

THE BOSAT



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BINARA
(SEPTEMBER)
FULL MOON
2570 / 2026
NEW SERIES VOL.1 NO.9

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

New Series	- 2026 Vol: 1, No: 9
Editor	- Ven. Siri Vajiraramaye Ñāṇasīha Thera
Page Setting and Design	- Mrs. Chandrani and T. W. Gamage
Website	- https://bosat.vajirarama.lk
Email	- bosat@vajirarama.lk

ISSN 3121-3146

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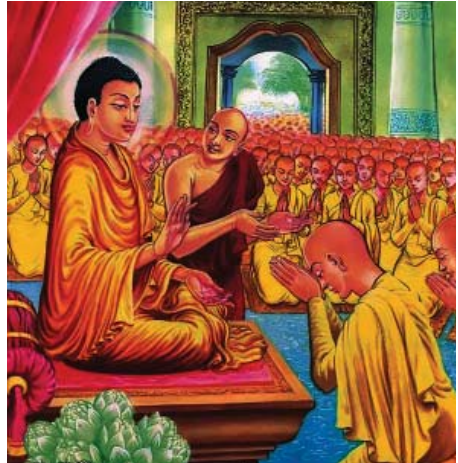
Significance of BINARA POYA

Binara full moon day usually falls in the month of September. It is at the middle of the four months' period of Rains Retreat (*vassāna*) that is observed compulsorily by all *upasampadā* (higher ordained) monks.

On the fifth year after enlightenment, the Buddha was spending the *vassana* at the *Kūṭāgara* (Pinnacle) Hall in the *Mahāvana* (Great Woods) near the city of Vesali. Two important events occurred during this *Vassāna* period.

First was the illness of King Suddhodana, the father of the Blessed One. The Buddha, when apprised travelled to Kapilavattu to see his father, and after preaching the Dhamma made him to gain the knowledge relating to the true nature of things i.e. to become an *arahant*, before his passing away.

Soon after the death of King Suddhodana, Mahāpajāpati Gotami, the foster mother of the Buddha, with 500 noble ladies walked all the way from Kapilawattu to *Kūṭāgara* Hall to meet the Buddha. It was a very tiring journey and there was no early warning of her coming. Mahāpajāpati



Gotami with her retinue, many of whom were single because of their husbands' becoming bhikkhus, went to where the Buddha was and after explaining their predicament requested that they be ordained in the Buddha's dispensation. Three times the Buddha put her off saying: "Do not be interested O, Gotami, about the entry of women into my order."

Venerable Ananda was around and with sorrowful eyes Mahāpajāpati Gotami went to him. When their plight was explained, Venerable Ananda decided to intervene and advocate their cause. The question was raised with the Buddha as to whether females are capable of becoming *Arahants*, to which the Buddha replied that gender has no bearing in attaining the highest bliss if they diligently follow the path to liberation as expounded. It was also admitted that the life of renunciation will facilitate such growth because of the encumbrances of a lay life. The Buddha finally gave his consent to admit Mahāpajāpati Gotami and others to the Buddha's dispensation subject to their agreeing to eight conditions, which are recorded as *aṭṭha-garudhamma*. Mahāpajāpati Gotami agreed and accordingly they were given the *pabbajjā* or ordination.

It was a momentous event in the Buddha's dispensation. Hence, the Binara full-moon Poya day is remembered in Buddhist history as the day the *Bhikkhuni Sāsana* was established.

Nāṇasiha



From the Desk of the Editor

- Many would have heard people say: ‘If it is free, even a headache is alright.’ But there is a difference in what is offered to you herein. It is FREE but instead of being a headache, it will help you to prosper and grow. Hence, you are invited to mull over one of the lead articles in the Binara Poya day publication of BOSAT. It reads **‘Join the BOSAT community: Read – Reflect – Share - Grow.’**

We have facilitated your joining by having a QR code at the end of the article. And as is mentioned in the article we “warmly invite readers to become contributors and volunteers. Some may write articles or provide feedback. Others may help introduce BOSAT to schools, universities, educational institutions, temples, societies, professional groups, and communities in Sri Lanka and overseas.... *A short article may take only a few minutes to read, but a worthwhile idea can influence a lifetime.*”

So, Join the BOSAT Community—read with us, reflect with us, share with others, and help us take this meaningful message forward.

- Much of the success in life, whether monastic or not, depends on our attitude to life. With a wrong or negative attitude, life could become bleak or even unbearable, leading even to suicide. In this issue, the Right attitude to life has been discussed. It could be a topic for discussion among teenage children and senior students. The article definitely will provide many insights in such an initiative.
- The full moon day of Binara is significant because of the establishing of the Bhikkhuni Order with Mahāpajāpati Gotami and her retinue of 500 noble ladies becoming the first bhikkhunis, after the acceptance of the eight conditions. The initial reluctance of the Buddha bears no reflection on the Buddha’s attitude to women, which is discussed more fully in the article titled **‘Dignified position of Women in Religion and Society’**.
- We often hear the words *Mādam Piḷiveta* (මැදම් පිළිවෙත), uttered more often by politicians to get credence to their actions stating

that ‘what we are following is the *Mādum Piḷiveta* of the Buddha’. As pointed out in the article in Sinhala on the මැදම පිළිවෙත by late Most Venerable Madihe Paññāsīha Mahānāyaka Thera, this is a very erroneous statement. The Buddha *rejected totally* the two extremes of sensual indulgence and self-mortification and discovered the Path to liberation in the Noble Eightfold Path, which the Buddha has referred to as the Middle Path. Anyone is free to use the words Middle Path - මැදම පිළිවෙත, but it should be without referring to the Buddha.

- In the long history of Sri Lanka, reference is made to Sri Lanka by various names in the accounts of both Eastern and Western countries. Some of them are Lanka / Lankapura, Sihale / Sīhaladīpa / Sailan / Seilan / Ceilāo / Ceylon, Tambapanni / Tamraparni / Taprobane, Serendib, Shizi Guo (Kingdom of Lions) / Shizi Zhou (Lion Island). The greatness is that it has survived with its own distinct language and culture. Even after been colonized by three European colonial powers – the Portuguese, the Dutch and the British – the nation has been able to maintain its identity.

