



Black and white

Most misanthropists
Clad in pure white, observe
Religious rites, with
Utmost devotion, as if
They have got rid of
All sins, and
Sympathise with others
At their misfortunes,
In the guise of benefactors ...

When the bliss of emancipation
They seek, is lost,
They never, hesitate to
Change colours
Like chameleons, whose
Eyes are filled with hatred ...
How hypocrite is humanity...

Sudath Jayatissa Hewamadduma

This self-explanatory poem is noted for its cutting-edge irony aimed at dark souls who clad in white and posing as benefactors of mankind. The poet has used a simple diction and apt metaphors and potent imagery such as imagery of attire.

Friendship

Jerry and John were pale with high deed
Bound by intimacy very close in deed
Daisy a lass was very bright and young
With rosy cheeks and witty tongue

They met at cool calm lake by
Bathe the scented air under evening sky
Turned to rosy, one rosy evening in gay
"Don't you wish, on me your heart lay"

Reacted Rosy gifting a smile so pleasant,
A glittering emotion, penetrated Jerry,
Absorbing if Jerry, enchanted by joy,
In the rosy calm evening day by day,
The lake bank dominated enjoying they

Into merry thoughts They sank, hearts know only why
Sun by sun the time passed by
Lust kindled their hearts young and tender
John their friend awaited service to render
The love matured with peace and harmony,
Date was fixed in church for the matrimony.

Rosy in church, held a majestic look,
Ready was the priest with registration book
No Jerry found in church around
Disappointed John nothing to do he found
So he sprang and offered his hand,
For Rosy, it too was a fertile land

In black and white marriage was done
Both were happy and thought they won
Jerry came running missing the last bus
Seeing the couple, he's drowned in a fuss
Jerry was surprised but wished goodbye
John and Rosy returned to their goodbye

L.U Jayasinghe



The poet tries to describe the perception of happiness in the context of a separation from a loved one. The poet has used down-to-earth and spontaneous expressions which are well-matched with the theme. The poem is noted for its short and sharp lines.

The poem is on the theme of Friendship. The poet has attempted to use a structure similar to a ballad with rhyming couplets. The purpose of the poem is to tell a story which the poet has experienced. The poem is noted for its simple diction and natural rendering.



Be vigilant

Veins meant-not to fill with alcohol
Brains meant- not to plan inhuman Acts
Women meant-not to take for rides.

Depending on one's partner
Treating her inhumanly
Misleading everybody

Continuing to associate with
Foes disguised as friends,
Forgetting the saying
'Friend in need is friend indeed'

Spending lavishly
Ruining all sources
Saying one
And doing the opposite
But
Women, so strong
Always vigilant
Never to be broken down

Chandani Mayakaduwa

The poem is about men taking women for a ride. The poem is noted for its short and sharp lines.



'A new life'

Darkness utters through
the patches of light
Hark! the lass of desire, envy and lust
Hark! the damsel of letters with ignorance

She bits her lips and shut her ears,
To shun the deadly yell, generates from
Her very psyche,
She efforts to slay the memories
Of by-gone days
Yet
Sails amidst the storms
To see an isle of hope
It is unfathomable
There stands her 'everything'
A bruised, diminished mass (figure) of betrayal
At the very shore where,
She hopes to launch her 'new life'
Nay
Sighs

Chamindi Jayasenthu

The poet describes eloquently an agonising moment where a woman's hopes for 'a new life' shattered into pieces. The poem is noted for capturing the emotional state of the woman. The poet has used a simple diction.



Carnage

Limbs scattered mourn in silence
Tears unseen weep in unison

For a crime not committed
Why the axe men were called
Was it in vain
The shade, the fruits and the soothing lullaby

Protesting people stop the carnage
But with the monsters they'll be back

What rights those seedlings have to eliminate
The giants seen two centuries turning

Jayadeva Mayadunne

N.B -In protect against cutting down of a tree on the Nuwara Wewa bund

The poem is a protest against the cutting down of a tree on Nuwara Wewa bund in Anuradhapura. The poet has compared the cutting down of the tree to carnage of nature and heinous crime committed against nature and a tree which provides shelter, fruits and beautifies the environment. The poem is noted for its apt metaphors and down-to-earth language.

'Live and let live'

Ignition takes place
When two electric wires
Are in touch together,
When the two wires
Are disconnected altogether
Spark disappears
You're taken aback!
When the little flame has gone
Don't ask,
Where will the life or soul be gone
After the demise of man?

It's immaterial
Let the soul be gone and lie
Eternally in heaven
Or life be ended in
The bliss of eternity
Let man decide on his own
Not to argue on philosophies
Apply 'live and let live policy'
Till the end
That's more than enough to be
Either in heaven
Or reach the bliss of eternity

Dharma Kaviraj

The poem conveys the importance of living together in harmony irrespective of the fact whether there is a heaven or not. The poem is noted for its apt use of metaphors and short and sharp lines.



Happiness

Night and darkness
I don't curse you
Striking a light
I shall get rid of you
Bluish clouds!

I don't worry about you
Looking at your silver lines
I can be happy
Fascinating flowers!
Which bloomed yesterday
Though not to be seen
Thousands of new pretty flowers
Have bloomed today
Muttering to me

"Don't shed tears -be happy
We are with you"
Anger and hatred!

You won't be able to make me happy
"Hatred never cease through hatred"
Is the eternal law
Opening the doors of heart
Offering unwavering and everlasting love
You can be conquered
Cleaning the way to happiness

Raja Medigepola