprehended not through mere belief, devotional practices, chanting or listening, but through practical observance in one's own life-journey. Such practical observance supersedes always theoretical knowledge. The Buddha is saluted as *vijjācaraṇa sampanno* - “a teacher endowed with clear vision and virtuous conduct” and his life highlights the perfect balance between supreme wisdom and flawless virtue. The wisdom is not mere knowledge, but a vision that is combined with unblemished ethical behaviour. Wisdom shines through good character - *apadāna sobhinī paññā* are the words of the Tathāgata.

Every exposition and every segment of the three-fold training (*ti-sikkhā*) starting with virtue *sīla*, positively ensures the benign existence of the entire universe both animate and inanimate. The Buddha-aspirant, the *Bodhisatta*, after toiling for aeons became a Buddha, an Enlightened One, to liberate beings from suffering. Addressing the first sixty disciples, he asked them to wander for the benefit and happiness of many, out of compassion for the world, for the good, benefit and happiness of gods and men. To that end, the Buddha earnestly requested them to make known this Dhamma to the outside world by not even two going on the same direction.

Buddhism teaches that working for one's own well-being and that of others are like the two sides of the same coin. One should not be at the expense of the other to gain true happiness. When one protects oneself, it also protects others. Similarly, when protecting others there is protection to oneself. Protecting oneself is by way of pursuing the fourfold Foundations of Mindfulness - *satipaṭṭhāna*. Protecting others is by spreading loving-kindness and compassion through mental, vocal, and physical actions, and by propagating non-violence. This makes it clear that there is no demarcating line between one's own well-being and that of others. The lives led by the Buddha's disciples bear testimony to this.

The five precepts that are outlined in Buddhism could be considered the basis of a common moral code for the well-being of the entire world. The five precepts become meaningful only when they are observed not merely by abstinence, but by putting into practice the positive aspects enshrined therein. These are spreading of loving-kindness (*mettā*), non-violence (*avihiṃsā*), and fearlessness (*abhaya*) to countless beings. When taken as a whole, the five precepts are extremely helpful for both personal development and the preservation of society.

The Buddha, one may say, is a living embodiment of great compassion and great wisdom. His great compassion blossomed parallelly with his great wisdom, and, vice versa, his great wisdom blossomed parallelly with his great compassion. It is my considered view that the historic role of a special conference like this is not merely to discuss and propose pragmatic strategies for resolving certain global social, economic, political and environmental problems of modern society. It is also to present an action plan to the world in general, guided by the great compassion and the great wisdom of the Buddha.

In this regard, I wish to make the following three proposals to be considered by the panel.

- (A) To design a political system of good governance based on the foundational guidelines provided in the Tenfold Duties of a Ruler (*dasa rāja dharma*) and the Four Embracing Virtues (*sangraha vastu*) for the well-being of the world's citizens.
- (B) To pave the way for the systematic practice of mindfulness, namely, the foundations of mindfulness (*satipaṭṭhāna*), in educational and professional institutions as an antidote to social violence and mental stress, and to establish harmony.
- (C) To review the relevance or usefulness of the Buddha's Teachings (wisdom) for the preservation of the environment, including the reduction of global warming, and develop a mechanism that would promote the well-being of all living organisms in the entire living world.



*Yathāpi puppharāsimhā, - kayirā mālāguṇe bahū
evaṃ jātena maccena - kattabbaṃ kusalaṃ bahuṃ (v.53)*

As from a heap of flowers many a garland is made, even so many good deeds should be done by one born as a mortal.

*Na pupphagandho paṭivātameti - na candanaṃ tagaramallikā vā
sataṃ ca gandho paṭivātameti; - sabbā disā sappuriso pavāti. (v.54)*

The perfume of flowers blows not against the wind, nor does the fragrance of sandalwood, *tagara* and jasmine. The fragrance of the virtuous does blow against the wind; the virtuous man pervades every direction.

*Candanaṃ tagaraṃ vāpi - uppalaṃ atha vassiki,
etesaṃ gandhajātānaṃ - sīlagandho anuttaro. (v.55)*

Sandalwood, *tagara*, lotus jasmine – of all these kinds of fragrance, the perfume of virtue is by far the best.

Dhammapada, Puppha Vagga

*Builders of Our Nation:***Dr. C. W. W. Kannangara**

Dr. Cristopher William Wijekoon Kannangara (1884–1969) was a prominent Sri Lankan lawyer and politician, widely recognized as the **"Father of Free Education in Sri Lanka."** He played a pivotal role in the country's independence movement and profoundly reformed its education system.

Early Life and Education

Born on October 13, 1884, in Wewala, Hikkaduwa, Kannangara was the son of John Daniel Wijekoon Kannangara and Emily Wijesinghe. He received his primary education at a free Wesleyan Missionary School, where his academic prowess earned him a Foundation Scholarship to **Richmond College, Galle**. Excelling in mathematics, he topped the Ceylon and British Empire list in the Cambridge Senior Examination in 1903 and was an all-round student, captaining the cricket team and playing soccer.