A figure that has emerged as a colossus during the late nineteenth and early twentieth centuries was **Anagārika Dharmapala (1864-1933)**, whose contributions are recorded under *Builders of Our Nation*. He was not single. He was supported by personalities like Most Venerable Hikkaduwe Sumangala Mahā Thera and Henry Steel Olcott. He pioneered the *Surā Virodhi Vyāpārāya* in 1895, which merged later with the Sri Lanka Temperance Association that was founded in 1912 and still existing.

- No foreign power was able to conquer the whole of Sri Lanka in her long history of 2570 years. The last Sinhala Kingdom was annexed by the British colonial power with the signing of the Kandyan Convention in 1815. There were dissatisfaction and the people of Uva and Wellassa rebelled against British Colonial rule. The Uva rebellion is recorded in Sri Lanka’s history as the Great Rebellion of 1817 – 1818 and was led by Monarawila Keppetipola Dissawa. In learning our heritage this month, we go to Badulla, the capital city of the Uva Province. One of its landmarks is the *Mutiyaṅgana*

temple, which has a very fascinating history going back to the third visit of the Buddha.

- One way of showing our deep respect to the Buddha is to be able to read and write correctly the Dhamma that the Buddha taught. Once this country was known as the Dhamma-dīpa – the Land of the Dhamma.

Through WhatsApp a request was received as to what the meaning of the Pali term, ‘*sabbithiyo vivaghantu*’ was. When the two Pali words as received are written in Sinhala script it is සබ්බිථියො විවග්ගන්තු. Promptly a reply was sent that no such Pali words exist. Then a scanned copy of the Pali verse was received, in which the Pali was සබ්බිධියො විවජ්ජන්තු when transliterated into English is ‘*sabbītiyo vivajjantu*’, meaning ‘May all misfortunes be averted’. *When Pali texts are written in the Roman script, it is essential, therefore, that we learn to write the Pali correctly using the correct diacritical marks.*

Another question that was posed by another reader was whether Pali had the Sinhala Alphabet. This was an erroneous conclusion derived, most probably, from the caption that was given in the BOSAT, viz., ‘The Pali Alphabet in English’. Pali has no script of its own and could be written in any script with proper diacritical marks for correct pronunciation. *Hence, for sake of clarity from the Binara issue of BOSAT, the title has been changes to ‘Transliterating into English the Pali texts written in Sinhala’.*



- **The BOSAT monthly Publication 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 Publication to read on the Poya day.**

Join the BOSAT Community: Read – Reflect – Share - Grow.

Prof. K. P. Hewagamage

Senior Professor in Computer Science, School of Computing, University of Colombo, Member of the BOSAT Publications Committee



In today's digital world, information reaches us continuously. Yet what matters most is not how much information we receive, but what we choose to read, reflect on, and carry into our daily lives. **BOSAT** offers one such opportunity—a few thoughtful minutes each month to pause, learn, and grow.

BOSAT is a monthly publication of Siri Vajiraramaya, Bambalapitiya. It was first published in 1936 and relaunched in 2026 for a new generation of readers. Its guiding spirit reflects the vision of Most Venerable Madihe Paññāsīha Mahānāyaka

Thera: **“It is not possible to build a nation without developing its people. Let us build the nation along with the development of its people.”** BOSAT therefore brings Buddhist wisdom into everyday life through themes such as personal development, right attitudes, ethical living, social harmony, heritage, and mindful engagement with the modern world.

Although BOSAT gives special attention to younger readers, including **Gen Z and Gen Alpha**, it is intended for everyone—irrespective of age, religion, race, country, or background. The publication is mainly in simple English, with one selected Sinhala contribution. Articles are intentionally concise, allowing readers to understand the central message within a few minutes rather than having to read lengthy academic articles. BOSAT also welcomes contributions that connect Buddhist philosophy with contemporary personal and social issues.

BOSAT is distributed **free of charge as a digital publication**. A new issue is normally released two days before each Full Moon Poya Day, giving readers an opportunity to spend some time on Poya Day reading and reflecting. Current and previous issues are available through the BOSAT website, while the monthly poster provides convenient QR-code access directly from a mobile phone.

The easiest way to receive each new issue is to join the **BOSAT WhatsApp Community**. Joining is simple and free. If WhatsApp is installed on your device, simply visit <https://bit.ly/join-bosat>. There is no obligation to write, speak, or participate in discussions after joining. Unlike an ordinary chat group, the BOSAT Community is intended mainly as a **low-noise channel for useful information**. Members receive relevant notices, monthly issues, posters, and opportunities connected with BOSAT without being disturbed by unnecessary conversations.

However, we hope that the BOSAT Community will become **more than a distribution channel**. We warmly invite readers to become contributors and volunteers. Some may write articles or provide feedback. Others may help introduce BOSAT to schools, universities, educational institutions, temples, societies, professional groups, and communities in Sri Lanka and overseas.

In this way, volunteers can become **BOSAT representatives within their own communities**. Their role need not be limited to simply forwarding a PDF. They can encourage others to read an article, discuss its message, relate it to present-day life, and consider how its values can be applied in practice.

BOSAT is built on a simple belief: **better individuals help create better communities, and better communities help create a more peaceful and humane world**. A short article may take only a few minutes to read, but a worthwhile idea can influence a lifetime.

Join the BOSAT Community—read with us, reflect with us, share with others, and help us take this meaningful message forward.

Visit: bosat.vajirarama.lk



Right Attitude to Life

by

Professor Emeritus Dr. Asanga Tilakaratne PhD

Department of Buddhist Studies, University of Colombo.

We are living beings, and the act of living makes us real beings. It is this continuous process of living that we call life. But why do we live? What is the meaning of doing so? To be more precise, what is the meaning of our life? Does it have a meaning. This same question is asked with reference to purpose – what is the purpose of life?

