

THE BOSAT



NIKINI
(AUGUST)
FULL MOON
2570 / 2026
NEW SERIES VOL.1 NO.8

A Siri Vajirarama Publication

The BOSAT

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

‘මිනිසාත් හදා ගනිමින් රටත් හදා ගනිමු’

CONTENTS

<u>Significance of Nikini Full Moon Poya Day</u>	1
<u>From the Desk of the Editor</u>	5
<u>Attitude to Ourselves</u>	8
<u>Builders of our Nation – Sir Ponnambalam Arunachalam</u>	10
<u>Siri Vajiraramaya celebrates its 125th Anniversary</u>	13
<u>A Picture is worth a Thousand Words</u>	16
<u>බුද්ධාගම හා සිංහල කොඩිය</u>	17
<u>A Little Bit of our Heritage – <i>Dīghavāpi Stūpa</i></u>	22
<u>Journey on a Train</u>	25
<u>Verses from <i>Lovāḍa Sangarāva</i> (Verses 36 - 41)</u>	27
<u>The Pali Alphabet in English</u>	30

THE BOSAT

New Series - **2026 Vol: 1, No: 8**
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

ISSN 3121-3146

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

Significance of NIKINI POYA

Nikini Poya day is significant for many reasons religious, cultural and historical. It is of special importance when considering the perpetuity of the Buddha's dispensation.

- The most significant event that took place on a Nikini Poya day with lasting results benefitting humanity was the convening of the First Buddhist Council (*sanghāyanā*) by Arahant Mahākassapa Maha Thera three months after the *Parinibbana* of the Buddha,
 - What triggered the First Council was a statement by a Bhikkhu Subhadda (an elder who had become a monk later in life). He was consoling the grieving bhikkhus by saying that instead they should rejoice at the Buddha's demise because they are rid now of the watchful eyes of their Master; and there is no one to pester them by saying 'This is allowable for you, this is not allowable for you.'
 - Arahant Mahākassapa Maha Thera when he heard of this disrespectful statement, realized the urgency to take suitable action. He immediately decided to convene a meeting of the Elders to collect, rehearse, codify and preserve the teachings (*Dhamma*) and the rules of discipline (*vinaya*). These were propounded from time to time by the Buddha during the 45 years from the day of enlightenment until his passing away.
 - The First Council that commenced on the Nikini Full Moon Poya Day, under the patronage of King Ajatasattu and presided over by the Arahant Mahakassapa Mahā



Thera was held in a pavilion erected in front of the Sattapanni Cave entrance on Mount Vebhara in Rajagaha.

- Five hundred Arahants participated, including the Arahants Ananda, Anuruddha, and Upali.

Thus, the initial step towards ensuring the long-term preservation of the Pariyatti Dhamma (the doctrinal teachings) was taken on a Nikini Poya day.

- Arahant Mahākassapa Maha Thera initially selected 499 Arahants for the *Sanghāyanā*. He kept one vacancy for Venerable Ananda Maha Thera, who was called the ‘Treasurer of the Dhamma’ (*dhammabhāṇḍāgārika*), but has not yet attained Arahantship. *It was on the night of Nikini Poya day that Venerable Ananda Maha Thera became an Arahant to become eligible to attend the first Buddhist Council.*
- The observance of ‘*Vas*’ (Rain Retreat) is compulsory for all higher ordained (*upasampadā*) monks. According to the *vinaya* rules, *vas* or rains retreat has to be

Saptapanni Caves

observed by *upasampadā* bhikkhus or bhikkhunis on the day after the full moon day of the month of Esala, If for some reason it is not possible to observe *vas* on that day, provision is there in the vinaya rules, for the rains retreat to be observed on the day after the Nikini Poya day. The two are distinguished by the two terms *pera vas* (early rains retreat) and *pasu vas* (late rains retreat). *The Nikini Full Moon Poya holds significance as the last designated day for observing the late rains retreat (pasu vas).*

- The Buddha was residing at the Jetavana Monastery in Savatthi spending the 14th *Vassāna* season and one morning a thought arose in his mind thus: “The states that ripen in deliverance have ripened in Rahula. Suppose I were to lead him on further to the destruction of the taints (*āsavas*).” The Buddha and Venerable Rahula went together to the Blind Men’s Grove (*Andha Vana*) soon after the morning meal. There the Buddha explained to Venerable Rahula, who was now 18 years of age, the impermanence of all compounded things and hence, there is nothing that one could grasp as ‘This is I, mine,

and myself". Venerable Rahula, who was listening attentively to the Buddha attained Arahantship. (*Cūla Rāhulovāda Sutta* (Majjhima Nikāya, Sutta 147) Hence, it is significant that it was on a Nikini Poya Day that Venerable Rahula attained Arahantship.

- Nikini Poya is of great cultural significance, too, because the final *Randoli Perahera* (Golden Palanquin Procession) of the Kandy Esala Perahera takes place



on the Nikini Full Moon Poya Day. The Daladā Perahāra, which has paraded the streets for nine days, concludes with the Day Procession held following the *Diya Kāpīma* (water-cutting) ceremony.

Accordingly, Nikini Full Moon Poya Day is a major observance day that marks the first Buddhist Council, the attainment of Arahantship by Venerables Ananda Maha Thera and Rahula Thera, and the last day for observing the rains retreat that is compulsory for all upasampadā monks. It is also of cultural significance to Sri Lankans because it marks the end of the Esala Perahāra of the Temple of the Tooth.

Nūnasiha

From the Desk of the Editor

- Nikini Poya seems not to get the same recognition among Buddhists as Vesak, Poson and Esala. However, when one thinks of the significance of one of the events of Nikini Poya, namely, the holding of the First Buddhist Council, one could even say that it is as important as Vesak full moon day. When nearing *parinibbāna*, Venerable Ananda asked the Buddha as to who will take His place. The reply was that it is the Dhamma that should be taken as the Master after the Buddha's demise.