Early Career

After graduating, Kannangara taught mathematics at Richmond College, Prince of Wales College, Moratuwa, and Wesley College, Colombo. Concurrently, he studied law at Ceylon Law College, qualifying as a Proctor in 1910. He then established a successful civil law practice in Galle. He was also an active member of Galle society, involved in various clubs and associations, including the Temperance Union. In his family life, Kannangara married Edith Weerasooria in 1922, and they had two children

Political Career

Kannangara's political journey began with the **temperance movement** led by Anagarika Dharmapala. He gained public recognition for defending detainees during the **Riots of 1915**, many of whom were future leaders of the independence movement.

In 1923, he was elected to the **Legislative Council of Ceylon** and re-elected in 1924. In 1931, he became President of the **Ceylon National Congress**. The same year, following the Donoughmore Commission's recommendations, he was elected to the newly established **State Council of Ceylon**. He was appointed the first chairman of the Executive Committee of Education, thereby becoming **Ceylon's first Minister of Education**. He was re-elected in 1935, retaining his ministerial position. He is also notable for being the first minister to wear the National dress in the State Council

Education Reforms

During his 16-year tenure as Minister of Education, Kannangara introduced groundbreaking reforms throughout the 1940s aimed at providing **equal educational opportunities** for all children. Key recommendations, eventually passed by the State Council in July 1945, included:

- **Free education from Kindergarten to University.**
- Mother tongue as the medium of instruction in Primary Schools.
- English to be taught in all schools from standard III.
- A comprehensive curriculum to develop students' "head, heart, and hands."

He established a network of **Central Schools (Madhya Mahā Vidyāla)**, modeled on Royal College, Colombo, to bring high-quality secondary education to rural areas. The number of central schools grew from 3 in 1941 to 50 by 1950. He also initiated an annual scholarship program for underprivileged students, now better known as 5th standard scholarships. He also upgraded ancient *pirivenas*, educational establishments for Buddhist monks. Kannangara worked to abolish the two-tier school system (English for the privileged, vernacular for the masses) and supported the establishment of the **University of Ceylon**, which later awarded him an LLD (Honoris Causa).

Kannangara faced significant opposition to his free education proposals, particularly from economically privileged groups and some political colleagues, including D.S. Senanayake. Despite this, he successfully championed the Free Education Bill. Kannangara spoke for six and a half hours to convince other members of the council to vote for the bill, and was supported in his efforts

Post-Independence

After losing his parliamentary seat in the 1947 general elections, Kannangara served as Ceylon's **Consul General to Indonesia** from 1950 to 1952. He returned to politics, winning the Agalawatta electorate in the 1952 general elections, and was appointed **Minister of Housing and Local Government** and **Chief Government Whip** in Dudley Senanayake's cabinet. He was a strong advocate for spreading Buddhism in the West.

He retired from active politics in 1956 and was awarded a DLitt by Vidyodaya University in 1961. He passed away on September 23, 1969, at the age of 84.

Family

Dr. Chitraranjan Swarajweera Wijekoon Kannangara and Kusumawathi Wijekoon Senevirathne.

Right Attitudes

by

Professor Emeritus Dr. Asanga Tilakaratne PhD

Department of Buddhist Studies, University of Colombo.

Having right attitudes is a very important part of our daily life. It makes our life caring, compassionate and pleasant!

What is attitude, and what is right attitude? An attitude, first and foremost, may be described as a state of our mind. Unlike a mere thought in our mind, an attitude requires physical basis for it to be manifested. In other words, attitudes get manifested in action or behaviour.

It is our state of mind that shapes our behaviour one way or the other. Behaviour is mainly how we speak and how we do things, including, but not limited to, how we welcome others and greet them, how we talk to them, how we get dressed, how we walk, how we approach a group of people, how we sit, how we stand - in other words, our entire physical and verbal functioning is behaviour. In all these forms of behaviour, we display our attitudes to ourselves, to others, to the environment, to objects such as tables and chairs, and to animals.

If we understand our daily existence as comprising all forms of physical and verbal behaviour then it is plain that attitudes are an indispensable part of our daily life.

Attitudes matter mainly because we live a social and community life: we live with others, at home as members of family, outside home, as office-mates, as students in a school or college, as passengers in public transport, as pedestrians on the road, as members in a society or in a club, and in so on.

Even if we were living an isolated life like Robinson Crusoe still attitudes would matter. But, not to the extent as when we live as social beings. So, in this sense, attitudes have mainly to do with our behaviour toward others.

And what are right attitudes, and by implication, what are wrong attitudes? What are good attitudes and bad ones, pleasant and unpleasant, harmless and harmful, helpful and not helpful, compassionate and malicious etc.?