A popular answer given to this question is that there is a purpose in our life, but that purpose is not what is chosen or determined by us, but is given to us, and this popular view holds that the purpose of life has been given to us by a Creator God who bears our responsibility on behalf of us. This view amounts to saying that our life is externally controlled or determined and we even do not know what this purpose is.

Buddhism, however, gives a different answer, according to which, we are the results of our own actions, and the life we have got is something for which we hold responsibility. Here we are thinking about our own past life and its actions and the present life which is a result of those actions. If this is not very convincing because we do not know and see the past life, think about the present life, which is nothing other than a result of what we have done and not done from the point of our birth. Our life at the moment with a particular physical body, with a degree of health or absence of it, with a particular education, with a particular upbringing etc. etc. are all the results of what we have done or not done. Buddhism teaches us that it is this same process of action with a moral element, i.e. morally and ethically good or bad actions, that determines our next life.

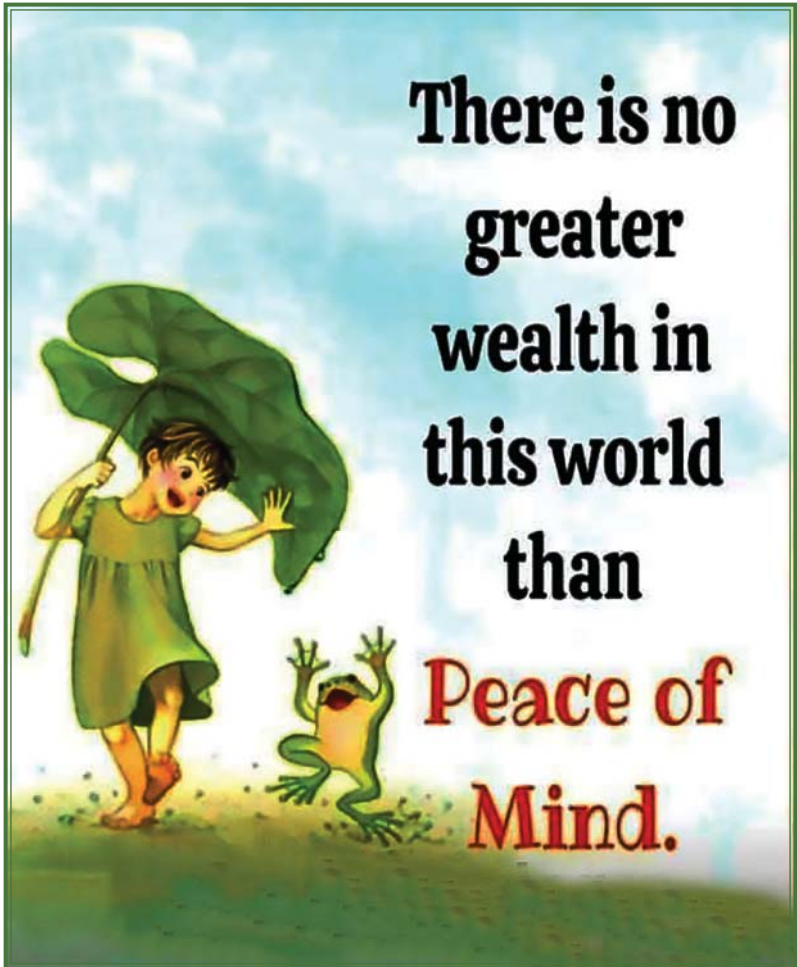
The point in talking about our own actions as the leading factor that determines our life is that it provides a direct answer to the question - how should I live? In our social life, our actions influence the others who live with us, in physical proximity or even those separated by time and space thanks to advanced technologies of communication. This requires us to be watchful about our own actions to make sure that those will not be harmful or destructive to others, others to include fellow human beings, animals and environment.

In the Buddhist tradition, this ideal is articulated with reference to Siri Sanghabodhi, the legendary saintly ruler of ancient Sri Lanka who said, 'I maintain this body with flesh and blood only for the welfare of the world.' If this is a way too high a goal, Buddhism articulates a relatively moderate intention too, 'let there not be any inconvenience to others owing to me.' This Buddhist sentiment, ultimately, is rooted in compassionate world-view according to which one's own self-interest is not achieved at the expense of that of another.

Why do we have to have an ideal or purpose of life of this nature? Here Buddhist answer is that all living beings love their life, do not like pain, but desire happiness; since 'all living beings' include ourselves too, this maxim is applicable to ourselves equally. Whereas others should not harm me, If I do not like what others do to me, I too should not do that to others.

In Buddha's teaching, human life is more precious than many others forms of life mainly for the reason that the capacity for advanced moral judgment is found only in human beings. Human life, accordingly, is to be lived for one's own happiness as well as for the happiness of others. Our attitude to life, to our own life and that of others, and finally, to the life of all living beings and that of all living organisms, in this manner, has to be directed by our own moral judgment characterized by compassion for all.

A Picture is Worth a Thousand Words!



*Builders of Our Nation:***Anagarika Dharmapala: Learning from the World,
Serving the Nation***by***Senaka A. Samarasinghe MSc***Coordinator, Institutional Development Unit (Retired)**Mahaweli Authority of Sri Lanka*

Anagarika Dharmapala (September 17, 1864 – April 29, 1933) is remembered as one of the most influential figures in Sri Lanka's Buddhist revival and national awakening. What makes his life especially interesting is that his ideas were not formed only in Sri Lanka. Through extensive travel across India, Britain, the United States, Japan, Southeast Asia and Hawaii, he observed how different societies responded to colonialism, religion, education and economic change. He then tried to apply those lessons to the needs of Ceylon.

Dharmapala believed that true freedom required more than political independence. A nation also needed confidence in its own culture, education, economy and values. He used his English education in an unexpected way: instead of simply becoming part of the colonial elite, he used the language to communicate Buddhist and national ideas to both local and international audiences.