Hence, it is because of the timely action of Most Venerable Maha Kassapa Maha Thera, who convened a meeting of 500 Arahants and meticulously collected, rehearsed from memory (*sajjhayana*), and codified the discourses under Digha, Majjhima, Samyutta, Anguttara and Khuddhaka Nikayas that we have the Buddha's teachings in pristine purity. Similarly, it is in regard to the rules of discipline or the *Vinaya*, for bhikkhus and bhikkhunis. The teachings of the Buddha are available to us today because of this timely action.

When the issue came up whether minor rules should be dropped, there was difference of opinion as to where to draw the line. The final decision of the Assembly was to keep all the rules of discipline without tampering. Consider what a wise decision that the Arahants of the time took for the safety of the Buddha's dispensation.

- It is said that 'Knowledge decides what to say, Attitude decides how to say, Skill decides how much to say and Wisdom decides whether to say or not'. In the series on Attitudes, the discussion this month is on 'Attitudes

to Ourselves’. There are many instances in life where persons have failed because of not caring for themselves or not having a wholesome attitude towards oneself. More of it in the article.

- In building our nation patriots of all communities have contributed. The strength of a nation is built on communal harmony. A notable protagonist of such harmony during early twentieth century when Sri Lanka (then Ceylon) was yet a colony of the British Empire was Sir Ponnambalam Arunachalam. A colleague of his at the Cambridge University when writing of him has referred to him as ‘*Sinhala Tamil*’. So deep was his vision of communal harmony. He is often referred to as the ‘Father of University Education’ in Sri Lanka. In his memory, the first residential facility for undergraduates, when the University of Ceylon was shifted to Peradeniya, was named Arunachalam Hall. Learn more of this great personality in this issue of BOSAT – a person to emulate.
- The history of Vajiraramaya Temple, which is celebrating its 125th birthday, in November this year is presented by the Secretary of the 125th Anniversary Organizing Committee. The main function is on the 30th of November, 2026 at the BMICH, Colombo. Four publications are planned, namely, *Pelene Vajirañāṇa Maha Nayaka Thera and Vajirarama Vihara* in English, the *apadānas* (life histories) of 26 past residential bhikkhus of Vajiraramaya, the 125 Years’ Commemorative Volume of Vajiraramaya and a compilation of Sinhala lyrics written by the Most Venerable Pelene Siri Vajirañāṇa Mahanayaka Thera.
- The article in the series *A Bit of our Heritage* is on *Dīghavāpi* in the Ampara District, also known as *Digāmadulla*. It has a history going back to the time of King Kāvantissa of

Māgama. The reservoir that was built by the younger of the two sons for agriculture along the route from Māgama to Anuradhapura was also of military importance. The famous dictum attributed to Napoleon ‘An army marches on its stomach’ underscores that logistics and food supply are critical for success in a war. This was known to our Sinhala kings even before the birth of Christ. *Dighavapi* also epitomizes the tank-dagoba culture of the ancients of Sri Lanka. Restoration of *Dīghavāpi* was started in the 1960s and is now in full steam as it is the only religious site of the 16 sacred places worshipped regularly that has not been fully restored.

- The article in Sinhala is very special because it is by Venerable Pamburana Metteyya Thera who has been attributed for starting the two publications of Vajiraramaya, namely, *Bauddha Lamaya* in Sinhala and The BOSAT in English under the guidance of Most Venerable Pelene Siri Vajirañāṇa Mahanayaka Thera.
- You are sure to enjoy the *Journey on a Train* as you are already a passenger. But please ensure that your luggage is mindfully and correctly packed to enjoy the ride!!!



- **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.**

Our Attitude to Ourselves

by

Professor Emeritus Dr. Asanga Tilakaratne PhD

Department of Buddhist Studies, University of Colombo.

It would be good to start this discussion of attitudes with ourselves, or, putting it in singular form, my attitude to myself. This beginning point is quite relevant for the reason that, usually, we build our universe of social relations placing ourselves at its centre. My attitude to myself is a key determining factor behind my attitude to the rest of the world.

We will begin with the question: who am I? There are many ways of answering this question, namely: I am a man or I am a woman. Starting from this, we may identify ourselves, with reference to the country we are born, different regions of that country, the religion we follow, the school we studied, the work we do, the profession we belong to, the position we occupy, the political and ideological views we hold, the beliefs we cherish and on and on and on.

Some of these identities, we inherit by birth. Some others are attributed to us by society still some others, we adopt ourselves. The identities become challenging when we perceive that the others in our society too have their own identities. We cannot escape this fact because we are not like Robinson Crusoe who lived all by himself in an isolated island. While we hold many different identities simultaneously, we are constantly dealing with others who similarly have their own identities.

Troubles begin we when we hold on to our identities as inviolable, sacred and substantial. This is when we start fighting with others, or being contemptuous or being too grasping or possessive or negligent of others. When men become arrogant of being men, or when women become arrogant of being women, gender problems arise among us.

Given the prevalence of situations of this nature, what would be the right attitude we should have toward ourselves? Most of the time, we inherit identities from society or we attribute them to us. There is nothing wrong in identities in themselves. They become good or bad, right or wrong, healthy or unhealthy, pleasant or unpleasant etc. depending on how we treat others based on our identities. For example, if our attitudes make us selfish, arrogant, unkind, or unreasonable toward others then such attitudes, we should avoid. We become arrogant, for example, owing to our wealth, education, social status, social identities like caste and family background. Again, there is nothing wrong having wealth, education, social status etc. What is wrong is being arrogant owing to those.

Buddhism teaches us to have very broad attitude toward others, to other men and women as fellow human beings, with whom we share hopes and fears, expectations and aspirations, desires and wants, and many psychological and physical features providing justification for us to be caring and sharing with them, and for being compassionate and considerate toward them. Going further, as Buddhism teaches us, we can identify ourselves with all living beings who love happiness and, who hate pain and who want to live and not die. In brief, my having right attitudes to myself is reflected in how I behave toward others.