Because, as we already noted, attitudes originate initially in mind and are mind made, we may say that the nature of our intentions, motives and wishes have much to do with the right or wrong nature of our attitudes.

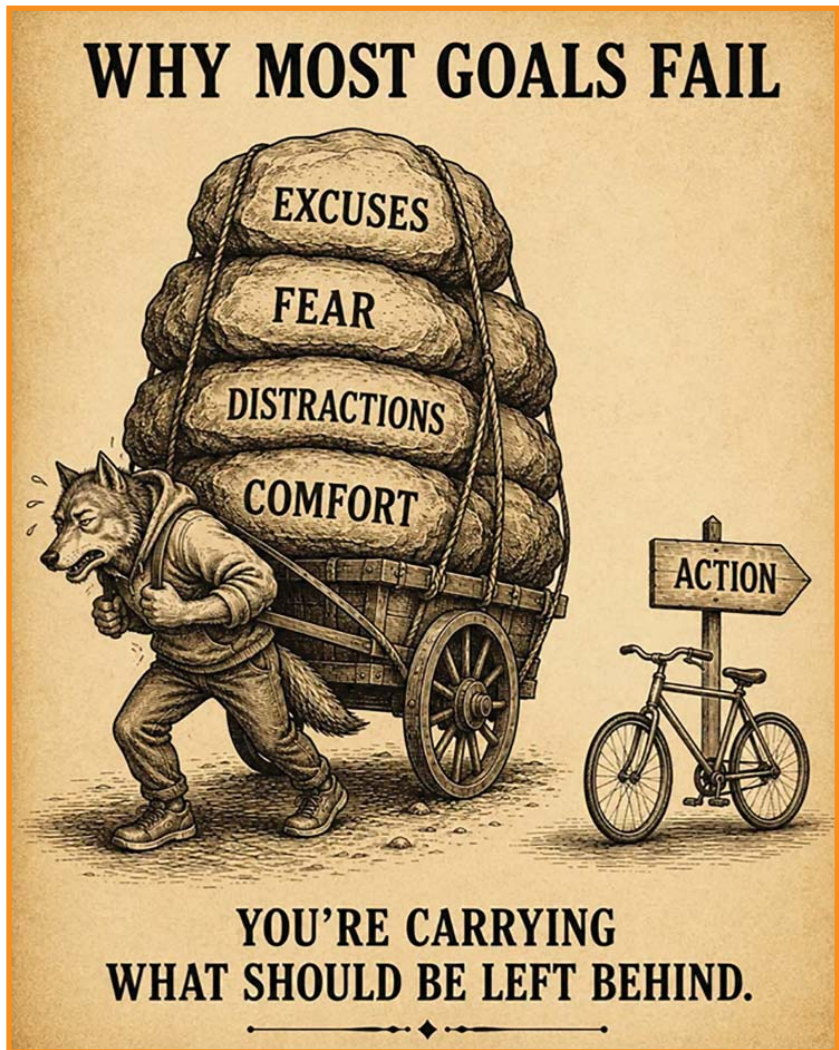
As the Buddha taught his own son, Rahula, if we intend comfort, peace, happiness and wellbeing of ourselves, others and both ourselves and others, then the resultant attitudes may be identified as right, good, pleasant etc. And if we intend harm, discomfort, pain, and misery of ourselves, others and both ourselves and others the resultant attitudes may be identified as wrong.

In the Noble Eightfold Path, although ‘right attitude’ is not directly mentioned, we find the mental basis of right attitudes in the first two aspects, right view (*sammā-diṭṭhi*) and right concepts (*sammā-sankappa*) and the physical manifestation of right attitudes in right speech (*sammā-vācā*), right action (*sammā-kammanta*) and right way of life (*sammā-ājīva*).

In order to develop right attitudes and to avoid wrong ones we need to reflect on our own state of mind, and we need to train our mind in such a way that our attitudes get better shape. There is no one hard and fast way or a quick fix for right attitudes to arise. It is to be developed with constant reflection and awareness.

In the course of this discussion to follow, we propose to look at various contexts in which right or wrong attitudes play a key role in our social behaviour. The next discussion will focus on our attitude to ourselves or ‘my attitude toward me.’

A Picture is Worth a Thousand Words!



මිනිසත් බවේ අගය

ආචාර්ය ධර්මසේන හෙට්ටිආරච්චි මහතා විසිනි

සංඛ්‍යා ලේඛනවලින් හෙළිවන අයුරු අවුරුද්දක් තුළ අප රටේ සිදුවන අකල් මරණ සංඛ්‍යාව අතිවිශාල ය. අපරික්ෂාකාරී රිය පැදවීම, අපරාධ කරුවන්ගේ ක්‍රියා, වැළැක්විය හැකි වුණත් එසේ නොවන රෝගාබාධ ආදී වූ හේතු ගණනාවක් එයට බලපායි.