His participation in the **World Parliament of Religions in Chicago in 1893** was a major turning point. There, he presented Buddhism as a rational, compassionate and nonviolent tradition and built international connections that later supported Buddhist causes.

One of his greatest missions was the revival of Buddhist sacred sites in India, especially **Buddha Gaya**, where the Buddha attained Enlightenment. Through the **Maha Bodhi Society**, founded in 1891, he worked to restore Buddhist heritage, promote Buddhist education, and establish schools, libraries, hospitals, publications and centres of learning. His efforts also helped create stronger links among Buddhists in Sri Lanka, India and other parts of the world.

Dharmapala also understood the power of communication. He travelled throughout Sri Lanka, spoke to communities and used publications such as *Sinhala Bauddhaya*, *Sandaresa* and the *Maha Bodhi Journal* to spread his ideas. He encouraged people to value their cultural heritage, support Buddhist education, avoid harmful habits such as alcohol and become more economically self-reliant.

For him, national development also meant practical skills. After observing industrial education abroad, he supported technical training, handloom weaving, match manufacturing and other local industries. He encouraged young people to develop useful skills and reduce unnecessary dependence on imported goods. His initiatives also extended to indigenous medicine, including a



free Ayurveda clinic in Colombo, while his international Buddhist work contributed to the establishment of a Buddhist Vihara in London.

Dharmapala's legacy should also be studied thoughtfully. While he promoted national awakening, peaceful action and communal harmony, some nationalist writings associated with his movement used harsh language about minority communities. Understanding history means appreciating achievements while also learning critically from its difficult aspects.

For today's youth, perhaps his strongest message is this: **learn from the world, but do not lose your identity.** Education, discipline, service, self-reliance, peaceful action and respect for cultural heritage can all become tools for building a better society. Dharmapala's global experience did not make him less connected to Sri Lanka—it helped him imagine how the country could stand with greater confidence in the world.



මැදුම් පිළිවෙත

අතිපූජ්‍ය මඩිනේ පඤ්ඤාසිහ මහානායක මාහිමිපාණන් වහන්සේ
විසිනි!

මධ්‍යම ප්‍රතිපදාව යන්නෙහි ධර්මාර්ථය එකෙකි. වචනාර්ථය අනෙකෙකි. සමහරු ධර්මය පිළිබඳ වචනවලට පවා ධර්මාර්ථය ගැන නොසලකා වචනාර්ථය අනුව අර්ථ දෙන්නට ගොස් මහජනතාවට වැරදි හැඟීම් දෙන බව දැනගන්නට ලැබෙයි. ධර්මය පිළිබඳ කරුණුවල දී ව්‍යඤ්ජනජායාව ම ගැනීම ධර්මන්‍යාය නොවන බැවින් එයින් කියැවෙන ධර්මාර්ථයට බුදුරජාණන් වහන්සේ ගේ අදහස සලකා ම අර්ථ දිය යුතු ය.

මධ්‍යම ප්‍රතිපද යනු ඉතා දීර්ඝ විසිතුරු ඉතිහාසයක් ඇති වචනයෙකි. අවුරුදු දෙ දහස් පන්සියයකටත් අධික ඉතිහාසයක් ඇති මේ වචනයේ ආරම්භය බරණැස ඉතිපතනයෙහි පැවැත්වුණු බුදුරජාණන් වහන්සේ ගේ මංගල ධර්ම දේශනය යි. පරිණාමවාදය අනුව සලකා බලන විට වචනයක් වුව ද අවුරුදු දෙ දහස් පන්සියයක් යන විට නොයෙක් බෙදුම් හා නොයෙක් තේරුම් ඇති වී පැතිරී යෑම ස්වභාවයෙකි. මධ්‍යම ප්‍රතිපදාව යන වචනය ද මුල් අදහස අමතක වන තරමට විනාශයට පැමිණ තිබෙන බව කිව හැකි ය. එය කොතරම් දුරට ගියා ද යි කිව හොත් ඇතැම් දේශපාලනඥයන් පවා “අප දේශපාලනය කරන්නේ මධ්‍යම ප්‍රතිපදව අනුව යැ” යි කියමින් මධ්‍යම ප්‍රතිපදව දේශපාලනයටත් ඇදගෙන ඇත.

වචනාර්ථය අනුව නම් “මධ්‍යම ප්‍රතිපදව” යන්න කවර කරුණක් හා සමග වුව ද යෙදිය හැකි ය. එහෙත් මෙහි වැඩි දෙනා කල්පනා නොකරන බලවත් වරදක් වෙයි. එ නම් යටැ කී මධ්‍යම ප්‍රතිපද ගැන කථා කරන බොහෝ දෙනා අප මේ කටයුතු කරන්නේ බුදුරජාණන් වහන්සේ ගේ මධ්‍යම ප්‍රතිපදව අනුව යැ යි කීම ය.

බුදුරජාණන් වහන්සේ ගේ මධ්‍යම ප්‍රතිපදාව උන් වහන්සේ ම දේශනා කොට ඇති හෙයින් ඒ ඒ අයට තමන් තමන් කැමැති පරිදි ඒ ඒ අත හරවා දක්වනු නොහැකි වෙයි. එය එක ම ප්‍රතිපදාව යි. එ නම්, ආර්ය අෂ්ටාංගික මාර්ගය යි. මොක්ෂ මාර්ගය යි.