This, however, does not amount to neglecting myself, in particular, although I may neglect my material comforts for the sake of others, or I may sacrifice my resources such as wealth, time, energy, and knowledge for the sake of others, the Buddha teaches us to look after our own welfare, both inner and outer welfare, at the same time. Here we need to maintain a balance. Although it is not good to be arrogant and looking down upon others, preserving my own moral integrity amidst challenges, or, not to compromise my own moral stability for the sake of others has to be an essential aspect of my right attitude to myself.

Builders of Our Nation:

**Sir Ponnambalam Arunachalam –
Father of University Education in Sri Lanka**

Compiled by
Ven. Siri Vajiraramaye Ñāṇasīha Thera



Family and Education

Ponnambalam Arunachalam (14 September 1853 – 9 January 1924) was a prominent Ceylonese civil servant and political figure. Born in Colombo, he belonged to a distinguished Tamil family and was the third son of Gate Mudaliyar A. Ponnambalam. Sir Ponnambalam Ramanathan was his elder brother. His education at the Royal Academy in Colombo (now Royal College) and later at Christ's College, Cambridge, where he earned BA and MA degrees in law and history, marked the foundation of his career. After being called to the bar at Lincoln's

Inn in 1875, Arunachalam joined the Ceylon Civil Service, becoming the first Ceylonese to do so through open competition.

Career in the Public Service

His early appointments included positions as a police magistrate and district judge in various regions. His work caught the attention of Chief Justice John Budd Phear, leading to rapid promotions, including serving as acting Registrar-General and Fiscal of the Western Province. Notably, he was appointed Superintendent of Census in 1900 and recognized for his roles in managing the 1901 census. Arunachalam also initiated efforts to codify Ceylon's law but completed only one volume of 'A Digest of the Civil Law of Ceylon' before retiring in 1913. He was knighted in February 1914 in recognition of his distinguished public service.

Post Retirement Activities & Political Life

Arunachalam shifted towards politics, stimulating political reform advocacy while serving. He established the Ceylon National Association and Ceylon Reform League in 1917, later co-founding the Ceylon National Congress in 1919, serving as its first president. Disputes over communal representation led him to depart from the CNC in 1921, prompting the formation of the Ceylon Tamil League in 1923. His leadership also extended to the Royal Asiatic Society and various social and labour organizations, including co-founding Ceylon's first trade union, the Ceylon Workers' Welfare League.

Founder of the Ceylon University Association

He was instrumental in promoting higher education and is often referred to as the "father of the Ceylon University," having founded the Ceylon University Association in 1906. Ponnambalam Arunachalam died on a pilgrimage in Madurai, India, leaving a significant legacy in civil service, politics, and education in Ceylon. His literary contributions included works on Ceylon's history and law.

Sir Ponnambalam Arunachalam's Vision & Achievements

- His Vision throughout his life was a United Sri Lanka with all its communities living in concord in a single sovereign state.
- He was the first Ceylonese to enter the prestigious Ceylon Civil Service through open competition
- He was a founder member of the Ceylon National Congress with high potential for national unity.
- He was the Founder President of the Ceylon Saiva Paripalana Sabhai to foster and practice Hinduism. He and his wife founded the Arunachaleswarar Temple at Mutwal.
- He made an outstanding contribution to the establishment of the Ceylon University College. It is remembered by naming the first residential hostel for undergraduates with the shifting of the University of Ceylon to Peradeniya as Arunachalam Hall.
- He was the first Ceylonese to be elected president of the Ceylon Branch of the Royal Asiatic Society (1917).

He has been honoured by the erection of a statue in the Parliamentary compound (now Presidential Secretariat) at Galle Face, Colombo. The inscription at the base of the statue reads as follows.

SIR PONNAMBALAM ARUNACHALAM (1853 -1924)

Scholar, Statesman, Administrator, Patriot erected by a Grateful People in testimony of a life nobly spent in the service of his country and signal services as the champion of a reformed legislature and of his matchless devotion and steadfastness in the cause of the Ceylon University.

Siri Vajiraramaya Celebrates Its 125th Anniversary

by

Priyantha Mayadunne

Secretary, 125th Anniversary Organizing Committee,

Vice Principal, Siri Vajiraramaya Dhamma School



Siri Vajiraramaya in Bambalapitiya, Colombo, one of Sri Lanka's key Theravāda Buddhist centers, marks its 125th anniversary, reflecting on its foundation and contributions. Established in 1901 by the Most Venerable Peleṇe Vajirañāṇa Mahānāyaka Thero, the temple aimed to nurture monks and lay devotees dedicated to the Buddhasāsana. Initially starting in a modest preaching hall, its influence rapidly expanded both nationally and internationally.

A key innovation was the introduction of the one-hour Dhamma sermon, which replaced traditional all-night sessions, catering especially to working professionals. The first radio broadcast of a Buddhist sermon via Radio Ceylon was from the preaching hall of Siri Vajiraramaya. To enhance religious education, the Siri Vajiraramaya Dhamma School was founded in 1918, initially



offering weekend classes. The Most Venerable Narada Thero enhanced both the quality of education and the facilities, attracting many from Colombo's professional community.

The establishment of the Vajiraramaya Library in 1924 provided vital resources, preserving palm-leaf manuscripts and texts. In the 1930s, the *Bauddha Lamaya* periodical in Sinhala was launched for children, alongside the English-language Buddhist periodical, The BOSAT.

Siri Vajiraramaya produced distinguished monks, like Venerable Narada, Venerable Piyadassi and Venerable Ampitiye Sri Rahula, who contributed significantly to Buddhist education and missionary work. The temple coordinated a mission to



Nepal in 1946, helping restore Theravada Buddhism after monks faced expulsion. Another key phase of growth occurred under the Most Venerable Madihe Paññāsīha Mahānāyaka Thero, another distinguished pupil of Most Venerable Pelene Vajirañāṇa Mahanayaka Thero, who stressed the importance of developing its people if we are to build a nation. Significant educational and infrastructural developments were made, including the establishment of branch temples and a new educational policy for the Dhamma School.

