

THE BOSAT



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The BOSAT

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

‘මහිසාත් හදා ගනිමින් රටත් හදා ගනිමු’

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Significance of VAP POYA

Vap Full Moon Poya Day marks the conclusion of the three-month *Vas* (rains-retreat) for higher ordained bhikkhus and bhikkhunis. It also commemorates the Buddha's descent to earth from Tāvatiṃsa heaven. There are also other events of religious and historical significance attributed to the Vap full moon day.

- Most significant is the ending of the three-month rains retreat during which time bhikkhus and bhikkhunis who observed *vas* spent much of their time in seclusion and meditation to achieve the goal of realizing Nibbana. Formal ending of *Vas* is called *pavāraṇa*. The month from the *Vap* full-moon day up to the *il* full-moon day is termed the *cīvara* (robes) month, when devotees who invited the bhikkhus to observe *vas* are privileged to offer a robe known as the *kaṭhina cīvara* to them.
- Another significant event that is attributed in Buddhist records to the full moon day of *Vap* is the descent of the Buddha from the *Tāvatiṃsa* heavens, after preaching the *Abhidhamma*, which could be described as the quintessence of the Buddha's teaching, to divine beings, including his mother, Queen Mahamāya. The Buddha's descent was at Sankassapura, situated in Uttar Pradesh in India, where an Asokan pillar has been erected. On the same occasion, the Buddha proclaimed Arahanat Sariputta as one of his chief disciples (*Aggasāvaka*).

- The aeon (*kalpa*, *kappa*) that we are living now is called the *Mahā baddha kappa* – *Great Fortunate Aeon* because in this aeon five Buddhas are to be born. Gautama Buddha was the fourth and the fifth Buddha is yet to come. Bodhisatta Metteyya, who was among the Sangha assembled at Sankassapura received his assured confirmation (*Niyata Vivaraṇa*) from Gautama the Buddha that he will be a future Buddha. This, too, was on a Vap Poya Day.
- A major agricultural season in Ancient India commences in the month of *Vap*. The Sakyan king Suddhodana was celebrating the *Vap Magula* (sowing/ploughing festival) and was in the field engaged in the ceremonial ploughing. Prince Siddhartha was brought to the scene by his caretakers and for a moment left alone. When looking at the cradle the five-month-old Prince Siddhartha was missing and was found in a deep, meditative lotus pose in a levitated state under the rose-apple tree. All were very agitated and King Suddhodana rushed to the spot and worshipped. This was the second occasion the father worshipped Prince Siddhartha. It was a notable event that took place during the royal ploughing festival in the month of Vap.
- The Mahavaṃsa (Mv.) recounts that King Devanampiya Tissa dispatched a mission headed by Prince Ariṭṭha with a message from Arahant Mahinda to Emperor Asoka, his father. The message was to send his sister Arahant Sanghamitta to establish the bhikkhuni Sasana in Lanka and ‘with her the south branch of the great Bodhit tree, (Mv. XVIII v.15’. This mission was sent during the month of Vap.

From the Desk of the Editor

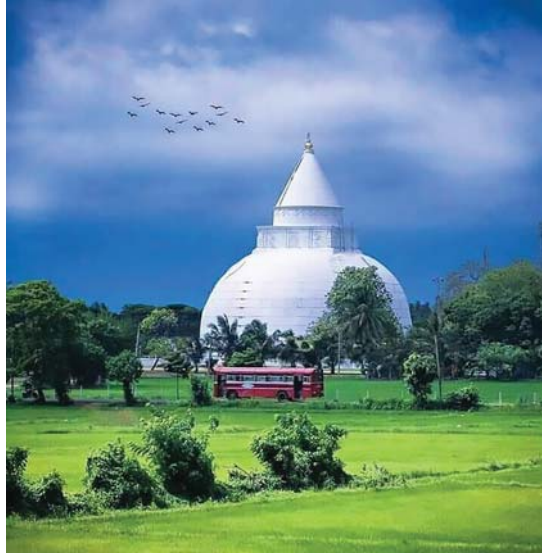
- The world over successful people are those who were innovative and took advantage of opportunities that emerged. All opportunities are not for the welfare of humanity and could be even disastrous. These days there is much publicity given to wrongful possession, distribution and bringing of harmful drugs. Often the street values of detected drugs are mentioned, which could even be a calling to some, come what may, to earn an easy buck. Funds earned in this manner are very shaky and could lead to one's own undoing. The lead article in the BOSAT of this month is on developing entrepreneurship with sustainability and is written by an expert in that field. It has wealth of information on developing skills and to make one's visionary dreams come true.
- This success much depends on one's own attitude to one's education. Why do we learn and what's the ultimate goal? To be a success in life knowledge alone is not sufficient. There are many more ingredients that one has to develop with purpose and confidence.
- In the series on Right Attitudes the focus in the current issue is on Right Attitude to Education. What for is education if that person is a rake, a drunkard, gambler or squanderer? The writer reminds us of an old adage that states that '*there is no worth of the learning of one who is not virtuous*' - *sīlena anupetassa sutenattho na viijjati*.
- There is much harm done to the society and especially to growing-up children, by giving headline prominence to anti-social activities and persons involved in such activities. In actual fact in society, it is not so.



- There are many persons who have been successful and have contributed immensely to build our nation. Such a person is Engineer A.N.S. Kulasinghe, who was honoured with the title of *Deshabandhu* for his contributions to build our nation. The *chaitya* at Kalutara Bodhi and the *Sambodhi Chaitya* at the Colombo Harbour and Planetarium in Colombo are marvels of a Sri Lankan Engineer using pre-stressed concrete technology developed by him. Read about him, know about him and get inspired.
- According to the statistics with the Department of Buddhist Affairs there are at present 12,235 registered temples in Sri Lanka. This would mean that there will be a similar number or slightly less of *Katina* ceremonies where devotees offer a *katina cīvara* (robe) to the sangha of a temple. The *katina* robe is brought in procession to a temple before dawn and offered to the sangha. In far-off rural areas the procession is not very elaborate like in towns. But the importance is that ancient traditions, to the extent possible, are maintained according to the rules of the Vinaya. More frequently asked questions (FAQs) are answered in an article on the *Vas* season.
- The links between the temple and the surrounding people, referred to as *gocara-gāma* in Pali and *goduru-gama* in

Sinhala are strengthened during the period of rain-sretreat that ends with the offering of the *katina cīvara*.