බුදුරජාණන් වහන්සේ උපන් කාලයෙහි දඹදිව වැසියෝ සීමාන්තික ක්‍රම දෙකකට ජීවත් වූ හ. සමහරු මෝක්ෂය ගැන සිතීම මාත්‍රයකුදු නැති වැ සුබෝපභෝගී ජීවිත ගත කළ හ. සමහරු මෝක්ෂය ලබන්නට ය යි කියමින් නොයෙක් දුෂ්කර ව්‍යායාමයන්හි යෙදුණ හ. සිද්ධාර්ථ කුමාරයෝ ද අවුරුදු විසි නවයක් මුළුල්ලේ ඉතා උසස් සුබෝපභෝගී ජීවිතයක් ගත කළ හ. එයින් මොහොතින් මොහොත ම කෙලෙසුන් වැඩෙනුවා විනා තැවීමක් නොවන බව සිද්ධාර්ථ කුමාරයෝ අත්දැකීමෙන් ම අවබෝධ කරගත් හ. අනතුරු වැ මෝක්ෂය සඳහා නැමුණු බෝසතාණෝ සියලු සැපත් හැර දමා පැවිදි වූහ. එ කලැ පැවිදි වූවන් ගේ විශ්වාසය වූයේ මෝක්ෂය ලබනු පිණිස දුෂ්කර ව්‍යායාමයක් යුතු බව ය. දුක් නැති කිරීමට තමා ගේ කයට දුක් දිය යුතු යැයි ඔවුහු විශ්වාස කළ හ. ඒ විශ්වාසය පිළිගත් බෝසතාණෝ ද නොයෙක් දුෂ්කර ක්‍රියාවන්හි යෙදුණ හ. අවුරුදු සයක් ගත විය. ශරීරය තැවීමක් විනා එයින් කෙලෙසුන් තැවීමක් නොවන බව උන් වහන්සේ වටහාගත් හ.

මෙ සේ සුබෝපභෝගී ජීවිත ය, දුෂ්කර ක්‍රියාවන්හි යෙදීම ය යන දෙ කෙළවර ම මෝක්ෂ මාර්ගය නොවන බව වටහාගත් බෝසතාණෝ හොඳට ම සැප පහසුත් නොවන හොඳට ම දුකත් නොවන ජීවිතයක් ගත කෙරෙමින් ශීල-සමාධි-ප්‍රඥ යන ගුණ කඳ සපුරා උතුම් වූ බුදු බවට පැමිණිය හ. යටැ කී දෙ කෙළවරට නොපැමිණි මෝක්ෂ මාර්ගය බුද්ධාගමයෙහි සඳහන් වන මධ්‍යම ප්‍රතිපදාවයි.

බුදුරජාණන් වහන්සේ මධ්‍යම ප්‍රතිපදාව ය, ඒකායන මාර්ගය, විශුද්ධි මාර්ග යැ යි සොයා දුක් වූ ආර්ය අෂ්ටාංගික මාර්ගයෙහි අංග (අවයව) අට කවරේ ද යත්, සම්මා දිට්ඨි, සම්මා සංකප්ප, සම්මා වාචා, සම්මා කම්මන්ත, සම්මා ආජීව, සම්මා වායාම, සම්මා සති, සම්මා සමාධි යනු යි.

1. දුක පිළිබඳ ඥානය, දුක හටගැනීමේ හේතුව පිළිබඳ ඥානය, දුක නිවීම පිළිබඳ ඥානය, දුක නිවීමේ මග පිළිබඳ ඥානය යන චතුරාර්ය සත්‍යයන් පිළිබඳ නුවණ සම්මා දිට්ඨි නම් වෙයි.

2. කාමයන් ගෙන් නික්මෙන කල්පනාව ය. ව්‍යාපාදයෙන් නික්මෙන කල්පනාව ය. හිංසාවෙන් නික්මෙන කල්පනාව ය යන නිවැරදි කල්පනයෝ සම්මා සංකප්ප නම් වෙති.
3. බොරු කීමෙන් වැළැකීම, කේළාම් කීමෙන් වැළැකීම, පරූෂ වචනයෙන් වැළැකීම, සමාක් ප්‍රලාපයෙන් වැළැකීම යන චතුර්විධ වාග් සුවර්තය සම්මා වාචා නම් වේ.
4. සතුන් මැරීමෙන් වැළැකීම, සොරකම් කිරීමෙන් වැළැකීම, කාමයන්හි වරදවා හැසිරීමෙන් වැළැකීම යන ත්‍රිවිධ කාය සුවර්තය සම්මා කම්මන්ත නම් වේ.
5. ගිහියන් ගේ වශයෙන් ත්‍රිවිධ කාය දුශ්චරිතයෙහි හා චතුර්විධ වාග් දුශ්චරිතයෙහි ද යෙදී කැරෙන මිථ්‍යාඡ්වයෙන් ද, පැවිද්දන්ගේ වශයෙන් කුශනාලපනාදියෙන් කැරෙන මිථ්‍යාඡ්වයෙන් ද වැළැකීම සම්මා ආඡ්ව නම් වේ.
6. තමා ගේ සන්තානයෙහි නූපන් (දූතට පහළ වැ නැති) අකුශල ධර්මයන් ඇති නොවනු පිණිස උත්සාහ දැරීම ය. දූතට පහළ වැ තිබෙන අකුශල ධර්මයන් නැති කිරීම පිණිස උත්සාහ දැරීම ය. දූතට සන්තානයෙහි පහළ වැ නැති කුශල ධර්මයන් පහළ කැරැගැනීම පිණිස උත්සාහ දැරීම ය. දූතට පහළ වැ තිබෙන කුශල ධර්මයන් වැඩි දියුණු කිරීම පිණිස උත්සාහ දැරීම ය යන චතුර්විධ චීර්යය සම්මා වායාම නම් වෙයි.
7. කායානුපස්සනාදී සතර සතිපට්ඨානයෝ - සතර වැදෑරුම් සිහිය සම්මා සති නම් වෙති.
8. කාමයන් ගෙන් හා අකුශල ධර්මයන් ගෙන් ද වෙන් වැ එක් අරමුණෙක්හි සිත මනා කොට පිහිටුවා ප්‍රථමධ්‍යානාදී ධ්‍යාන උපදවා විසීම සම්මා සමාධි නම් වෙයි.

