THE BOSAT

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A Siri Vajirarama Publication

The BOSAT

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

‘මිනිසාත් හදා ගනිමින් රටත් හදා ගනිමු’

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THE BOSAT

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1. Significance of IL POYA

The IL Full Moon POYA usually falls in the month of November according to the solar-based Gregorian calendar.

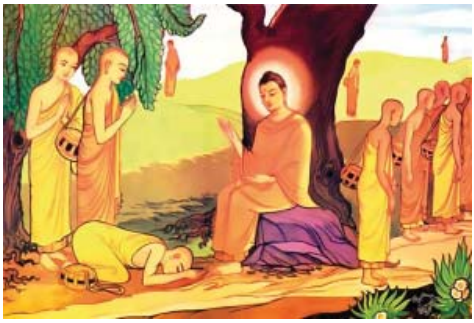
From the Buddhist ecclesiastical point of view, **it marks the end of the Rains Retreat *(vas)*** and accordingly, the seven-day restriction on travel ceases.

It is also the end of the offering of the *Kaṭhiṇa Robe (cīvara),* which is considered a very meritorious act due to certain unique features. It can be offered only once in one temple during a year. It is offered to the members of the Maha Sangha, who have observed *vas* on the full moon day of *Esala,* the recognized day for the observance of rains-retreat according to the *Vinaya,* the Rules of Discipline for monks. Those monks who have observed late *vas* are not eligible to accept the *Kaṭhiṇa Robe.* The *Kaṭhiṇa Robe* once offered and accepted is taken to a *sīmā.* All the monks who have duly observed *vas* in a particular temple or location assemble and jointly decide on the monk who will receive the *Kaṭhiṇa Robe* of that year. With his acceptance of the *Kaṭhiṇa Robe,* he is entitled to certain privileges for a specific period of time. That same night the monks again gather and individually rejoice in the merit with the monk, who received the *Kaṭhiṇa Robe.* It is a way of showing solidarity among all the monks. Anyone interested to learn more on this subject can refer to the *Kaṭhiṇavatthukkhanda* of the Mahāvaggapāli of the Vinaya Piṭaka.

Besides this, there are many other events that make IL Poya very significant. The IL Poya day has been observed as the end of *vas,* since the time of the Buddha. This means that **the *vas* witnessed this year was the 2,615th *vas* of Theravada monks as the *sangha* lineage from the time of the Buddha continues unbroken to this**

day. In the first 45 vas periods, the Buddha himself was present with all other monks, and there is a record of the locations where *vas* was observed by the Buddha.

The **first *Vas*** was observed by the Buddha with 60 other monks, including the first five disciples, at Sārnath. It was after the first *vas* that the Buddha instructed the 60 monks, who, under the Buddha's



tutelage, have realized and were enjoying Nibbanic bliss, to travel forth explaining the dhamma for the welfare and happiness of gods and humans. The Buddha also instructed that two monks should not go the same way. The Buddha himself travelled by foot to Uruvela, where the Buddha converted the three Kassapa brothers, and then to Rajagaha, keeping his promise to visit the king of Magadha after enlightenment. **Of greatest significance of IL Poya day is that it marks the beginning of Dhamma missions for peace and compassion, with the Buddha uttering the words *'Caratha bhikkave cārikaṃ caramāno bahujana hitāya bahujanasukhāya devamanussānaṃ. Mā ekena dve agamittha.*** *(Wander forth, O bhikkhus, for the welfare of the many, out of compassion for the world, for the good, welfare and happiness of devas and humans. Let not two go the same way).* That missionary spirit instilled by the Buddha continues to this day.

One of the basic teachings of the Buddha is the natural law of impermanence. Even the colour of the robe of a monk serves as a gentle reminder of this phenomenon. A leaf of a tree is tender and bright at the beginning. It matures and turns brown in its last stages

before falling to the ground. The robe is dyed to the colour of a falling leaf to remind us of the transience of life.

It is during the month of IL that Arahant Sāriputta *(the son of Sāri)*, the chief disciple on the right, took leave of the Buddha and left for Nālaka, his birthplace. He knew that the time to end samsaric life had come. However, he was keen to show his gratitude to his mother, *Sāri,* before attaining *Parinibbāna* by leading her onto the Path of Liberation. He was able to achieve this before his Parinibbana. This is a classic example of performing one's duties towards one's parents even at the last moments in life. **The passing away – the *Parinibbāna,* of Arahant Sāriputta is another noteworthy event that occurred in the month of IL.**

A full-moon day is traditionally considered an auspicious day to perform meritorious acts. **It was on a full-moon day of IL, that the foundation stone was laid for the construction of Thuparamaya dagaba in Anuradhapura. It is considered the first stupa to be constructed in Sri Lanka**. According to the Mahavamsa, this happened during the time of King Devanampiya Tissa, the first Buddhist king of Sri Lanka. The right collarbone of the Buddha is enshrined therein. It has many unique architectural features. The dome is of bell-shaped, which is one of the six shapes of stupa domes in Sri Lanka.



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2. From the Desk of the Editor

- Language is important because it is through which human beings communicate, share ideas and build social bonds. It also shapes cultural identity. Speaking a common dialect, for example, Sinhala, Tamil, English, Hindi, or Mandarin, builds instant trust, belonging, and solidarity among members of a cultural group. Each language has unique qualities and preserves the thinking of its users for posterity.

  The language of the people of the Sinhala people is called Sinhala. It has a very long history dating back to the Buddha's time. It has its own script which has evolved over the centuries, as seen in the inscriptions and Ola manuscripts, and has withstood all environmental changes and adapted to the new surroundings. In a world population of over 8 billion, the numbers that speak and write Sinhala and use Sinhala as the language of communication are around 20 million, which is a miniscule percentage of .0025. No other country has such a long and written history.

  It should also be remembered that the Buddha's words were put into writing for the first time using the early *Brāhmi* Sinhala script, and that too was before the birth of Christ. Buddhism could have died a natural death if not for this timely action of Sinhala bhikkhus who assembled in Aluvihara in the Matale district.

