

Buddhist Times



2026 JUNE

SECOND 2 ISSUE

Bodhi Leaf
DAILY SPIRIT

Cover story

The Eternal Importance of Poson Poya Day

Poson Poya Day stands as the monumental cornerstone of Sri Lankan civilization. Far beyond a mere religious holiday, it marks the profound moment when the influence of the Buddha Dhamma and Sangha was permanently bestowed upon the people of Sri Lanka, weaving Buddhism into the very lifeblood of the nation's culture, governance, and identity.

Poson Poya was already connected well to the Life of the Lord Buddha. At the age of twenty-nine, Prince Siddhartha encountered the Four Omens while traveling to his royal gardens. It was on a Poson Poya day that he witnessed a dead body, triggering a profound realization of the impermanence of existence and the universal truth that all born beings must face death.

The Historic Mission to Sri Lanka

Two hundred and thirty-six years after the Parinirvana (passing away) of the Buddha, the Third Buddhist Council (Dhamma Sangayana) was held at Ashokarama in Pataliputra, under the devout patronage of Emperor Ashoka.

The presiding elder, Arahant Moggaliputta Tissa, envisioned spreading the Dhamma to the far corners of the world. He dispatched missionary groups to nine outlying kingdoms. The most crucial mission destined for Sri Lanka was entrusted to Arahant Mahinda, the eldest son of Emperor Ashoka.

The Sacred Delegation

The delegation included Arahant Mahinda as the leader, alongside Arahant Itthiya, Arahant Uttiya, Arahant Sambala, and Arahant Bhaddasala. They were accompanied by Sumana Samanera, a 7 year old novice monk who was the son of Emperor Ashoka's daughter, Sanghamitta, and Bhanduka Upasaka, a lay disciple who was the son of Emperor Ashoka's queen's sister.

This closely knit kinship to Emperor Ashoka provided a strong diplomatic and emotional bridge, ensuring a profound reception by the Sri Lankan monarch.

The Meeting at Missaka Pawwa (Mihintale)

On that historic Poson Full Moon Poya Day, the delegation miraculously manifested atop the Missaka Mountain (Mihintale) in Anuradhapura. There, they encountered King Devanampiyatissa, who was out on a royal deer hunt.

Arahant Mahinda broke the ice with a famous, reassuring proclamation:

“Samana mayam Maharaja – Dhammarajassa savaka

Taveva anukampaya – Jambudipa idhagata”

"Great King, we are the recluses, the disciples of the King of Truth (the Buddha). Out of compassion for you, we have come here from Jambudvpa (India)

A great Intelligence Test in History

Before preaching the profound truths of the Dhamma, Arahant Mahinda sought to test the king's intellectual capacity to ensure he could comprehend the teachings. He posed two famous riddles: the Amba Panna (The Mango Tree Riddle) and the Gnanthi Panna (The Relatives Riddle).

King Devanampiyatissa answered with brilliant clarity and logic. Satisfied with the king's sharp intellect, Arahant Mahinda delivered the Chullahatthipadopama Sutta (The Shorter Discourse on the Elephant Footprint Simile) to the King and his team. This masterfully chosen sermon provided a flawless, comprehensive introduction to the Triple Gem, the monastic life, and the path to realization.

While the Buddha had physically visited Sri Lanka three times during his lifetime, a formal monastic order (sasana) had not yet been established. Poson Poya changed this forever through a series of historic milestones.

On this day, the first ordination took place when the lay disciple Bhanduka was ordained as a monk, marking the first Vinaya act on Sri Lankan soil. Instantly following his ordination, Bhanduka Thera attained Arahantship, making him the first local Arahant of the country.

As night fell, Sumana Samanera used his supernatural powers to shout an invitation to the deities across the island to hear the Dhamma. Devas gathered in multitudes, and upon listening to the Samachittapariyaya Sutta preached by Arahant Mahinda, countless celestial beings attained various stages of enlightenment.

