

Verses of a Dying Arahant: A New Translation and Revised Edition of the Telakaṭāhagāthā

Alastair Gornall and Aleix Ruiz-Falqués

In his 1884 report on the activities of the Pali Text Society, T.W. Rhys Davids lauded the society's publication of Edmund Gooneratne's edition of an anonymously authored poem entitled the Telakaṭāhagāthā or "The Cauldron of Oil Verses". He praised the poem as "so delicate a specimen of mosaic-work Sanskritised Pali" and dated it on stylistic grounds to what he called "the Renaissance period" of Sri Lankan history, that is, around the early second millennium CE when Sanskrit literary models increasingly influenced Sri Lankan literature.¹ The Telakaṭāhagāthā may well date to this period since its author was clearly inspired by Sanskrit aesthetics and literary theory. The poem uses the *vasantatilakā* metre, for instance, and employs a variety of figures of speech prescribed in treatises on Sanskrit poetics. G.P. Malalasekera in *The Pāli Literature of Ceylon* also supports an early second-millennium date for the poem, though he argues that, as it is not "overladen with Sanskritisms", it was composed before the twelfth century before Pali "became contaminated by Sanskrit influence and lost its pristine purity of diction and simplicity".² The poem must have been written before the Dharmapradīpikāva of Gurulugōmī, who is usually dated to the twelfth century, since five of its verses (vv. 78–82) are quoted there.³

The history of the poem's composition becomes far more complex when an eighth-century inscription from Thailand is taken into account.

¹ T.W. Rhys Davids, "Report of the Pali Text Society for 1884", *Journal of the Pali Text Society* (1884): xi.

² G.P. Malalasekera, *The Pāli Literature of Ceylon* (Colombo: M.D. Gunasena, 1928), 163.

³ Dharmakīrti Śrī Dharmārāma, ed. *Dharmapradīpikāva* (Colombo: Vidyā-lamkāra Press, 1951), 105–13. On the date of Gurulugōmī, see Mahinda Deegalle, *Popularizing Buddhism: Preaching as Performance in Sri Lanka* (New York: State University of New York Press, 2006), 69. See also Charles Hallisey, "In Defense of Rather Fragile and Local Achievement: Reflections on the work of Gurulugomī", in *Religion and Practical Reason*, ed. Frank E. Reynolds and David Tracy (Albany: State University of New York Press, 1994): 121–60.

Mendis Rohanadeera has noted that the benedictory verses to the Buddha, Dhamma, and Sangha at the beginning of the eighth-century Noen Sa Bua inscription of Prachinburi are almost identical to the three opening verses of the poem.¹ A certain Buddhasiri installed this inscription in 761 CE. If the Telakaṭāhagāthā influenced the composition of this inscription, then the poem's date would make it the earliest independent work of Sanskrit Pali *kāvya*. It is more likely though that both texts borrowed these verses from a common source. Rather than shedding light then on the provenance of the Telakaṭāhagāthā the Noen Sa Bua inscription only deepens the mystery.

That the Sri Lankan monks who popularised the poem were equally uncertain about its origins is reflected in the elaborate frame story that developed around the work. The story in its most detailed and mature form comes down to us from a thirteenth-century collection of tales, the *Rasavāhinī* (Ras 249,10–250,2), though an earlier reference to a similar story without mention of the composition of the poem is found in the *Mahāvamsa* (Mhv 22,13–20).² In both accounts the dramatic events leading to the death of our author occurred in the reign of King Tissa (306–207 BCE) of Kalyāṇī (Kelaniya). His queen was conducting an affair with his banished brother Uttiya and was communicating with him via a secret messenger disguised as a Buddhist monk. The king found one of these messages, though he mistook the disguised youth as another monk from Kalyāṇī who visited the palace every day for alms. Enraged, the king ordered that the elder from Kalyāṇī should be boiled alive in a cauldron of oil. When the elder was thrown into the boiling cauldron by the palace guards, however, he hovered above it “like a royal *haṃsa*” and recited a hundred-verse poem. Upon uttering the last

¹ See Mendis Rohanadeera, “Telakaṭāhagāthā in a Thailand Inscription of 761 A.D.: New Evidence of Cultural Relations Between Sri Lanka and the Dvāravātī Kingdom in Thailand”, *Vidyodaya Journal of Social Sciences* 1.1 (Jan 1987): 59–73; “The Noen Sa Bua Inscription of Dong Si Maha Bo, Prachinburi”, *Journal of the Siam Society* 76 (1988): 89–99; “New Evidence of Cultural Relations between Sri Lanka and the Dvāravātī Kingdom in Thailand”, *Vidyodaya Journal of Social Sciences* 2.1–2 (1988): 47–63.

² See Oskar von Hinüber, *A Handbook of Pāli Literature* (Berlin/New York: Walter de Gruyter, 1994), §404.

verse, he gained enlightenment and passed away.¹ In the *Sālalihiṇi-sandeśaya* of Śrī Rāhula (v. 71), a later, fifteenth-century poem, there is mention of a temple that was built in Kalyāṇī to mark the spot where the saint was executed and which is described as a site of veneration for Buddhist pilgrims.² It is due to this frame story that the work has become known as the *Telakaṭāhagāthā*, the “Cauldron of Oil Verses”.³

This dramatic story and the spuriously ancient date of the events it relates can be viewed perhaps as a way of naturalising this strange work within Sri Lankan literary culture. One might imagine that this early specimen of medieval, “mosaic-work Sanskritised Pali” was composed outside of the *Mahāvihāra* and that, upon its reception into orthodox literary circles, its existence and authorship had to be explained in a way that placed this popular work at the heart of tradition. The actual date of the poem, however, remains as uncertain as the identity of the author who composed it.

An overview of the poem’s historical context would not be complete without some mention of eighteenth-century Sri Lanka and the Buddhist literary culture of the reformer monk Vāliṇa Saraṇaṃkara, as it is from this period and its aftermath that most of the extant manuscripts of the poem originate. The work’s eighteenth-century context also relates to the issue of the poem’s transmission and historical purpose.

If we base our understanding of the poem only on the Pali text, the work can be viewed as a simple hundred-verse overview, a *śataka*, of some of the basic philosophical principles of Buddhism.⁴ It combines

¹ The story as found in the *Rasavāhinī* is translated by Edmund Gooneratne in the preface to the 1884 *JPTS* edition of the *Telakaṭāhagāthā*.

² K.W. De A. Wijesinghe, trans., *Selalihini Sandesa* (1949; reprint, Colombo: Godage International Publishers, 2006), 31.

³ An alternative interpretation of the meaning of the title has been offered by M.G. Dhadphale who argues that “*telakaṭāha*” refers to a casket in which dead bodies were embalmed in ancient India. See M.G. Dhadphale, “Significance of the Title *Telakaṭāhagāthā*,” in *Proceedings of the All-India Oriental Conference. 28th Session. Karnataka University, Dharwar, November 1976*. (Pune, 1976), 353–57.

⁴ See, for instance, Toshihiro Kojima (小島敏広), “*Telakaṭāhagāthā* ni mirareru sisō” *Telakaṭāhagāthā* にみられる思想 [The thought of the *Telakaṭāhagāthā*],

well-crafted sonorous verses with stark, disenchanting depictions of the body and material world.¹ By praising the king of Sri Lanka in its opening verses the poem boasts its courtly connections, which may go some way to explain the influence of Sanskrit literary theory on its form. We can infer then that at the time of its composition the poem had value as a form of religious entertainment for monastic elites and court literati. In the eighteenth century, by contrast, the poem appears to have taken on new meaning due to its use in a different context. As part of Vāliṣṭa Saraṇaṃkara's monastic reforms, there was a great increase in the production of Sinhala commentaries to Pali works that were considered authoritative by the reformed Sangha.² Each of the extant manuscripts of the Telakaṭāhagāthā contain such a vernacular commentary and it is likely that these almost identical commentaries all originate from this reform period. Significantly, none of the commentaries name the poem as the Telakaṭāhagāthā. Without exception, the poem is named as the Dhammagāthā or "Verses of Dhamma". This is also the name used in the earliest references to the poem in the Rasavāhinī and the Saddharmālaṅkāraya.³

The commentaries also reveal a lot about the purpose and use of the work at the time of their composition. The eighteenth-century commentators on the poem, for instance, understood the work's verses to be grouped into themes. The commentaries split the verses into the following ten groups: (vv. 1–5) "benefits of the three jewels" (*ratanattayāṇisaṃsā*), (vv. 6–28) "reflection on death" (*marañānussati*), (vv. 29–43) "the characteristic of impermanence" (*aniccalakkhaṇa*), (vv. 44–55)

Indogaku Bukkyōgaku Kenkyū, [Journal of Indian and Buddhist Studies], Tokyo, 41.1 (1992), 482(59)–480(61).

¹ For a more extensive literary critique of the Telakaṭāhagāthā, see Asha Das, *A Literary Appraisal of Pali Poetical Works* (Calcutta: Punthi-Pustak, 1994), 284–314.

² For an important account of these reforms, see Anne M. Blackburn, *Buddhist Learning and Textual Practice in Eighteenth-Century Lankan Monastic Culture* (Princeton, NJ: Princeton University Press, 2001).

³ Mendis Rohanadeera, "New Evidence of Cultural Relations between Sri Lanka and the Dvāravātī Kingdom in Thailand", *Vidyodaya Journal of Social Sciences* 2.1–2 (1988): 58.

“the characteristic of suffering” (*dukkhalakkhaṇa*), (vv. 56–63) “the characteristic of insubstantiality” (*anattalakkhaṇa*), (vv. 64–77) “the characteristic of impurity” (*asubhalakkhaṇa*), (vv. 78–83) “the dangers of wrong conduct” (*duccarītādinavā*), (vv. 84–88) “the four protections” (*caturārakkhā*), and (vv. 89–92) “dependent co-arising” (*paṭicca-samuppāda*). The final verses (vv. 93–98/100) are not denoted by a particular theme in the commentaries. The use of these topics and the practice of reflection (*anussati*) explicitly mentioned in the first theme lend the poem a meditative function. By utilising themes, the practitioner is guided through a variety of contemplations that culminate in a reflection on dependent co-arising, the realisation of which liberates the practitioner from cyclic existence. A careful examination of the Pali text of the poem, however, reveals that these themes are very loose and that it seems unlikely that the poem was composed with such rigid divisions in mind. Despite this, we have included the headings in our edition in order to recognise the eighteenth-century function of the poem and also to provide some continuity with the *JPTS* 1884 edition.

Most of the manuscripts of the poem contain only the text of the Telakaṭāhagāthā and its Sinhala commentary or *sannaya*. One manuscript, however, namely, Or. 6599/35, includes the work in a collection of a variety of other texts important to eighteenth-century religious practice. The place of the Telakaṭāhagāthā in this collection also provides more information about the use of Pali *kāvya* in eighteenth-century Sri Lanka. Or. 6599/35 describes itself as a *baṇadahaṃ potak* or “preaching book” and is described by K.D. Somadasa in his catalogue as a “manual of readings and recitations for monks”.¹ The order of works included in this manuscript and their titles as given in Somadasa’s catalogue are as follows:

1. Dhammacakkappavattana-suttaṃ
2. Dhammasaṅgaṇi-mātikā
3. Mahāsatipaṭṭhāna-suttaṃ
4. Āṇavum(pirit)padārtha

¹ K.D. Somadasa, *Catalogue of the Hugh Nevill Collection of Sinhalese Manuscripts in the British Library* (London: Pali Text Society/British Library, vol. 1, 1987), 55.