  The lead article of the IL Poya issue is that of Professor Sandagomi Coperaewa, Senior Professor (Chair) of Sinhala of the Department of Sinhala, University of Colombo, with the title 'Beyond Spelling: Preserving Pali and Sinhala through Transliteration'. When quoting the Buddha or writing a Pali

stanza, let us learn to do it correctly. We may consider it as our duty and responsibility as faithful Buddhists.

Here's a somewhat hilarious example. King Dhatusena built the Kala Wewa, and when his son wanted his share of the wealth, he requested that he be taken there. After getting into the water, the king took some water with both his hands and said that this was the wealth he has. What stirring words from a head of state? We know how to pronounce this name of the irrigation tank correctly, as we are familiar. But it is not so to a person who sees the words Kala Wewa for the first time. That person could read it as කල වෙව, කාල වෙව, කලා වෙව, or කාලා වෙව. If the diacritical marks are used, there is the assurance that it will be pronounced correctly. Those who have gone to an elocution class will know how the English letter '**W**' is pronounced. The 'ව' in Sinhala has its equivalent in the '**V**' of the English alphabet and not the 'W'. Hence, to ensure correct pronunciation, 'ආ' and 'ෑ' have to be written in English as ***'Kalā' and 'Väva',*** using the appropriate diacritical marks as shown.

- There will be a new feature from this issue onwards. From the beginning of the revived new series of BOSAT, we had the 'Pali Alphabet in English with diacritical marks'. The title was changed subsequently to Transliterating into English the Pali texts written in Sinhala'. For the convenience of our readers and as a guide, important doctrinal terms will be transliterated into English from the Sinhala. It will develop into a useful list if copied and kept. We start with the four Noble Truths.
  අරියෝ අට්ඨංගිකෝ මග්ගෝ - ***ariyō aṭṭhaṃgikō maggō***

- We could say that half the battle is won if the correct attitude is developed by one. This month the title is Right Attitude to Work. Recent history has shown how certain nations have surged forward by developing the right attitude to work. If the workforce is sluggish and preoccupied with extraneous

matters, a country's economy too becomes sluggish. This valuable contribution to your BOSAT concludes by stating 'that the right attitude towards work is of paramount importance for the smooth operation of even the entire world'. In this regard, the greatest disability is in one's mind and not in external factors.

- However, building a nation is not only economic development. There are many other aspects that improve the quality of life. The contribution made by Professor Ediriweera Sarachchandra to the cultural life of our nation, who is featured in this issue, is colossal. He dedicated his life to restoring the country's identity and establishing a unique artistic landscape. *Maname* and *Sinhabahu*, which are two of his theatrical creations, continue to echo the pulse of our nation even today.

- Whatever our actions, whether vocal, physical or mental, we are morally responsible. When observing what's happening in the world around us, including our own country, this aspect of each one being morally responsible for one's actions or deeds seems to have been lost. The consequences that we see and hear are extremely pathetic. What is the money earned through unscrupulous means? The Buddhist point of view on this important aspect is discussed by one of our revered monks of the last century, who has gained international fame because of his missionary work and the books he has written, in his article on moral responsibility. The verses from the *Lovāḍa Sangarāva* presented herein emphasise this same aspect.

- It so happens, however, that people tend to lose their identity and have to be reminded as to who they are. The article by Most Venerable Madihe Paññāsīha Mahanayaka Thera on *Bauddhayā* in Sinhala is to fill that gap.

- We are a small nation but during its long journey have received many accolades. It has been described as the 'Pearl of the Indian Ocean', the Island of Gems *(Ratnadīpa), and* the Righteous Island

(Dhammadīpa). One reason for that is the Jaya Sri Maha Bodhi in Anuradhapura, which is 'the oldest living, human-planted tree in the world with a documented planting date and being venerated daily by thousands of pilgrims'. The sense of gratitude of our people is amazing. If you have not heard of a *Daramiṭi Perahera* (Firewood Procession), read about it in the much-researched article on Sri Maha Bodhiya, the feature article under *'A Little Bit of Our Heritage.*

Näṇasiha



Art of Relaxing

Lie on your back on a flat surface, and try to avoid using a pillow or cushion under your head. *Keep your legs stretched and slightly apart and your arms loosely by your sides. Keep your eyes shut, do not go to deep thinking, but allow your mind to relax, and not wander. Relax each muscle, be completely relaxed for a few minutes.* At times you may slightly fall asleep for a couple of minutes; at the end of the relaxation get up feeling fit.

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3. Beyond Spelling: Preserving Pali and Sinhala through Transliteration

by

Sandagomi Coperahewa

Senior Professor (Chair) of Sinhala | Department of Sinhala, University of Colombo

Transliteration represents languages written in one script through another. In Sri Lanka, accurately transliterating Pali and Sinhala into English (Roman script) is particularly important given their historical, religious, literary and cultural significance. It is not merely a matter of spelling but also of preserving linguistic accuracy, meaning and cultural identity.

Pali, the language of the Theravada Buddhist Canon, holds a central place in Sri Lanka's religious and intellectual traditions, while Sinhala embodies the language, literature and historical experiences of its people. Both languages possess distinctive phonological features that ordinary English spelling cannot adequately represent. A systematic transliteration system is therefore essential to preserve their sounds and structures.

One of the major reasons for maintaining correct transliteration is the preservation of pronunciation and meaning. In Pali, differences in vowel length, consonant articulation and aspiration can distinguish one word from another. For example, *dhamma*, *dāna* and *Nibbāna* contain phonological features that need to be represented accurately. Similarly, distinctions between dental and retroflex consonants, such as *ta* (ත) and *ṭa* (ට), are linguistically significant. Ignoring these distinctions may result in incorrect pronunciation and, in certain contexts, misunderstanding of the original meaning.