Over its 125 years, Siri Vajiraramaya has had the benefit of having the leadership of three Mahānāyaka Theros. Furthermore there were many prominent monks who impacted Buddhism both locally and globally, like Venerable Soma and Kheminda Theras. The present era began with the Most Venerable Tirikunamale Ananda Mahānāyaka Thero, who significantly strengthened the temple's administration and faced institutional challenges effectively. Key achievements during this period include its designation as a Sacred Heritage Site and the formation of structured management systems to support temple activities.

Further improvements made include the construction of new facilities, meticulous restoration of the *Budu-ge*, and the introduction of modern administration methods and curriculum at the Dhamma School. The temple's commitment to training young monks continues, supporting both traditional practice and international outreach through various programs and retreats.

The 125th anniversary celebrations will entail several events, including a Saṅghika Dāna on September 8, 2026, to transfer merit to late Mahānāyaka Theros and resident monks, who had passed away. Four publications commemorating the temple's legacy will be released. An exhibition titled “The Journey of Vajiraramaya” will take place on November 28–29, followed by the culminating ceremony on November 30 at the Bandaranaike Memorial International Conference Hall with special invitees including the President of Sri Lanka.

A Picture is Worth a Thousand Words!



Everyday two bulls fight
in every person's mind.
Positive & Negative!
Do you know which one wins,
the one you 'feed' the most!!

බුද්ධාගම හා සිංහල කොඩිය

වජිරාරාමවාසී ව වැඩ විසූ

සූජ්‍යපාද පඤ්ඤාන මෙන්කෙය්‍ය හිමිපාණන් වහන්සේ විසිනි.

සිංහලයා ඉතා ධර්මිෂ්ඨ බව විසි අවුරුද්දක් පමණ සිංහල කොඩිය හෙවණේ සිටි රොබට් නොක්ස් ලියා තිබේ. සිංහලයන් ගේ සාධාරණ කම සිංහලයන් නඩු විසඳූ ආකාරයෙන් ම එළි විය. සිංහලේ විසූ ඉංග්‍රීසි ජාතිකයන් සමඟ කෝලාහල කරගෙන සිංහල විනිශ්චයකාරයන් ළඟට ගිය විට සිංහල විනිශ්චයකාරවරු "මේ අපේ ඇත්තා ය, මේ පිටරියා ය" යි කිසි ම වෙනසක් නො කොට ඉතා ම ධර්මිෂ්ඨ ලෙස තීන්දුව දුන්හ. (නොක්ස් ගේ ලංකා විස්තරය, රයන් මහතා ගේ සංස්කරණයේ 208 පිටුව) අදත් සිංහලයා එද වගේ ම ධර්මිෂ්ඨ මැ යි. කාටත් එක වගේ මෙමිත්‍රී කරයි. අනුකම්පා කරයි. සිංහල කොඩියෙන් කාටත් එක වගේ සුව සැනසිලි ලැබෙනවා ඇත.

සිංහල කොඩිය පිළිබඳ ප්‍රශ්නය ලංකාවට පමණක් සීමා වූවක් නොව, මුළු ලෝකය හා සම්බන්ධ ප්‍රශ්නයකි. සිංහල කොඩිය ඉතිහාසයෙන් විසිනුත් පුරා විද්‍යාඥයන් විසිනුත් මානව විද්‍යාඥයන් විසිනුත් ලලිත කලා විශේෂඥයන් විසිනුත් සකල ශිෂ්ට ලෝකයා විසිනුත් ඉතා ම ගරු කරනු ලබන්නා වූ අනගි වස්තුවකි. ලෝකයේ ඉතා ම අලංකාරවූත් ඉතා ම අර්ථවත්වූත් කොඩිය මෙයයි. මේ උතුම් සිංහල කොඩිය තරම් පැරණි තවත් කොඩි ලෝකයේ ඇතොත් ඉතා ම ස්වල්පයෙකි.

සිංහල කොඩිය ධර්මාශෝක මහරජතුමාගෙන් ගෞරව ලැබීම

ලෝකයේ ශ්‍රේෂ්ඨතම අධිරාජයා යි පෙර'වර දෙදිග මහපසිවරයන් විසින් වර්ණනා කරන ලද ධර්මාශෝක මහරජතුමා තමාගේ මොහර කොඩියට මෙන් ම ලංකාවේ සිංහ කොඩියට ද ඉර හඳ පවත්නා තෙක් ම ගෞරව ලැබෙන සේ සාංචියේ මනරම් මහ තොරණක තේජස්වී සිංහ රූප සිතියම් කරවී ය. ඉතින් අවුරුදු දෙදහසකටත් වැඩි කාලයක් ලංකාවේ කොඩිය වශයෙන් ලෝකයේ ප්‍රසිද්ධ වූ ද දියුණු වූ සියලු ජාතීන්ගෙන් ගෞරව ලැබූවා වූ ද ආශ්චර්ය

අද්භූත කර්මාන්තයක් වූ ද මේ රමණීය සිංහධිවජ රාජයා තිබියදී ලංකාවේ කොඩිය වශයෙන් අමුතු අලුත් කොඩියක් සාද ගන්නට යතොත් එය සකල ශිෂ්ට ලෝකයාගේ ම සංවේගයටත් බලවත් අප්‍රසාදයටත් හේතු වෙනවා ඇත.

පුරාණ උතුම් වස්තුවලට ගෞරවාදර දැක්වීම දියුණුවට හේතුවකැයි මහාකාරුණික වූ බුදුරජාණන් වහන්සේ ලිච්ඡවීන්ට වදළ හෙයින් දඹදිව වැසියන් පුරාණ උතුම් වස්තුවලට ගෞරවාදර කරන බව රාජේන්ද්‍ර ප්‍රසාද්තුමා කීවේ ය. ජාතික ලකුණක් නැත්තා වූ දඹදිව වැසියෝ පුරාණ උතුම් දේට ගෞරව කරමින් අශෝක වක්‍රය නමින් ප්‍රකට ධර්ම වක්‍රය ම නිදහස් දඹදිව ජාතික ලකුණ වශයෙන් තෝරා ගත් හ.