5. Dharmagāthā-sannaya

6. Paṭiccasamuppādaṃ
7. Paṭiccasamuppāda-sannaya
8. Navaguṇagāthā-sannaya
9. Navaguṇa-gāthā
10. Satarakamaṭṭhan-padārtha
11. Dhātuvandanā-gāthā
12. Mettānisamsa-gāthā
13. Aṭṭavisisugatavandanā-gāthā
14. Aṭṭavisibodhivandanā-gāthā
15. Aṭṭavisi-pirita
16. Jinapañjaraya-gāthā
17. Jayamaṅgala-gāthā (dvitīya)
18. Aṭṭuvā-prārthanā-gāthā
19. Aṭṭuvā-prārthanā-gāthā-padārtha
20. Prārthanā-gāthā
21. Buddhavandanā-gāthā
22. Narasīha-gāthā
23. Soḷasa(mahā)sthānavandanā-gāthā
24. Bodhivandanā-gāthā
25. Dhātuvandanā-gāthā
26. Teruvan-vaṇḍina-gāthā
27. Aṭṭavisibudungē da mātru-pitrū hā bodhīngē da nam
28. Soḷasa-pūjā-gāthā
29. Maitrī-bhāvanā
30. Catupārisuddhi-sīlaya
31. Sekhiyā (Pāli)
32. Subha-sūtra-artha-vyākhyāva

The first thing to note about this collection is that most of the works are poems and importantly many of them can be classified as *paritta* texts, that is, texts that are chanted by monks in order to “assure protection from human and supernatural harm”.¹ Nearly all the texts in the manuscript are accompanied by a Sinhala commentary and, as Anne

¹ Anne M. Blackburn, “Magic in the Monastery: Textual Practice and Monastic Identity in Sri Lanka,” *History of Religions* 38.4 (May, 1999): 354.

Blackburn has argued, the presence of this explicatory material testifies to the importance of *paritta* works as educational tools outside of the ritual arena. The *Telakaṭāhagāthā*'s place within this collection indicates that in the eighteenth century the poem was being used as a *paritta* text. This function continues to this day as Masahiro Kitsudo reports that the poem is still recited daily by some Buddhists in Sri Lanka.¹ The historical relationship between medieval Pali *kāvya* and the genre of *paritta* has not been sufficiently explored but it is likely that some courtly poetry in Pali was absorbed into Buddhist ritual practice by later generations of monks.

This is not the first English translation of the *Telakaṭāhagāthā*. We are aware of four previous English translations, namely, C. Sameresingha (1889), B.C. Law (1938), S.K.R. Rao (1957), and Aṃgarāj Caudharī (2009).² Sameresingha entitled his translation “The Dying Rahat’s Sermon” and it is in tribute to his pioneering work that we have named our translation “Verses of a Dying Arahant”. Nothing is known about Sameresingha other than that he published his work in an American periodical *The Buddhist Ray* between 1889 and 1890 soon after the publication of the 1884 PTS edition. It is clear that his translation is based on the PTS edition since it contains the same incorrect order of verses from verse fifty-five to sixty. His translation would have remained unrecognised had it not been for Russell Webb who discovered a copy of the work at the London Buddhist Vihāra and republished it in the *Pali Buddhist Review*. We have since discovered another copy of Sameresingha’s translation at the library of the Faculty of Asian and Middle Eastern Studies, University of Cambridge (IC

¹ Masahiro Kitsudo, *Pāli Texts Printed in Sri Lanka in Sinhalese Characters with Supplementary Information on Related Texts* (Bristol: Pali Text Society, 2015), 75.

² C. Sameresingha, tr., “The Dying Rahat’s Sermon”, *The Buddhist Ray*, Santa Cruz (CA) 1889–1890; repr. in *Pali Buddhist Review* 2.3 (1977): 127–40; B.C. Law, tr., “Telakaṭāhagāthā: Verses on Oil Pot”, *Indian Culture* 5 (1938–39): 25–39; S.K. Ramachandra Rao, ed. & trans., *Gāthā-śataka* (Bangalore: Kalpatharu Research Academy, 2002). This is a revised version of S.K.R. Rao, ed. & tr., “Song in the Cauldron of Oil”, *Quarterly Journal of the Mythic Society* XLVII (1957); Aṃgarāj Caudharī, ed. & trans., *Telakaṭāhagāthā (Hindī Tathā Aṃgrejī Anuvāda)* (Delhi: Eastern Book Linkers, 2009).

919.6). Sameresingha's translation is very free and he may have been translating the Pali through a Sinhala commentary since he only summarises the Pali and includes a good deal of interpretative detail not found in the original text.

B.C. Law's 1938 translation by contrast adheres closely to the Pali text but is full of numerous errors and inaccuracies. Roughly twenty years later, S.K. Ramachandra Rao published another translation in the *Quarterly Journal of the Mythic Society* (1957) and he has recently revised and republished it in 2002 under the title "Gāthā-śataka". Rao's work is an improvement on B.C. Law's earlier attempt though still contains frequent major errors. The most recent translation by Aṃgarāj Caudharī in 2009 is certainly an advance on Rao's work and is the best English rendering of the poem we have, though the translation is far from free of mistakes. To give just one example, in verse nine Caudharī translates the sentence "contemplate the immeasurable suffering, impermanence and insubstantiality in this body" as "practise the four infinite Brahmavihāras. Develop by thought and meditation the knowledge of impermanence, suffering and no soulness". The main error here is that he has taken the adjective (or possibly an adverb) "immeasurable" (*appameyyam*), firstly, as the direct object of the verb "contemplate" (*bhāvayatha*) and, even more unlikely, as referring to the four *brahmavihāras*.

Another problem with Caudharī's translation and one that pertains to the need for a new edition of the *Telakaṭāhagāthā* is that he has produced his own edition of the full hundred-verse poem using the *JPTS* 1884 edition and also the *Chatṭhasaṅgāyana* edition. One major problem with this is that, generally speaking, he sides with the *Chatṭhasaṅgāyana* edition where the two texts differ, and in doing so he has introduced a number of dubious, nonsensical, and unmetrical readings into his text, some of which have led to errors in his translation. In the final line of verse forty-nine, for instance, he accepts the *Chatṭhasaṅgāyana* reading *acintanīyam* "incomprehensible" rather than *vicintanīyam* "to be reflected upon", which is attested in all other editions and manuscripts. He then translates the final line as if suffering (*dukkha*), the subject in the sentence, is something that cannot be thought about (*acintanīyam*),

whereas the meaning is actually that suffering is something that *should be thought about* (*vicintanīya*).¹

The aim then of including a revised text of the *Telakaṭāhagāthā* alongside our translation is to provide a reliable edition of the full hundred-verse poem. The text is fairly stable among the consulted manuscripts and editions and we have therefore been able to confirm most of the readings of the 1884 edition. In order to improve upon the 1884 edition we have changed a small number of readings, edited the final two verses of the poem, rectified the incorrect order of verses between fifty-five and sixty in the edition, and have corrected the erroneous placement of thematic headings that the 1884 edition took from the Sinhala commentaries (*sannaya*). There are a number of Sri Lankan editions that we were unable to consult² but we hope that the detailed apparatus given will enable a more comprehensive critical edition in the future.

With respect to editorial principles, the critical apparatus is negative. Only substantive variants have been recorded, that is, variants that alter the sense, metre or syntax of the text. This includes variants that are incorrect in that they are nonsense or defy the standard metre or

¹ Aṃgarāj Caudharī, ed. & trans., *Telakaṭāhagāthā*, 50. He translates the line in question as follows: “Therefore, isn’t the suffering that one gets in various existences, impossible to think?”

² The editions we are aware of but were unable to consult are as follows: Hikkaḍuvē Siri Sumaṅgala, *Telakaṭāha Gāthā (sannasahita)* (Kotahena: Surathura Press, 1872 [repr. 1883 & 1884]); M.U. Piyatissa, *Telakaṭāhagāthā* (Colombo: Granthāloka Press, 1900); N. Saramāṅkara, *Telakaṭāhagāthā-kāvya-bhāvasanna sahita* (Balapitiya: H.M. Gunasekhera, 1915); P.V.R. Pathirāja, *Telakaṭāhagāthākāvya* (Kurunāgala: Vijita Press, 1930); Moraṭuvē Pamaratana, *Telakaṭāhagāthākāvya* (Pānadura: Silpālankāra Press, 1933); P.K.W. Sirivardhana, *Dharmārthavāhinī, Telakaṭāhagāthā Bhavaya* (Colombo: Vidyāsāgara Press, 1935); B.S. Piyasena, *Telakaṭāha Gāthā* (Colombo: Anula Press, 1962 [Repr. B.E. 2534]); Baḷangoḍa Ānanda Maitreya, *Tela-Ḳaṭāha-Gāthā* (Nugegoda: Modern Book Press, 1994); Attuḍāvē Rāhula, “*Telakaṭāha Gāthā*,” in *Attuḍāvē Śrī Rāhula Prabandha* (Colombo: S. Godage, 2008 [1st ed. 1998]), 55-71; Dunukēvattē Guṇaratana Himi, *Telakaṭāhagāthā* (Colombo: Śrī Laṅkā Bauddha hā Pāli Viśva-vidyālaya, 2007). For more information see Masahiro Kitsudo, *Pāli Texts Printed in Sri Lanka*, 75ff.

syntactic usage. Non-substantive variants largely include minor orthographic changes common to Sinhalese manuscripts, such as the interchange of *anusvāras* and homorganic nasals, the retroflexion of dental nasals, and the palatalisation or retroflexion of the Pali dental sibilant. Where a reading is noted in the apparatus its own orthographic peculiarities are preserved.¹

ABBREVIATIONS

Manuscripts

A	Or. 6599/35
a	Or. 6599/35 <i>sannaya</i>
B	Or. 6601/9
b	Or. 6601/9 <i>sannaya</i>
C	Or. 6601/10
c	Or. 6601/10 <i>sannaya</i>
D	Or. 6601/30
d	Or. 6601/30 <i>sannaya</i>
E	PVH.235
e	PVH.235 <i>sannaya</i>

Editions

Cau	Aṃgarāj Caudharī (2009)
Ch	Chaṭṭhasaṅgāyana Tipiṭaka Version 4.0
Ek	U.P. Ekanāyaka (1926)
Go	Edmund R. Gooneratne (1884)
Ra	S.K.R. Rao (2002)

Other material

Dāṭh	Dāṭhāvaṃsa, ed. T.W. Rhys Davids and R. Morris (<i>JPTS</i> , 1884)
Dp	Dharmaṃpradīpikāva, ed. Dharmakīrti Śrī Dharmārāma (Colombo: Vidyālaṃkāra Press, 1951)

¹ The editorial principles given here are based, in part, on those used in Harunaga Isaacson, “Ratnākaraśānti’s *Bhramaharanāma Hevajrasādhana*: Critical Edition (Studies in Ratnākaraśānti’s Tantric Works III)”, *Journal of the International College for Advanced Buddhist Studies* 5 (2002): 151–76.

<i>em.</i>	A speculative emendation by the editors
Mil	Milinda-pañha, ed. V. Trenckner (London: Williams & Norgate, 1880).

DESCRIPTION OF SOURCES

Description of Manuscripts

Four of the five manuscripts used for this edition come from the Nevill Collection of Sinhalese Manuscripts held in the British Library, London. The description of these manuscripts given below is quoted from K.D. Somadasa's catalogue.¹ We obtained an electronic copy of the fifth manuscript (PVH.235) from the Palm Leaf Study and Research Library at the University of Kelaniya. The manuscript came without a detailed description and we have attempted to provide one here.

A. Or. 6599/35

Palm-leaf; foll. i, 267 (sva, ka–thi); 5.1 × 28.5 cm; oblong semi-skilled hand with a touch of flourish; good orthography; wooden covers with obliterated *liyavāla*; small square *sakiya*; good early eighteenth-century copy.

B. Or. 6601/9

Palm-leaf; foll. 31 (ka–kham); also in astro. numerals 1–31; 5.7 × 32.1 cm; 7–8 lines 28.6 cm; well-formed, round medium hand; good orthography and punctuation; kitul-wood plain cover with bevelled edges; good nineteenth-century copy.

C. Or. 6601/10

Palm-leaf; foll. 51 (nu–br̥); 6.2 × 27.6 cm; 6 lines 22 cm; demarcations made with *uk-kaṭuva* for the length of lines, the margins and centres or for punching the cord-holes are noticeable on the first leaf; oval, fast-written, semi-skilled, medium hand with unduly lengthened diagonal upward stroke of letter *ra* as a flourish; fair orthography; plain wooden covers with bevelled edges; early nineteenth-century copy.

Note: The scribal hand changes from verse ninety-three until the end of the poem (verse ninety-eight).

¹ K.D. Somadasa, *Catalogue of the Hugh Nevill Collection of Sinhalese Manuscripts in the British Library* (London: Pali Text Society/British Library, vol. 1, 1987).