මේ ආර්ය අෂ්ටාංගික මාර්ගය ශීල-සමාධි-ප්‍රඥ යි ස්කන්ධ (රාශි) වශයෙන් කඳු තුනකට බෙදෙයි. සම්මා වාචා, සම්මා කම්මන්ත, සම්මා ආඡ්ව යන අංශ තුන ශීලයට ද, සම්මා වායාම, සම්මා සති, සම්මා සමාධි යන අංගත්‍රයය සමාධියට ද, සම්මා දිට්ඨි, සම්මා සංකප්ප යන අංගද්වයය ප්‍රඥාවට ද ඇතුළත් වෙයි.

(දිනමිණ - 1957.04.30)

A bit of our Heritage

Mutiyangana Raja Maha Vihāraya

by

Preeni S. Witharanage, *MBA (USJ) MA(Kel) PGDipACOMAS (Mor)*

Attorney-at-Law



In the Province of Uva lies another site hallowed by the visit of Lord Buddha.

On his third and last visit to Lanka, the Buddha visited many places either on the invitation of a local Chieftain or to rest in meditation. The site where presently the Mutiyangana Viharaya (මුතියංගන විහාරය) is situated is one such location. It is situated in the heart of Badulla, the capital of the Uva Province.

Uva is known for its rugged landscape replete with verdant grassy plains, thick evergreen forests, magnificent waterfalls, tea plantations and blue-green mountain ranges with high peaks such as Namunukula, being 2036 meters at its highest point. The area is also known as the mighty Rāvanā's Country. It also boasts of several ancient monuments.

This region is steeped in folklore and legends going back to the days of the Rāmāyana. There are many place names associated with Rāvanā and Seetā as reflected in place names such as Rāvana Ella, Seetā Koṭuwa and Seetā Eliya.

The Uva basin was very fertile and rich in agriculture even during ancient times. It provided refuge to Kings and nobles whenever the country was invaded or under siege from foreign rulers. It was also their launching ground for many a battle after having fortified themselves with troops and supplies.

Mutiyangana Viharaya is one of the Solosmasthanas, the sixteen sites revered as having been sanctified by the Buddha by visitation and thus held sacred.

Buddha's visit to this site was initiated as a result of Indraka, the Deva Chieftain, the ruler of the Namunukula range and its environs inviting the Buddha to visit that part of the country. The Buddha gracefully accepted the invitation and having delivered sermons to those gathered gave Indraka a few strands of his hair as a token of veneration. It is said that Indraka built the Mutiyangana Stupa enshrining these hair relics.

Curiously, there is no mention of the Mutiyangana Viharaya in the great Chronicles, but finds mentioned in the Pali commentaries

of *Samantapāsādikā* written by Buddhaghosa Mahā Thera in the 5th Century CE.

The Mutiyangana Vihara complex has a few buildings with unique architectural features. Of these, the main entrance with a six-tier *torana* (archway) is worthy of mention. At the first level are two passage gates. There are seventeen steps leading to the next level. The second level contains a makara or dragon head along with two guardian figures and lion figures. The third tier represents two dwarf figures and two lions. The fourth has figures of two decorated bulls displaying Hindu symbolism. At the fifth level is a seated Buddha statue and at the sixth level are figures of two peacocks taking the shape of the arch. The architect or the period in which this distinctive ceremonial gateway depicting Hindu iconography was built, is not known.

There are two image houses within the temple complex.

The entrance to the Main Image house has a beautifully decorated Makara Torana. It also has a sculpture of Maitreya Bodhisatva. Inside the image house is a large seated Buddha statue with images of protective deities on either side. One of them is the deified Indraka, whom local inhabitants now worship as their protective *deva*.

The Meda Vihārage, the Centre Image House, also has several murals and houses a large petikada (පැතිකඩ), which is a painting done on



cloth illustrating the Vessantara Jātaka belonging to the Kandyan period. It is taken out in procession when the farming community of Uva is awaiting the rains.

The impressive stupa was rehabilitated in 1956 and now stands 20 meters high with a diameter of 80 meters. It is bell shaped which is reminiscent of the Anuradhapura period and houses the sacred relics of the Buddha.

The Maluwa or the sacred compound has four Bodhi trees. The oldest is known as the Dathispala Sri Maha Bodhiya. This is one of the original ‘Ashtapala Bo saplings’, which are from the Sri Maha Bodhiya at Anuradhapura. There is also a Bodhi tree of which the sapling has been brought from the Jetavana Monastery in Srāvasti, India. This Bodhi tree is referred to as the Ananda Bodhiya. Another Bodhi tree under which the last known Arhant of Sri Lanka, Maliyadeva Thero delivered sermons is named the Maliyadeva Bodhi tree.

After the initial construction of the stupa by Chieftain Indaka in 5th Century BCE, King Devanampiyatissa enlarged the stupa and planted the Ashtapala Bodhi tree. During the Anuradhapura and Polonnaruwa periods (3rd to 11th Century CE), King Jetṭhatissa I, Dhatusena, Vijayabahu I and Parakramabahu I are some of the more prominent Kings who extended much support towards the expansion of infrastructure marking extensive restorations. During the Kandyan era, King Rajasinghe II (1635 – 1687 CE) implemented a major restoration of the Viharaya, damaged due to constant battles with the European colonial rulers. He had the Image Houses refurbished in the Kandyan style.

The Mutiyangana Viharaya holds an Esala Perahera during the months of July and August, showcasing the heritage of the Uva Province.

There are several interesting ancient monuments in this area. One such monument is the famous Bogoda bridge at Bogoda Raja Maha Viharaya made entirely of wood including the nails required for fastening.

Dignified Position of Woman in Religion and Society - as seen through Buddhism

Bhikkhu Professor Dhammavihari

Ven. Narada Bauddha Dharmayathanaya

Indian culture, from very early times, appears to recognize woman as the matrix of society. Even the Rg. Veda [X. 85.46] recognizes her rightful place in the home as the newly-wedded wife. In the Surya's Bridal Hymn a prayer is offered that she may reign supreme over all her in-laws, father, mother, sister and brother. Her role as mother of children is extolled and it is wished with eagerness that she presides over the arrival of grandchildren too. Even in India she does not appear to have been divorced from her position as progenitor. Being stigmatized as ritually impure, the woman is nevertheless drawn in to participate in sacrifices, even through humiliating concessions, for in her absence the very existence and perpetuation of mankind is threatened.