- The history of our ancient places of worship found in the mnemonic verse that Buddhists



often recite during *vandanā* (worship) has been a feature article. This month it is of Tissamahārāma in the deep south with a bubble-shape stupa. It is accredited to King Kavantissa, the father of Dutugamunu, who regained the kingdom of Rajarata from South Indian invasion.

- Sri Lanka has withstood 17 foreign invasions during its long history of over two millennia, including those of the three European colonialists. Even so, Sri Lanka has survived with an unbroken history.
- When one compares the history of many other nations that have experienced foreign invasions, it may be considered a miracle. In this regard think of the heroic, uncompromising selfless role played by the Maha Sangha of this country who fearlessly came forward to keep up the morale of our people and our nation!!!



Entrepreneurship Through Buddhist Philosophy Creating Wealth with Wisdom and Responsibility

By

Padmasiri Gunawardana,

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Entrepreneurship plays an important role in modern society. Entrepreneurs create businesses, provide employment, introduce new ideas and contribute to the economic development of a country. Many small and medium enterprises also provide livelihood opportunities to families and communities. An entrepreneur therefore does more than earn an income; he or she turns an idea into something useful to society.

Buddhist philosophy does not reject the acquisition of wealth by laypeople. What matters is **how wealth is earned, how it is used, and whether its creation causes harm to others**. From a Buddhist perspective, business should therefore go beyond profit alone and include ethical conduct, social responsibility and mindful decision-making.

The **Anaṇa Sutta** describes four forms of happiness relevant to a layperson. *Atthi-sukha* is the happiness of possessing wealth acquired through effort and righteous means. *Bhoga-sukha* is the happiness of using that wealth for oneself and for the welfare of parents, family, relatives and others, as well as for meritorious purposes. *Anaṇa-sukha* is the happiness of being free from burdensome debt, while *Anavajja-sukha* is the deeper happiness of living a blameless life, free from wrongdoing in thought, word and action.

These principles offer an important message to the modern entrepreneur: **financial success should not come at the expense of peace of mind or ethical integrity.**

A business idea should therefore be considered in the light of **Right Livelihood** — *Sammā Ājīva*. Profit is necessary for the survival of an enterprise, but profit should be balanced with

moderation and responsibility. There are five livelihoods that are considered wrong or *micchā ājīva*. They are mentioned in the *Vaṇijjā Sutta*, namely, trades in weapons, human beings, animals for slaughter, intoxicants and poisons and are livelihoods to be avoided.

Good entrepreneurship also requires careful planning. Before starting a business, one should consider the right time, location, people, available resources and the needs of the community. A good idea may fail if these conditions are ignored. An interesting comparison could be the **five great considerations** — *Pañca Mahā Vilokana* — traditionally associated with the Bodhisatta before his final birth with aspirations to be a Buddha.

Financial discipline is equally important. The *Sigālovāda Sutta* provides guidance for wisely allocating income: a portion for daily needs, two portions for productive investment and another portion as savings for future difficulties. Such an approach encourages neither wasteful consumption nor unhealthy attachment to wealth.

A Buddhist-inspired enterprise should also be guided by clear values: **honesty, integrity, accountability, compassion, loving-kindness, quality and teamwork**. Temporary financial gain should never be allowed to destroy these values. The Dhammapada provides a beautiful image for such entrepreneurship: **just as a bee gathers nectar without harming the flower, its colour or its fragrance, a wise entrepreneur should create value without harming society or the environment**.

Finally, leadership requires mindfulness. An entrepreneur should lead by example, reduce ego, remain calm during difficulties and treat employees with compassion and understanding. Business conditions will inevitably change; success and failure are both subject to impermanence. Ethical principles should therefore remain steady even when circumstances are uncertain.

Buddhist entrepreneurship is therefore not against profit. It asks us to pursue profit wisely—creating wealth without exploitation, developing people without harming them, and building enterprises that contribute to both economic progress and human well-being.

Right Attitude to Education

by

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Under the theme ‘Right Attitude to Education’ what we intend discussing is not education in general, but education we receive or our own education. It is commonly accepted that receiving education is a good thing, and also that it is a must in our life. This is why children are sent to school to receive formal education from very early childhood up to their youth or sometimes, even beyond that. It is also why, not sending children to school by their parents or guardians for formal education during certain age limits is a punishable offence in many countries including Sri Lanka.

From education we get knowledge. Along with knowledge, however, it is expected that we get skills with which we can do things; and also attitudes with which we live or behave physically, verbally and mentally. The term ‘knowledge,’ nevertheless, is somewhat ambiguous – on the one hand, it means information and on the other, it means understanding. Information is something quantitative and measurable; whereas understanding is qualitative, hence, immeasurable and can be seen in one’s overall pattern of behaviour.

Knowledge in the sense of accumulating information, no doubt, is useful. In particular, in ancient days when written texts were scarce and learned people were not easy to come by, gathering information was difficult and took a long time. Hence, learned people were those who had vast reservoirs of information in their memory. Naturally those who had gathered more information were considered worthy of respect, and consequently, such people did receive respect from others. Today, even though memorization does not play a crucial role in education, still those who have

passed examinations and secured academic degrees such as BA. MA. PhD. Diploma etc. are respected in society. What could happen in this situation is that some holders of such academic qualifications become arrogant, self-promoting, and looking down upon others.