D. Or. 6601/30

Palm-leaf; foll. 14 (ga–gau); 5.4 × 46.7 cm; 6 lines 43.8 cm; medium large, spaced, somewhat round, leisurely written hand with small vowel symbols and other eighteenth-century characteristics; the thin, long *kunḍalis* look more modern; good orthography and correct text; late eighteenth-century copy. Incomplete.

Note: The manuscript begins at verse sixty-two.

E. PVH. 235

Palm-leaf; foll. 54 (gṛ–dā); Dimensions unknown; skilled medium hand with elaborate flourishes; possibly early nineteenth century; held in the Pothgul Maliga Maha Viharaya, Hanguranketha, Sri Lanka; digitised by the Palm Leaf Study and Research Library, Faculty of Social Sciences, University of Kelaniya.

Description of Editions

Aṃgarāj Caudharī, ed. and trans. *Telakaṭāhagāthā (Hindī Tathā Aṃgrejī Anuvāda)*. Delhi: Eastern Book Linkers, 2009.

This edition contains the full one hundred verses of the poem and uses the Chaṭṭhasaṅgāyana edition to complete the final two verses missing from the 1884 JPTS edition. The author makes no mention of the sources for his edition, though an analysis of his text reveals that he has attempted to produce a critical edition using the 1884 JPTS and the Chaṭṭhasaṅgāyana edition.

Chaṭṭhasaṅgāyana edition

There is an edition of the Telakaṭāhagāthā contained in the Chaṭṭhasaṅgāyana Tipiṭaka Version 4.0 filed under the “Sihala-gantha” collection. As mentioned, the poem in this edition consists of one hundred verses. It seems to have been transcribed from a single manuscript and is full of unusual variants and many errors.

U.P. Ekanāyaka, ed. *Nidāna kathā vastuva sahita Telakaṭāhagāthā pōta: Kalyāṇiya visin dēśitayī*. Colombo: Śrī Bhārati Press, 1926.

We obtained a copy of this edition from the Staatsbibliothek, Berlin (acc. no. 4 A 19208). This edition contains one hundred verses with a couple of variant readings in the final two verses that differ from the Chaṭṭhasaṅgāyana edition. The work appears to have been edited from a

single manuscript. Ekanāyaka has also included his own Sinhala commentary or *sannaya*, which seems to be based on older commentaries, since it resembles greatly the *sannayas* contained in the manuscripts we consulted.

Edmund R. Gooneratne, ed. “Tela-kaṭāha-gāthā.” *Journal of the Pali Text Society* (1884): 49-68.

This edition contains only ninety-eight verses, the same as those found in the five Sri Lankan manuscripts consulted. E.R. Gooneratne, the “Ataputtu Mudaliar” of Galle, does not explicitly mention the source of his edition, though it seems likely it was edited from a single manuscript. T.W. Rhys Davids mentions in his preface to the 1884 edition of the journal that Gooneratne’s work was “corrected” by both himself and Richard Pischel.¹

S.K. Ramachandra Rao, ed. and trans. *Gāthā-śataka*. Bangalore: Kalpatharu Research Academy, 2002 [repr. of the 1957 ed.].

This edition contains one hundred verses. In his introduction Rao states that he has edited the poem, though he makes no mention of the sources used for his edition. There appear to be a number of errors in the edition introduced by the publisher. Unfortunately we were unable to consult his original translation in the *Quarterly Journal of the Mythic Society* (vol. XLVII, 1957).

¹ T.W. Rhys Davids, “Report of the Pāli Text Society for 1884”, *Journal of the Pali Text Society* (1884): xi.

DHAMMA-GĀTHĀ
VERSES OF DHAMMA

I. RATANATTAYĀNISAMSĀ

I. BENEFITS OF THE THREE JEWELS

1. 1. laṅkissaro jayatu vāraṇarājagāmī
2. bhogindabhogarucirāyatapīṇabāhu
3. sādḥūpacāranirato guṇasannivāso
4. dhamme ṭhito vigatakodhamadāvalepo

Victorious may the Lankan monarch be. His royal gait is like a war elephant's and his arms are pleasing, long and bulging like the coils of the chief of snakes, Bhoginda. Devoted to right conduct, he is a store of virtue, steadfast in Dhamma, without anger, arrogance or pride.

1.1 jayatu] jayatu jayatu C (*unmetrical*) • **1.2 °bhoga°]** °bho° C (*unmetrical*) • °rucirā°] °rūcirā° A (*unmetrical*) • **1.3 sādḥu°]** sādhu° Ch (*unmetrical*) • **1.4 vigata°]** vīgata° Ch (*unmetrical*)

2. 1. yo sabbalokamahito karuṇādhivāso
2. mokkhākaro ravikulambarapuṇṇacando
3. ñeyyodadhiṃ suvipulaṃ sakalaṃ vibuddho
4. lokuttamaṃ namatha taṃ sirasā munindaṃ

He is honoured in all worlds, an abode of compassion, a source of liberation, and a full moon in the solar dynasty's sky. He has realised the vast, entire ocean of what must be known. Bow down to him, the chief of sages, greatest in the worlds.

2.1 karuṇā°] taruṇā° C • **2.4 namatha taṃ]** namata taṃ A E

3. 1. sopānamālaṃ amalaṃ tidaśālayassa
2. saṃsārasāgarasamuttaraṇāya setuṃ
3. sabbāgatībhaya vivajjitakhemamaggaṃ
4. dhammaṃ namassatha sadā muninā paṇītaṃ

It is a stainless flight of steps to the heavens, a bridge that crosses the sea of cyclic existence, and a way to peace without fear of any rebirth. Always bow to the Dhamma professed by the sage.

3.1 tidasālayassa] tidasārayassa C (*unmetrical*) • **3.2 setuṃ]** hetuṃ C c • **3.3 sabbāgati°]** sabbāgati° B (*unmetrical*) • **3.4 namassatha]** namassata A • **sadā]** om. C (*unmetrical*)

4. 1. deyyaṃ tad appam api yattha pasannacittā
2. datvā narā phalam uḷārataṃ labhante
3. taṃ sabbadā dasabalena pi suppasatthaṃ
4. saṅghaṃ namassatha sadāmitapuññakhettaṃ

People with pure intentions who give even a small gift to the Sangha receive an even greater reward. Always bow to the Sangha, an immeasurable field of merit, that is continually praised even by the Buddha, possessor of ten powers.

4.3 suppasatthaṃ] suppasatthā C, om. c

5. 1. tejobalena mahatā ratanattayassa
2. lokattayaṃ samadhigacchati yena mokkhaṃ
3. rakkhā na c' atthi ca samā ratanattayassa
4. tasmā sadā bhajatha taṃ ratanattayaṃ bho

The three worlds obtain liberation through the great, glorious power of the three jewels. There is no protection that equals them. So then, friend, always worship the three jewels.

5.3 na c' atthi] ca n'atthi E • **ratanattayassa]** ratanattayassa A • **5.4 bhajatha taṃ]** bhajata thaṃ A • **ratanattayaṃ]** rattanattayam A C E (*unmetrical*)

II. MARAÑĀNUSSATI

II. REFLECTION ON DEATH

6. 1. laṅkissaro parahitekarato nirāso
2. rattim pi jāgararato karuṇādhivāso
3. lokaṃ vibodhayati lokahitāya kāmaṃ
4. dhammaṃ samācaratha jāgarikānuyuttā

The king of Lanka is solely devoted to the welfare of others without self-interest. He is intent on wakefulness even at night and is an abode

of compassion. He assuredly awakens the world for its own welfare. Committed to wakefulness, practise the Dhamma!

6.1 °ekarato] °ekaraso A B C E *a b c e* • **6.3 lokaṃ]** loko C • **6.4 jāgarikānuyuttā]** jāgarikātiyuttā A B *a b*, jāgarikātiyuttā C E *c e*, jāgariyānuyuttā Cau Ch

7. 1. sattopakāraniratā kusale sahāyā
2. bho dullabhā bhuvi narā vigatappamādā
3. laṅkādhīpaṃ guṇadhaṇaṃ kusale sahāyaṃ
4. āgamma sañcaratha dhammaṃ alaṃ pamādaṃ

Friend, hard to find on this earth are people who are devoted to helping living beings, who are companions in good and who lack heedlessness. Treat the ruler of Lanka, who regards virtue as wealth, as a companion in good and practise the Dhamma. Enough with heedlessness!

7.1 °niratā] °nirato C *c E* • **7.2 bho]** bho bho A (*unmetrical*) • **narā]** nārā B (*unmetrical*), tarā C • **vigata°]** vihata° Cau Ch • **°ppamādā]** °ppamāda Ra (*unmetrical*) • **7.3 sahāyaṃ]** sahāyā B E *b e*

8. 1. dhammo tilokasaraṇo paramo rasānaṃ
2. dhammo mahaggharatano ratanesu loke
3. dhammo have tibhavaduḅḅhavināsaḁetu
4. dhammaṃ samācaratha jāgarikānuyuttā

The Dhamma, a refuge for the three worlds, is the best of tastes. The Dhamma is the most valuable jewel in existence. The Dhamma certainly causes the destruction of suffering in the three realms. Committed to wakefulness, practise the Dhamma!

8. verse om. C • **8.3 have]** bhava Ch • **8.4 jāgarikānuyuttā]** jāgarikātiyuttā A B *a b*, jāgarikātiyuttā C E *c e*, jāgariyānuyuttā Cau Ch

9. 1. niddaṃ vinodayatha bhāvayath' appameyyaṃ
2. dukkhaṃ aniccaṃ api ceha anattataṃ ca
3. dehe ratiṃ jahatha jajjarabhājanābhe
4. dhammaṃ samācaratha jāgarikānuyuttā

Drive away sleep. Contemplate the immeasurable suffering, impermanence and insubstantiality in this body. Give up taking pleasure in a body that resembles an old, fragile pot. Committed to wakefulness, practise the Dhamma!

9.2 dukkhaṃ] akkhaṃ B • **api]** pi A Cau Ch (*unmetrical*) • **ceha]** cevaha C (*unmetrical*) • **9.3 jahatha]** jahatha ja Ch (*unmetrical*) • **°ābhe]** °ābheda A (*unmetrical*), °ābhī C (*unmetrical*), °ābho Cau Ch • **9.4 jāgarikānuyuttā]** jāgarikātiyuttā A B a b, jāgarikātiyuktā C E c e, jāgariyānuyuttā Cau Ch

10. 1. okāsaṃ ajja mama n'atthi suve karissaṃ
2. dhammaṃ itīh'alasatā kusalappayoge
3. nālaṃ tiyaddhasu tathā bhuvanattaye ca
4. kāmaṃ na c' atthi manujo maraṇā pamutto

One who is too lazy to do good deeds in this life thinks, “I do not have the opportunity today, tomorrow I will act in accordance with Dhamma.” In this way a human being will surely never escape death in the three times and in the three realms.

10.1 atthi] atti A • **10.2 itīh']** itt' Ra (*unmetrical*) • **alasatā]** alahatā C • **10.3 tiyaddhasu]** tiyaddhusu Go • **10.3-4 bhuvanattaye ca kāmaṃ]** bhuvanattaye sukāmaṃ A B C a b c, bhuvanattayesu kāmaṃ E e • **10.4 atthi]** atti A

11. 1. khitto yathā nabhasi kenacid eva leḍḍu
2. bhūmiṃ samāpatati bhāratayā khaṇena
3. jātattam eva khalu kāraṇam ekam eva
4. lokaṃ sadā nanu dhuvaṃ maraṇāya gantuṃ

Is birth not the sole reason people continually and assuredly undergo death, just as when someone throws a clod of earth in the sky it falls to the ground instantly on account of its weight?

11.1 kenacid] kenamid B • **11.2 samāpatati]** samāpatatī B (*unmetrical*), samāpatti Ch (*unmetrical*) • **bhāratayā]** bhārayathā B, bhāratiyā E e • **11.3 eva]** atra Cau Ch • **11.4 gantuṃ]** gantu C

12. 1. kāmaṃ narassa patato girimuddhanāto
2. majjhe na kiñci bhayanissaraṇāya hetu
3. kāmaṃ vajanti maraṇaṃ tibhavesu sattā
4. bhoge ratiṃ pajahathāpi ca jīvite ca

Living beings in the three worlds assuredly go to their deaths, just as someone who falls from the top of a mountain inevitably has no way of escaping fear in the middle of the air. Give up taking pleasure in your life and its luxuries.