The Legacy of Poson poya day

The arrival of Arahant Mahinda on Poson Poya Day did not merely introduce a religion; it birthed an entire civilization. It laid the immediate foundation for the establishment of the Bhikkhu and Bhikkhuni (monk and nun) Sasana, and triggered the flourishing of exquisite Buddhist art, architecture, and literature.

For over two millennia, the message delivered on that fateful afternoon at Mihintale has remained the eternal heartbeat and moral compass of Sri Lanka.

The Buddhists of Bangladesh are going through a very bad time. They are asking for help from other buddhist countries

Nilantha Hettige

We, the Buddhists of Sri Lanka, cannot hear that sad voice clearly. The reason is that the Buddhist population of Bangladesh is less than 0.1%. We have more than enough fairy tales to raise our self-esteem than to feel sympathy for them.

The story that the Buddha's teachings lasted for five thousand years in Sri Lanka is a fairy tale. There is no such story in the Three Pitakas. The word Lanka is mentioned only once in the Three Pitakas.

The story of the Buddha's teachings lasting for five thousand years is a story that stems from the Anguttara Nikaya Atthakatha.

According to the Gotami Sutta in the Sutta Pitaka, the lifespan of the Buddha's teachings is one thousand years. Due to the short-sighted decision of Venerable Ananda, a disaster occurred that lasted for five hundred years. That is the essence of the Gotami Sutta.

There is no Buddha's teaching in modern Sri Lanka. There are teachings of several other teachers who emerged from places called hermitages, forests, monasteries, temples, etc. Let us forget the hermitage and the monastery for a moment.

The temple and the forest are depend on the teachings of the Buddha. Let us call it the Sri Lankan Theravada tradition. Theravada tradition is not in harmony with the Tripitaka. The Theravada virtues are also not in harmony with the Buddha's compassion. Theravadas are generally devoid of empathy.

They are primarily unaware of the suffering of others. Their only goal is to achieve happiness after death. The virtue of altruism has long been removed from the Theravada curriculum. That is why most Buddhists are insensitive to the suffering of others. That is why thousands of people are dying of hunger while thousands of people are dying of thirst.

Ninety-nine out of a hundred Buddhists in this country are still Buddhists, even if they have Buddhism. Even if they don't, they are still Buddhists.

There are some Buddhists who believe that since everything is impermanent according to the Buddha's teachings, Buddhism is also impermanent and therefore there is no need to worry about the future of Buddhism. There are even high-ranking Buddhist leaders among those who hold this view. They appear as Buddhist leaders because of the various privileges they receive, and not because of anything else.

Future of Buddhism is doubtful. Many scholars who did not accept it said that the Buddha's teachings would be saved automatically.

Either they are living like dead. Or their birth is not virtuous. That is why they do not see the danger that has come to the doorstep.

We have so little time left that we can count it with our fingers. The level of intelligence of those who cannot understand it through the transformations happening around us is very low. Once in a certain court of law, a case was filed against a person for keeping Buddha statues in vehicles. He admitted his guilt, paid the fine and went home. At the same time, a large number of people removed Buddha statues from their vehicles.

This can be compared to the recent situation in China. In the Tibet the Chinese Communist Party razed lots of temples to the ground.



The problem raised by Buddhaghosha Thero

According to some Buddhist writers in Sri Lanka, Buddhagosa was a follower of Buddha.

But unfortunately, most people do not know that the Buddhagosa suppressed Buddhism and established their own religious ideologies.

Today, the teachings of Buddhaghosha Thero are firmly established within Theravada Buddhism.

Controversial origin of Buddhaghosha Thero

According to the ancient work Buddhagosauppatti, Buddhagosa was a foreigner in the Triveda. He studied Buddhism in India within a month!!!! He came to Sri Lanka and completed the Pali commentary in three months. After completing it, he piled up the Sinhala commentary books to the height of seven elephants, burned them, and went back to his country!!!!!! (Theravada Buddhist teachers / Polwatte Buddhadatta Thero)

Here, Sinhala commentary refers to all Sinhala commentary books, including the commentary written in Sri Lanka under the leadership of Mahinda Maharathan Thero.