නිර්මාණවාදීන් උසස් ම දේව නිර්මාණය ලෙස ද, බුදු දහම උසස් ම සත්ත්වයා ලෙස ද පිළිගැනෙන මිනිසා මෙසේ මියයන්නේ මනුෂ්‍යත්වයේ ඇති දුර්ලභත්වය හෝ ශ්‍රේෂ්ඨත්වය නොසිතන මිනිසුන් නිසා ය. “දුල්ලභ ම මනුස්සත්තං”, “කිච්චෝ මනුස්ස පටිලාභෝ” ආදී ලෙසින් විවිධ තැන්වල විවිධාකාරයෙන් මිනිසත් බවේ වැදගත්කම බුදුරජාණන් වහන්සේ පෙන්වා දී තිබේ.

ඡ්ග්ගල, බාල පණ්ඩිත වැනි සූත්‍රයන්ගෙන් හෙළිවන අයුරු මිනිසකු ලෙස ඉපදීම, මුහුදු පතුලේ සිට අවුරුදු සියයකට වරක් ජලය මතුපිටට එන කණ කැස්බෑවකුට, මුහුදේ විවිධ දිසාවනට පාවෙමින් තිබෙන එක සිදුරක් ඇති විය දඬුවකින් හිස දමා අහස බලන්නට ලැබීම වැනි දුර්ලභ සිද්ධියකි. දුගතියක උපත ලබා සිටින සත්ත්වයකු මිනිසත් බව ලැබීම මෙයට ද වඩා දුර්ලභ බව බුදුහාමුදුරුවෝ වදාරති.

සත්ත්වයන් අතර උසස් මනසක් ඇති සත්ත්වයා නිසා මිනිසා යනුවෙන් හඳුන්වනු ලැබේ. මිනිසකු ලෙසින් පත්විය හැකි උසස් ම සත්ත්වය වන බුද්ධත්වයට පත්විය හැක්කේ ද මිනිසකුට පමණි. එසේ ද වුවත් මනුෂ්‍යත්වයට නිශා දෙන මනුෂ්‍ය තේරුමකයෝ ද, මනුෂ්‍ය ප්‍රේතයෝ ද මනුෂ්‍ය තිරශ්චිතයෝ ද සිටිති.

මිනිසා විමුක්තිය සඳහා දැක තේරුම් ගත යුතු අනිත්‍ය දුක්ඛ අනන්ත ත්‍රිලක්ෂණය ද මිනිසුන් ද සතුන් ද භෞතිකයද අතර පවත්නා අන්‍යෝන්‍ය සම්බන්ධතාව මෙන් ම පරපටිබද්ධතාව දැකගැනීමට සුදුසු ම ස්ථානය මනුෂ්‍ය ලෝකය යි. එයට හේතුව මිනිස් ලොව ආයු කාලය ඉතා දීර්ඝ හෝ ඉතා කෙටි නොවීම මිනිස් ලොව සැප සම්පත් අධික හෝ දැඩි දුක් සහිත තැනක් නොවීම හා උපත විපත ලෙඩවීම ජරාවට පත්වීම මරණය නිරන්තරයෙන් දක්නට ලැබීම ය.

දේවත්වයට ද වඩා මනුෂ්‍යත්වය උසස් බව පෙන්වා දී තිබෙන අයුරු සූත්‍ර ධර්මයන්ගෙන් පෙනේ වරක් ශක්‍රදේවේන්ද්‍රයා මාතලී නම් රියැදුරු අමතා ප්‍රකාශ කළේ තමන් සිල්වත් වූ, පින්කරන, ධාර්මිකව අඹු දරුවන් පෝෂණය කරන ගෘහස්ථයන්ට වදින බවයි.

දෙවියකු දෙවිලොවින් වුතවන අවස්ථාවේ දී අනෙක් දෙවිවරුන් කියන්නේ, ඔහුට මෙතනින් වුතව ගොස් සුගතියේ උපදින්න කියා ය. දෙවියන් සුගතිය යැයි කීවේ මනුෂ්‍ය ලෝකයට යැයි බුදුහාමුදුරුවෝ වදාළහ. මිනිසාට සිතා බලා ක්‍රියා කිරීමේ ශක්තියක් නැතැයි තමාගේ පිළිගැනීම බව බමුණු තරුණයෙක් කියා සිටියේ ය. ඔබ ද කැමති නම් ඉදිරියට එන්නත්, කැමතිනම් ආපසු යන්නත් පුළුවන් නේ දැයි ඇසූ බුදුහාමුදුරුවෝ එය ම පුද්ගලයා සතු සිතා බලා ක්‍රියා කිරීම බව වදාළහ.