12.4 ratiṃ] rati Ra (*unmetrical*) • **pajahathāpi]** pajahatāpi A B, pajāhatam a, pi jahathāpi C c • **jivite]** jīvivate A (*unmetrical*)

13. 1. kāmam patanti mahiyā khalu vassadhārā
2. vijjullatāvitatameghamukhā pamuttā
3. evam narā maraṇabhīmapapātamajjhe
4. kāmam patanti na hi koci bhavesu nicco

People assuredly fall into the dreadful precipice of death, just as rain must fall on the ground when released from thunderclouds covered with forked lightning. Nobody in the three worlds is permanent.

13.3 °bhīma°] °bhīmam A (*unmetrical*)

14. 1. velātaṭe paṭutarorutaraṅgamālā
2. nāsam vajanti satatam salilālayassa
3. nāsam tathā samupayanti narāmarāṇam
4. pāṇāni dāruṇatare maraṇodadhimhi

The lives of humans and gods undergo destruction in the very cruel ocean of death, just as rows of very strong and large ocean waves continually go to destruction on the seashore.

14.3 samupayanti] samudayanti C

15. 1. ruddho pi so rathavarassagajādhiphi
2. yodhehi cāpi sabalehi ca sāyudhehi
3. lokam vivañciya sadā maraṇūsabho so
4. kāmam nihanti bhuvanattayasālisaṇḍam

Even if he is confronted by the best chariots, horses and chief elephants, and also by powerful warriors equipped with weapons, always out-smarting people, the bull that is death tramples the three worlds like a rice crop.

15.1 ruddho] saddho Ra • **°assagajā°]** °assa gajā° Go • **15.2 sāyudhehi]** sāsudhehi A • **15.4 bhuvanattaya°]** bhuvantaya° C (*unmetrical*) • **°sālī°]** °sālīla° C (*unmetrical*) • **°saṇḍam]** °saddham B b, °daṇḍam Cau Ch

16. 1. bho mārutena mahatā vihato padīpo
2. khippam vināsamukham eti mahappabho pi
3. loke tathā maraṇacaṇḍasamīraṇena
4. khippam vinassati narāyumahāpadīpo

Friend, the great light of human life is quickly extinguished in the world by death's cruel breath, just as a lamp, no matter how bright, soon faces extinguishment when struck by a strong gust.

16.1 mārutena] mārutena maharutena A (*unmetrical*) • **16.3 maraṇa°]** maraṇama° E (*unmetrical*)

17. 1. rāmajjunappabhutibhūpatipuṅgavā ca
2. sūrā pure raṇamukhe vijitārisaṅghā
3. te pīha caṇḍamarāṇoghanimuggadehā
4. nāsaṃ gatā jagati ke maraṇā pamuttā

In the past, eminent royalty, such as Rama and Arjuna, and other heroes defeated hordes of enemies in the heat of battle. But even they perished in this world, their bodies subsumed in the flood of cruel death. Who on earth can escape it?

17.1 °ppabhuti°] °ppabhūti° Ch (*unmetrical*) • **°bhūpati°]** °bhū° A (*unmetrical*) • **17.2 sūrā]** sura C (*unmetrical*) • **sūrā pure]** surāpure Go (*unmetrical*)

18. 1. lakkhī ca sāgarapaṭā sadharā dharā ca
2. sampattiyo ca vividhā api rūpasobhā
3. sabbā ca tā api ca mittasutā ca dārā
4. ke vāpi kaṃ anugatā maraṇaṃ vajantaṃ

Fortune, the earth covered with oceans and mountains, and possessions of various beautiful forms, all of these, including one's friends, sons and wives too; whom would they follow into impending death?

18.1 sadharā dharā] sadharādhārā Cau Go • **18.2 vividhā api]** vividhāpi A (*unmetrical*) • **18.3 tā]** kā C • **dārā]** dhārā C • **18.4 vāpi]** cāpi Cau Ch • **vajantaṃ]** vajanta A, vajanti C

19. 1. brahmā surāsuragaṇā ca mahānubhāvā
2. gandhabbakinnaramahoragarakkhasā ca
3. te cāpare ca maraṇaggisikhāya sabbe
4. ante patanti salabhā iva khīṇapuñṇā

Powerful beings, such as Brahmas, groups of Suras and Asuras, Gandharvas, Kinnaras, great serpents, demons, and others; all in the end, when their merit is exhausted, fly like moths into the flame of death.

19.1 brahmā surāsuragaṇā] *em.* brahmāsurā suragaṇā A B C E *a b c e* Ek, brahmāsurāsuragaṇā Cau Ch, brahmā surā suragaṇā Go, brahmāsuragaṇā Ra (*unmetrical*)

19.1 surāsurā° ≈ Mil 284, 1–4: *vessantarassa rañño ... surāsurā-garuḷa-gandhabba-yakkha-rakkhasa-mahoraga-kinnara-inda-bhavanesu kittisaddo abbhuggato* • Dāth v.39: *surāsurā-brahma-gaṇehi sajjite ...*

20. 1. ye sārīputtapamukhā munisāvaka ca
2. suddhā sadāsavanudā paramiddhipattā
3. te cāpi maccuvaḷabhāmukhasannimuggā
4. dīpā-m-ivānilahatā khayatām upetā

The disciples of the sage with Sārīputta at the fore are pure, have forever destroyed the defilements and have obtained the highest spiritual powers. Yet enveloped by the mouth of the volcanic fire of death even they are destroyed, like lamps struck by a gust of wind.

20.1 ye] B yo E • **°sāvaka]** °sāvaka Ra (*unmetrical*) • **20.4 dīpā-m-ivānilahatā]** dīpāni lahatā A (*unmetrical*), dīpāni vānilahatā B C E Cau Ch Ek (*a b c*, dīpā iva: *pradīpayan men*; *e*, dīpā iva: *pradīpayak men*; *ek*, dīpāni iva: *pradīpayan men*), dīpāsi vānilahatā Ra • **khayatām]** khayataṃ Cau Ch

21. 1. buddhā pi buddhakamalāmalacārūnetā
2. battiṃsalakkhaṇavirājitarūpasobhā
3. sabbāsavakkhayakarāpi ca lokanāthā
4. sammadditā maraṇamattamahāgajena

Even Buddhas, with pure, enchanting eyes like lotuses in bloom, their beautiful bodies resplendent with the thirty-two marks, who are destroyers of all defilements and are protectors of the world, are trampled by the furious, great elephant of death.

21.1 °cāru°] °cārū° A (*unmetrical*) • **21.3 °āsava°]** °āsaca° A Ch, °āpava° C • **°akkhaya°]** °akkhiya° C • **21.4 sammadditā]** sampāditā Ra

22. 1. rogāturesu karuṇā na jarāturesu
2. khiḍḍāparesu sukumārakumārakesu
3. lokaṃ sadā hanati maccu mahāgajindo
4. dāvānalo vanam ivāvīrato asesam

No mercy for the ill and the old and no mercy for those in tender youth engrossed in play. The great, chief elephant of death continually kills everyone, as a jungle fire unabated burns a forest to the ground.

22.4 dāvānalo] dāvānalo Cau Ch (*unmetrical*) • **ivāvīrato]** ivāvīrato A (*unmetrical*), ivānavaratam Cau (*unmetrical*), ivāvaratam Ek

23. 1. āpuṇṇatā na salilena jalālayassa
2. kaṭṭhassa cāpi bahutā na hutāsanassa
3. bhutvāna so tibhuvanam pi tathā asesam
4. bho niddayo na khalu pītim upeti maccu

The ocean can never be too full of water, nor can a fire have too much wood. Likewise, friend, unmerciful death never becomes satisfied, even having consumed the three realms leaving nothing left.

23.1 jalālayassa] jalāsayassa Ra • **23.2 bahutā]** pahutā Ra • **23.3 bhutvāna]** bhutvā pi A B E a b e, bhutvā C c (*unmetrical*) • **tibhuvanam]** tibhūvanam A B C Ek (*unmetrical*)

24. 1. bho mohamohitatayā vivaso adhañño
2. loko pataty api hi maccumukhe subhīme
3. bhoge ratim samupayāti vihīnapañño
4. dolātaraṅgacapale supinopameyye

Friend, it is due to delusion that people, deprived of their power and wealth, fall into the dreadful jaws of death. The man of little wisdom indulges in pleasures that are as unsteady as swinging waves and resemble dreams.

24.1 °mohitatayā] °mohitayā C (*unmetrical*) • **24.2 pataty api]** patanti pi A, patant' api B C a c e, patat api E (*unmetrical*) • **subhīme]** subhīmeme C (*unmetrical*), subhīmo E • **24.3 vihīna°]** nihīna° Cau Ch • **24.4 supinopameyye]** supinopameyye A (*unmetrical*), supinopameñje Ra

25. 1. eko pi maccur abhiantum alam tilokam
2. kiṃ niddayā api jarāmarañānuyāyī
3. ko vā kareyya vibhavesu ca jīvitāsam
4. jāto naro supinasaṅgamasannibhesu

Even alone death is powerful enough to destroy the three worlds. Why should we sleep if we are destined for old age and death? What kind of

person, moreover, having been born, would make power — a figment of dreams — his life's ambition?

25.2 kiṃ niddayā] niddayā kiṃ A *a* (*unmetrical*) • **niddayā]** niddāya Cau (*unmetrical*) • °yāyi] °yādī A, °yāyi B C • **25.3 vibhavesu]** tibhavesu Cau • vibhasuvesu Ch (*unmetrical*) • **25.4 °sannibhesu]** santi A *a* (*unmetrical*)

26. 1. niccāturam jagad idam sabhayam sasokam
2. disvā ca kodhamadamohajarābhibhūtam
3. ubbegamattam api yassa na vijjatī ce
4. so dāruṇo na maraṇo vata tam dhiratthu

Upon seeing that this world is permanently sick, full of fear, full of grief, and overcome with anger, madness, delusion and old age, if he can remain utterly unmoved it is he that is truly cruel, not death. Curse him!

26.1 jagad] jagat A • **sabhayam]** sahāyam A (*unmetrical*) • **26.3 vijjatī]** vijjati A B (*unmetrical*) • **ce]** ca A • **26.4 maraṇo]** maraṇam Cau Ch

27. 1. bho bho na passatha jarāsidharam hi maccum
2. āhaññamānam akhilam satatam tilokam
3. kiṃ niddayā nayatha vītabhayā tiyāmam
4. dhammam sadāsavanudam carath' appamattā

Friend, dear friend, do you not see that death continually slaughters all of the three worlds, his sword of old age in hand? How can you spend the three watches of the night asleep without fear? Being heedful always practise the Dhamma that destroys defilements.

27.1 °sidharam] °siddham A (*unmetrical*) • **27.2 āhaññamānam]** āhaññamam tam E • **27.3 niddayā]** niddāya Cau (*unmetrical*)

28. 1. bhāvētha bho maraṇamāravivajjanāya
2. loke sadā maraṇasaññam imam yatattā
3. evam hi bhāvanaratassa narassa tassa
4. taṇhā pahīyati sarīragatā asesā

Friend, you should always make an effort to cultivate an awareness of death in the world, so that its murderous power is removed. For, thus, the entire incarnate craving of a man devoted to meditation is quenched.

28.2 yatattā] yathattā A a • **28.3 evaṃ]** eva C (*unmetrical*) • **28.4 sarīra°]** sasarīra° A (*unmetrical*) • **asesā]** asesam A B C E a b c e

III. ANICCALAKKHAṆAM

III. THE CHARACTERISTIC OF IMPERMANENCE

29. 1. rūpaṃ jarā piyataraṃ malinīkaroti
 2. sabbam balaṃ harati attani ghorarogo
 3. nānūpabhogaparirakkhitam attabhāvaṃ
 4. bho maccu saṃharati kiṃ phalam attabhāve

Old age stains the most charming beauty, a horrible disease saps all of one's strength, and death takes away one's existence that is sustained by many enjoyments. Friend, what then is the good in one's existence?