(Commentary books are called as Atuwa)

Today, not a single page of the Sinhala commentary can be seen.

Were all Sinhala commentaries burnt and destroyed?

A rumor is well-known among the villagers of Rajarata that two Sinhala commentaries made of gold were recently found by treasure hunters and sold for their weight in gold.

It goes without saying how important the Sinhala commentaries will be in re-introducing pure Buddhism.

Why should we re-introduce pure Buddhism in this way?

Because the Buddhagosa has seriously changed the teachings of Buddhism. The precepts, the three bodhisattvas, and the ten meritorious deeds are solely the creations of the Buddhagosa himself.

A large number of matters such as the ten paramitas, the new great insight meditation, some passages related to the character of the Buddha, the system of the Chitta weethi, the three kinds of realizations, and the eight great virtues that are accepted in modern times are not found anywhere in the Tripitaka.

Buddhagosa describes the fruit of the path in terms of the seven purity that the Buddha himself had abandoned. He also forgot the path-granter in the Tripitaka and substituted a small sotāpanna instead.

Today, buddhist scholars who are revealing these information have been hated by many Theravada Buddhist theorists for revealing these facts.



The bitter truth about all religions

There are about 4000 religions scattered all over the world.

According to each of them, their religion is right.

Other religions are wrong.

Is that possible?

When you read the life stories of religious leaders, you see a number of common features.

What they say is right.

Others should follow them unconditionally.

Those who do not follow their teachings are sinners

They cannot tolerate being shown their mistakes.

Also, religious leaders receive advice and information from supernatural forces.

Religious leaders have met with unimaginable misfortunes.

That is, they are not as powerful as they preached.

A religious author

“Watched a rape and then masturbated himself and then took an axe...”

It is mentioned in a religious book.

The rest is too brutal to write.

The schizophrenia, paranoia and NPD symptoms that are found in modern psychology are manifested in the characters of religious leaders.

What is especially important to remember is that NPD symptoms are closely linked to religious and political leadership. That is, the mentality that “everyone should do as I say”.

Also, it is a terrible thing that the entire human society is being manipulated by a group of “thugs” full of the mentality of Social Narcissism.

If a child accepts any advice from his parents, that child is an obedient child.

The same is true in society. In society, those who dance to the tune of others are classified as “good people”.

Just imagine, a woman who has a thousand personal affairs, but leaves them all behind and sits at home, watching the sorrow of her elderly parents.

Both her parents die. That woman loses her way. But she is an “exemplary woman”.

That means that society easily traps her with social manipulation.

As we see it, religion-politics-culture-law-education-patriarchy all come together and lead the entire society down the wrong path.

The more we are told wrong, the more we perceive the man who says the right thing as a madman.

In short, if those religious teachings are so powerful, can religions suddenly collapse? Can religious authors suffer unfortunate fates?

Religions are a combination of truth, popular culture, personal ideologies, and political goals.

What we need to do is analyze each religion as best we can and reconcile it with the evidence before us to open up a clearer path.

There is a clear path between pure Buddhism, Mahayana, and Vajrayana, called Alien Buddhism. That pathway will teach from this magazine, that allow to follow even to readers.



Weaknesses in Theravada Buddhism

This magazine adopts a critical stance towards Theravada Buddhism. By Theravada tradition, it's mean the new hybrid religion that was established around the Maha Vihara in Sri Lanka,

later based on the Visuddhi Marga, and adopted in the 20th century!!

How can it be a new religion?

About two hundred years after Buddhism came to Sri Lanka, the number of Arahants began to decline. It is generally accepted that the era of Arahants ended after the Baminithiyasa of King Valagamba.

After that, it is clear that no one was there to stir up the interests of the Arya Marga for a long time.

The Visuddhi Marga was written about one thousand five hundred years ago.

Until Venerable Rerukane brought out the Visuddhimarga and published the meditation methods in it, and the corresponding details of the path were published, no one talked about it much.