ලෝකික ලෝකෝත්තර අරමුණු ඉටුකර ගැනීමෙහිද, විමුක්ති ය සාදා ගැනීමේ ද බුදුරජාණන් වහන්සේ තරම් මිනිසා සතු ශක්තිය ඉතා උසස් බව පෙන්වා දුන් අන් ශාස්තෘවරයෙක් නැතැයි කිව යුතුව ඇත. අනුන් සරණ නො පතා තමන් සරණ යන්නැයි වදාළහ. තථාගතයන් දහම කියා දෙනවා පමණි, ක්‍රියා කළ යුත්තේ ඔබ ම යැයි වගකීම පුද්ගලයා කෙරෙහි ම පැවරුන. අකුසල් ප්‍රභාණය කිරීමටත්, කුසල් වර්ධනය කර ගැනීමටත් නුපුළුවන් නම් එසේ කරන්නැයි තමන් වහන්සේ නොදෙසන බවත් එය පුළුවන් නිසා ම එසේ කරන්නැයි වදාරන බවත් අවධාරණය කළහ. තමන් සතු ඒ ශක්තිය පිළිගෙන ක්‍රියා නොකළහොත් මිනිසා වැටෙන්නේ ඉතා බේදජනක තත්ත්වයකට ය.

යහපත් ක්‍රියාකොට සුගතියක ඉපදීම කාටත් කළ හැකි ය. එහෙත් එසේ උපන් තැනැත්තා යළි සතර අපායේ වුව ද උපත ලැබිය හැකියි. එනිසා කළ යුත්තේ කිසිදා දුගතිගාමී නොවන තැනට කරුණු සකසා ගැනීම ය. නැවත කිසිදා දුගතිගාමී නොවන පිළිවෙත බුදුරජාණන් වහන්සේ පෙන්වා දුන් සේක. එය ඔබ දැනට ගත කරන ගෘහස්ථ ජීවිතය එලෙස ගතකරමින් එනම් අඹු දරුවන් පෝෂණය කරමින්, රැකියා කර ධනය සපයා ගනිමින් සමාජ කාඩ්පත්හි නිරත වෙමින් සුබෝපහෝගී හෝ කාමහෝගී ජීවිත ගත කරමින් ඉටු කර ගත හැක. ඒ සඳහා පුහුදුන් බව ඉක්මවා දහම් මගෙහි පිහිටිය යුතු ය. දැනට ගත කරන ජීවිතයට ධාර්මිකත්වය එක් කර ගනිමින් එය කළ හැකිය. ගුණධර්ම කිහිපයක් වර්ධනය කර ගැනීමෙන් දහම් මගට පැමිණි ශ්‍රාවකයාට මේ ජීවිත කාලය තුළදී ම සෝතාපත්ති ඵලයට පත්විය හැකියි. සෝතාපත්ත ශ්‍රාවකයා නැවත කිසිදා දුගතිගාමී නොවන්නෙකි. සම්බෝධිය නියතවූවෙකි. මේ තත්ත්වයට පත්වීම බෞද්ධයකු වශයෙන් මනුෂ්‍යත්වයෙන් ලැබිය හැකි උපරිම ඵලය ලැබීම ය.

A Little bit of our Heritage

DIVĀGUHĀVA

by

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Another hallowed site for Buddhists, the fifth among the 16 places of worship (*Solosmasthanā*), is *Divāguhāva* situated in the District of Ratnapura in the Sabaragamuwa Province. It is about 8 km away from the turn-off to Eratna on the Kuruwita-Deraniyagala Road. It borders the Sri Pada peak wilderness sanctuary and is located within the lush evergreen forests.

It is recorded in the *Mahāvamsa* that the Buddha on his third visit to Sri Lanka placed the impression of his left foot at the top of *Sumana Kūṭa* (Sri Pāda). ‘And after he had spent the day as it pleased him at the foot of this mountain, with the brotherhood, he set forth to *Dighavāpi* (Ch.1, v.78). The place the Buddha rested with the 500 Arahants is referred to as *Divāguhāva*, a translation of which is ‘Cave where (the Buddha) rested’. Controversy and serious debate existed regarding the exact location of this cave (*guhāva*, *lena*) for decades until the erudite monk Venerable





Ananda Maitreya Thero confirmed and established, as recently as 1995, that the cave known as *Baṭatota lena* was the cave used by the Buddha to rest during his visit to Sri Pada.

According to local lore, in 1905, the erudite scholar monk Venerable Waskaduwe Sri Subhuti Maha Thera had climbed Sri Pada taking the Kuruwita route. The path had been taken over by jungle and he had to clear the densely overgrown undergrowth in order to proceed. Whilst clearing the jungle, he had come upon quite a large cave. Upon examining it, he was surprised to find that it was an ancient temple now in a dilapidated

condition. He had the temple refurbished and had a *devālaya* built for the guardian deities. Unfortunately, after his death, the cave had again fallen into neglect.