29.1 rūpaṃ jarā] rūpajarā A (*unmetrical*) • **malinī°]** malinī° C (*unmetrical*) • **°karoti]** °karotī A • **29.4 attabhāve]** attabhāve B (*unmetrical*)

30. 1. kammānilāpahatarogatarāṅgabhaṅge
 2. saṃsārasāgaramukhe vitate vipannā
 3. mā mā pamādam akaroṭha karoṭha mokkham
 4. dukkhodayaṃ nanu pamādamayaṃ narānaṃ

You are lost in the gaping mouth of the ocean of cyclic existence, its breaking waves of disease buffeted by the winds of action. Do not ever be heedless. Obtain liberation! Is the arising of suffering not produced by the heedlessness of men?

30.1 °taraṅga°] °garamga° C • **30.2 vipannā]** vipan C (*unmetrical*) • **30.3 pamādam]** mapādam B • **30.3 akaroṭha]** akarittha Cau Ch Ek Ra • **30.4 dukkhodayaṃ]** dukkhodayo Ch • **nanu]** nanupa C (*unmetrical*)

31. 1. bhogā ca mittasutaporisabandhavā ca
 2. nārī ca jīvitasamā api khattavattu
 3. sabbāni tāni paralokam ito vajantaṃ
 4. nānubbajanti kusalākusalaṃ va loke

Enjoyments, friends, sons, servants, relatives, wives — even if as dear as one's own life — land and property too, none of these follow one going from this life to the next. Only our good and bad deeds in the world do.

31.2 °vatthu] °vatthum E • **31.4 loke]** ke C (*unmetrical*)

32. 1. bho vijjucañcalatare bhavasāgaramhi
 2. khittā purākatamahāpavanena tena
 3. kāmaṃ vibhijjati khaṇena sarīranāvā
 4. hatthe karoṭṭha paramaṃ guṇaḥatthasāraṃ

Friend, this boat of a body thrown into the sea of existence that quivers more than lightning is inevitably wrecked in an instant by a hurricane of past deeds. Hold fast to virtue, the best portable wealth!

v. 32] *no substantive variants.*

33. 1. niccaṃ vibhijjati 'ha āmakabhājanam va
 2. saṃrakkhito pi bahudhā iha attabhāvo
 3. dhammaṃ samācaratha saggagatiṭṭhaṃ
 4. dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti

Our existence in this world inevitably breaks like an unbaked clay pot, even if we try to preserve it in many ways. Practise the Dhamma that ensures a way to heaven. It is the Dhamma that yields the choicest fruit in this very world.

v. 33] *om.* repeats v. 32 Ra

33.1 vibhijjati 'ha] vibhijjatiha C (*unmetrical*) • **33.2 attabhāvo]** attabhāve B • **33.3 saggagati°]** saggapati° Ch • °**ppatiṭṭhaṃ]** °ppatṭhaṃ C (*unmetrical*) • **33.4 dhammaṃ]** dhammo Cau Ch • **dadāti]** dadāti B

34. 1. rantvā sadā piyatare divi devarajje
 2. tamhā cavanti vibudhā api khīṇapuñṇā
 3. sabbaṃ sukhaṃ divi bhuvīha viyoganiṭṭhaṃ
 4. ko pañṇavā bhavasukhesu ratiṃ kareyya

Having continually enjoyed in heaven the charms of the divine kingdom, the gods too fall from there, their merit used up. All happiness in heaven and on earth is destined to end. Who being wise would indulge in the happiness of existence?

34.2 tamhā] namhā Ch • **vibudhā]** vibhudhā C, bahudhā Ra • **khīṇa°]** *om.* C (*unmetrical*) • **34.3 divi]** diviha C (*unmetrical*) • **bhuvīha]** bhuviha A B (*unmetrical*), *om.* C (*unmetrical*) • **viyoganiṭṭhaṃ]** yoganiṭṭhaṃ A (*unmetrical*) • **34.4 pañṇavā]** puñṇavā B

35. 1. buddho sasāvakagaṇo jagadekanātho
 2. tārāvalīparivuto pi ca puṇṇacando
 3. indo pi devamakuṭañkitapādakañjo
 4. ko pheṇapiṇḍa-na-samo tibhavesu jāto

The Buddha, the sole lord of the world, with his group of disciples; the full moon too strung with a garland of stars; even Indra whose lotus-feet are adorned by the crowns of prostrating gods; what born in the three worlds is not like a mass of foam?

35.2 tārāvalī° tārāvali° B (*unmetrical*) • **puṇṇacando** puṇṇo cando C (*unmetrical*) • **35.3 °aṅkita°** °aṅkitha° A • **35.4 pheṇa°** phe° A (*unmetrical*), peṇa° B, te° C (*unmetrical*) • **tibhavesu** tibhavesu B (*unmetrical*)

36. 1. līlāvatamsam api yobbanarūpasobhaṃ
 2. attūpamaṃ piyajanena ca sampayogaṃ
 3. disvā ca vijjucapalaṃ kurute pamādaṃ
 4. bho mohamohitajano bhavarāgaratto

Friend, even after seeing that the beauty of a youthful body is but a frivolous ornament and that relationships with loved ones that are as dear as oneself are as unstable as lightning, the deluded masses remain heedless, stained by the passion of existence.

36.1 °sobhaṃ °sobhā B • **36.2 attūpamaṃ** attupamaṃ B b (*unmetrical*) • **36.3 ca** pi Cau Ch • **vijju°** vijjul° E (*unmetrical*)

37. 1. putto pitā bhavati mātupatīha putto
 2. nārī kadāci jananī ca pitā ca putto
 3. evaṃ sadā viparivattati jīvaloko
 4. citte sadāticapale khalu jātiraṅge

At any one time a son can be a father, a husband can be a son, a woman can be mother, and a father can be son. Thus, as ever, life rolls on in the colourful and ever-changing theatre of birth.

37.1 °patīha °patīha A (*unmetrical*) • **37.2 nārī** nārī C (*unmetrical*)

38. 1. rantvā pure vividhaphullalatākulehi
 2. devāpi nandanavane surasundarīhi
 3. te v' ekadā vitatakaṇṭakasaṅkaṭesu
 4. bho koṭisimbalivanesu phusanti dukkhaṃ

Even the gods, friend, who together with beautiful deities previously enjoyed pleasure groves filled with manifold blossoming vines, at certain times experience suffering in the million Simbali groves of hell, thick with long thorns.

38.1 °phulla° °pulla° A • **38.2 °sundarīhi** °sundarehi B • **38.3 ekadā** ekadāci E (*unmetrical*) • **°saṅkaṭesu** saṅkavesu A • **38.4 koṭisimbali°** koṭisimbali° A (*unmetrical*), kosili° C (*unmetrical*) • **phusanti dukkhaṃ** dukkhaṃ phusanti A *b c e* (*unmetrical*), dukhaṃ phusanti B C *a*, dukkhaṃ pusanti E (*unmetrical*)

39. 1. bhutvā sudhannam api kañcanabhājanesu
2. sagge pure suravarā paramiddhipattā
3. te cāpi pajjalitalohaguḷaṃ gilanti
4. kāmaṃ kadāci narakālayavāsabhūtā

Even the best gods who previously in heaven enjoyed ambrosia in gold vessels and obtained perfect opulence, inevitably become denizens of the hell realm, swallowing balls of flaming iron.

39.1 bhutvā bhu A (*unmetrical*) • **sudhannam** sunnam C (*unmetrical*)

40. 1. bhutvā narissaravarā ca mahiṃ asesam
2. devādhīpā ca divi dibbasukhaṃ surammaṃ
3. vāsam kadāci khurasañcitabhūtalesu
4. te vā mahārathagaṇānugatā diviha

The best of kings, who ruled the entire earth, and the chiefs of the gods, who enjoyed the delightful divine happiness of heaven, even they, followed by armies of great warriors in heaven and on earth, sometimes will dwell in planes of existence carpeted with razor blades.

40.1 °varā °vara C (*unmetrical*) • **40.3 vāsam** *om.* A (*unmetrical*) • **40.4 te** ke A B C E Go, *om.* *a b c e* • **diviha** divihā C

41. 1. devaṅganālalitabhinnataraṅgamāle
2. gaṅge mahissarajaṭāmakutaṇuyāte
3. rantvā pure suravarā pamadāsahāyā
4. te cāpi ghorataravetaraṇiṃ patanti

Having previously enjoyed the divine Ganges, which resembles Shiva's crown of matted hair due to its garland of breaking waves produced by

the water games of goddesses, even the best of gods, along with their courtesans, fall into the horrible, impassable Vetarani river.

41.1 devaṅgaṇā°] devagaṇa° C c (*unmetrical*) • **°taraṅga°]** °raṅga° C (*unmetrical*) • **41.2 gaṅge]** gage A (*unmetrical*), raṅge Cau Ch • **41.3 sura°]** surā° E (*unmetrical*) • **°sahāyā]** °sahāya C

42. 1. phullāni pallavalatāphalasaṅkulāni
2. rammāni candanavanāni manoramāni
3. dibbaccharālitapuṇṇadarīmukhāni
4. kelāsamerusikharāni ca yanti nāsaṃ

The mountaintops of Kailasa and Meru also undergo destruction, along with their blossoming and delightful sandalwood forests, abounding with sprouts, tendrils, and fruits, and their enchanting cave thresholds filled with playful divine Apsaras.

42.1 pallava°] phallava° C • **42.2 candana°]** nandana° A B C E a b c e Cau Ch Ek Ra

43. 1. doḷānalānilataraṅgasamā hi bhogā
2. vijjuppabhāticapalāni ca jīvitāni
3. māyāmarīcijalasomasamaṃ sarīraṃ
4. ko jīvite ca vibhave ca kareyya rāgaṃ

Enjoyments are like fleeting waves of fire and wind, life is as unsteady as lightning, and the body is like an illusory mirage or the reflection of the moon in water. Who would seek pleasure in life and in power?

43.1 °nalānila°] °nilānala° Cau Ch • **°samā]** °samaṇ E • **hi]** hī A a (*unmetrical*) • **bhogā]** sobhā A • **43.2 °capalāni]** °calāni Ra (*unmetrical*) • **43.3 māyā°]** mayā° A B (*unmetrical*) • **°marīci°]** °marīcī° A (*unmetrical*) • **43.4 jīvite]** jīvitena E (*unmetrical*)

IV. DUKKHALAKKHANAM

IV. THE CHARACTERISTIC OF SUFFERING

44. 1. kiṃ dukkham atthi na bhavesu ca dāruṇesu
2. satto pi tassa vividhassa na bhājano ko
3. jāto yathā maraṇarogajarābhībhūto
4. ko sajjano bhavaratiṃ pihayeyy' abālo

What suffering cannot be found in cruel existence? What living being does not also partake in this manifold suffering? When the born are conquered by death, disease and old age, what good, wise person would long for the pleasures of existence?

44.2 bhājano] bhājane B *b* • **44.4 pihayeyy’]** pibhaveyy’ B, pihey’ C *b* (*unmetrical*), pihayey’ *c* • **abālo]** ābālo A (*unmetrical*)

45. 1. ko cāpi pajjalitalohagulaṃ gahetuṃ
2. sakko kathañcid api pāṇitalena bhīmaṃ
3. dukkhodayaṃ asucinissavaṇaṃ anattaṃ
4. ko kāmayetha khalu deham imaṃ abālo

Who is able, in any way whatsoever, to hold a fearsomely flaming iron ball on the palm of the hand? Who that is not a fool would also long for a body that inevitably gives rise to suffering, flows with impurities, and is insubstantial?

45.1 ko] ke Ch • **cāpi]** vāpi B *b* Cau Ch Go Ra • **gahetuṃ]** gilanti Cau Ch • **45.2 sakko]** sakkā Ch • **kathañcid]** kathaññid A B C E *a b c e* • **pāṇi°]** pāṇi° A (*unmetrical*) • **°talena]** °telena C (*unmetrical*) • **45.3 dukkhodayaṃ]** dukkhoyaṃ A (*unmetrical*), dukkhādayaṃ B • **anattaṃ]** anantaṃ Ch • **45.4 kāmayetha]** kāmaye °tha Go

46. 1. loke na maccusamam atthi bhayaṃ narāṇaṃ
2. na vyādhidukkhassamam atthi ca kiñci dukkhaṃ
3. evaṃ virūpakaraṇaṃ na jarāsamāṇaṃ
4. mohena bho ratim upeti tathāpi dehe

In this world there is nothing more dreadful to people than death, no suffering like disease, and similarly nothing as deforming as old age. Thus, friend, it is through delusion that one takes pleasure in the body.