The need for accuracy is equally important, if not more so, when transliterating Sinhala words. Sinhala has a relatively

rich consonant and vowel system, with distinctions that are not adequately represented by conventional English spelling. For example, the distinction between short and long vowels can be demonstrated through *kala* (කල) and *kāla* (කාල), while the distinction between dental and retroflex consonants is illustrated by *tala* (තල) and *ṭala* (ටල). Similarly, the distinction between *n* (න) and *ṇ* (ණ), and between *l* (ල) and *ḷ* (ළ), needs to be maintained in scholarly transliteration.

Another important feature of Sinhala is the distinction between aspirated and unaspirated consonants, as illustrated by *k* (ක) and *kh* (ඛ), or *t* (ත) and *th* (ථ). The failure to represent these distinctions consistently can obscure the original pronunciation. Furthermore, Sinhala contains consonant combinations and vowel distinctions that require careful attention. For instance, *næ* (නැ) and *nǣ* (නෑ) illustrate the importance of representing vowel length and quality accurately.

The transliteration of proper nouns deserves particular attention. Personal names such as *Jayawardhana* (ජයවර්ධන), *Wickramasinghe* (වික්‍රමසිංහ) and *Abeysekara* (අබේසේකර), as well as geographical names such as *Anuradhapura* (අනුරාධපුරය) and *Mihintale* (මිහින්තලේ), are often represented through different English spellings. Although some variations have become established through historical usage, the absence of consistency creates difficulties in academic writing, official documentation, bibliographic records and digital information retrieval. It is therefore important to distinguish between conventional English spellings of established proper nouns and systematic scholarly transliteration.

Correct transliteration is also particularly important in Buddhist studies. Pali terms such as *Buddha*, *Dhamma*, *Saṅgha*, *Nibbāna*, *Kamma* and *Anicca* have established meanings within Buddhist philosophy. The use of diacritical marks helps preserve important phonological distinctions and facilitates accurate academic communication.

Another important consideration is the growing international visibility of Sri Lankan languages and cultural heritage. Sinhala and Pali words increasingly feature in international publications, research databases and digital platforms. Standardized transliteration would facilitate information retrieval, strengthen scholarly communication and ensure consistent identification of words across linguistic backgrounds.

Universities, academic institutions, publishers, editors and government organizations have a responsibility to promote accepted transliteration conventions. *The International Alphabet of Sanskrit Transliteration* (IAST) enables the lossless Romanization of Indic scripts, while *ISO 15919*, introduced in 2001, provides an international standard for their Romanization. However, the specific requirements of Sinhala transliteration must also be recognized and addressed through appropriate standards.

Correct transliteration is more than a technical exercise; it safeguards linguistic heritage, maintains academic integrity and promotes intercultural understanding. As Pali and Sinhala contribute to global scholarship, their accurate and consistent representation in English remains an essential academic and cultural responsibility.

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Right Attitude to Work

by

Professor Emeritus Dr. Asanga Tilakaratne, PhD.

We will look at right attitude to work from two key perspectives, attitude to whatever we do or our actions of our daily life and attitude to our work as what we do for living, our profession, occupation or job.

Looking from the first perspective, we know that we do things all the time, from the moment we get up in the morning till we go to bed, and even when we go to bed, in sleeping we act, in the sense that it is the act of sleeping. This means that we always do something, from the morning to night and from birth to death.

We do things physically, verbally, and mentally, by 'three doors of action' in Buddhist language. An action becomes an action when it is preceded and accompanied by a corresponding intention. For example, when I wish to do ordinary day-to-day things such as getting up, sitting down, walking to the kitchen etc. I have a mind to do so even though we do most of these things as if those things happen automatically. But, in fact, even if such acts may appear spontaneous, they are not. Morally and ethically speaking, however, such acts could most often be neutral, meaning neither moral nor immoral. The very same acts, nonetheless, could be morally evaluated as good or bad, right or wrong, pleasant or unpleasant, kind or unkind, violent or peaceful, rude or mild, harsh or soft, just or bias, cultured or uncultured, civilized or uncivilized, reasonable or unreasonable, etc. depending on the state of mind or intention behind the act.

In Buddhism we are taught that there are roots for our actions or that our actions are rooted on certain states of mind. Accordingly, actions are negative or bad when they have greed, hatred and delusion *(lobha, dosa, moha)* as their roots, and our actions

are positive when they have opposites of those characteristics, generosity, compassion and understanding *(alobha, adosa, amoha).*

This means that whenever we do whatever action we need to be aware of the underlying intentions or motives of those actions. The positive lesson to be learnt is that, in all types of things we do in our day-to-day life we need to do those with right attitudes, right intentions and right motives.

Looking from the second perspective, we know that usually we do some work for a living, what we call our occupation, profession, work or job. A very important thing to make sure is that what we do for a living has to be guided by those good states of mind mentioned above, generosity, compassion and understanding. This means that our occupation cannot cause harm to us who are engaged in it, or to others who receive the results of it and finally to both ourselves and others. For instance, if you are a trader you cannot trade in things harmful to others such as weapons, poisons, alcohol, intoxicating and addictive drugs and the like. If you are a seller, you cannot use wrong weights and measures and deceive your buyers. If you are a professional such as a physician, lawyer, engineer, teacher, pharmacist and the like you have to be honest and compassionate in what you do and not do. You have to supply your service to all those who need it without compromising its quality or quantity in any manner.

The right attitude to work requires you to have a right mind-set about your occupation or profession guided by right understanding and compassion. If we become arrogant on account of our professional status and treat others indignantly that is to have wrong attitude to our occupation. The same applies to its opposite, if you think what you do for a living is low or unworthy, so long as the work is not immoral, we should not feel so. So long as you attend to your work in that mentality you are not providing your service properly. In fact, so long as what you do for a living is not harmful or immoral, there is nothing to be ashamed of it. In brief, your occupation should not be a cause to be arrogant, to look down upon others, or to feel disheartened about.

Right attitude to work entails good work ethics: In our society, the prevalent attitude among all types of workers is to do the minimum and get the maximum – not attending to work, not doing work completely, not attending to work on time, doing work haphazardly, getting all possible leave are some usual features of our bad work ethics. The right attitude to work requires us to draw our salary only after doing our work adequately. In other words, we need to deserve what we get as compensation for our work.