සිංහලද්වීපයේ සමගිය

එංගලන්තයේ දී රාමනාදන් තුමා ඉගෙනීම ලැබූ විද්‍යාලයේ සඟරාවට එතුමාගේ මරණය ගැන ලියූ පින්වත් ඉංග්‍රීසි ජාතිකයෙක් රාමනාදන් තුමා "සිංහල දෙමළෙකැ"යි ලිවේ ය. ඒ ඉංග්‍රීසි පින්වතා ලියූ ලෙස සිංහලද්වීපයේ උපන් රාමනාදන් තුමාට සිංහල නාමයත් සිංහල කොඩියත් අයිති මැ යි.

සිංහල මුස්ලිම්වරු

ලංකාවේ මුස්ලිම්වරු "සිංහල මුස්ලිම්වරු" යයි ලෝකයේ ම මුස්ලිම්වරුන් ගේ නායකයා වන පින්වත් අගා බාන් කුමාරයා ලංකාවට ආ කාලයේ කීවේ ය. රාමනාදන්තුමාට මෙන් ම සිංහලද්වීපයේ උපන් සියලු මුස්ලිම් පින්වතුන්ට ද සිංහල නාමයත් සිංහල කොඩියත් අයිති මැ යි. ඉස්සර අදටත් වඩා බොහෝ ජාතිකයෝ සිංහල කොඩිය හෙවණේ තමන්ගේ මවුපියන් ගේ ගෙයි මෙන් සමගියෙන් සතුවත් සුවයෙන් සැනසිල්ලෙන් විසූහ. ඒ එක එක ජාතියක් වෙනුවෙන් සිංහල කොඩියේ පාට වෙනස් නො කරන ලදී. උතුම් පුරාණ සිංහල කොඩිය වෙනස් කරන්නට යෑම මුළු ලොවට ළයක් බඳු මේ දිවයිනේ නම වෙනස් කරන්න යෑමක් වැනි ය. කොතරම් ඇළ දෙළ ගංගා වැටුණත් මුදු මුදු ම යි. මුදු වතුර ලුණු රස ම යි. එමෙන් ම කොතරම් මනුෂ්‍ය ජාතීන් කලින් කල ඇවිත් එකතු වුණත් සිංහල ද්වීපය සිංහල ද්වීපය ම යි. සිංහල කොඩිය අවුරුදු දෙදහස් ගණනක් පැරණි සිංහල කොඩිය මැ යි.

ඉන්දියාවේ අලුත් කොඩියේ පාට තුනක් තිබුණු පලියට ලංකාවේ පරණ කොඩියක් වෙනස් කොට පාට තුනක් යෙදීම කොටින් කියතොත් ඉන්දියාවේ දුම්රියපළවල්වල “හින්දුවරුන්ට පැන් ය” මුස්ලිම්වරුන්ට පැන් ය” යි දෙතැනක දිය බඳුන් දෙකක් තිබුණු පලියට සමගිය අතින් මුළු ලොවට ආදර්ශ දෙන ලංකාවෙන් ඒ ඒ ජාතීන්ට වෙන වෙන ම දිය බඳුන් තැබීමක් වැනි යි. අනේ එහෙම කරන්න එපා! එහෙම කිරීමෙන් නැති හේද ඇතිවෙනවා. නේරු තුමා ස්වකීය භාර්යාවත් සමග ලංකාවට පැමිණි වාරයේ සිංහල කොඩිය ගැන සඳහන් කොට තමා පෙරළා ඉන්දියාවට යන්නේ පපුව ලංකාවේ තියල බව කීවේ ය. එහෙම කීවේ සිංහලයන් එතුමාට ප්‍රේමයෙන් සංග්‍රහ කළ නිසයි. ඊළඟට පැමිණි වාරයේ නේරු තුමා මුළු ලොවට වී තිබෙන විපත සඳහන් කරමින් මෙසේ කීවේ ය:

“අද මුළු ලොව ම ක්‍රෝධ කලහ හිංසා යුද්ධ යනාදියෙන් පීඩිතයි. එබැවින් භාරත මාතාව ගේ සියලු පුත්‍රයන් අතුරෙහි අතිශ්‍රේෂ්ඨ අතූන්තම පුත්‍ර රත්නය වූ බුදුරජාණන් වහන්සේ දඹදිව් වැසි අපටත් ලක්දිව් වැසි තමුන්නාන්සේලාටත් සියලු ජාතීන්ටත් වදළා වූ ඒ අමරණිය සන්දේශය අප හැමදෙනා විසින් ම මෙනෙහි කට යුතු ය. අද වනාහි අන් සියලු ප්‍රස්තාවයන්හිදීටත් වඩා ඒ හිතකර ධර්මය සිහි කටයුතු ය.

“බුදුරජාණන් වහන්සේ විසින් අවුරුදු දෙදහස් පන්සියයකටත් පෙර ලෝකයාට දෙන ලද ඒ උතුම් සන්දේශය කවදවත් පරණ නො වෙයි. ඒ ශාන්ත ධර්මය අදත් එද මෙන් ම අතිශයින් ම ඕජස් විය. ප්‍රාණවත් ය.

“බුදුරජාණන් වහන්සේ ගේ ඒ ශ්‍රේෂ්ඨ සන්දේශය අදත් අපගේ සිත් තුළ සාදරයෙන් ආරක්ෂිතව ඇත්තේ ය. වර්තමාන ලෝකයේ මේ කරදර පීඩාවන්ට භාජනය වන්නා වූ අපි ඒ සියල්ලට මූණපැමටත් ඒ සියල්ල හා සටන් කිරීමටත් බුදුරජාණන් වහන්සේ ගේ ධර්මයෙන් එළියත් බලයත් උද්යෝගයත් සොයන්නෙමු.”