If one becomes arrogant on account of one's knowledge, it indicates that such a person has only gathered information, or has only gained factual knowledge, but not understanding. In other words, such a person has not become mature. Maturity may come even without formal education. But there is no guarantee that maturity comes always with education. The solution is not to discard education, but to get it with right attitudes, and also retain right attitudes throughout life even after the stage of one's formal education.

It is the same with skills. At the conclusion of our formal education, we may get qualified as teachers, administrators, judges, lawyers, managers, physicians, engineers, accountants, carpenters, mechanics, masons and the like, i.e. knowing *how* to do things. But if we are not equipped with right attitudes about what we are capable of doing, it is likely that we become arrogant about our skills and we misuse them.

There is even more serious situation emerging during the past few decades in the world with vast developments in information technology with which the function of information gathering is done much faster and much more accurately than ordinary human beings can do. More recently with the arrival of Artificial Intelligence (AI), described as an 'intelligent machine,' not only information is gathered but such information is sorted out, organized and presented in systematic manner, vastly reducing the need for human agency.

When all these functions are better done by machines and taken away from us, what would be the fate of human beings remains a crucial question. In such a situation in which systematic factual

knowledge and even skills are no longer exclusive to the human domain, to be human or to be worthy of being human, there is no other alternative than to cultivate understanding. This will enable us, among other things, to make use of such devices as AI, compassionately, skilfully and perhaps even more crucially, without compromising human integrity.

What is the right attitude to education and knowledge that follows? It is that knowledge and skills are for the welfare and happiness of oneself, others, and both of oneself and others. Education is not a reason to be arrogant, but is a means of giving, caring and sharing. More one becomes educated, more one should become humble. Ultimately, humility is the hallmark of being truly educated

Finally, let us also remind ourselves of a famous ancient Buddhist saying found in one of the Jatakas. It says: ***There is no worth of the learning of one who is not virtuous - sīlena anupetassa - sutenattho na viijjati***

(*Sīlavīmaṃsa-jātaka - Jātaka No. 362*).

Appamādo amatapadaṃ - pamādo maccuno padaṃ
Appamattā na mīyanti – ye pamattā yathāmata

Heedfulness is the path of immortality, heedlessness is the path to death.

Those who are heedful do not die, unlike those who are heedless, who are like unto the dead.

Etam visesato ñatvā – appamādamhi paṇḍitā
appamāde pamodanti - ariyānaṃ gocare ratā

Distinctly understanding this (difference), the wise in heedfulness,
rejoice in heedfulness, delighting in the realm of the noble ones.

Dhammapada, Appamāda Vagga, vv. 1 & 2

*Builders of Our Nation:***Deshabandu Dr. A.N.S. Kulasinghe**

Deshabandu Dr. Arumadura Nandasena Silva Kulasinghe (commonly known as ***Dr. A.N.S. Kulasinghe***) stands as one of the most towering and transformative figures in the modern history of Sri Lanka. As an eminent civil engineer, visionary inventor, and dedicated public servant, his contributions to the country's infrastructure earned him the rightful reputation of a premier nation builder. Operating during the mid-to-late 20th century—a critical era of post-independence development—Kulasinghe's brilliance lay not just in constructing physical structures, but in pioneering cost-effective, innovative engineering solutions that allowed a developing nation to achieve self-reliance.

Born in 1919 in Ja-Ela, Kulasinghe demonstrated exceptional academic capabilities early on, eventually securing his engineering credentials through London University external degrees. His



professional journey truly took flight at the **Colombo Port Commission**, where he confronted the immense challenges of maritime engineering. It was here that he introduced **pre-stressed concrete technology** to Sri Lanka, a revolutionary advancement that drastically minimized the use of structural steel and timber. By developing the "Kulasinghe-CPC prestressing system," he showcased an extraordinary ability to adapt global engineering principles to suit local economic constraints. This innovation dramatically lowered costs and accelerated construction timelines across the island.

Kulasinghe's legacy as a nation builder is immortalized in the critical institutions he founded and led. He was the driving force behind the creation of the **State Engineering Corporation (SEC)** in 1962, serving as its founder chairman. Under his stewardship, the SEC broke the monopoly of foreign construction firms, proving that Sri Lankan engineers and workers could execute

massive, complex infrastructure projects independently. He later served as the chairman of the **National Engineering Research and Development Centre (NERD)**, an institution dedicated to fostering indigenous technology and sustainable engineering practices for the masses.



The physical landscape of Sri Lanka bears his permanent imprint. Kulasinghe was central to iconic architectural and engineering marvels across the country. He played a monumental role in the planning and execution of the **Mahaweli Development Programme**, the largest multipurpose engineering project in Sri Lankan history, which revolutionized the nation's electricity generation and agricultural irrigation. His structural genius is also visible in religious and cultural landmarks. He engineered the awe-inspiring **Kalutara Bodhi Chaitya**, a hollow Buddha stupa built using a thin pre-stressed concrete shell, allowing visitors to walk inside the dome. He also designed the striking **Sambodhi Chaitya** at the Colombo harbor, which stands elevated on massive concrete arches, welcoming ships to the capital.

Beyond mega-structures, Kulasinghe was deeply committed to improving the everyday lives of ordinary citizens. Through NERD, he championed the development of low-cost housing technologies, fuel-efficient cooking stoves (like the Anagi

stove), and alternative energy sources. He firmly believed that engineering should serve humanity and lift people out of poverty. His dedication to local capacity building inspired generations of Sri Lankan engineers to think creatively and act patriotically.

In recognition of his unparalleled service, the Government of Sri Lanka conferred upon him the national honors of **Deshabandu** and **Vidya Jyothi**. Dr. A.N.S. Kulasinghe passed away in 2006, but his enduring legacy remains etched in the skylines, rivers, and institutions of the country. He was more than a structural engineer; he was a visionary patriot who gave a young nation the confidence to build its own future. Through his spirit of self-reliance, innovation, and public service, Dr. Kulasinghe truly cemented his place as a timeless architect of modern Sri Lanka.