To sum up: work is our life from getting up in the morning to going to bed at night, and from our birth to death. It is our collective work that is responsible for the functioning of the world we live in, whether it be our small world at home, our workplace, or the larger world of the country, which constitutes a part of the world we inhabit. This means that the right attitude toward work is of paramount importance for the smooth operation of even the entire world.



මනෝ පුබ්බංගමා ධම්මා - මනෝ සෙට්ඨා මනෝමයා
මනසා චේ පසන්නේන - භාසති වා කරෝති වා
තතෝ නං සුඛමන්වේති - ඡායා'ව අනපායිනී

Mind is the fore-runner of (all good) conditions
Mind is chief; and they are mind-made.
If, with a pure mind, one speaks or acts,
then happiness follows one
even as the shadow that never leaves.

Yamaka Vagga, Dhammapada, v.2

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5. බෞද්ධයා

අග්ගමහාපණ්ඩිත අතිපූජ්‍ය මඩිහේ පඤ්ඤාසීහ
මහානායක ස්වාමීන්ද්‍රයන් වහන්සේ විසිනි.

බුදුරජාණන් වහන්සේ ශාස්තෘන් කොට අදහන්නෝ බෞද්ධයෝ නම් වෙති. ඔවුහු භික්ෂු-භික්ෂුණී-උපාසක-උපාසිකා යැයි සිවු කොටසකට බෙදෙති. එයින් උපාසක - උපාසිකාවෝ ගිහි බෞද්ධයෝ ය. ඔවුහු ද නමින් පමණක් බෞද්ධයෝ ය. නියම බෞද්ධයෝ යැයි දෙ කොටසක් වෙති.

බෞද්ධ මවුපියන් ගේ දරුවකු වීම ය, බෞද්ධ ගෙදරක ඉපැදී හැදී වැඩීම ය, බෞද්ධ නාමයක් තිබීම ය, නිකම් චාරිත්‍රයක් වශයෙන් තෙරුවන් සරණ යෑම ය, පන්සල් යෑම ය, බෞද්ධ උත්සවවලට සහභාගි වීම ය යන ආදී කරුණුවලින් පමණක් බෞද්ධ වූවෝ නමින් පමණක් බෞද්ධයෝ ය.

බුද්ධ කාලයෙහි බෞද්ධ යන නම වෙනුවට භාවිත කෙළේ උපාසක යන නාමය යි. එහෙයින් "රතනත්තයං උපාසතීති උපාසකො'' තෙරුවන් ගුණ දැන ළංව ආශ්‍රය කරන්නා උපාසකයා යයි විවරණ කළහ. බෞද්ධයා කවරෙක් දැයි අසන ලද ප්‍රශ්නයකට පිළිතුරු වශයෙන් බුදුරජාණන් වහන්සේ මෙසේ වදළහ.

"යමෙක් බුදුන් සරණ ගියේ ද, දහම් සරණ ගියේ ද, සඟුන් සරණ ගියේ ද හෙතෙමේ උපාසකයා - බෞද්ධයා නම් වේ".

තෙරුවන් සරණ ගියේ බෞද්ධයා නම් වේ යයි ප්‍රකාශ වුව ද නිකම් **"බුද්ධං සරණං ගච්ඡාමි"** කී පමණින් සරණ ගියා වන්නේ නැත. තෙරුවන් ගුණ දැනගෙන, සරණ යන්නේ කුමකට දැයි වටහා ගෙන, සසර දුක් නැති කොට නිවන් සුව විඳීමට තෙරුවන් ඒකාන්තයෙන් පිහිට වේය යන සිතින් සරණ යෑමෙන් ම සරණ ගියා වෙයි. අනතුරුව නියම බෞද්ධයකු වීමට උවමනා කරන ප්‍රතිපත්ති පිරීම ද, පිරිහෙන කරුණු දැන ගෙන එයින් දුරුවීම ද, තමනට අයත් ගුණ සම්පූර්ණ කිරීම ද ඉතා අවශ්‍ය ය.

පඤ්ච දුශ්චරිතයෙන් වැළැකී සිල්වත් වීම ද, මසුරුමල දුරු කොට ත්‍යාගශීලී වීම ද, තමන් අදහන ශාස්තෘන් වහන්සේ ගේ බුදුබව විශ්වාස කරන ශ්‍රද්ධාවන්තයකු වීම ද, ලෝකයෙහිත් පඤ්චස්කන්ධයෙහිත් ඇති තතු අවබෝධ කරන ප්‍රඥාවෙන් යුක්තවීම ද යන මේවා නියම බෞද්ධයන් වීමට තිබිය යුතු ප්‍රධාන ප්‍රතිපත්තීහු ය. එසේ ම ආජීවය ද ධාර්මික විය යුතු ය.

බෞද්ධයාගේ පිරිහීමට හේතු වන කරුණු අතුරෙන් ප්‍රධාන ධර්ම සත මෙසේ ය.

1. භික්ෂූන් ගේ ආශ්‍රයෙන් ඈත්වීම, 2. බණ ඇසීමට සැලකිල්ලක් නොදැක්වීම, 3. අටසිල් ආදී ඉහළ සිල් නොරැකීම, 4. භික්ෂූන් වහන්සේලා කෙරෙහි කලකිරීම, 5. සිදුරු සොයනා අදහසින් බණ ඇසීම, 6. මේ ශාසනයෙන් පිටත්හි දක්ෂිණාර්හයන් සෙවීම, 7. සංඝයා අමතක කොට පළමුව තාපසයන් පිදීම යන මේ කරුණු සත නිසා බෞද්ධයා ගුණයෙන් හා නුවණින් ද මෙලොවින් හා පරලොවින් ද පිරිහෙයි.

බෞද්ධයන් තුළ තිබිය යුතු විශේෂ ගුණ දශයක් ද වෙයි.