Therefore, it is clear that the new Buddhism was born in conjunction with the Buddha Jayanti of 1956. That was when the Hulang meditation method that teaches you to inflate your stomach was first introduced!

In fact, by then, all the old oral guidelines had disappeared.

If Venerable Rerukane had somehow gone to the Tripitaka instead of the Visuddhimarga, we would actually see completely different meditation methods today!!!!!!!

In fact, the meditation methods in the Tripitaka can still be easily practiced. You can achieve meditation very easily. You can achieve the path very easily.

According to the Anuruddha Sutta, if someone starts thinking that he cannot achieve the path, he becomes unworthy of achieving the path. If you insult a person who has attained the path, the same result will occur. You will go to hell

after death. It is mentioned in the Tripitaka that those who say that it is impossible to attain the path in this time will go to hell after death!!!!!!!!!!!!!!

Many people say that if someone came wearing a robe and revealed these truths, people would quickly and thoroughly grasp them.

Nowadays, people respect the class that associates with the vehicle that goes to the dress, the style of speech.

In this day and age, it is not easy to remain virtuous while wearing robes. According to a teaching of the Buddha, the use of money is completely prohibited for monks. The Buddha says that if monks are allowed to use money, they will be able to buy all the five kind of pleasures (Pancha kama sampaththi). But according to the social environment of today, it is impossible to live without money.

The main obstacle to socializing the pure Buddha's teachings is the mudslinging that is being done against discoverers of pure teachings of true buddhism.

One mudslinging that is being done against me is the Mahayana story.

It is common for someone to be labeled as a Mahayana or Vajrayana when they criticize Theravada Buddhism. But the Vajuyana philosophy contains clear truths. It's need them to explain the Buddha's words and illustrations accurately.

Now let's see what serious teachings are in the Tripitaka that are not used today.

- 1. The four kinds of obstacles***
- 2. The eight obstacles***
- 3. The separation of beings***
- 4. The method of corresponding cessation***
- 5. The method of suppressing the opposite dharmas***
- 6. The method of eliminating the differences***
- 7. The method of the yugānaddha***
- 8. The methods of attaining cessation and the cessation of the cessation before contemplating the fruit***

9. The various methods used to enter formless meditation

10. The methods of emptying thoughts

11. The method of attaining arahantship by cultivating the three knowledges

12. The method of attaining arahantship by cultivating the eight attainments

If someone studies the Dhamma in the Tripitaka well, they will be able to know the true facts of the Dhamma. It does not require a miracle at all.

Someone who sincerely undertakes such serious study, with as simple a source as possible, will surely come to understand that all of today's meditation methods, guidelines, monastic discipline practices, lay practices, and rituals are contrary to the teachings of the Buddha.



Vajrayana

Vajrayana does not mention the Enlightenment. Vajrayana teachers are committed to the continuous upliftment of the order.

According to legend, the teacher Naropa proposed an ongoing process to uplift the order.

According to legend, Naropa died and was reincarnated in the womb of the king of Bhutan. He returned at the right time and made Bhutan a Buddhist kingdom. Today, there is only one Buddhist kingdom left in the world.

Vajrayana leaders who have not completed their lives are reborn according to their own plans and strive to preserve the Buddha's teachings.

According to the Gelug tradition, this is an act that is obligatory for the Dalai Lama.

Other Vajrayana leaders bury their scriptures before they die. Then, they are reborn, acquire the knowledge of their previous births, and find those scriptures. A similar incident was recorded in recent history. Accordingly, the Vajrayana teacher found all the scriptures that he had hidden in Tibet. In this way, I was able to introduce a large group of spiritual leaders to the people who meditated under me.

It is clear that I have turned a new page in Buddhism.

That is, Buddhists today can inherit a wonderful and beautiful life while still alive, receiving help from Buddhists in other worlds.

The power of true Buddhism is unlimited. It is something that has spread beyond time and space.

A past Buddha can appear before you if he wishes. A present Buddha can do the same. But a future Buddha cannot do it.

Importance of Vajrayana:

Its most important characteristic is its ability to be used in conjunction with any other branch of Buddhism.