Ven. Ñāṇasīha



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Vas Season and its Importance

by

Ven. Siri Vajirārāmaye Ñāṇasiha Thera



1. What is *Vas* and what is the *Vas* season

Pali term is *vassāvāsa*, which literally means ‘rains-residence,’ but with reference to the sangha has the special meaning of ‘rains-retreat’. The *Vas* season of three months, except for those who observe *vas* a month later, is from the full-moon day of the month of *Esala* (July) to the full-moon day of the month of *Vap* (October).

2. Circumstances under which the Buddha enjoined the observance of *Vas*

There was a public outcry that whilst the followers of other teachers like Mahavira, the Jain leader, were confined to their residences during the rainy season, the followers of Gotama, the Buddha still go on the alms-round and travel about, thereby causing harm to the environment by trampling the undergrowth and small creatures.

This matter was brought to the notice of the Buddha and the following Vinaya rule was proclaimed.

“*Anujānāmi bhikkhave vassāne vassaṃ upagantum. Dvemā bhikkhave vassūpanāyikā: purimikā pacchimikā ca*”

‘I enjoin that the bhikkhus observe the rains-retreat during the rainy season. They could observe the rains-retreat in two ways: earlier (*purimikā*) i.e., the day after the full-moon day of Esala; or later (*pacchimikā*) i.e., one month after that date.

3. Observing ‘Rains-retreat’ is compulsory for an *upasampadā* bhikkhu or bhikkhuni – hence the importance

What the Buddha expected was for the bhikkhus to make an extra effort during the period of rains-retreat to realise Nibbana. Accordingly, many retired to the place they have resolved to spend the rainy season with a subject for meditation in order to fulfil this task.

- 4 *Vas-ārādhana* – individual invitation by the laity to observe *vas*. The invitation meant that during the period of the rains-retreat, the four requisites of the bhikkhus or bhikkhunis, who are observing *Vas* at that place, will be provided. Along with the invitation, it is usual to offer to the bhikkhu or bhikkhuni a rains-bathing cloth (*vassika-sāṭṭikā*) to be used during the rainy season.
5. Preparations prior to invitation – Preparing the hermitage (*paṇṇasālā*), constructing individual huts or abodes (*paṇṇakuṭi*), attending to roof-leaks, looking into other amenities such as water, medicinal requirements, supply of requisites, place to take food (*dāna-sālā*), facilities for religious observances etc.

It is after such preparations are completed that the invitation is made to observe the rains-retreat. However, such extensive prior preparations are not needed today because the bhikkhus are not itinerant monks like in the days of the Buddha but are residential in build-up temples.

6. Preparations by an *upasampadā bhikkhu*:

- Expiation in a *sīmā* (consecrated boundary to perform acts related to the Vinaya), followed by reciting together the *pātimokkha* mindfully by the assembled bhikkhus.
- After the formal invitation is received from the laity, the bhikkhu resolves to spend the rains-retreat in such place by stating solemnly the following in the presence of all bhikkhus who are spending the rains retreat there: -
- “*imasmim vihāre imaṃ temāsaṃ vassaṃ upemi. Idha vassaṃ upemi.*”
- ‘I shall observe the three month’s rains-retreat in this dwelling. I observe the rain retreat here.’
- All *upasampadā* bhikkhus who resolve to spend the rains retreat in a particular place has to abide by the seven-day rule, which is to return to the place where a bhikkhu has resolved to spend the *Vas*, before the elapse of the seventh dawn, ‘if no harm happens to my life’. (*sace me jīvitantarāyo na bhavissa puna sattāhabbhantare āgamiissāmi.*)

7. Significance of *Vas* to lay Buddhists

- It creates a sanctified environment salubrious for fostering closer links between the Sangha and the laity;
- It provides a greater opportunity to meet the bhikkhus (*samanānaṃ dassanaṃ*), timely hearing of the Dhamma (*kālena dhamma savanaṃ*), and have timely discussions on the dhamma (*kālena dhamma sākakchā*), which, in turn, will lead to developing such noble qualities as reverence (*gārava*), humility (*nivāta*), contentment (*santuṭṭhi*), gratitude (*kataññū*), patience (*khanti*), obedience (*suvaca*), self-control (*tapo*), noble life

(*brahamacariya*) and finally the realization of Nibbāna (*nibbāna saccakiriya*);

- It offers many opportunities to perform wholesome deeds.

8. How to proceed – Each one to oneself

- Investigate oneself mindfully and observe to which character trait one belongs. The character traits mentioned by the Buddha are six, according to which the appropriate subject for meditation is given by a *Kammaṭṭhāna Teacher*. The six traits are as follows: -

(1) greedy or lustful natured character (*rāga carita*) (2) hate natured character (*dosa carita*), (3) stupid or dull natured character (*moha carita*), (4) faithful / devoted natured character (*saddhā carita*) (5) intelligent natured character (*buddhi carita*) (6) reflecting / thinking natured character (*vitakka carita*)

- Determine one's strengths and weaknesses after a SWOT (Strengths-Weaknesses-Opportunities-Threats) analysis on oneself;

There are many Opportunities e.g., COVID-9 gave plenty of additional time and the period of *Vas* the necessary environment for mental development based on the subject for meditation given or selected.