1. සංඝයා හා සමාන සුව දුක් ඇත්තෙක් වේ. එසේ වීමට සංඝයාගේ සුව දුක් සෙවිය යුතු ය. බෞද්ධයන් භික්ෂූන් ගේ සුව දුක් නිතර සොයනවා නම් භික්ෂූනට අනියම් මගින් කටයුතු පිරිමසා ගන්නට සිදු නොවන්නාක් මෙන් ම ගුණ දහම් දියුණු කර ගැනීමට ද ලොකු උපකාරයක් වෙයි.
2. ධර්මය අධිපති කොට ඇත්තෙක් වෙයි. ධර්මය හොඳින් ඉගෙන ගන්නටත් ඒ අනුව පිළිපදින්නටත් සියලු කටයුතු ධර්මානුකූලව කරන්නටත් බෞද්ධයන් විසින් ඉටා ගත යුතු ය.
3. තමන් ගේ ශක්තියේ ප්‍රමාණයට දන් දී බෙදා ගෙන අනුභව කරන්නෙක් වේ.
4. බුද්ධ ශාසනයෙහි පිරිහීම දැක එය නඟා සිටුවීමට වෑයම් කරන්නෙක් වෙයි.
5. නක්ෂත්‍රාදියෙහි යම් කිසි සත්‍යයක් ඇතත් සුභ නැකත ම හැම යහපතට හේතු වේ යයි විශ්වාස නොකොට කර්මය හා කර්ම ඵලය අදහන සම්‍යක් දෘෂ්ටිකයෙක් වේ.
6. ජීවිතය නිසා වත් අන්‍ය ශාස්තෘවරයකු විශ්වාස නොකරන්නෙක් වේ.

7. කාය ද්වාරය ද වාග් ද්වාරය ද ආරක්ෂා කරන ලද්දේ වේ. සංවර කරන ලද්දේ වේ.

8. සමගියට කැමති වේ. සමගියෙහි ඇලුණේ වේ.

9. ඊර්ෂ්‍යා නොකරන්නේ අවංකව හුදු බැති සිතින් ශාසනයෙහි දියුණුවට කටයුතු කරන්නේ වේ.

10. බුද්ධ - ධම්ම - සංඝ යන ත්‍රිවිධ රත්නයේ ගුණ දැනගෙන තෙරුවන් සරණ යන්නේ කුමට දැයි වටහා ගෙන තෙරුවන් සරණ යෑම ද නියම බෞද්ධ ගුණයෙකි.

පින්වත් බෞද්ධයෙනි, ඔබ නමින් පමණක් බෞද්ධයෝ ද නැතහොත් නියම බෞද්ධයෝ දැයි තමන් ගැන ම සිතා බලන්න. නියම බෞද්ධයකු තුළ අඩු ම ගණනින් තිබිය යුතු ගතිගුණ මෙහි සැකෙවින් සඳහන් වී ඇත. එකී ගුණ තමන් තුළ ඇති කර ගෙන නියම බෞද්ධයන් වන්නට තරයේ ඉටා ගන්නේ මැනැවි.

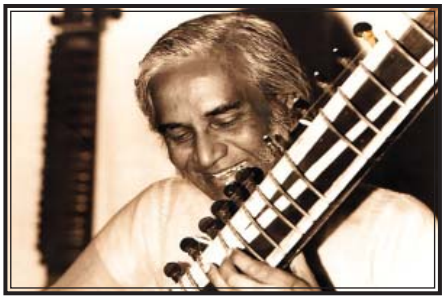
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Builders of Our Nation:

6. Professor Ediriweera Sarachchandra



Professor Ediriweera Sarachchandra (1914–1996) stands out as a colossal figure in the cultural history of Sri Lanka, celebrated not just as an artist, but as a visionary. Born in Dodanduwa in the Galle district, his journey from a student with name Eustace Reginold de Silva to the father of modern Sri Lankan theatre reflects a deep quest for authentic identity. At a time when the country was emerging from nearly four centuries of colonial domination, Sarachchandra realized that political freedom was incomplete without cultural emancipation. He dedicated his life to restoring the country's self-respect and establishing a unique artistic landscape.



"Maname"

For the younger generation, Sarachchandra's life offers a blueprint for how intellect, tradition, and creativity can combine to elevate a nation. Educated at prestigious institutions such as Richmond College and the University of London, he possessed an expansive knowledge of both Western thought and Eastern philosophy. Yet, instead of completely imitating foreign cultures, he looked

inward. He deeply researched traditional village rituals, folk plays, and South Asian performance forms. By doing so, he managed to construct a sophisticated aesthetic framework that was deeply rooted in local soil.

His revolutionary contribution came to life on the stage. In 1956—a watershed year for the country—he produced his magnum opus, *Maname*, followed later by the iconic *Sinhabahu* in 1961. These masterpieces blended traditional *Nadagam* style, classical poetry, and music with modern theatrical structures. Sarachchandra effectively gave the nation its own distinctive voice. He transformed theatre into a mirror through which the citizens could view their values, long-standing dilemmas, and collective history.

Beyond drama, Sarachchandra was a brilliant novelist, literary critic, academic leader, and diplomat who represented his country as the Ambassador to France. His long tenure at the University of Peradeniya shaped generations of young minds, and the famous Sarachchandra Open-Air Theatre remains a physical testament to his commitment to fostering art in natural spaces. His immense global impact was recognized in 1988 when he received the ***Ramon Magsaysay Award,*** often described as Asia's Nobel Prize.



Open air Theatre

Sarachchandra's enduring legacy serves as an inspiring call to action for the youth. He demonstrated that true development is not measured solely by economic progress, but by the strength and richness of a nation's cultural soul. *His life challenges today's young generation to boldly explore the world, embrace global knowledge, and yet remain deeply anchored in their heritage*. He proved that by honoring one's roots while thinking innovatively, anyone can contribute to building a confident, self-reliant, and culturally vibrant society.