46.1 na] ka C • **46.2 vyādhi°]** vyādi° B

47. 1. nissārato nalanalīkadalīsamāṇaṃ
2. attāṇaṃ eva parihaññati attaheto
3. samposito pi kusahāya ivākataññū
4. kāyo na yassa anugacchati kālakerā

As if he was trying to find the core in a hollow water reed, bamboo, or plantain stem, he tortures himself in search of the self. For, however

well fed, the body, like an ungrateful friend, does not follow one after death.

47.1 °nalī°] °nalī° C (*unmetrical*), °nalīm° E, °kalī° Cau Ch • **°samānaṃ**] samo 'yaṃ A B E a b e • **47.2 parihaññati**] pharihaññati C • **attaheto**] attahetu Cau Ch • **47.3 samposito**] samposisto C (*unmetrical*) • **47.4 kāyo**] kāyā C • **na yassa**] n'assa A B C (*unmetrical*) • **anugacchati**] sa anugacchati A • **kālakerā**] kālakiriya A B C E a b c e (*unmetrical*)

48. 1. taṃ pheṇapiṇḍasadisam visasūlakappaṃ
2. toyānalānilamahīuragādhivāsaṃ
3. jīṇṇālayaṃ va paridubbalaṃ attabhāvaṃ
4. disvā naro katham upeti ratiṃ sapañño

Our existence is like a mass of foam, a poisoned chalice, an abode of poisonous snakes — namely, water, wind, fire, and earth — and it is utterly fragile like a dilapidated house. Perceiving this, how can a wise man indulge in sensual pleasures?

48.1: pheṇa°] pena° A a • **°piṇḍa°**] om. A (*unmetrical*) • **48.2 °nalānila°**] °nilānala° Cau Ch • **48.4 naro**] narā A B C E • **upeti**] upeṃti A • **sapañño**] saphañño C

49. 1. āyukkhayaṃ samupayāti khaṇe khaṇe pi
2. anveti maccu hananāya jarāsipāṇi
3. kālaṃ tathā na parivattati taṃ atītaṃ
4. dukkhaṃ idaṃ nanu bhavesu vicintanīyaṃ

Even in each moment our life span diminishes. Death pursues us with murderous intent wielding the sword of old age. The time that has past indeed does not return. Is not the suffering of existence something to reflect upon?

49.2 anveti] anvepi B • **°sipāṇi**] °sipāṇi E Cau Ch Go • **49.3 parivattati**] parivattatī A (*unmetrical*) • **atītaṃ**] ātītaṃ B (*unmetrical*) • **49.4 vicintanīyaṃ**] acintanīyaṃ Cau Ch

50. 1. appāyukassa maraṇaṃ sulabhaṃ bhavesu
2. dīghāyukassa ca jarā vyasaṇaṃ c' anekaṃ
3. evaṃ bhava ubhayato pi ca dukkhaṃ eva
4. dhammaṃ samācaratha dukkhavināsanāya

In the world death frequently occurs when young; but, even for those who live a long time, old age and manifold misfortunes await. Thus, either way there is only suffering in existence. Practise the Dhamma in order to destroy it!

50.3 ubhayato] ubhato A (*unmetrical*) • **pi]** phi C

51. 1. dukkhagginā sumahatā paripīlitesu
2. lokattayassa vasato bhavacārakesu
3. sabbattanā sucaritassa pamādakālo
4. bho bho na hoti paramaṃ kusalaṃ cinātha

Friend, dear friend, there is no time for heedlessness for those in the three worlds who conduct themselves well yet languish in the prisons of birth, tormented by the raging fire of suffering. Wholeheartedly you should obtain the highest good!

51.1 sumahatā] mahatā A (*unmetrical*) • **51.2 lokattayassa]** lokassa yassa A • **°cārakesu]** °vārakesu Cau Ch • **51.3 sabbattanā]** sabbattatā B Cau Ch • **51.4 cinātha]** vinātha A C a c

52. 1. appaṃ sukhaṃ jalalavaṃ viya bho tiṇagge
2. dukkhaṃ tu sāgarajalaṃ viya sabbaloke
3. saṅkappanā tad api hoti sabhāvato hi
4. sabbam tilokam api kevaladukkham eva

In the whole world, friend, the little happiness that exists is like a dew drop on a blade of grass while there is as much suffering as water in the ocean. Even that happiness though is a figment of our imaginations, for in essence the entirety of existence consists only of total suffering.

52.1 °lavaṃ] °lavo Go • **52.4 api]** pi A (*unmetrical*)

53. 1. kāyo na yassa anugacchati kāyaheto
2. bālo anekaavidham ācaratīha dukkhaṃ
3. kāyo sadā kalimalākālilaṃ hi loke
4. kāye rato avirataṃ vyasanaṃ pareti

Even though the body does not follow one after death, for the sake of the body the fool encounters a lot of suffering in his life. For in this world the body is always full of horrible filth and he faces unending misery by taking pleasure in it.

53.1 kāyaheto] kāyahetu Cau Ch • **53.2 ācaratiha]** ācaratiha A (*unmetrical*) • **53.3 kalimalākaliṃ]** kalimalaṃ A (*unmetrical*) • **53.4 kāye]** kāyo E • **avirataṃ]** acirataṃ B b, anavaraṃ Cau Ch (*unmetrical*) • **pareti]** pareta E

54. 1. mīlhālayaṃ kalimalākaram āmagandhaṃ
2. sūlāsisallavisapannagarogabhūtaṃ
3. dehaṃ vipassatha jarāmarañādhivāsaṃ
4. tucchaṃ sadā vigatasāraṃ imaṃ vinindaṃ

Always regard this body as a house of urine, full of horrible filth and putrid stench, like a spear, a sword, an arrow, poison, a snake, a disease, an abode of old age and death, useless, essenceless and contemptible.

54.1 °ālayaṃ] °ākaraṃ Cau Ch • **54.3 dehaṃ]** om. A (*unmetrical*) • **54.4 vigatasāraṃ]** vigaṣāṃ A (*unmetrical*) • **vinindaṃ]** vinindyaṃ Cau Ch

55. 1. dukkhaṃ aniccaṃ asubhaṃ vata attabhāvaṃ
2. mā saṅkilesaya na vijjati jātu nicco
3. ambho na vijjati hi appam apīha sāraṃ
4. sāraṃ samācaratha dhammaṃ alaṃ pamādaṃ

Do not torment your self, which suffers, is impermanent and is impure. For, friend, nothing at all permanent can be found, not even the slightest essence. Practise the essential Dhamma. Enough with heedlessness!

v.55] v. 60 Go

55.1 dukkhaṃ] dukkha A (*unmetrical*) • **mā]** ma Go (*unmetrical*) • **saṅkilesaya]** saṃkilissatha A B C E a b c e • **55.3 hi]** hī A (*unmetrical*) • **apīha]** apiha A (*unmetrical*) • **55.4 samācaratha]** samacaratha A (*unmetrical*) • **alaṃ pamādaṃ]** lapamādaṃ A (*unmetrical*)

V. ANATTALAKKHAṆAṃ

V. THE CHARACTERISTIC OF INSUBSTANTIALITY

56. 1. māyāmarīcikadalīnalaphenapuñja-
2. gaṅgātaraṅgajalabubbulasannibhesu
3. khandhesu pañcasu chaḷāyatanesu tesu
4. attā na vijjati hi ko na vadeyy' abālo

Who that is not a fool would deny that we cannot find ourselves in the five aggregates and six sense bases? They are like an illusion, a mirage,

a hollow plantain reed, like fire, a mass of foam, the breaking waves of a river and like bubbles.

v.56] v. 55 Go

56.1 °marīci°] °mamarīci° A (*unmetrical*) • °phena°] °phe° A (*unmetrical*) • °puñja] °puñjaṃ B • **56.2** °bubbula°] °bbubbula° A (*unmetrical*) • **56.3** khandhesu] kandesu B • pañcasu] pañcasa A • tesu] om. C • **56.4** attā] atta A (*unmetrical*) • vadeyy' abālo] vadeyya bālo Ch Go Ra, vadeyyābālo A (*unmetrical*)

57. 1. vañjhāsuto sasavisāṇamaye rathe tu
2. dhāveyya ce cirataraṃ sadhuraṃ gahetvā
3. dīpaccimālam iva taṃ khaṇabhaṅgabhūtaṃ
4. attā ti dubbalataraṃ tu vadeyya dehaṃ

If it were possible that the son of a barren woman could travel for a long time on a chariot made of hares' horns, seizing reins that are like traces of fire in the sky, then one might also identify oneself with this weak body that breaks in an instant.

v. 57] v. 56 Go

57.1 vañjhāsuto] vaṃjāto A (*unmetrical*) • **57.2** ce] te A • sadhuraṃ] sudharaṇ C • **57.3** dīpa°] dīpa° B (*unmetrical*) • °bhaṅga°] °gaṅga° A • **57.4** attā] atto C • ti] ni A

58. 1. bālo yathā salilabubbulabhājanena
2. ākaṇṭhato vata piveyya marīcitoyaṃ
3. attā ti sārarahitaṃ kadalīsamānaṃ
4. mohā bhaṇeyya khalu dehaṃ imaṃ anattaṃ

Just as a fool might try to gorge himself on the water of a mirage with a cup made of bubbles, out of delusion one might identify oneself with this insubstantial body that is as hollow as a plantain stem.

v. 58] v. 57 Go

58.2 vata] vati A • piveyya] pibeyya Cau Ch • marīci°] mārici Ra (*unmetrical*) • **58.3** attā ti] attāni B Cau Ch • sārarahitaṃ] sārarahitaṃ A (*unmetrical*) • kadali°] kadali° A (*unmetrical*)

59. 1. yo 'dumbarassa kusumena marīcitoyam
 2. vāsam yad' icchati sa khedam upeti bālo
 3. attānam eva parihaññati attaheto
 4. attā na vijjati kadācid apīha dehe

A fool becomes exhausted if he desires the perfume of mirage water infused with the flower of a fig tree. He tortures himself for the sake of the self. But one can never find oneself in this body.

v. 59] v. 58 Go

59.1 marici°] marici° A (*unmetrical*) • **59.3 attaheto]** attahetu Cau Ch • **59.4 attā]** attā A (*unmetrical*) • **apīha]** aha A (*unmetrical*) • **dehe]** deho A

60. 1. poso yathā hi kadalīsu vinibbhujanto
 2. sāraṃ tad appam api nopalabheyya kāmam
 3. khandhesu pañcasu chaḷāyatanesu tesu
 4. suññesu kiñcid api nopalabheyya sāraṃ

Just as a man who splits plantain trunks inevitably obtains not even a little heartwood, one cannot find any essence at all in the emptiness of the five aggregates and six sense bases.

v. 60] v. 59 Go

60.1 kadalīsu] kadalīsu C (*unmetrical*) • **60.2 appam]** ampam A • **api]** pi A Ch (*unmetrical*) • **60.3 khandhesu]** khande A (*unmetrical*) • **chaḷ°]** chāl° A (*unmetrical*)

61. 1. suttaṃ vinā na paṭabhāvam ih' atthi kiñci
 2. dehaṃ vinā na khalu koci-m-ih' atthi satto
 3. dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
 4. ko attahetu aparo bhuvi vijjatiha

There would be no cloth at all in this world without thread. There certainly would be no living being without a body. The body has no essential existence of its own and is bound to disintegrate in each moment. What other cause of one's self is there in the world?

61.1 suttaṃ] sutta A (*unmetrical*) • **paṭa°]** bhapaṭa° A (*unmetrical*), paṭha° C • **61.2 vinā]** vinam A • **satto]** satte A, sattho B • **61.3 dehaṃ]** deho Cau Ch • **°rahitam]** °rahito Cau Ch • **°yuttaṃ]** °yutto Cau Ch • **61.4 attahetu]** attahetur A B C E • **vijjatiha]** vijjatiha A (*unmetrical*)

62. 1. disvā marīcisalilaṃ hi sudūrato bho
 2. bālo migo samupadhāvati toyasaññī
 3. evaṃ sabhāvarahite viparītasiddhe
 4. dehe pareti parikappanayā hi rāgaṃ

Friend, having seen a mirage from afar, a foolish deer runs thinking that there is water. In the same way then it is due to fantasy that one takes pleasure in a body that lacks essential existence and is wrongly apprehended.