Threats to a meditative mind comes from the five hindrances (*panca nīvaraṇa*), viz. sensuous desire (*kāmacchanda*), ill-will (*vyāpāda*), sloth and torpor (*thīṇa middha*), flurry and worry (*uddhacca kukkuccha*), and sceptical doubt (*vicikicchā*)

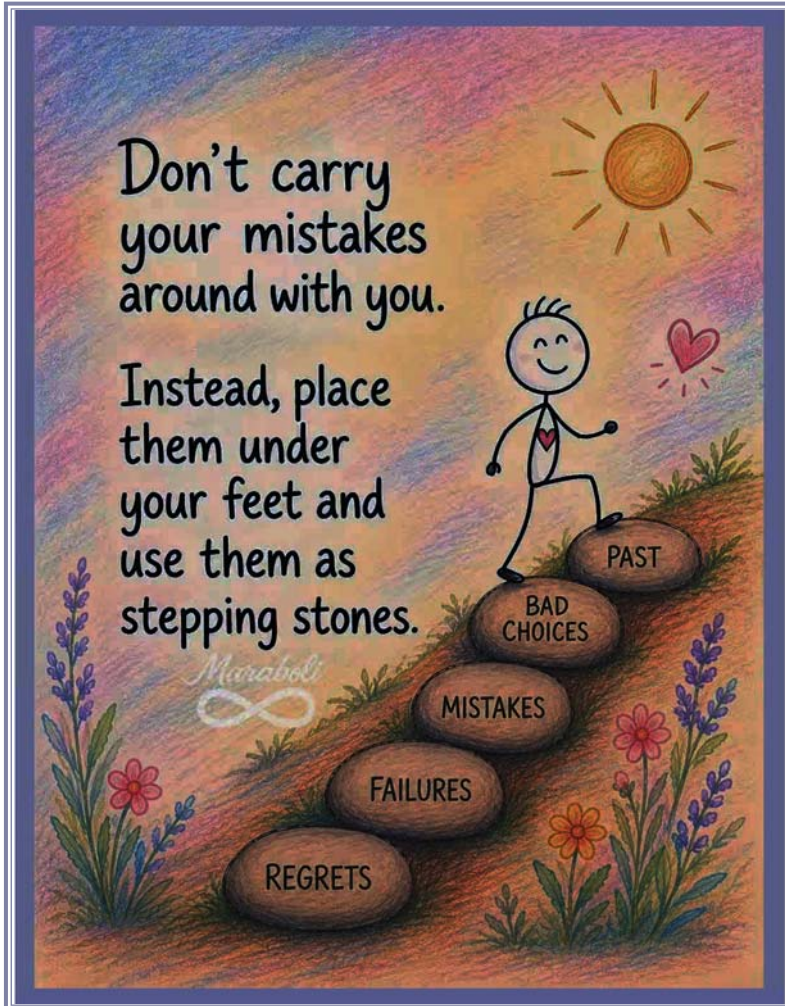
ALL these factors are WITHIN you, and not EXTERNAL to you.

- Take the example from the *Mātikāmātā* episode that happened during the time of the Buddha.
- *Mātikāmātā* invited 60 monks, who were in search of a place to spend the rains-retreat. It so happened that she was able to attain the state of *anāgāmi*, whilst the 60 bhikkhus were still struggling.
 - **Hence, it is possible for everyone to make a resolution to change one's lifestyle during the vas season. For example, a smoker of cigarettes can resolve to gradually reduce the number of cigarettes smoked per day and at the end of the vas season be a non-smoker; a person who consumes alcohol to be a teetotaler; meat-eater could be a vegetarian; a vegetarian could be a vegan; etc. etc.**
- Also, there may be habits that have downgraded a person's quality of life. Identify them and make amends during the vas season.
- It is also possible, out of compassion (*karunā*), resolve to reduce one's carbon footprint and help in the survival of humanity
 - **During the period of rains-retreat, endeavour to live according to the advice of all Buddhas viz.,**
 - * *Sabbapāpassaakaranam-Kusalassaupasampadā Sacittapariyodapanam-Etam buddhānasāsanaṃ*
 - * Not to do any evil; To cultivate good; To purify one's mind. This is the advice of all Buddhas

(Dhammapada V.183)



A Picture is Worth a Thousand Words!



මිය ගියවුනට පින් දීම

අග්ගමහාපණ්ඩිත අතිපූජනීය මඩිහේ පඤ්ඤාසීන
මහානායක ස්වාමීන්ද්‍රයන් වහන්සේ විසිනි

බුද්ධාගමෙහි සඳහන් වන මළවුන් සිහි කිරීමේ ක්‍රමය හෙවත් මිය ගියවුන් හට පින් දීමේ පිළිවෙළ කොතරම් ක්‍රමවත් ද අර්ථවත් ද ප්‍රඥාගෝචර දැ යි කාටත් වැටහෙනවා ඇත. මළවුන් සඳහා හැඬීම, ශෝකවීම, සොහොනට ගොස් පහන් දැල්වීම, මල් වඩම් තැබීම බුදුරජාණන් වහන්සේ අනුමත නො කළ සේක. හැඬීමෙන් ශෝකවීමෙන් පහළ වන්නේ අකුසල් සිත් ය. එයින් තමන්හට වත් අනුන්හට වත් වැඩක් යහපතක් නොවෙනුවා පමණක් නොව තමනට අකුසල් ද සිදු වෙයි. ඒ මොහොතට හෝ තමා ගුණයෙන් පිරිහෙයි. සිදුහත් කුමරු උපන්ද රජ ගෙදරට පැමිණි ධ්‍යානලාභී කාලදේවල තවුසාණෝ කුමරුගේ අනාගතය බලා සිතාසී දෙවනු ව හැඬූහ. ඒ ඇඬූ මොහොතෙහි උපන් අකුසල් සිත් නිසා ඔහු උත්තරී මනුෂ්‍ය ගුණයක් වන ධ්‍යානයෙන් පවා ඒ මොහොතට හෝ පිරිහුණු සැටි සිහි කළ යුතු ය.

පින් දීමට දින නියමයක් තිබේ ද?