The latest finding and confirmation of the *Divāguhāva* is an interesting story. For generations no one could map out the exact location of *Divāguhāva*. According to the ancient texts the Sri Pada mountain peak was visible to the cave. Further it was said to be a large cave, full of light and able to house several hundred Arahants.

Since various sites were being suggested as the likely site in several parts of the island, the world-renowned Buddhist scholar monk, Venerable Ananda Maitreya Thero took the initiative to find this sacred site lost to pilgrims and explorers alike for centuries. Many caves including the *Bhagavā lena* situated just about 150 meters below the summit of the Sri Pada peak was thought to be *Divāguhāva* for a long time. However, many remained unconvinced. As the debate regarding the exact location of the cave raged, Ananda Maithreya Thero having studied the texts that mentioned this sacred place, folk lore and legends popular among the local villagers, set forth to find the cave which was likely to be *Divāguhāva*. It should be large enough to accommodate the Buddha's entourage of five hundred disciples and also, should be in direct line of sight with the peak of Sri Pada Mountain as stated in the ancient texts.

In the Eratna-Kuruvita area, he was able to find the very same cave found by Venerable Subuthi Thero, but in a very dilapidated state having been looted and heavily damaged by treasure hunters. After inspecting the premises, the ancient frescoes, the several damaged Buddha statues and other artifacts, and taking into consideration the enormous size of the cave and its location, viz., the entrance to the cave being 18 meters in height and the summit of Sri Pada being clearly visible, the Thero concluded that it was the long lost sacred and hallowed site where the Buddha

had rested after leaving his left foot imprint at *Sumana Kūṭa* or Sri Pada.

The entrance to the cave in height measured approximately 15 meters. It is flooded with sunlight throughout the day from dawn to dusk. On a clear day, it gives an unhindered, magnificent view of the summit of Sri Pada. The cave, itself, is approximately 18 meters in width and between 25 to 50 meters in length and has three main components.

The main Image House is the central attraction housing a massive ten-meter-long reclining Buddha statue. The entrance to the Image House is decorated with a heavily embellished *Makara Torana* (Dragon Arch) replete with mythical creatures and guardian figures. Although the façade may have been built during the Polonnaruwa period, the embellishments suggest that it had undergone substantial repairs during the later Kandyan period. Painted on the stone walls behind the Buddha statue are ancient frescoes depicting several figures of monks (interpreted to be Arahants) holding bunches of Sal flowers in their hands, and figures of several deities and persons. There are also several other beautifully sculptured Buddha statues in standing, sitting and reclining postures.

According to historical chronicles, the cave was discovered during the royal pilgrimage made to Sri Pada by King Nissanka Malla (1187-1196 CE) of Polonnaruwa, who then commissioned the shrines, the *makara torana* façade and the murals to be done on the rock face. These paintings and sculptures may have been repaired and restored several times. Present-day scholars are of the view that these artefacts belong to the Kandyan period. There is a small stupa built inside the cave which is painted white. It also houses a sculpture of a deity painted in blue believed to be that of the guardian deity Upulvan, generally believed to be God Vishnu. Another interesting feature of the cave is the *Manduka Vila* (මණ්ඩුක විල), a small pond which collects clean water perennially dripping from the roof of the cave.

The declaration by the Venerable Thero regarding the discovery of the sacred site helped in re-building the temple with the aid of the Department of Archaeology, providing funds and state protection. With the establishment of the sacred site as the long-lost *Divāguhāva*, it became a major sacred site reflecting a truly spiritual ambiance - drawing pilgrims from all parts of the island. Several small shops, a car park and other amenities have been established to serve the pilgrims. A flight of steps has been built to ease the long and arduous climb to the cave.

The surrounding area has much evidence of ancient human habitations. Many caves in which stone and bone tools, ornaments made of shells and bones belonging to prehistoric man have been found, along with fossilized remains of animal and plant remains which formed part of their diet. The most important of them, the famous *Baṭadomba lena* is located about 4 km from Kuruwita. The skeletal remains of the modern human, *Homo Sapien Balangodensis* or the “Balangoda Man”, carbon dated to be 38,000 years old, was excavated by the foremost Paleontologist, Dr. P.E.P Deraniyagala and his team at *Baṭadomba lena*. This is one of the oldest skeletal remains of the modern human found in South Asia.

Another interesting cave complex located close to the *Divāguhāva* is the Sthṛīpura cave site. According to local lore, it is believed to have been the cave used by the Queens of King Valagamba (1 BCE) during the time he was organizing his army whilst in hiding at the *Baṭatota lena* nearby.



Foundational Milestones on the Fiftieth Day after attaining Buddhahood

by

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This article is written as we approach ‘the seventh week of *Satiya*’ - the end of the seven week long, spiritually-special time period that Buddhists revere, in the aftermath of the epic Awakening to Buddhahood that we celebrate on Vesak Poya Day.