The first expression of fair play towards woman as an equally privileged member of the human community is seen in the Manusmriti [IX. 96] where it is said that woman was created as the progenitor and man as the perpetuator of the human species and as such a common dharma has been laid down for man and woman: Tasmād sādharmaṇo dharmah saha patnyā udīritah. With the growth of so-called religious institutions and the build-up of priestly power, it is true that the social and religious position of woman in India has witnessed a lamentable corrosion. She has come to be ranked with the Caṇḍāla [i.e. the socially most despised] and the ill-omened raven. Surprisingly enough, even the Manusmṛti we quoted above, rejects a woman's right to ascend to heaven by her own religious striving. A woman has no right of religious observances, it is said, no fast, no sacrifices. The glory of heaven is only for the woman who subserves her husband [Paṭiṃ susrusate yena tena svaṛge mahīyate . Manu.5.153].

At the time of the appearance of Buddhism in India, these fluctuations in the fortunes of woman were a reality and the exploitation of woman had reached an irritating high water mark. A rebuking Mara, reflecting the contemporary non Buddhist views about the social and religious standing of woman, scoffs at Bhikkhuni Soma who as a nun was striving for self-liberation (S.I.129). Spiritual heights are to be attained only by sages [isīhi pattaḃbaṃ], says Mara, implying specifically a male domination in the sphere of religion. This is unmistakably indicated in the rest of the remarks which say that a woman with her two-finger wisdom cannot ever hope to reach such spiritual heights [na tvaṃ dvaṅgulaḃpaññaṃ sakkā pappotuṃ itthiyā].

Thus, at the time of the appearance of Buddhism, the Indian woman who earlier had occupied, on her own right, a prestigious position had sunk to a lamentable low. In childhood, in marriage and even in widowhood, the female in society was under the vigil of the male, thus most often being robbed of her initiative and originality, This was unquestionably an unwarranted subordination. This attitude had swept thorough the entire Indian society, reaching as high as the social elite. Even King Pasenadi Kosala had to be reminded by the Buddha of the fallacy of this assumption. This King who was saddened on the news of the birth of a daughter was told by the Buddha that if a girl were properly groomed to play her role in society efficiently, on that skill of her alone she would outshine men.

*Itthī pi hi ekacciṃ seyyā posā janādhīpa.
Medhāvinī sīlavatī sassudevā patibbatā.*

S.I.86

Some women would, in their perfected feminine role, even excel men. Endowed with wisdom and virtue, she is chaste in her domestic behaviour as loyal wife, observing conjugal fidelity as the highest virtue in her married life, and holds in high esteem her husband's parents as her own (sassudevā).

Chastity of woman, both pre-marital and within marriage is a solemnly guarded virtue in Buddhism, both in terms of lay Buddhist

society and the Buddhist religion. But some students of religion and culture, apparently lacking in a basic academic discipline, turn so wild in their generalizations as to declare:

"For example, virginity and chastity in females are not associated with Buddhist ethics or doctrine; one consequence of this is that marriage is a secular affair in Buddhist Sri Lanka, whereas it is a sacrament according to Brahmanic values." [Gananath Obesekera: *The Cult of the Goddess Pattini*, Chicago, 1984. p.445]. Any Sri Lankan who is not denuded of his cultural heritage through any process of alienation, has to be aware of the fact that virginity and chastity in females, coupled with the idea of conjugal fidelity [for all of which the males in the society are equally held responsible] are all well saddled in the five basic precepts or *pañcasīla* of the Buddhists. Thus it is very much associated, or better say contained in Buddhist ethics and doctrine. One has to be adequately guarded against such situations of misdirection and misrepresentation generated by groups of neo-scientific analysts who at times appear to be playing with far too many words.

Thus according to Buddhism the woman is respected and loved as an indispensable component of society, starting from her basic role as progenitor and spreading over leadership and guidance in the bringing up of children, care of the total household including the domestic aids, and the administration of finances. One needs only glance through a text like *Matugama Samyutta* (S.IV.238 ff) to appreciate the full role a woman is expected to play in religion and society, a role which is complementary to that of man.

In the service of religion, it is once again the exemplary life of those who have opted to renounce the world and take to a full-time religious career in earnest, whether they be male or female which should be held out as a model. They alone, and not the propagandists, serve the cause of religion. They teach by example, with a convincing depth of understanding. What *Vaddhamata* [Thig.v.204 ff] tells her son about the unending stresses and strains of life or what *Uppalavanna* tells about the ensuing foulness in the pursuit of sense pleasures [Ibid.v.224 ff] are eternal sermons which can be repeated

and reproduced without any loss of their charm and vibrancy. A few such women must emerge in society.

To make the men more gentle, that is to make gentlemen of them, to wean them from such corrosive habits like proneness to drinking and gambling, the women of this country could play a marvellously efficient role. They must reaffirm the adequacy of pleasure in the home, in terms of food and drink, sex and emotional gratification as parents of growing up healthy and promising children. We consider a resetting of the approach to cooking and eating in the home, what one cooks and how one does it, how one serves it and eats it, delightfully and dexterously, would go a long way in this direction. Now is the time to re-tap and re-harness the resourcefulness of our women in its totality for the good of everyone. We need them very much today. We have to appreciate the possible leadership they could provide. Such women would be the *primus inter pares* even in a society where people speak of women's lib, not only for equality with men for women but also for the possibility to outdo the male of the species, when and wherever he nods at his desk.

These brief remarks are made with a view to introducing the true Buddhist concept of woman, what she should symbolize and what she should stand up for, with the primary awareness that everyone of these champions should first qualify themselves for the task.