ශාක්‍ය සිංහයාණන් වහන්සේ සිහිකරවන කොඩිය

සියලු ආගම්වලත්, සියලු ජාතිවලත්, ගුණවත්තයන්ට සිංහ කොඩිය මහා කාරුණික වූ බුදුරජාණන් වහන්සේ සිහිපත් කරවයි. ශාක්‍යසිංහ යනු

තිලොවෙක මිතුරු බුදුරජාණන් වහන්සේට නමකි. ශාක්‍ය සිංහයාණන් වහන්සේ බෝමැඩ දී විරිය නැමැති අතින්, ඤාණ නැමැති කඩුව ගෙන, සියලු කෙලෙස් සතුරන් නැසූ බව, බණ පොතේ සඳහන් වේ. අතින් කඩුව ගෙන සිංහල කොඩියේ වැජඹෙන සිංහරාජයා දකින කොට, මහ බෝමැඩ දී නැණ කහිත් කෙලෙස් සතුරන් වැනැසූ ශාක්‍යසිංහයාණන් වහන්සේ මතක් වෙනවා. වදින්න හිතෙනවා. එංගලන්තයට ගෙන යන ලද එක් පැරණි සිංහල කොඩියක කොත් හතරේ බෝකොළ හතරක් තියෙන නිසා සිංහල කොඩිය විශේෂයෙන් ම මෙත් මුහුදු බුදුරජාණන් වහන්සේ සිහිපත් කරවනවා. දීප බන්ධු වාල්ස් ඇන්ඩර්ස් දෙව්ගැති තුමා ඒ බුදුරජාණන් වහන්සේ හා සමඟිය ගැන මෙසේ කීවේ ය: “දෙව්සි වසකට පෙර මම පළමු වරට දඹදිව පා තැබිමි. මහා කාරුණික වූ ගෞතම බුදුරජාණන් වහන්සේ ගේ ශ්‍රී චරිතය එදා සිට ම මා කෙරෙහි බල පවත්වයි. කල් යත් යත් බුදුරජාණන් වහන්සේ ගේ ධර්මකාය වඩ වඩාත් මා වසඟ කරයි. බුදුරජාණන් වහන්සේ අවුරුදු දෙදහස් පන්සියයකට පෙර උගන්වා වදළා වූ ඉවසීම, මෛත්‍රිය යනාදී ගුණ ධර්මයන් හේද වී තිබේ. අතීතයෙහි ආසියාව අතිශයින් ම සමඟි කළ ධර්මය නම් බුද්ධ ධර්මය යි. බුදුරජාණන් වහන්සේ සියලු මිනිසුන්ට ම අයිති බවත්, සියලු මිනිසුන් ගේ යහපත සඳහා පහළ වූ බවත්, මම ඉගෙන ගතිමි. බුදුරජාණන් වහන්සේ ලෝ පහළ ව ධර්ම රාජ්‍යය පිහිටුවන්නට පෙර පලිගැනීම ලෝ පහළ සිරිතක් විය. එයින් පලිගැනීම සත්පුරුෂයන් ගේ ප්‍රකෘති ධර්මය නොවන බවත්, වෛර කරන්නා කෙරෙහි කරුණා මෛත්‍රිය පැතිරවීම ම නියම ධර්මය බවත්, බුදුරජාණන් වහන්සේ ප්‍රකාශ කළ සේක. ලෝක ඉතිහාසයේ පළමුවරට මෙසේ අවිහිංසාව උගන්වා අසාධුං සාධුනා ජනේ යන අළුත් ආදර්ශ පාඨයක් දෙන ලද්දේ බුදුරජාණන් වහන්සේ විසිනි. ඒ නිසා ලෝකයේ ස්වර්ණ යුගයක් උද විය”.

ඉතින් ලොවට අනුකම්පා කරන අපේ හොඳ සිංහලයෝ ද සමඟියෙහි පිහිටා නැවතත් ලංකාවේත් ලෝකයේත් ස්වර්ණ යුගයක් ඇති කරන්නට රැ දවල් දෙකක් මහා විරිය වඩන්නවා! කිසි වෙනසක් නැතිව කාටත් එකවගේ සංග්‍රහ කළයුතු බවත් අනුන් ගේ දුක දුටු වහා ම දුරකළ යුතු බවත් සිංහල රජතුමා දඹදිව මහ බෝමැඩ සිංහල සංඝාරාමයේ තඹ පුවරුවක ලියා තැබුවේ ය.

ලෙයින් මසින් පිරි - මෙ සිරුර මෙකින් කලුණින්
දරම් සත් වැඩ පිණිස ම - ලොවට හිත සුව පිණිස ම

යයි සිංහල මහාවීර සිරිසඟබෝ මහ රජතුමා කීවේ ය. “සවෙ මුනිසෙ පජා මම” යනුවෙන් “හැම මිනිස්සු ම මගේ දරුවෝ ” යි ධර්මාශෝක මහරජතුමා කීවේ ය. අපේ ගුණවත් සිංහලයන්ට ද එසේ කිය හැකියි.

“මගෙන් ලොවට සැනසිල්ල ම ලැබේවා! සුවයක් ම ලැබේවා!! මගෙන් දුකක් නම් නොවේ වා! යි ද ධර්මාශෝක මහරජතුමා ලීවේ ය. අපේ ගුණවත් සිංහලයන් ගෙනුත් මුළු ලොවට ම උතුම් සැනසිල්ල ලැබේවා! සෙත් සුව ම ලැබේ වා! දුකක් නම් නො ලැබේවා!.

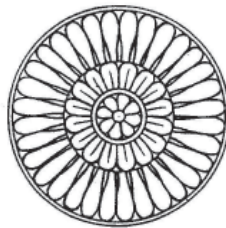
සිරිද දද රද
සවිසත නිති
කැත් මෙන් මහ
සැරදෙත් හෙළ

දිල්ලේ
සැනසිල්ලේ
කුලුණැල්ලේ
සෙවණැල්ලේ

සිංහ රාජ ධජ රාජයාගේ ආලෝකයෙන් ඒකාලෝක වූ සිංහල ද්වීපයෙහි මව්වත් සිංහලයන් ගේ හෙවණැල්ලේ ක්ෂාන්ති මෙමිත්‍රී මහාකරුණා ධාරාවෙහි සිහිලස් විඳිමින් සියලු සත්ත්වයෝ ම නිරතුරු සැනසිලි ලබමින් බොහෝ කල් ජීවත් වෙත් වා!.