බුදුරජාණන් වහන්සේ මිය ගියවුන්හට පින් දෙන්නට යයි නියම කළා විනා තුන් වැනි හත්වැනි අට වැනි දින ආදී වශයෙන් දින නියමයක් නො කළහ. දින නියමය උන් වහන්සේට පෙර පටන් මළවුන් සිහි කිරීමට පැවැති චාරිත්‍රයෙකි. බෞද්ධයන්ට ද මේ චාරිත්‍රය අනුගමනය කිරීමට ප්‍රධාන අරමුණු කර ගත හැකි විය. සමහර විට ඉතා හොඳින් සිටි අය පවා අන්තිම මොහොතෙහි නරක සිත් පහළ වීමෙන් දුගතියෙහි උපන් බව පෙනෙයි. එහෙත් එබන්දෝ වැඩි කලක් එබඳු තැන්වල දුක් නො විඳිති. හත් දිනෙන් අට දිනෙන් එයින් මිදී සුගතියෙහි උපන් බව බොහෝ කථා ප්‍රවාක්තිවලින් පෙනෙයි. එබඳු අය පවා එසේ මිඳෙන විට මේ පින් ද පමුණුවා අධිකාර සම්පත්තියට පමුණුවනු සඳහා හත් දින නියමයක් තිබෙන විට පින් ලබන අයට ද එක්තරා පහසුවක් වෙයි. අපේ නැයන් අපට පින් දෙන්නේ අසුවල් අසුවල් දිනයන්හි යයි සිතා දිනය නො වරදින ලෙසට බලාපොරොත්තු විය හැකි වෙයි.

මෙසේ කරුණු වශයෙන් සලකා බලන විට දින නියමයේ වාරිත්‍රය හළ යුතු ද නොවේ. එසේ ම දිනයට වහල් විය යුතු ද නොවේ. බුද්ධාගමේ පින්කම් උසස් වන්නේ කරන අයගේ සිත්වල යෙදුණු ශුද්ධා ප්‍රඥා ශෝභන වෛතසිකයන්ගේ පමණට විනා දිනයෙන් වත් බාහිර අලංකාරයෙන් වත් නොවේ. සමහර පින්වතුන් බුද්ධාගමයෙහි පින්කම්වලට නියම තත්ත්වය නොසැලකීම නිසා මිය ගියවුන්හට පින්දීමේ දිනය පිළිබඳ නොයෙක් අසතුටු අමනාප හඳුන්වා බව පෙනෙයි. ඇතැම් විට කලින් බාරගත් පන්සලේ වෙන කටයුතු නිසා හෝ එකී දිනයට පින්කම බාර නොගත හොත් ස්වාමීන් වහන්සේ සමඟ ද අමනාප වෙති. දයකකම් ද අත් හරිති. එය ඉතා නො මැනවි. ප්‍රඥාවට මුල් තැන දුන් බුදුරජාණන් වහන්සේට අගෞරවයකි. නිවැරදි වාරිත්‍ර නො හළ යුතු බැවින් එකී පින් දීම නියමිත දිනයට ම පිළිවන් නම් ඉතා මැනවි. එහෙත් දිනය වෙනස් වීමෙන් පින්කමේ අඩුවක් කොට සැලකීම සහමුලින් ම අත්හළ යුතු ය.

පැන් වැඩීමේ සිරිත

වැදගත් දීමනාවක දී පැන් සාක්ෂ්‍යයට ගැනීම පුරාණ වාරිත්‍රයෙකි. කුමාරයකුට ඔටුන්න පවරා දීමෙහි දී හිස පැන් වැඩීමත් කුලකාන්තාවක ස්වාමියකුට පවරා දීමෙහි දී අත් පැන් වැඩීමත් ආදිය පෙරදිග සිරිත් බව කවුරුත් දනිති. නිවැරදි වාරිත්‍රයනට බුදුරජාණන් වහන්සේ විරුද්ධ නො වූහ. එහෙයින් ආරාම පූජාදියෙහි දී උන් වහන්සේ අත් පැන් වඩා එය කළහ. පින් ද වැදගත් දීමනාවෙකි. එහෙයින් එද පටන් මේ දක්වා ම විශේෂයෙන් මිය ගියවුන්හට පින් දීමේ දී මේ යහපත් වාරිත්‍රය නොකඩවා පැවැත්තේ ය. එය කරන විට ද පැන් ලබන භාජනය උතුරා යන්නට වත් කිරීම ද වාරිත්‍රයෙකි. පින් ලබන අයට සැප උතුරා යේ වා යන කරුණා හැඟීමත් එයින් පහළ වෙයි. පින් වැදගත් දීමනාවක් හෙයින් පිරිසිදු භාජන ගෙන සුදුවනක් අතුරා ඒ මත තබා පැන් වැඩීම ද නැණවතුන්ගේ සිරිතෙකි. ඔටුන්නක් දීමේ දී හා කුල කාන්තාවක දීමේ දී එය කරන ගෞරවාකාරය සිහි කළ යුතු ය. මෙසේ සලකා බලන විට පින් දීමෙහි දී පැන් වැඩීම වැදගත් වාරිත්‍රයක් වුව ද එය නොකිරීමෙන් පමණක් පින්කම අඩු ලුහුඬු නොවන බව ද සිත තබා ගත යුතු ය. බෞද්ධයෝ අන්ධ විශ්වාසය අත්හැර නුවණින් කරුණු විමසා බලා පින්කම් කිරීමෙහි යෙදෙත් වා !

උපුටා ගැනීම - 2561/2018 බෞද්ධ ළමයා බක් කලබ

A Little bit of our Heritage

Tissamahārāmaya Rajamahā Vihāraya

by

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In the deep South of Sri Lanka in the ancient Kingdom of Rohana in Māgama or Mahagama, one of the largest urban centers of that period, lies yet another site hallowed by the presence of Lord Buddha on his third and final visit to the island of Lanka. The visit was made in the eighth year of his enlightenment accompanied by 500 Arahants on a Wesak full moon day. Today this area has been demarcated as being situated within the District of Hambantota in the Southern Province. The place that the Buddha sanctified by his presence is known as Tissamahārāmaya.