(Näṇasiha)

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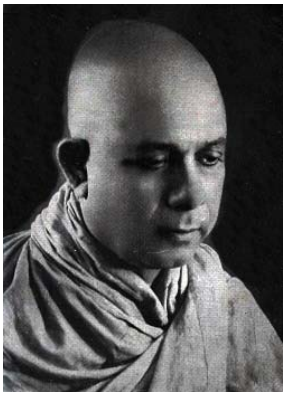
A Picture is Worth a Thousand Words!



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8. Moral Responsibility[1]

by
Narada Maha Thera



Is it one who does the act in this birth and another who reaps its results in the other birth?

To say that he who sows is absolutely the same as he who reaps, is one extreme and to say that the one who sows is totally different from he who reaps, is the other extreme. Overcoming these two extremes the Buddha teaches the middle doctrine in terms of cause and effect.

"Neither the same nor another" *(Na ca so na ca aññ̃o)* states the Venerable Buddhaghosa in the *Visuddhi Magga.*

The evolution of the butterfly may be cited in illustration. Its initial stage was an egg, then it turned into a caterpillar. Later it developed into a chrysalis, and eventually into a butterfly. This process occurs in the course of one life-time. The butterfly is neither the same as, nor totally different from, the caterpillar. Here also there is a flux of life, or a continuity.

Venerable Nāgasena explains this point by citing the illustration of the lamp that burns throughout the night. The flame of the first watch, is not identical with the flame of the last watch, yet in dependence upon the one and the same lamp the light burns throughout the night. In the same way there is a continuity of life – each succeeding state depending upon the preceding one.

If there is no soul, can there be a moral responsibility? Yes, because there is a continuity or identity in process, which is substituted for an identical personality. A child, for instance becomes a man. The latter is neither absolutely the same – since the cells have undergone a complete change, nor totally different - being the identical stream of life. Nevertheless, the individual, as man, is responsible for whatever he has done in his childhood. Whether the flux dies here and is reborn elsewhere, or continues to exist in the same life, the essential factor is this continuity.

Suppose a person is "A" in his last birth, and is "B" in this. With the death of "A", the physical vehicle, the outward manifestation of Kamma energy, is relinquished and, with the birth of "B' a fresh vehicle arises. Despite the apparent material changes, the invincible stream of consciousness *(citta santati)* continues to flow, uninterrupted by death, carrying along with it all the impressions received from the tributary, streams of sense. Conventionally speaking, must not "B" be responsible for the actions of "A" who was his predecessor? Some may object that in this case there is no memory owing to the intervening death.

But, is identity or memory absolutely essential in assessing moral responsibility?

If, for instance, a person was to commit a crime and suddenly losing his memory were to forget the incident, would he not be responsible for the act? His forgetfulness will not exempt him from responsibility for the commission of that crime, for he is not aware that he is being punished for that crime? Is there any justice here?

Of course not, if we are arbitrarily governed by a God who rewards and punishes us. But the Buddha does not talk of punishments.

According to the Buddha the world is not so constituted. Buddhists believe in a just and rational law of Kamma that operates automatically and speak in terms of cause and effect instead of rewards and punishments.

In the words of the late Bhikkhu Sīlācāra[ii]: -

> "If a person does something in his sleep, gets out of bed and walks over the edge of a veranda, he will fall onto the road below and in all likelihood break an arm or leg or something worse. But this will happen not at all as a punishment for sleep-walking, but merely as its result. And the fact that he did not remember going out on the veranda would not make the slightest difference to the result of his fall from it in the shape of broken bones. So, the followers of the Buddha take measures to see that he does not walk over the verandas or other dangerous places asleep or awake, as to avoid hurting himself or anyone who might be below and on whom he might fall."

The fact that a person does not remember his past is no hindrance to the intelligent understanding of the working of the *kammic* law. It is the knowledge of the inevitability of the sequence of *kamma* in the course of one's life in Samsara that helps to mould the character of a Buddhist.



i From BOSAT, Vol. XXIV No. 125, Durutu full-moon, 1961 p. 202

ii One of the earliest Western Theravada Buddhist monks and contemporary of Ven. Nyanatiloka. He was a prolific writer. His writings include A Young People's Life of the Budda, Pancha Sīla, the five Precepts, Lotus Blossoms.

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A bit of Heritage ……..

9. SRI MAHA BODHIYA AT ANURADHAPURAYA

by

Preeni S. Witharanage,
MBA (USJ) MA(Kel) PGDipACOMAS (Mor) Attorney-at-Law

Following the arrival of Arahant Mahinda in the island of Lanka in 250 BCE—sent as an emissary of Emperor Ashoka of India to propagate Buddhism across Asia—Mahinda advised King Devanampiya Tissa (r. 247–207 BCE) to invite Theri Sanghamitta to establish the *Bhikkhuni* (nuns') order in Sri Lanka. Welcoming this proposal, the King dispatched royal emissaries to the Mauryan court of Emperor Ashoka to arrange for the Theri's journey.



Theri Sanghamitta embarked on her Dhamma mission carrying a sapling propagated from the southern branch of the sacred Bodhi tree (*Ficus religiosa*) at Bodh Gaya, India, under which Gautama Buddha attained enlightenment more than 2,500 years ago. To ensure the protection, maintenance, and ritual upkeep of the sacred tree, representatives from eighteen royal, craft, and occupational guilds accompanied the mission. This retinue included members of noble and ministerial families alongside Brahmins, traders, weavers, potters, and various artisans assigned with specific hereditary duties in service of the Bodhi tree.

The delegation set sail from the ancient port of Tamralipti on the eastern coast of India and disembarked at the northern Sri Lankan port of Jambukola Paṭṭana (modern-day Dambakola Paṭuna) on the *Unduvap* full moon day (occurring in December). Received with great honour by King Devanampiya Tissa and his court, the sapling was escorted to the capital city of Anuradhapura in an elaborate royal procession. According to ancient chronicles, citizens adorned the entire route with flags and bunting, illuminated the path with oil lamps by night, and carpeted the roadway with white sand in deep reverence for the sacred tree.