සමගිය වැඩේවා! සෙත් සුව ලැබේවා !!

(බොද්ධ ළමයා සඟරාවෙන් උපුටනයෙකි)



A Little bit of our Heritage

The ancient Stupa of *Dīghavāpi*

by

Preeni S. Witharanage,

MBA (USJ) MA(Kel) PGDipACOMAS (Mor) Attorney-at-Law



The literal translation of the Pali word *Dīghavāpi* is a long reservoir. Situated in the ancient rice bowl of *Dīghamandala* (Pali) or *Digāmadulla*, (Sinhala) in the Eastern Province lying less than 10 km inland as the crow flies from the seacoast.

From 1961, *Digāmadulla* is known as Ampara and is part of the administrative district of Ampara although the name *Digāmadulla* is also simultaneously used when referring to this area. The ancient stupa of *Dīghavāpi* is one of the revered Buddhist sites and is one among the *Solosmasthanā*.

According to the ancient chronicles, the Buddha on his third and last visit to Lanka, after having rested at *Divāguhāva* in the foothills of the *Sri Padasthānaya* has visited the *Dīghavāpi* area, thus rendering it as a hallowed site.

King Kavantissa (205 BCE - 161 BCE) was instrumental in getting his younger son Prince Saddhatissa to build several reservoirs and a network of canals in order to produce the

agricultural supplies needed to provide food required for the massive military effort being organized to free the Rajarata Kingdom from the South Indian invaders.

Prince Tissa achieved this gigantic task by re-engaging several rivers flowing through the *Digāmadulla* area into a network of feeder canals. In this manner he was able to irrigate thousands of acres of paddy. The agricultural crops thus generated fed the local populace and was also sufficient for the upkeep of temples housing thousands of Buddhist monks.

Upon his consecration as King, Saddhatissa (137 BCE – 119 BCE) built the great stūpa of *Dīghavāpi* enshrining relics of Lord Buddha and also a main vihāraya for the monks. The Chronicles also records that he built several monasteries along the road from Anuradhapura to *Dīghavāpi*. With the gradual shifting of Kingdoms towards the southwest the prosperity of the *Digāmadulla* area once enjoyed waned. Most of the temple lands were taken over by thick forests. The last restoration of this edifice was by King Kirthi Sri Rajasinghe (1751 CE - 1782 CE). He also made a donation of 2000 acres of land for the upkeep of the temple.

After the fall of the Kandyan Kingdom, during the colonial period, due to the constant invasions and the continuous harassment meted out by the British army, many of the hapless inhabitants of *Digāmadulla* were forced to flee to other areas. Thereafter, since there was no active monastery at *Dīghavāpi*, the British took control of the area under the Waste Lands Ordinance of 1840.

The recent discovery of this stupa is also interesting. In 1916 a monk by the name of Kohukumbure Revatha having read about the ancient stupa visited this area in search of it. He met people taking bricks by the cartload and when questioned was told that the bricks were being removed from a mountain of bricks situated deep within the jungle. Having visited the site he realized that this was the ancient *Dīghavāpi* stupa. Thereafter, he was instrumental

in campaigning to protect and safeguard the structure. After the death of the monk under unfortunate circumstances, the Department of Archaeology intervened to protect the stupa. Presently the ancient site is protected as an archaeological monument. Although several projects were mooted from time to time for the restoration of this edifice, it is still under construction.

With recent excavations several very valuable artifacts were unearthed including four golden caskets, gold-leaf inscription with one confirming the historical dating of the ancient temple and facts relating to the ancient royal lineage. A large collection of ancient coins belonging to several eras and pottery were also found in the premises. The different types of coins confirm the established international trade with the Ruhuna Kingdom.

All the ancient irrigation works and the stupendous ancient edifices are associated with the Kings of Ruhuna, notably, King Kāvantissa, King Saddhātissa, King Bhātikābhaya (20 BCE – 7 CE).

Not only reservoirs but also numerous ancient temples dot the landscape of Dighāmadulla. Some have been recently excavated and restored. Mangul Maha Viharaya, Buddhagala monastic site, Kuḍumbigala Forest Monastery, Gonagolla monastery known for its Sigiriya type frescos are some of the well-known ancient sites, whilst Rajagalatānna and Nīlagiri Seya were excavated and restored in the recent past. Restoration work has been undertaken at Samangala and it promises to yield a hitherto unknown past. Nuwaragala, is another ancient rock fortress which has served as King Saddhatissa's sanctuary for sometime and is also associated with the indigenous people of the country.

Digāmadulla is typical ancient Buddhist land with numerous cave temples, monasteries, stupas and reservoirs, golden paddy ripening in the sun being home to descendants of Kandyan nobility as well as villagers who fought the British, now living scattered and in pockets who still narrate their stories with pride.

Journey on a Train

*The journey begins;
the train driver is our conscious mind,
who will take us to our destination,
and the guard the subconscious mind,
who will act as a guide,
as and when required in our journey.
The train slowly moves from the station of our birth.
Here we go*

Bon Voyage.

***Life is like a journey on a train ...
with its stations ...
with changes of routes ...
and with accidents!***

***At birth we boarded the train and met our parents,
and we believed they will always travel on our side.***

***However, at some station our parents will step down
from the train,
leaving us on this journey alone.***

***As time goes by, other people will board the train;
and they will be significant i.e. our siblings,
friends, and children.***

One day, we will all depart on that journey - **free of cost.**

“Don’t worry about Seat Reservation”

It is confirmed and flight is always on time ...

Our good deeds will be our Luggage ...

Humanity will be our Passport ...

Love will be our Visa ...

Make sure we do our best.

This is true in reality of life.

Nothing is permanent.

We have come empty handed and will go empty handed.

So be Happy and win the Woe.