No pilgrimage to the South of Sri Lanka is complete without worshipping the sacred stupa, built at Tissamahārāmaya, which is one of the *Solosmsthāna* or sixteen sacred sites.

Built over 2000 years ago, Tissamahārāmaya was a major educational monastic center housing many buildings, of which only a few ruins remain today, along with the enormous stupa rising towards the sky surrounded by lush paddy fields. The Monastery was in continuous operation from the 3rd century BCE to the 11th Century CE extending spiritual guidance to the people of the Rohana Kingdom. This outstanding seat of learning was called and known in ancient times as Silāpassa Pirivena.

A few meters away is a huge expanse of water, the Tissa reservoir, with an embankment of approximately 1.2 km supporting the main road to Kataragama. Low misty hills can be seen far away towards the northern boundary of the reservoir.

This enormous edifice dominating the skyline of the ancient Rohana Kingdom, has been built by King Kāvantisā in the 2nd Century BCE as recorded in the Mahāvamsa, the Great Chronicle. Historians believe that it was originally built by King Mahānāga of the Rohana Kingdom in the 3rd Century BCE and to have been renovated and expanded by King Kāvantisā in the 2nd Century BCE. According to literary records, the frontal bone relic and a tooth relic of Lord Buddha is enshrined within the stūpa. It stands at a height of 50 m, has a circumference of 165 m and bears a hemispherical shape known as *bubbulākāra* (bubble-shaped) and is built in the classical Anuradhapura architectural style. The structure is constructed on a granite platform. The dome is made of brick with a covering in lime plaster.

There are guard stones, moonstones and stone pillars among other artifacts at the premises. The main Image House is replete with beautifully sculptured Buddha statues and murals depicting scenes from the Jataka tales.

Throughout the ages in times of prosperity as well as in dark times of wars and invasions, this monastery flourished as the foremost center of Buddhist learning in the south of Sri Lanka. Several Kings of Anuradhapura and Polonnaruwa including Kings Ilanāga, Vohāratissa, Prince Mahānāga, Vasabha, Jetṭha Tissa,

Vijayabāhu I, Parākramabāhu I, and Nissankamalla have lavishly contributed towards the upkeep of the monastery and restoration works.

This intellectual and spiritual seat of learning was ransacked by the army of one of the cruelest invaders, that of Māgha of Kālinga in the 13th Century CE. So ended the grand era of spiritual awakening of Rohana. The monastery was abandoned and fell into decay and remained in this state for over 600 years. An attempt to revive it around 1662 CE by King Vīraparākrama Narendrasinha did not succeed. Thereafter, it fell into further disuse and decay with the colonialists taking over the administration of the maritime areas.

Around 1853 CE, a monk, Vepatira Sumana Thero, found the ruins of the monastic buildings whilst on pilgrimage and single-handedly began restoring the temple. Upon his demise Walpita Medhankara Thero continued with the restoration works. In 1900 CE the newly restored *caitya* with a red crystal adorning its pinnacle was unveiled to the delight of the pious Buddhists in the South as well as the entire country reviving this monument to a semblance of its former glory.

The *Tissa vāva* adjoining the temple is an engineering marvel built by King Mahānāga ably assisted by his engineers. It provided drinking water to the city's inhabitants and irrigated the agricultural lands in the surrounding areas.

A pillar inscription found in nearby Kirinda provides valuable information regarding the relics enshrined within the stupa.

An octagonal granite pillar inscription located close to the bund of the Tissa reservoir in Akurugoda dated to 1CE, is a copy of the text found at Kirinda Rajamaha Vihāraya situated a few kilometers away, which records that a regional viceroy, a Nāga Prince had abandoned his false heretical beliefs and converted to Buddhism at that very spot.

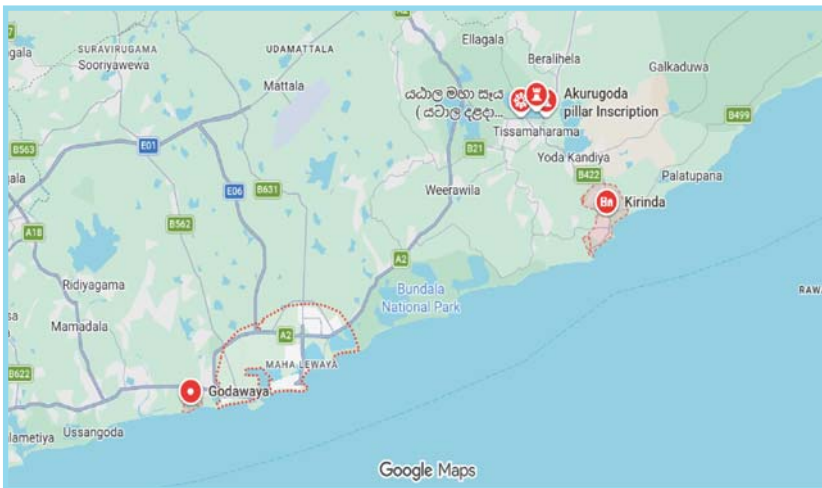
A third inscription known as the Tissamahārāma slab inscription housed at the National Museum in Colombo records royal land grants to the Tissamahārāmaya Monastery, provisions for monks, and records the royal genealogy of certain Kings of

the Anuradhapura period. The inscription is recorded in Brahmi and early Sinhala whilst the issuer of this inscription is debatable.

Excavations in and around Tissamahārāmaya have yielded roman coins and mediterranean pottery among other artifacts confirming that Tissa, the ancient capital of Māgama was connected to international maritime trade routes covering Rome, India and Southeast Asia and the Far east. The maritime trade was handled through nearby coastal ports such as Kirinda situated in the Kirinda Oya/River and Godavāya located near the mouth of Walawe River

This region is dotted with several ancient stūpas and temples. Out of those the must visit sites are: the Sandagiriya stūpaya , Yaṭāla Daladā stūpaya, Debaravāva Mānik Vehera and Kirinda Raja Maha Vihāraya.

