

(Continued from Bosat - Volume I - No. 4

Verses from
ලෝවැඩි සඟරාව - Lovāḍa Sangāra
(TOWARDS UNIVERSAL WELL-BEING)¹

by
Ven. Vidagama Maitreya Maha Thera

[Last four of the eight places where meritorious actions cannot be done.]

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| 18. දිගු පුළුලින් සක්වළ වන් සිඳු | කුස |
| සිය වසෙකින් උඩ එන කැස්බා | හිස |
| විය සිඳුරෙන් නැගෙනක් දුගතිය | බැස |
| තව උපදින්නට බැරි මෙ මිනිස් | කුස |

Even if a turtle living in the depths of the mighty ocean,
And surfacing once in a hundred years, Should get to see
the sky through the tiny aperture of a yoke that is still adrift;
Yet more difficult it is to be born a human after falling to a
state of woe

*(Even if a turtle, rising up to the surface of the ocean once
in a hundred years, should succeed to see the sky through
the tiny opening of a yoke that is still drifting, it is far more
difficult for one who has fallen to a state of woe (such as the
hells) to be born again as a human.)*

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| 19. කලෙකිනි බුදු කෙනෙකුන් | උපදින්නේ |
| දුකෙකිනි මිනිසන් බව ලැබ | ගන්නේ |
| මෙ දෙකිනි මෙ සසර දුක් | දුරැලන්නේ |
| සුදනෙහි කිම වීරිය | නොකරන්නේ |

1. Translated by *Siri Vajirārāmaye Nāṇasīha Thera*
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It is after a long interval of time that a Buddha is born to the world. It is with great difficulty that a living being gets birth as a human. These two are essentials for putting an end to life's suffering. O! Good folks, why is it that you are not striving to achieve this end.

(A Buddha is born to the world after a long interval of time. A living being to be born as a human is also with great difficulty. To put an end to life's suffering a Buddha's birth and being a human are essential. O Good Men! Why is it that you (with both) are not striving to achieve that goal?)

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| 20. පස් පව් කොට මෙනනන් ලැබ | සෝකය |
| ගොස් නිරයේ දුක් විඳින | අනේකය |
| ඳස් කොට ඉන් පින් මෙ මිනිස් | ලෝකය |
| සිස් නො කරවූ කලෙකින් ලත් | මේ කය |

By transgressing the five precepts one undergoes immense suffering in this world. And on death undergoes endless suffering in hell. Hence, acquire as much merit as possible in this world. Make the best of the rare opportunity you have got by being born a human.

(By breaking the five precepts, one undergoes much suffering in this world and after death undergoes boundless suffering in hell. So, acquire as much merit as possible in this world and make the best of the rare opportunity you have got by being born a human.)

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| 21 කන් නන් මෙන් විස අඹුපල | රිස්සේ |
| මන් සන් තොස් කර කිම පල | සෙස්සේ |
| දූන් දූන් එයි මරුවා පසු | පස්සේ |
| ඉන් පින් ම ය කටයුතු නම් | දස්සේ |

Like those who eat at will, poisonous mango fruits, What benefit is there to please the mind with sensual pleasures?

Even now death is trailing behind you. Hence, wholesome deeds alone have to be done with skill.

(What benefit is there to please the mind with sensual pleasure, which is not different from eating at will mangoes that are poisoned? Even now death is following you closely. Hence, meritorious deeds should alone be done with skill.

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| 22. ඉස ගිනි ගත්තකු එ ගිනි නිවන | ලෙස |
| කුසලට මදකුත් පමා නොවනු | මිස |
| මේ සසර අත් හැර නොයන මේ දුක් | රැස |
| වෙසෙසින් නැත අත් හරිනා | උපදෙස |

Like a person whose head is aflame carries not to extinguish the fire,
Do not delay even for a moment the performance of wholesome deeds.
To get rid of the endless suffering in sansara
There is no other special advice that could be given.

(Similar to a person whose head is aflame would not delay (even a moment) to extinguish the fire, do not delay even a moment to perform good deeds. There is no other special advice that could be given to get rid of endless suffering n sansara.)

(To be continued in BOSAT Volume 1 - No. 6)

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