These seven weeks are considered special and commemorative because of the deeply meditative and reflective aspects that form the essence of this time in the Buddha’s Life. Each of the seven weeks had its own distinctive occurrence and are honoured in terms of location and its significance to the dhamma and its practice.

Let us ponder on the Seventh Week when the Buddha meditated under the Rājāyatana tree. The end of the week or more specifically the Fiftieth day, saw the arrival of two merchants named Tapassu and Bhalluka who were travelling tradesmen. Their arrival was the Buddha’s first meeting with human beings after attaining Enlightenment. An encounter which turned out to be historic.

The ‘First Two Disciples’ were the starting point of Buddha’s dispensation. It has since grown to a mammoth and continues expanding even after twenty-six centuries, vibrant and thriving, drawing to its folds, men, women, young and old of all walks of life, from all continents of the world. And the two merchants, Tapassu and Bhalluka are renowned as ‘The First Two Disciples’ - a unique position they hold throughout the Buddhist world.

Significance of this meeting is manifold and contains many 'Foundational Firsts' worthy of recollection. Historic milestones in Buddhist history, these two merchants have to their names, include Offering of the first meal, Donors who helped end the long fast after attaining Buddhahood, The First humans to hear the Buddha's Teachings, First lay devotees to declare their confidence (faith) in the Buddha and His Teachings, First to recite the Two-fold Refuge, the First Devotees, First *Dvevācika Upāsaka* (prior to existence of the Sangha), First to receive a relic for worship, and First to build a place of worship enshrining relics.

The Vinaya Pitaka records the two merchants hailing from Ukkala, a region which scholars believe is Orissa. Their renowned role in the Sasana is evident by many countries claiming to have the hair relics enshrined by Tapassu and Bhalluka in their ('home') countries,.

Buddhism spread early to Afghanistan (then Bactria). The two merchants were caravanning Bactrians according to *Lalitavistara Sūtra*¹. Bhallika² who later ordained enshrined the hair relics in his hometown Balkh (now in Northern Afghanistan) a former centre of Buddhist activity in Central Asia. Myanmar claims hair relics in Shwedagon are from the merchants on returning home. In North-East Sri Lanka, Girihandu Seya in Tiriyaya is believed to contain the hair relics; because the merchants found the casket immovable on departure. A nearby rock inscription mentions Tapassu Bhalluka as Trapusaka and Vallika.

Irrespective of which of the above is correct the *saddhā*, the confidence placed in the Buddha, of the two merchants who asked for a sacred item to keep with them, is irrefutable.

- 1 The Lalitavistara Sūtra is a Sanskrit Mahayana Buddhist Sūtra that tells the story of Gautama Buddha from the time of his descent from Tusita until his first sermon at Sarnath. (Wikipedia)
- 2 The most common Sanskrit version of Tapassu-Bhalluka is Trapusa-Bahalika / Bhallika.

(Continued from Bosat - Volume I - No. 6)

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.]

- | | |
|---------------------------|-------|
| 30. තෙරව සසර සයුරෙන් තෙපි | නොලසා |
| තිරව ලබන මොක් සිරිසැප | උදෙසා |
| තොරව පවින් නිතර ම මුනි | බණ්සා |
| කරව කුසල් විරිය පසු නො | බැසා |

**Indeed, if you wish to be ferried speedily across sansara
And be ensured of the attainment of Nibbāna's bliss,
Listen regularly to the words of the Great Sage, shun all evil,
And without any hesitation perform wholesome deeds
with zeal.**

*If you wish to attain the Bliss of Nibbana by crossing the ocean
of samsara without delaying, listen often to the Buddha's
teachings, abstain from all unwholesome deeds and devote
yourself to wholesome deeds with continuous effort.*

- | | |
|-----------------------|---------|
| 31. හැමවිට පිනට ම සිත | පාදන්නේ |
| නිවනට මඟ එම ව ද | සාදන්නේ |
| වැඩකට කී බස් කිම | නාදන්නේ |
| තිරයට වන් කල දෝ තොප | දන්නේ |

**Always have the mind alert to perform good deeds.
Is not developing of such a mind the path to Nibbāna's bliss?**

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

**Why is it that you do not heed such words of good counsel?
Are you waiting until you are born in hell to realise?**

Be ever keen to do meritorious deeds. Is it not that this is the path to gain Nibbana's bliss? Why is it that you do not heed these helpful words? Are you waiting until being born in hell to realise this?

- | | |
|-------------------------------|----------|
| 32. මොක් සිරි දෙන මුනිදුන් ගේ | උපතෙකි |
| කප් කෙළ සිය දහසකිනුත් | නොලදකි |
| පත් වූ එ බුදුන්ගෙන් යුත් මෙ | කලෙකි |
| එත් වැරදුණ නැත පරලොව | පිහිටෙකි |

A birth of a Buddha, who will proclaim the path to Nibbāna's bliss

Will not occur even in a hundred thousand aeons.