The launching pad for many a battle to gain the Kingdom of Rajarāṭa from invaders were in the vicinity of these hallowed grounds. The villagers around this sacred area are those that have been inhabited from ancient times and are aligned to the concept of vāva and dāgāba-village and temple (වැවයි දාගැබයි - මෙයි පන්සලයි) concept. These idyllic villages and temples are worth visiting at anytime of the year and would fill one with peace and spiritual tranquility.



(Continued from Bosat - Volume I - No. 10)

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.]

- | | |
|-------------------------------|---------|
| 47. අසන් මෙ මා කී දෙය වැඩ ඇති | වන |
| පසන් සිතින් උන්නත් පව් | කරමින් |
| උපන් නොතින් මතු යක් බු | පිසසුන් |
| සසින් ඇවිද පිනකුත් බැරි එ | පවින |

**Pay earnest attention to what I have said so far.
You may be happy now, though doing evil deeds;
And if born in hell, ghost and preta worlds in the future
because of your evil deeds,
Though wandering hunger-stricken no merit can you
accrue.**

*Listen to what I have said so far, which was for your own
good. You may be happy now when doing evil deeds, but if
you get born in hell, or in ghost and preta worlds consequent
to your unwholesome deeds, you may wander about in hunger
but you will not be able to do any merit.*

- | | |
|-------------------------------|-------|
| 48. ලොබේ සිතින් පව් කළ හැම සත | ටා |
| සබේ කියති ගෙන ගොස් යම රජු | ටා |
| ඉබේ ඉන්ට නොයෙදී සිතු රඟ | ටා |
| ලැබේ නිරාදාය් පැමිණේ | එවිටා |

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

**All who have done unwholesome deeds with a covetous mind
Are taken before king Yama and to him complaint is made.
Not being allowed to live in the manner they wish,
They are made to suffer in hell in accordance with their deeds.**

All who have committed unwholesome deeds with thoughts of greed, are taken before king Yama and accused of the wrong done. They cannot live the way they wish but are made to suffer in hell in accordance with the wrong deeds they have done.

49. තොසින් නොයෙක් සැප විඳ සමහරු නිති
ඇසින් ම දැක පව් පින් කළවුන් ගති
බසින් කිවත් අදහා පින් නො කරති
ගොසින් නිරේ වැටුණොත් දුක් නිමි නැති

**Some happily enjoy the pleasures of the five senses
Even seeing with their own eyes, the state of others doing
good and bad.
Not heeding even words of advice, they neglect doing
good.
And if born in hell, their suffering will have no ending.**

Some who are happily enjoying various pleasures (of the senses), may see with their own eyes the conditions of those who do unwholesome deeds and of those who do wholesome deeds. Even so, they do not heed the advice given and continue neglecting doing wholesome deeds. If they are born in hell, the suffering they have to undergo is endless.

50. පින් පව් නො දැන මැ අනුවණ කම් කොට
 කන්නන් මස් රස සොඳ මැ යි කර තුට
 ඉන් ගැලවෙනු බැරි නො ගොසින් නිරයට
 දැන් එම ආලය අරිනේ අද සිට

**Not knowing good and bad some act foolishly
 They eat with relish the flesh of other sentient beings.
 Such people cannot escape being born in hell.
 Hence give up from today that desire of yours.**

*Being ignorant of what is good and bad, some act foolishly.
 They eat the flesh of other sentient beings with relish. Such
 persons are unable to escape being born in hell. So, give up
 that desire of yours from today itself.*

51. කාලා රස මුසු බෝජන කර පෙම්
 ගාලා සුවදැති සදුනුන් මනරම්
 ලාලා අබරණ රිසිලෙස සැරසුම්
 පාලා ගිය වැනි බහුරු කෝලම්

**Consuming savoury foods with gluttonous glee
 Applying sweet scented cosmetics with much delight
 Decking one's body with ornaments and getting attired as
 one may,
 It's like parading at a puppetry show, and going away.**

*Eating tasty foods with greed, applying fragrant sandalwood
 paste and adorning oneself with ornaments as one wishes is
 like playing one's role in a puppetry show and leaving the
 stage*

(To be continued in BOSAT Vol.1- No.11)

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	ඬ 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
ක ka	කā kā	ක ki	කī kī	ක ku
ඛ kha	ඛā khā	ඛ khi	ඛī khī	ඛ ku
ග ga	ගā gā	ග gi	ගī gī	ග gu
				ග ku
				ග ke
				ග ko
				ග ke
				ග ko

CONJUNCT - CONSONANTS

ක kka	කඤ ñṇa	ත් ra	මඵ mpha
කඛ kkhā	ඡණ ṇha	ඤ dda	මඬ, ඔ mba
ක kya	කඤ ñca	ඤ ddha	මඬ mbha
ක kri	කඤ ñcha	ඤ dra	මඬ mma
ක kva	කඤ, ṇja	ඤ, ච dva, ca	මඬ mha
ක khya	කඤ ñjha	ධ dhva	ය yya
ක khva	ට ṭṭa	න nta	ය yha
ග gga	ට, ධ ṭṭha, ṭha	න nthā	ල lla
ග ggha	ඬ ḍḍa	ඤ nda	ල lya
ක nka	ඬ ḍḍha	ඤ ndha	ල lha
ග gra	ණ ṇṇa	න nna	ච vha
ඬ ṇkha	ණ ṇṭa	න nha	ස ssa
ඬ ṇga	ණ ṇṭha	ප ppa	ස sma
ඬ ṇgha	ණ, ඬ ṇḍa	ප ppha	ස sva
ච cca	ණ ṇha	බ bba	භ hma
ච ccha	ත tta	බ bbha	භ hva
ජ jja	ත ttha	බ bra	භ lha
ජඤ jjha	ත tva	ම mpa	

ආ ā ඈ ī ඊ ī උ u ඌ ū ට e ට o