Upon reaching the capital in 249 BCE, King Devanampiya Tissa ceremoniously planted the sapling within the precincts of his royal pleasure park, the Mahameghavanārāma (Mahamevna Garden). As recorded in the chronicle Mahavamsa, dignitaries from both the northern and southern regions of the island assembled to witness this historic consecration. Consequently, the Jaya Sri Maha Bodhi stands today as the oldest living, human-planted tree in the world with a documented planting date, venerated daily by thousands of pilgrims.

Furthermore, Sri Lankan chronicle tradition holds that Gautama Buddha entered into meditation at this exact site during his third visit to the island. Therefore, this site is considered as one of the sixteen religious places *(Solosmasthāna*) venerated by the Buddhists of Sri Lanka. Throughout subsequent centuries, successive Sri Lankan monarchs consistently patronized, protected, and expanded the sacred precinct.

Architecturally, the sacred tree is enshrined upon an elevated terrace known as the *Uḍa Maluva*, accessed via a flight of steps from the surrounding courtyard. The complex is structured into three distinct terraced levels: the uppermost *Uḍa Maluva*, enclosed by a gilded railing; a middle terrace designated for devotees paying homage; and a lower terrace containing several companion trees known as *Parivāra Bodhi*. Surrounding the

compound is a massive stone perimeter wall constructed by King Kirthi Sri Rajasingha (1747–1782 CE) to protect the terraced sanctuary from wild elephants.

Even during periods of political upheaval and foreign invasion when Anuradhapura fell into ruin, local villagers faithfully guarded the sacred tree. Following the shift of the royal capital to Polonnaruwa, devotees maintained continuous vigils, lighting bonfires throughout the night to deter wild elephants from the shrine. Gathering firewood for these protective fires evolved into an enduring cultural custom. Today, the descendants of these ancient guardians commemorate their ancestors' service through an annual procession known as the *Daramiṭi Perahera* (Firewood Procession).

In addition to the *Daramiṭi Perahera*, three other major annual rituals sustain the living heritage of the Jaya Sri Maha Bodhi:

One is the *Alut Sahal Mangalyaya* (New Rice Festival) being an ancient agrarian rite in which farmers of the Rajarata region offer the first portion of their harvest to the sacred tree, honouring it as a living representation of the Buddha.

Another ritual is the celebration of the Sinhala New Year. Celebrated annually in April, during which devotees prepare traditional milk rice (*kiribat)* and sweetmeats to offer at the shrine.

Next is the Kartika Festival which is held in November, this festival of lit oil lamps reflects shared cultural and Hindu-influenced commemorative traditions.

Within the temple courtyard also stands an image house containing two monumental stone sculptures of the Buddha—one seated and one standing—which have been finished with plaster and traditional paint. Today, as a centrepiece of the Sacred City of Anuradhapura, the Jaya Sri Maha Bodhi and its surrounding precincts are designated as a UNESCO World Heritage Site.

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(Continued from Bosat - Volume I - No. 10

10. Verses from

ලෝවැඩ සඟරාව - *Lovāḍa Sangārava*

(TOWARDS UNIVERSAL WELL-BEING)[1]

by

Ven. Vidagama Maitreya Maha Thera

52. මෙ බස් තම නුවණින් ම විමසා නොතිර වූ කය ගති අසන්නේ
දෙ තිස් කුණුයෙන් යුතුව මඳකුත් සාර නූ බව නැණින් දන්නේ
ලත් තැනේ කුසලක් නොකර උන්නොත් අපල වන්නේ
සතිස් එක්සිය නිරේ වැටුණොත් එදයි අනුවණකම් දැනෙන්නේ

Use your own judgment in this and listen to the nature of this impermanent human body.
Understand that it consists of thirty-two impurities and nothing substantial;
After obtaining human birth if you neglect to do good deeds it benefits you not.
If you fall into any of the 136 hells then alone you will realize your own folly.

Using your own powers of reasoning, listen to what I have to say about the impermanence of this body. Understand that this body with its thirty-two repulsive parts has nothing material. If you neglect doing wholesome deeds after being born as a human, it will not be for you good. The day you fall into one of the 136 hells, you will realize your folly.

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

53. පෙරත් ජාතියෙ පතාගත් දැන් හේතු බලයෙන් මෙ තැන්නේ
ළඟත් වෙන් නො වැ සමඟ දවසැර උන් නමුත් සෙනෙහසින්නේ
පණත් යන කල තනිව ගෙයි උන් අයත් වෙන් වේ බඳින්නේ
පිනුත් කළ නිති කැටුව යෙයි ගිය තැනේ දී සැප විඳින්නේ

By the potency of the wishes made in lives before, in this existence
You live intimately with your kin without separation, and spend the days with love.
But when lying alone on your deathbed the love of your family will be of no avail.
Only your good deeds that will accompany you will make you happy in your future birth.

Due to wishes made in past births, you live now with your near and dear ones, with whom you affectionately spend your days without separation. But the day you breathe your last on your deathbed, all alone, those connections will be of no avail. It is only the good meritorious deeds that you have done that will accompany you and make you happy in your future birth.

54. සාර නූ කුණුකයක් ඇරගෙන කරන බහුනාටක තදේ
නැර තම හිමි සමග දවසැර උන් නමුත් සැප විඳ විඳේ
ගෝර මරුවා පැමිණි කල් දැන යන්ට කැඳවා එම සඳේ
බාර ව ම සිටුවන්ට බැරි ව ද පිනක් කර ගත්තොත් සොඳේ

What a multitude of diverse clowning acts this valueless putrid body performs.
Even if you remain with your spouse all the time enjoying every moment of life,
When unwelcome Mara comes in due course inviting you to go with death
Could you stop by making pledges? Therefore, it is well that you do good deeds.

With your putrid body reflect on the number of acts you perform daily, which in the ultimate sense are valueless, like those of a clown. Even if you spend your days enjoying life with your spouse, when someday Mara-death beckons you to come along because your time is ripe, could you evade death by giving promises. Isn't it better, therefore, for you to perform meritorious deeds when able?