62.1 marici°] marici° A (*unmetrical*) • **62.2 °saññī**] °saññī B D • **62.3 °rahite**] °rahitena E e (*unmetrical*) • **hi**] ti E

63. 1. dehe sabhāvarahite parikappasiddhe
 2. attā na vijjati hi vijju-m-iv' antalikkhe
 3. bhāvētha bhāvanaratā vigatappamāḍā
 4. sabbāsavappahananāya anattasaññāṃ

One cannot find oneself in a body that lacks essential existence and is a creation of fantasy, just as a flash of lightning cannot be found in clear sky. Devoted to meditation and devoid of heedlessness, one should cultivate an awareness of insubstantiality in order to destroy all defilements.

63.2 vijju-m-iv°] vijjur iv° D E • **63.4 °ppahananāya**] °ppahananaya A (*unmetrical*), °ppahānāya D Ra (*unmetrical*) • **°saññāṃ**] °saññāṃ D

VI. ASUBHALAKKHAṆAṃ

VI. THE CHARACTERISTIC OF IMPURITY

64. 1. lālākarīsarudhirassuvasānulittaṃ
 2. dehaṃ imaṃ kalimalākālilaṃ asāraṃ
 3. sattā sadā pariharanti jigucchanīyaṃ
 4. nānāsucīhi paripuṇṇaghaṭaṃ yath' eva

As if carrying a pot full to the brim with much dirt, living beings always carry around this body, infused with spit, excrement, blood, tears and fat, full of dirt and filth, essenceless, and disgusting.

64.1 lālā°] lālā° A (*unmetrical*), lālām° C • **°assu°**] °assa° D • **64.3 jigucchanīyaṃ**] jigucchanīyaṃ B (*unmetrical*), digucchanīyaṃ D • **64.4 °sucihi**] °sucihi A (*unmetrical*) • **yath' eva**] yateva C

65. 1. ṇhātvā jalaṃ hi sakalaṃ catusāgarassa
 2. meruppamāṇaṃ api gandhaṃ anuttaraṃ ca
 3. pappoti n'eva manujo hi suciṃ kadāci
 4. kiṃ bho vipassatha guṇaṃ kimu attabhāve

A human being can never become clean, even if one bathes in all the water of the four oceans, or in as much of the best perfume as can be contained in mount Meru. Friend, can you discern anything positive in your existence?

65.1 ṇhātvā] nahatvā A B D a b c d (*unmetrical*), nahātvā C E e (*unmetrical*), ṇahātvā Cau Ch (*unmetrical*) • **sakalaṃ]** yakalaṃ A • **°sāgarassa]** °sāragassa B • **65.2 anuttaraṇ]** anuttara A (*unmetrical*) • **ca]** om. A (*unmetrical*) • **65.3 manujo]** manuje A • **suciṃ]** suci A a (*unmetrical*), sucī D E • **65.4 vipassatha]** vipassata A, vipasatha D (*unmetrical*) • **kimu]** kim A (*unmetrical*)

66. 1. dehaṃ tad eva vividhāsucisannidhānaṃ
 2. dehaṃ tad eva vadhabandhanarogabhūtaṃ
 3. dehaṃ tad eva navadhāparibhinnagaṇḍaṃ
 4. dehaṃ vinā bhayakaraṃ na susānaṃ atthi

This body is a heap of manifold dirt.

This body is a terminal disease that ties us to execution.

This body is an abscess split open with nine orifices.

Apart from the body, there is no reason to fear a charnel ground.

66.1 dehaṃ] deho Cau Ch • **tad]** so Cau Ch • **°sannidhānaṃ]** °sannidhāno Cau Ch, °sannidhāna B (*unmetrical*) • **66.2 dehaṃ]** deho Cau Ch • **tad]** so Cau Ch • **vadha°]** vada° B • **°bhūtaṃ]** °bhūto Cau Ch • **66.3 dehaṃ]** deho Cau Ch • **tad]** so Cau Ch • **°gaṇḍaṃ]** °gandhaṃ B, °gaṇḍo Cau Ch • **66.4 dehaṃ]** deha C (*unmetrical*) • **bhayakaraṃ]** bhayaṃ karaṃ A (*unmetrical*) • **atthi]** ati C (*unmetrical*)

67. 1. antogataṃ yadī va muttakarīsabhāgaṃ
 2. dehā bahiṃ aticareyya vinikkhamitvā
 3. mātā pitā vikaruṇā ca vinaṭṭhapemā
 4. kāmaṃ bhaveyyu kimu bandhusutā ca dārā

If our innards, full of urine and excrement, would pass out of our body, their contents expelled, our mothers and fathers would inevitably

despise us, their affection lost. How much more so our relatives, sons and wives?

67.1 yadi] ya A (*unmetrical*) • **va]** ca Go • **°bhāgaṃ]** °bhāgo Cau Ch • **67.2 bahiṃ]** mahiṃ C • **67.3 vinaṭṭha°]** vinitṭha° D *d* • **67.4 bhaveyyu]** bhaveyya A D Go • **bandhu°]** bandha° D

68. 1. dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
2. maṃsaṭṭhisedarudhirākālilaṃ vigandhaṃ
3. posenti ye vividhapāpam ihācaritvā
4. te mohitā maraṇadhammam aho vat' evaṃ

Just as they feed the body with its nine doors — a stinking house for a mass of maggots, full of flesh, bones, sweat and blood — they unknowingly feed their mortality by committing various evil acts in this world. This is indeed how it is!

68.1 °gehaṃ] °dehaṃ D *d* • **68.2 °seda°]** °desada° C (*unmetrical*) • **°rudhira°]** °rudhiraṃ C E *c e* • **°kalilaṃ]** °kalīlaṃ A *a* (*unmetrical*) • **vigandhaṃ]** vigaṃndhaṃ A • **68.3 posenti]** poseti C • **68.4 te]** *om.* E (*unmetrical*) • **mohitā]** mohotitā E (*unmetrical*) • **aho]** ato A

69. 1. gaṇḍūpame vividharoganivāsabhūte
2. kāye sadā rudhiramuttakarīsapuṇṇe
3. yo ettha nandati naro sasigālabhakkhe
4. kāmaṃ hi socati parattha sa bālabuddhi

The body is like an abscess and an abode of various diseases. It is filled with blood, urine and excrement, and is a fitting meal for dogs and jackals. The person of weak intellect who always takes delight in it in this life inevitably grieves in the next.

69.1 °ūpame] °ūpamo E *e* • **°bhūte]** °bhūto A • **69.2 kāye]** kāyo D • **°puṇṇe]** °puṇṇo B *b* • **69.3 yo]** ye Ra • **ettha]** yettha C • **sa°]** *om.* A *a* (*unmetrical*) • **°sigāla°]** °sigala° C (*unmetrical*) • **69.4 bāla°]** bā° A (*unmetrical*) • **°buddhi]** °buddhī Go

70. 1. bho pheṇapiṇḍasadiṣo viya sārahīno
2. mīlhālayo viya sadā paṭikūlagandho
3. āsīvisālayanibho sabhaya sadukkho
4. deho sadā savati loṇaghaṭo va bhinnō

Friend, the body is essenceless like a mass of foam, its stench is repellent like a urinal, it is full of fear and suffering like a den of poisonous snakes, and it is constantly leaking like a cracked pot of salt.

70.4 °ghaṭo] °ghaṭe C Ra

71. 1. jātaṃ yathā na kamalaṃ bhuvi nindanīyaṃ
2. pañkesu bho asucitoyasamākulesu
3. jātaṃ tathā parahitaṃ pi ca dehabhūtaṃ
4. taṇ nindanīyaṃ iha jātu na hoti loke

Beings born in this world for the sake of others are never to be abused because of their bodies, just as a lotus flower in the earth is not to be blamed for blossoming in muddy, filthy water.

71.1 yathā] yāthā A (*unmetrical*) • **na]** ka A • **kamalaṃ]** kamalā B • **nindanīyaṃ]** nandanīyaṃ B D • **71.2 °toya°]** °koya° C • **71.3 tathā]** yathā C E • **°hitaṃ]** °hatam E • **°bhūtaṃ]** °bhūto A B C E *a b c d e*, °heto D, °bhūtā Ek Ra • **71.4 taṇ]** na B (*unmetrical*) • **hoti]** hotu D • **loke]** loko D

72. 1. dvattiṃsabhāgaparipūrataro viśeso
2. kāyo yathā hi naranāriṇaṇassa loke
3. kāyesu kiṃ phalaṃ ih'atthi ca paṇḍitānaṃ
4. kāmaṃ tad eva naṇu hoti paropakāraṃ

For masses of men and women in the world a body is special when it is complete with thirty-two parts. Yet what is the benefit of such a body for the wise? Is a body surely not meant for the service of others?

72.1 °paripūrataro] °paripūraṇaro A • **72.3 kāyesu]** kāyena C • **phalaṃ]** palam A

73. 1. posena paṇḍitarena tathāpi dehaṃ
2. sabbattanā cirataram paripālanīyaṃ
3. dhammaṃ careyya suciraṃ khalu jīvamāno
4. dhammo have maṇivaro iva kāmado bho

A wise man then should wholeheartedly take care of his body for as long as he can and, living a long time, he should practise the Dhamma. Friend, without fail the Dhamma fulfils our desires like a wish-fulfilling jewel.

73.1 posena] poso na Cau Ch • **dehaṃ]** dehe E, deho Cau Ch • **73.2 sabbattanā]** sabbatthanā B • **paripālanīyaṃ]** paripālanīya C, paripālanīyo Cau

Ch • **73.3 dhammaṃ]** dhamma B (*unmetrical*) • **73.4 dhammo]** dhamme Cau
Ch • **kāmodo bho]** kāmadeho A B C

74. 1. khīre yathā suparibhāvita-v-osadhamhi
2. snehena osadhabalaṃ paribhāsate va
3. dhammaṃ tathā iha samācaritaṃ hi loke
4. chāyā va yāti paralokam ito vajantaṃ

The Dhamma follows us into our next life like a shadow when it has been practised in this one, just as medicine works pleasantly when prepared in milk, which is an adjuvant.

74.1 °v-osadhamhi] °mosadhamhi A B C D E Cau Ch, °vosadham hi Ra • **74.2 osadha°]** auśadha° A • **paribhāsate]** baribhāsate C, paribhāyate E • **va]** ca A • **74.3 dhammaṃ]** dhammo Cau Ch • **samācaritaṃ]** samācarito Cau Ch • **74.4 yāti]** sāti E

75. 1. kāyassa bho viracitassa yathānukūlaṃ
2. chāyā vibhāti rucirāmaladappaṇe tu
3. katvā tath'eva paramaṃ kusalaṃ parattha
4. sambhūsitā iva bhavanti phalena tena

Having performed the highest good in this life, they are as if well decorated with its results in the next, just as the image of an adorned body reflects favourably in a beautifully spotless mirror.

75.3 paramaṃ] parama C (*unmetrical*) • **75.4 sambhūsitā]** sambhūsita C (*unmetrical*)

76. 1. dehe tathā vividhadukkhanivāsabhūte
2. mohā pamādasagā sukhasaññaṃ uḷhā
3. tikkhe yathā khuramukhe madhu lehamāno
4. bālhaṃ ca dukkham adhigacchati hīnapañño

Overcome with heedlessness and infatuated with thoughts of pleasure with respect to a body that is an abode of manifold sufferings, the deluded experience extreme pain like idiots who lick honey off the edge of a razor blade.

76.1 tathā] yathā E • **°nivāsa°]** °nivānivāsa° C (*unmetrical*) • **76.2 °vasagā sukha°]** °vasagā vikkhe sukha° A (*unmetrical*) • **76.3 tikkhe]** vikkhe B C D E a

b c d e (a b c d e, vikkhe: tīkṣaṇavū) • yathā] tathā A • **76.4 ca dukkham**] sadukkham A B C D E • **adhigacchati**] anugacchati Cau Ch

77. 1. saṅkapparāgavihate nirat' attabhāve
 2. dukkham sadā samadhigacchati appapañño
 3. mūlhasa-m-eva sukhasaññaṃ ih' atthi loke
 4. kiṃ pakkam eva nanu hoti vicāramāne

Oppressed by anxiety and desire, and taking pleasure in his own existence, the fool always encounters suffering. The idea of happiness in the world is only for the deluded. When considering things properly, what in the world is not subject to decay?