(Author Unknown)



(Continued from Bosat - Volume I - No. 7)

Verses from

ලෝවැඩි සඟරාව - *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.]

36. සෙන සලසන මුනි බණ ඇත සුමිහිරි
 ඇත නොපගේ කන් ඇසුමට නොබිහිරි
 නැත කරනට පින්කුත් මෙ නොපට බැරි
 සතර අපා දුක් ව ද විඳිනට බැරි

There is this melodic teaching of the Great Sage, many benefits derive.

Being not deaf, you have your ears to hear.

No meritorious acts are there, that are difficult for you to perform.

Is it that you cannot bear only the suffering in the four lower worlds?

There are the teachings of the Buddha, sweet to the ear, from which many benefits you could derive. You have your ears to hear as you are not deaf. There is also no meritorious act that you are unable to do. Is it that only the sufferings in the four hells that you cannot endure?

37. කරන කලට පව් මිහිරි ය මි සේ
 විඳින කලට දුක් දැඩි වෙයි ගිනි සේ
 ඇඳින එ පව් දුර ලන උපදේසේ
 නුදුන මැනැව් තුන් දෙර අවකාසේ

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

When wrong deeds are being done, they are as sweet as honey.

When the resultant consequences come, they are painful as scorching fire.

Recognizing the wrong deeds do away with them. This is the advice.

Kindly do not allow wrong to enter through your three doors (of body, speech and mind).

As sweet as honey is evil – when you are doing it. As scorching as fire is pain – when you suffer for it. After recognising those wrong deeds (of yours) heed the advice to abandon them. Leave no room for any wrongdoing to happen through the three doors (of body, speech and mind).

38. අදමින් ජීවත් වෙනවා විතරට
දැනමින් මිය යනු සොඳ මැයි දන් හට
මෙ ලෙසින් වදහළ මුනි බණ සිහි කොට
සැබැවින් පින් කොට පැමිණෙවු නිවනට

Rather than live by unrighteous means

Better it is for people to die by leading a righteous life.

Recall to mind this teaching of the Great Sage.

Attain Nibbāna's bliss after faithfully performing meritorious deeds.

Rather than living unrighteously it is far better for beings to die leading a righteous life. Recall to mind this teaching of the Buddha; and attain Nibbana's bliss performing meritorious deeds.

39. එකම සතකු තම මවු මළ දුකටා
වෙන ම හැඬූ කඳුළේ බිඳවලටා
මෙ හැම මුහුදු දිය අඩු වන කලටා
තව ම සසර ආලය ඇයි නොපටා

A single living being for the grief of one's mother's death

The tears shed in weeping when compared

The waters of all the seas are less.

Why then are you attached yet to sansara, the cycle of birth and death?

The tears shed by a single being in weeping for his dead mother is far more than the waters of all the seas taken together. If so, why are you still attached to this cycle of recurrent births and deaths i.e. sansara?

40. ලිප ගිනි මොලවන තෙක් දිය සැලියේ
සැපයක් යයි කකුළුව දිය කෙළියේ
එ පවත් තොප සිතතොත් නොහැකිලියේ
සැපයක් නම් නැත කම් රස කෙළියේ

**Placed in the water pot until the fire is kindled,
The crab sports with water thinking of it as blissful.
If you start reflecting on this, without any reserve,
In sensual pleasure you'll find no enduring bliss.**

The crab in the water pan revels in water sport until the fire is kindled in the fire place. If you do not shrink from pondering over that fact, you will realize that there is no true happiness in sense-enjoyment.

41. උඩු සුළඟට අල්වාගෙන යන්නේ
තණ සුළ නො දැමී නම් අත දන්නේ
වර පල ය යි කම් රස තෙපලන්නේ
එ ද කළ කම් නිරයේ පැසවන්නේ

**Taking a lighted grass torch against the wind.
The hand will get burnt unless the torch of grass is
dropped.
Sensual pleasures are great rewards the unwise hail.
But such actions will make you suffer in hell.**

Walking against the wind with a grass torch in hand, if one does not drop it in time, one will burn one's hand. One may speak of sense pleasures as if they are the highest gain, but the evil deeds one commits for their sake, will mature into sufferings in hell.

(To be continued in BOSAT Vol.I- No.9)

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 ke
				ක ko
				ක ke
				ක ko

CONJUNCT - CONSONANTS

ක kka	කඤ ñṇa	ත් ra	මඵ mpha
ක kkh	ඡඤ ñha	ද් dda	මඬ, ඔ mba
ක kya	ඣ ñca	ධ් ddha	මභ mbha
ක kri	ඤ ñcha	ද් dra	මම mma
ක kva	ඤ ñja	ඤ, ච dva, ca	මඛ mha
ක khya	ඤ ñjha	ධ dhva	ය yya
ක khva	ථ ñta	න nta	ය yha
ග gga	ථ, ධ ñtha, ñha	න nth	ල lla
ග ggh	ධ ñda	ද nda	ල ly
ක nka	ධ ñdha	ධ ndha	ල lha
ග gra	ණ ñṇa	න nna	ච vha
ක nkh	ණ ñṇa	න nha	ස ssa
ක nga	ණ ñṇa	ප ppa	ස sma
ක ngha	ණ, ඬ ñṇa	ප ppha	ස sva
ච cca	ණ ñha	බ bba	භ hma
ච ccha	ත tta	බ bbha	භ hva
ජ jja	ත ttha	බ bra	භ lha
ජ ඤ jjha	ත tva	ම mpa	

ආ ā ඊ ī ඊ ī උ u ඌ ū ට e ට o

**BOSAT
PUBLICATIONS COMMITTEE**

Most Venerable Tirikunamale Ananda Mahanayaka Thera
(*Advisor*)

Ven. Siri Vajiraramaye Ñāṇasīha Thera

Prof. K.P. Hewagamage

Mr. Jithendra Goonatilake

Mr. T. W. Gamage

Mr. Ranjith Tennakoon

Miss Uvini Amarasekera

Mr. Ranjith Wijayabandara