55. සරණ මුනිඳුගෙ අදහ පිනකුත් නො කර ඉන්නේ කුමට දෝ
මරණ පැමිණෙන කලට යමයා ඇවිත් කැඳවා යන්ට දෝ
කරන සොඳකම් දම් පිනක් කළ කියනු නුවණින් සොඳ දෝ
කුමන අනුවණකම් ද නැයිනි අඬනු සිටුවා ගන්ට වෙදෝ

After taking refuge in the Buddha and being convinced, why exist not doing good deeds?
Is it to allow Yama to accompany you when death does come?
Truly isn't it wiser to do some virtuous acts, give in charity and perform good deeds?
Oh Relatives! What foolishness is this? Are you weeping to hold back the dying person?

Why don't you do any meritorious deeds with faith taking refuge in the Buddha? Are you waiting for Yama to come and take you when it is the time for death? If one is wise enough, the best thing to do for the sake of a dying man is to remind him of the meritorious deeds he has performed. How unwise is to weep before him, you relatives? Can you make him stay on by weeping?

56. අඬාලා කම්පා ව උන්නත් ඉතින් දැක්මක් නොවන්නේ
තනාලා සිත පිනක් නොකර ම කුමට උපයා තබන්නේ
දමාලා යන නරක කුණු කය කුමට දෝ සැප විඳින්නේ
දිනාලා මොක් පුරට යන්නට ම කී මේ බණ අසන්නේ

However much one weeps and laments there is no seeing again once dead.
Not performing good deeds with resolve why continue to amass wealth to be left behind?
Why enjoy sensual pleasures when this putrid body too will be left behind?
Listen to the Dhamma as stated by me and overcoming defilements gain entry to Nibbāna.

Though you may weep and grieve, never again will you see him. Without developing your mind and doing any merit, why do you simply earn and hoard? What is the use of entertaining this wretched putrid body which you have to abandon and go? Listen to this sermon of mine so that you can conquer your passions and reach the city of Nibbana.

57. සිටින ඇවිණ ගෙන මෙසසර බිළියේ
විඳින මෙ සැප ජරයෙන් තැළි තැළියේ
දකින නැටුම් වැනි විදුලිය එළියේ
මෙ දැන නො කර කුසලට කම්මැළියේ

Attached to this cycle of existence as if by a fish hook,
What is being enjoyed as happiness, whilst undergoing continuous ageing
Is like seeing a dance, only with a flash of lightening.
Knowing this, do not be slothful in performing good deeds.

Stuck as if by a hook to samsara but undergoing ageing from moment to moment, what you are enjoying now, calling it happiness, is like seeing a beautiful dance by the flash of lightning. Knowing this, do not be lazy in doing good deeds.

(To be continued in BOSAT Vol.1- No.12)

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Correctly writing the Buddha's Words in English

අරියො අට්ඨංගිකෝ මග්ගෝ
ariyō aṭṭhaṃgikō maggō
දුක්ඛං අරියසච්චං
dukkhaṃ ariyasaccaṃ
දුක්ඛසමුදයං අරියසච්චං
dukkhasamudayaṃ ariyasaccaṃ
දුක්ඛනිරෝධං අරියසච්චං
dukkhanirodhaṃ ariyasaccaṃ
දුක්ඛනිරෝධගාමිනි පටිපදා අරියසච්චං
dukkhanirodhagāminī paṭipadā ariyasaccaṃ

අත්තාහි අත්තනෝ නාථෝ - කෝ හි නාථෝ පරෝ සියා
අත්තනා'ව සුදන්තේන - නාථං ලභති දුල්ලභං

Attā hi attano nātho – ko hi nātho paro siyā?
attanā'va sudantena – nāthaṃ labhati dullabaṃ.

Atta Vagga, Dhammapada, *v.4 (160)*

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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	ඞ ṅa
ච ca	ඡ cha	ජ ja	ඣ jha	ඤ ña
ට ṭa	ඨ ṭha	ඩ ḍa	ඪ ḍha	ණ ṇa
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 ḷa	අං 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

ක්ක kka	ඤ්ඤ ññ a	ත්‍ර tra	ම්ප mpha
ක්ඛ kkha	ණ්හ ṇha	ද්ද dda	ම්බ, ඹ mba
ක්ය kya	ඤ්ච ñca	ද්ධ ddha	ම්භ mbha
ක්‍රි kri	ඤ්ඡ ñcha	ද්‍ර dra	ම්ම mma
ක්ව kva	ඤ්ජ, ඦ ñja	ද්ව, ච dva, ca	ම්හ mha
ඛ්‍ය khya	ඤ්ඣ ñjha	ධ්ව dhva	ය්‍ය yya
ඛ්ව khva	ට්ට ṭṭa	න්ත nta	ය්හ yha
ග්ග gga	ට්ඨ, ඨ ṭṭha, ṭha	න්ථ ntha	ල්ල lla
ග්ඝ ggha	ඩ්ඩ ḍḍa	න්ද nda	ල්‍ය lya
ඞ්ක ṅka	ඩ්ඪ ḍḍha	න්ධ ndha	ල්හ lha
ග්‍ර gra	ණ්ණ ṇṇa	න්න nna	ව්හ vha
ඞ්ඛ ṅkha	ණ්ට ṇṭa	න්හ nha	ස්ස ssa
ඞ්ග ṅga	ණ්ඨ ṇṭha	ප්ප ppa	ස්ම sma
ඞ්ඝ ṅgha	ණ්ඩ, ඬ ṇḍa	ප්ඵ ppha	ස්ව sva
ච්ච cca	ණ්හ ṇha	බ්බ bba	හ්ම hma
ච්ඡ ccha	ත්ත tta	බ්භ bbha	හ්ව hva
ජ්ජ jja	ත්ථ ttha	බ්‍ර bra	ළ්හ ḷha
ජ්ඣ jjha	ත්ව tva	ම්ප mpa	

ා ā ි i ී ī ු u ූ ū ෙ e ො o

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