

(Continued from Bosat - Volume I - No. 7)

Verses from

ලෝවැඩි සඟරාව - *Lovāḍa Sangārava* (TOWARDS UNIVERSAL WELL-BEING)¹

by

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

36. සෙන සලසන මුනි බණ ඇත සුමිහිරි
 ඇත නොපගේ කන් ඇසුමට නොබිහිරි
 නැත කරනට පින්කුත් මෙ නොපට බැරි
 සතර අපා දුක් ව ද විඳිනට බැරි

There is this melodic teaching of the Great Sage, many benefits derive.

Being not deaf, you have your ears to hear.

No meritorious acts are there, that are difficult for you to perform.

Is it that you cannot bear only the suffering in the four lower worlds?

There are the teachings of the Buddha, sweet to the ear, from which many benefits you could derive. You have your ears to hear as you are not deaf. There is also no meritorious act that you are unable to do. Is it that only the sufferings in the four hells that you cannot endure?

37. කරන කලට පවි මිහිරි ය මි සේ
 විඳින කලට දුක් දැඩි වෙයි ගිනි සේ
 ඇඳින එ පවි දුර ලන උපදේසේ
 නුදුන මැනැවි තුන් දෙර අවකාසේ

1. Translated by Siri Vajirārāmaye Ñāṇasīha Thera
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When wrong deeds are being done, they are as sweet as honey.

When the resultant consequences come, they are painful as scorching fire.

Recognizing the wrong deeds do away with them. This is the advice.

Kindly do not allow wrong to enter through your three doors (of body, speech and mind).

As sweet as honey is evil – when you are doing it. As scorching as fire is pain – when you suffer for it. After recognising those wrong deeds (of yours) heed the advice to abandon them. Leave no room for any wrongdoing to happen through the three doors (of body, speech and mind).

38. අදමින් ජීවත් වෙනවා විතරට
දැනමින් මිය යනු සොඳ මැයි දන් හට
මෙ ලෙසින් වදහළ මුනි බණ සිහි කොට
සැබැවින් පින් කොට පැමිණෙවු නිවනට

Rather than live by unrighteous means

Better it is for people to die by leading a righteous life.

Recall to mind this teaching of the Great Sage.

Attain Nibbāna's bliss after faithfully performing meritorious deeds.

Rather than living unrighteously it is far better for beings to die leading a righteous life. Recall to mind this teaching of the Buddha; and attain Nibbana's bliss performing meritorious deeds.

39. එකම සතකු තම මවු මළ දුකටා
වෙන ම හැඬූ කඳුළේ බිඳවලටා
මෙ හැම මුහුදු දිය අඩු වන කලටා
තව ම සසර ආලය ඇයි නොපටා

A single living being for the grief of one's mother's death

The tears shed in weeping when compared

The waters of all the seas are less.

Why then are you attached yet to sansara, the cycle of birth and death?

The tears shed by a single being in weeping for his dead mother is far more than the waters of all the seas taken together. If so, why are you still attached to this cycle of recurrent births and deaths i.e. sansara?

40. ලිප ගිනි මොලවන තෙක් දිය සැලියේ
සැපයක් යයි කකුළුව දිය කෙළියේ
එ පවත් තොප සිතතොත් නොහැකිලියේ
සැපයක් නම් නැත කම් රස කෙළියේ

**Placed in the water pot until the fire is kindled,
The crab sports with water thinking of it as blissful.
If you start reflecting on this, without any reserve,
In sensual pleasure you'll find no enduring bliss.**

The crab in the water pan revels in water sport until the fire is kindled in the fire place. If you do not shrink from pondering over that fact, you will realize that there is no true happiness in sense-enjoyment.

41. උඩු සුළඟට අල්වාගෙන යන්නේ
තණ සුළ නො දැමී නම් අත දන්නේ
වර පල ය යි කම් රස තෙපලන්නේ
එ ද කළ කම් නිරයේ පැසවන්නේ

**Taking a lighted grass torch against the wind.
The hand will get burnt unless the torch of grass is
dropped.
Sensual pleasures are great rewards the unwise hail.
But such actions will make you suffer in hell.**

Walking against the wind with a grass torch in hand, if one does not drop it in time, one will burn one's hand. One may speak of sense pleasures as if they are the highest gain, but the evil deeds one commits for their sake, will mature into sufferings in hell.

(To be continued in BOSAT Vol.I- No.9)