*Attānaṃ eva paṭhamam patirūpe nivesaye
athaññaṃ anusāseyya na kilisseyya paṇḍito.*

*Let one first establish oneself in what is proper; and then
instruct others. Such a wise one will never be defiled.*

Dhp.158

We need a few more seminars on this subject, undertaken with honesty and a sincerity to serve a cause. Being aggressive and vindictive, and ill-equipped with regard to necessary information, only leads to misanthropy. Let us help each other, with gentleness and restraint to reach, with the necessary detachment, the data bank on these subjects which well deserve careful and closer scrutiny.

(Continued from Bosat - Volume I - No. 8)

Verses from

ලෝවැඩි සංගාරාව - *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.]

- | | |
|---------------------------|-------|
| 42. පිරුළෙන් අරගන් අබරණ | මඟුලට |
| දමමින් ගැති වන අය මෙන් | අනුනට |
| පෙර පින් ඇති තෙක් විඳිනා | සැපනට |
| තෙපි දැන් උඬඟු ව නො වඳිවු | නිරයට |

Like those wearing borrowed ornaments at a wedding
Becoming subservient to others,
Remember the happiness you now enjoy is only until your past
merit lasts.
Hence, do not be arrogant of what you have and get born in
hell.

*Like those who become compliant to others due to wearing
ornaments borrowed at a wedding, remember that the happiness
you are enjoying now will only be as long as your have merits last.
Hence do not get arrogant and be born in hell.*

- | | |
|------------------------|----------|
| 43. වදයට බැඳගෙන ගෙන යන | සොරුටා |
| වදමල් දම් ලූ බෙර | පිරිවරටා |
| ලද ඉසුරෙහි ලොබ වූවොත් | පින්ටා |
| එද සැපතෙහි කළ කම් මරු | රවටා |

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

**A thief taken in chains to be hung
Is decked with garlands of red hibiscus flowers and is
shepherded with drums;
If you get miserly of the wealth obtained (because of your past
good deeds)
That too is an act machinated by Mara the Evil.**

*Even as a thief, who is led in procession with the beating of drums
to the place of execution, would wrongfully pride himself of the
blood-red garlands of hibiscus flowers worn round his neck, if you
become greedy of the wealth you have got (because of your good
deeds in past lives), you have succumbed to the plot of Mara, the
Evil One. .*

- | | | |
|-----|-----------------------------|--------|
| 44. | දූමු වෙන් ගිරි මුදුනෙන් ගෙන | සොරුටා |
| | පවතින් කම් නැති මෙන් ඇඟ | ගිමටා |
| | ජරයෙන් මිඳෙමින් යන මරු | මුවටා |
| | සැපතින් කිම පව් කම් කළ | නොපටා |

**To a criminal thrown down from the top of a precipitous rock.
The cool surrounding air will be of no avail to reduce body
heat;
When continuously one approaches the Mara of death
humbled by ageing,
What use will be the happiness you temporarily enjoy?**

*To a thief thrown down from the top of a precipitous rock as
punishment, the cool breeze blowing outside is of no use to reduce
body's heat. When with ageing one continuously approaches
death, what use is the happiness that is being enjoyed, as it is only
temporary.*

- | | | |
|-----|-----------------------|---------|
| 45. | අලවන මේ කම් රස දෙස | විමසා |
| | පලයවු කපසට පුළුවන් | වයසා |
| | පල රස විඳ ගස උඩ උන් | මිනිසා |
| | මුල සිඳිනා තෙක් ඉඳිදෝ | නො බැසා |

**Seeing the evils of appeasing the five senses that lead to attachment,
Renounce the world at an age when you are still able.
A person on a tree enjoying its fruits
Will he remain without getting down until the tree is cut?**

Recognising the peril of satisfying the five senses that lead to attachment or clinging, renounce the world while you are still able-bodied. Will a man who is perched on a fruit tree enjoying the fruits it has borne remain so without climbing down, until the tree is cut down?

46. බණ නම් නිබ්බරු ය මුනිවරයන්නේ
කය නම් නොතිර ය අදහා ගන්නේ
පණ නම් තණ අග පිනි බිඳු වැන්නේ
පින නම් නොපමා ව ම කරගන්නේ

**The teachings of the Buddhas are never untrue.
This body is not lasting, believe this.
Life is like dewdrops on a blade of grass.
Good deeds indeed are to be done without delay.**

The teachings of the Buddha are never false. The body of yours does not last forever – believe this. Life is like the dew-drop on the tip of a blade of grass. Hence, meritorious deeds are to be done without delay.

(To be continued in BOSAT Vol.1- No.10)



Transliterating in English the Pali texts written in Sinhala

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	ඪ dha	ණ na
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
ක kya	කඤ්ඤ ñca	ද්‍ධ ddha	මභ mbha
ත්‍ර kri	කඤ්ඤ ñcha	ද්‍ර dra	මම mma
කච kva	කඤ්ඤ, ñja	ද්‍ව, ච dva, ca	මභ mha
ඛ khyā	කඤ්ඤ ñjha	ධව dhva	ය yya
ඛච khva	ට්‍ර tṭa	න්‍ත nta	යා yha
ග gga	ට්‍ඨ, ධ tṭha, ṭha	න්‍ත nthā	ලල lla
ගඝ ggā	ධ්‍ධ ḍḍa	න්‍ද nda	ලා lya
ඛ ඛka	ධ්‍ධ ḍḍha	න්‍ධ ndha	ලා lha
ග්‍ර grā	ණ්‍ණ ṇṇa	න්‍න nna	චන vha
ඛඛ ṅkha	ණ්‍ර ṇṭa	න්‍න nha	සස ssa
ඛඛ ṅga	ණ්‍ර ṇṭha	ප්‍ප ppa	සම sma
ඛඛ ṅgha	ණ්‍ර, ඛ ṇḍa	ප්‍ප ppha	සව sva
ච චca	ණභ ṇha	බබ bba	හම hma
චඡ ccha	න්‍ත tta	බභ bbha	හව hva
ජ ජja	ත්‍ර ttha	බ්‍ර bra	ලා lha
ජඤ jjha	ත්‍ර tva	මප mpa	

ආ ā භි i ඊ ī උ u ඌ ū ට e ටො o

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