It is not possible to say with certainty to what extent Vajrayana concepts conflict with early Buddhism. However, the fact that the Khuddhaka Nikaya includes the practice of summoning extraterrestrial Buddhas, which is a key teaching related

to Vajrayana, suggests that Vajrayana was a development of the early Buddhist period.

The source is from the Vairocana Sutta of the Sutta Pitaka.

Man cannot control his emotions, and emotions control him.

This should be studied in depth.

A young man's attraction to a young woman is something that happens in accordance with the laws of nature.

Without that attraction, the continuity of life would be destroyed.

The specialty of the Vajrayana Nygma tradition is that instead of suppressing desires, it practices changing the hormonal activity of the body.

This is clearly mentioned in Naropa's Yoga Saa.

One secretion is produced by the sexual organs. It is released into the blood.

Another secretion is produced by a structure related to the brain. It is also released into the blood. Naropa said that the occurrence of sensual thoughts is due to those secretions. Through yoga meditation, the composition of those secretions changes and the flow of thoughts changes. It is called Vajrayana because it gives immediate realization of the truth.

Vajrayana developed as a branch of Tantrayana itself.

It is said that Gautama Buddha first taught some of the secrets of Tantrayana to King Indrabhuti in the country of Oddiyana.

King Indrabhuti was taught that a pavilion with Buddhas was considered to be his dwelling place, which provided protection. Since this pavilion is described in the Pirith book, the Jinapanjara Piritha and the popular Dasadiga Periya, it is doubtful that there were descriptions of Tantric practices in the Buddha's sermons.

The popular Vajrayana traditions were introduced by educational leaders such as Saraha and Padmasambhava Tilopa.

The Tibetan Nyingma tradition began with Padmasambhava.

The Vajrayana tradition, which began with the sage Tilopa, a Kalavarna born in southern India, is called the Kagyu.

The modern Gelug tradition is a blend of both.

Thus, there are 12 Tibetan Vajrayana traditions.

It is said that about 4% of Buddhists follow the Vajrayana tradition.



Creating a good world as Lord Buddha tried

The world is not a good place. The world is already full of evil and selfish sinners.

But that is no obstacle to creating a good world around you.

You will have the fortune of living in a good environment within your lifetime through the good qualities you reflect to society.

The creative power we humans have is limitless.

That unlimited potential must be used to create a good world.

***Until you embark on a journey towards the light,
the world around you will remain immersed in unfathomable darkness.***

The Buddha is the greatest person who tried to create a good world.

But today, many who believe in Buddhism fall on their knees before his “false idol” and pray for a good world.

Prayer is not a small part of the journey towards a good world.

The yadini performed in front of the Buddha are simply the creations of cunning and cunning priests.

If anyone says that the verses that the Buddha recites were created by the Buddha, it is “a cruel joke”.

It is like the trick of a cunning monk who builds his own image at his own expense and worships it himself.

It is impossible that a great person like the Buddha, who has abandoned ego, would build his own image and preach that people should worship it. Buddha statues are a creation that is not mentioned in any of the three Pitakas. At least in the second or third Dhamma Sangayana, there is no mention of Buddha statues.

The first “Buddha” statues in the world were created by the first Mahayanists in the world. To be precise, by the rebellious Kushans who never saw the Buddha.

Today, idol worship has become the central attraction of Buddhism.

Today, the “Buddha statue” has become a character that is neither male nor female, conceived by some creator.

It is a terrible mistake to even think that such a statue, made by someone who has never even dreamed of the Buddha's form, represents the Buddha's body.

Let us leave aside the worship of statues.

Offering tons of food to statues cannot be justified on any assumption.

It is worth remembering that half of the world is dying of hunger, and a crazy man who offers food in bulk for his own selfish gain is a more deadly beast than a beast.

Buddhism is being captured by crooked businessmen and cunning politicians, and it is becoming a ritual that is suffering the common people.

What we, the intelligentsia, should do is not to bow down before false statues and ask for a better world.

Taking the first step towards a better world.