This is an era when such a Buddha has appeared.

If one loses this opportunity there is no help in the hereafter.

A birth of a Buddha who discovers the path to gain the bliss of Nibbana will not occur even in a hundred thousand aeons. This is such a period when a Buddha had appeared. If you miss this opportunity, you may find yourself helpless in the next world.

- | | |
|------------------------|---------|
| 33. අත්වැඩ පරවැඩ සම ව | සිතන්නේ |
| මෙන් සිත සවි සත කෙරෙහි | කරන්නේ |
| එත් බැරි නම් තොප සසර | ගෙවන්නේ |
| සෙත් පුර සැප කෙලෙසක ද | ලබන්නේ |

Think of one's own welfare and that of others as on par.

Spread thoughts of loving-kindness to all beings.

If even this is not possible, how do you intend sojourning in sansara?

How will you ever reach the blissful state of Nibbāna?

Regard as equal your own welfare and that of others. Spread thoughts of metta (loving-kindness) to all living beings. If

you cannot do even that much you will be suffering long in samsara. How will you ever attain the peaceful bliss of Nibbana.

34. මස් ලේ නැති ඇට බලු ලෙවැ-කන්නේ
කුස් පිරුමක් පලයක් නො ලබන්නේ
ලෙස් ඒ සැපතෙහි ලොබ නො සිතන්නේ
දෙස් නොපෙනෙන මිස දුක් ම යි වන්නේ

**The dog keeps on licking a dry bone without flesh or blood,
Though its hunger is not appeased nor any benefit derived.
It's the same with greed for pleasures of the senses.
Through not seeing its folly only misery entails.**

A dog licks in vain a fleshless bone, which has nothing in it to fill its stomach or gain any other benefit. It is the same with greed for pleasures from the senses. Though you may not see anything wrong, they lead only to suffering.

35. මස් කැටියක් ගත් උකුසකු අහසේ
මස් නොදමුව උකුසන්ගෙන් වැනැසේ
පස් කම් රස ලොබ කළ හොත් එමැ සේ
පස් විසි මහ බයකින් දුක් සැලැසේ

**A vulture soaring with a piece of flesh,
Must drop it, or by vultures be destroyed.
In like manner, one yearning for the pleasures of the senses,
Will get agonized by twenty-five types of fears derived.**

An eagle which soars up into the sky with a piece of flesh, will be pecked to death by other eagles unless that piece of flesh is dropped. In the same manner, if one craves for the five-fold pleasures derived from the senses, you will be afflicted by twenty-five types of fears.

(To be continued in BOSAT Vol.1- No.8)

THE PALI ALPHABET IN ENGLISH WITH DIACRITICAL MARKS

VOWELS

අ a ආ ā ඉ i ඊ ī උ u ඌ ū එ e ඔ o

CONSONANTS

ක ka	ඛ kha	ග ga	ඝ gha	ඛ na
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
ක ka	කā kā	ක ki	කī kī	ක ku
ඛ kha	ඛā khā	ඛ khi	ඛī khī	ක kū
ග ga	ගā gā	ග gi	ගī gī	ක ke
				ක ko
				ක khē
				ක kho
				ග ge
				ග go

CONJUNCT - CONSONANTS

ක kka	කඤ ñṇa	ත් tra	මච mpha
කඛ kkhā	ඡණ ṇha	ඤ dda	මඛ, ඔ mba
ක kya	කඤ ñca	ඤ ddha	මඣ mbha
කි kri	කඡ ඡcha	ද dra	මම mma
කච kva	කඡ ඡ, ṇja	ඤ, ච dva, ca	මඣ mha
කඛ kha	කඤ ඤ ṇjha	ධ dhva	ය yya
කච khva	ට් ṭṭa	න nta	ය yha
ග gga	ට්, ධ ṭṭha, ṭha	න nthā	ල lla
ග ggha	ඬ ḍḍa	ඤ nda	ල lyā
ක nka	ඬ ḍḍha	ඤ ndha	ල lha
ග grā	ණ ṇṇa	න nna	ච vha
ඛ ṇkha	ණ ṇṭa	න nha	ස ssa
ඛ ṇga	ණ ṇṭha	ප ppa	ස sma
ඛ ṇgha	ණ, ඬ ṇḍa	ප ppha	ස sva
ච cca	ණ ṇha	බ bba	භ hma
ච ඡ cha	ත tta	බ bbha	භ hva
ජ jja	ථ ttha	බ bra	භ lha
ජඤ jjha	ථ tva	ම mpa	

ආ ā ඊ ī ඊ ī උ u ඌ ū ට e ට o

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