

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 *Mutiayangana*

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.**