77.1 °vihate] °vihato A B C D E *a b c d e (a b c d e, vihato: ... maḍhanā-laddāvū attabhāve)*, °vigate Cau Ch, • **77.2 samadhigacchati**] samadigacchati A • **°pañño**] °sañño C c • **77.3 m-eva**] c' eva Cau Ch • **77.4 pakkam**] pakkham A, sakkam C • **vicāramāne**] vicāramāno D

VII. DUCCARITĀDĪNAVĀ

VII. THE DANGERS OF WRONG CONDUCT

78. 1. sabbopabhogadhanadhaññavisesalābhī
 2. rūpena bho sa makaraddhajasannibho pi
 3. yo yobbane pi maraṇaṃ labhate akāmaṃ
 4. kāmaṃ parattha parapāṇaharo naro hi

Friend, the man who intentionally kills another living being in one life inevitably receives an untimely death in the next, even though he may be young or possess many enjoyments, wealth, luxuries and gifts, or even resemble the shark-bannered Cupid in looks.

78.1 °lābhī] °lābhi B D • **78.2 sa**] si B • **pi**] piṃ A • **78.3 yobbane**] yombbane A • **labhate**] labhāte E (*unmetrical*) • **78.4 parattha parapāṇaharo**] sadā tu parapāṇaharo B Dp • **°pāṇa°**] °pānā° A (*unmetrical*) • **hi**] hī A

79. 1. yo yācako bhavati bhinnakapālahattho
 2. muṇḍo dhigakkharasatehi ca tājJayanto
 3. bhikkham sadāribhavane sa kucelavāso
 4. dehe parattha paravittaharo naro hi

The man who steals the belongings of another will in his next life become a beggar, holding a broken skull, his head shaved and his

clothes tattered, and will be abused with hundreds of expletives while begging constantly at hostile houses.

79.1 yo] so E Ch • **yācako]** cāyako A • **79.2 muṇḍo]** muddho B • °**satehi]** °yatehi A • **79.3 bhikkhaṃ]** bhikkhaṃ D • **79.4 dehe]** dehī Dp • **parattha]** paratta A, paratthi Cau Ch • **paravitta°]** paracitta° E Ch • **hi]** so a b c d e Ek Ra, hī A, yo Ch

80. 1. itthī na muñcati sadā puna itthibhāvā
 2. nārī sadā bhavati so puriso parattha
 3. yo ācareyya paradāram alaṅghaniyaṃ
 4. ghoram ca vindati sadā vyasanam c' anekam

He who has sex with another's wife — one who is not to be violated — is always reborn in the next life as a wife and experiences terror and manifold misfortunes. The woman too will never escape womanhood.

80.1 °bhāvā] °bhāvaṃ A B E a b e Go Ra • **80.2 nārī]** nārī A C (*unmetrical*)

81. 1. dīno vigandhavadano ca jaḷo apañño
 2. mūgo sadā bhavati appiyadassano ca
 3. pappoti dukkham atulaṃ ca manussabhūto
 4. vācam musā bhaṇati yo hi apaññasatto

An unwise being who tells lies when a human is always reborn as a wretched animal that has stinking breath, is dull, stupid, very ugly, and experiences unparalleled suffering.

81.4 yo hi] so ca D • **apañña°]** apuñña° A

82. 1. ummattakā vigatalajjaguṇā bhavanti
 2. dīnā sadā vyasanasokaparāyaṇā ca
 3. jātā bhavesu vividhesu virūpadehā
 4. pītvā halāhalavisam va suram vipaṇṇā

Fools who drink wine, which is like Halāhala venom, become deranged, lose the virtue of shame, are wretched, always endure misfortune and grief, and are born in manifold existences with deformed bodies.

82.3 jātā] jāto A B, dātā D • **82.4 pītvā]** pītvā A B E Cau Ch Dp Ra • **suram]** su A (*unmetrical*)

83. 1. pāpāni yena iha ācaritāni yāni
 2. yo vassakoṭīnahutāni anappakāni
 3. laddhāna ghoram atulaṃ narakesu dukkhaṃ
 4. pappoti c' ettha vividhavyasanaṃ c' anekam

The one who has committed evil deeds and has obtained terrible, unparalleled suffering in the hells for many myriads of æons still receives in this life many kinds of misfortune.

83.1 yāni] yāni A • **83.2 yo]** so E e • **°hutāni]** °hutāni A (*unmetrical*) • **anappa-**
kāni] anappakāni A, atappakāni B • **83.3 laddhāna]** laddhānu C (*unmetrical*) •
narakesu] nagaresu D • **83.4 ettha]** etta C • **°vyasanaṃ]** °bbyasanaṃ C

VIII. CATURĀRAKKHĀ

VIII. THE FOUR PROTECTIONS

84. 1. lokattayesu sakalesu samaṃ na kiñci
 2. lokassa santikaraṇaṃ ratanattayena
 3. tattejasā sumahatā jitasabbapāpo
 4. so 'haṃ sadādhigatasabbasukho bhaveyyaṃ

For creating peace in the world, there is nothing in existence equal to the three jewels. May all my evil ways be conquered by their great effulgence and may I always obtain complete happiness.

84.1 lokattayesu] lokottaye A (*unmetrical*) • **84.3 sumahatā]** sumahātā A (*unmetrical*) • **84.4 °ādhigata°]** °ādigatā° B

85. 1. lokattayesu sakalesu ca sabbasattā
 2. mittā ca majjharipubandhujānā ca sabbe
 3. te sabbadā vigatarogabhayā visokā
 4. sabbam sukham adhigatā muditā bhavantu

May all beings in the world — whether friends, acquaintances, enemies or relatives — always be without illness, fear, and grief. May they easily obtain complete happiness and be joyful!

85.1 sakalesu] sakale C (*unmetrical*) • **sabbasattā]** sabbattasattā C (*unmetrical*) • **85.4 adhigatā]** adhigata C (*unmetrical*)

86. 1. kāyo karīsabharito viya bhinnakumbho
 2. kāyo sadā kalimalāvyasanādhivāso
 3. kāyo vihaññati ca sabbasukhan ti loke
 4. kāyo sadā maraṇarogajarādhivāso

The body is like a cracked pot that is full of excrement. The body is a constant abode of filth, dirt and misfortune. The body becomes exhausted in a world considered completely pleasurable. The body is a constant abode of death, disease, and old age.

86.2 kāyo] kāye E • **kalimalā°]** kalimala° Cau Ch Ek Ra • **86.3 kāyo]** kāye Ch • **ti]** nti C • **loke]** loko D Ch •

87. 1. so yobbano ti thaviro ti ca bālako ti
 2. satte na pekkhati vihaññati-r-eva maccu
 3. so 'haṃ thito pi sayito pi ca pakkamanto
 4. gacchāmi maccuvadanam niyatam tathā hi

Death strikes without considering whether living beings are young, adults, or babies. For whether I am standing, lying, or walking, I am continually moving into the jaws of death.

87.1 yobbano] yobbane A B C D E a b c d e Go Ra • **ti]** pi A B C D E a b c d e Go • **thaviro]** thavire Ra • **bālako]** bālake Ra • **87.3 pakkamanto]** pakkhamanto A • **87.4 gacchāmi]** gacchami A (*unmetrical*), gaccāmi D • **°vadanam]** °vadhanam A • **hi]** hī A, pi D d

88. 1. evaṃ yathā vihitadosam idaṃ sarīraṃ
 2. niccaṃ va taggatamanā hadaye karoṭha
 3. mettaṃ parittam asubhaṃ maraṇassa niccaṃ
 4. bhāvētha bhāvanaratā satataṃ yatattā

Just as you have taken to heart the fact that this body is full of faults, having reflected upon it, devoted to meditation, you should also reflect with constant effort on loving kindness, the protections, impurity and the certainty of death.

88.1 evaṃ] eva A (*unmetrical*) • **88.2 hadaye]** hadayaṃ B • **88.3 maraṇassa niccaṃ]** maraṇassatiṇ ca Cau Ch Ek Ra • **88.4 °ratā]** °rathā C

IX. PAṬICCASAMUPPĀDO

IX. DEPENDENT CO-ARISING

89. 1. dānādipuñṇakiriyaṇi sukhudrayāni
 2. katvā ca tam phalam asesam ih' appameyyaṃ
 3. deyyaṃ sadā parahitāya sukhāya c'eva
 4. kim bho tad eva nanu hatthagataṃ hi sāraṃ

Performing meritorious acts that bring happiness, such as giving, has limitless and immeasurable benefits in this life. Always give only for the benefit and happiness of others. Friend, isn't the act of giving the only wealth you really carry with you?

89.1 °ādi°] °ādi° A (*unmetrical*) • °puñṇa°] °puṇṇa° E • °kiriyaṇi] °kiriyaṇi A (*unmetrical*), °kiriyaṇi C (*unmetrical*) • **sukhudrayāni]** sukhudrāṇi A (*unmetrical*), sukhudrayāni Ra • **89.3 deyyaṃ]** om. A (*unmetrical*), deyya C (*unmetrical*) • **c'eva]** meva B • **89.4 hattha°]** hatta° A • **hi]** va D

90. 1. hetuṃ vinā na bhavatī hi ca kiñci loka
 2. saddo va pāṇitalaghaṭṭana hetujāto
 3. evaṃ ca hetuphalabhāvavibhāgabhinno
 4. loka udeti ca vinassati tiṭṭhatī ca

There is nothing in this world that comes to be without a cause, just as sound is produced by the clapping of hands. Thus the world, diverse due to the different relations between cause and effect, arises, persists, and is destroyed.

90.1 bhavatī hi] bhavahī C (*unmetrical*) em. bhavatiha? • **90.2 saddo]** sadde B • **pāṇi°]** pāṇi° A (*unmetrical*) • °tala°] °talaṃ° A (*unmetrical*) • **90.4 vinassati]** vinassatī A (*unmetrical*)

91. 1. kammaṣṣa kāraṇaṃ ayaṃ hi yathā avijjā
 2. bho kammanā samadhigacchati jātibhedam
 3. jātiṃ paṭicca ca jarāmarañādidukkham
 4. sattā sadā paṭilabhanti anādikāle

Just as ignorance is the cause of action and, friend, just as it is through action that the ignorant attain different births, it is on account of birth that, from time immemorial, beings are subject to suffering beginning with old age and death.

91.1 kārāṇaṃ ayaṃ] kārāṇa-mayaṃ Ra • **kārāṇaṃ**] kārāṇāṃ Cau Ch (*unmetrical*) • **91.2 samadhiḡacchati**] samadhiḡacchati A • **jātibhedam**] bheda-jātiṃ C • **91.3 jātiṃ**] *om. C (unmetrical)* • **ca**] *om. C (unmetrical)* • **91.4 paṭi-labbhanti**] paṭilabbanti A

92. 1. kammaṃ yathā na bhavatīha ca mohanāsā
 2. kammakkhayā pi ca na hoti bhavesu jāti
 3. jātikkhayā iha jarāmarañādidukkhaṃ
 4. sabbakkhayam bhavati dīpa ivānilena

In this respect, just as no action comes to be after the destruction of delusion, and just as there is no birth in the worlds after the end of action, after the end of birth the suffering beginning with old age and death comes to an end here completely, like a flame completely extinguished by a gust of wind.

92.1 bhavatīha] bhavatī hi B C D E Go, bhavatī hī A (*unmetrical*) • **92.2 jāti**] jātā D • **92.3 jāti°**] jati C (*unmetrical*) • **92.4 °akkhayaṃ**] °akkhayo Cau Ch • **dīpa ivā°**] dīpevā° Cau Ch • **ivānilena**] ivānilena C D E (*unmetrical*)

X. [CONCLUDING VERSES]

93. 1. yo passatīha satataṃ munidhammakāyaṃ
 2. buddhaṃ sa passati naro iti so avoca
 3. buddhaṃ ca dhammaṃ amalaṃ ca tilokanāthaṃ
 4. sampassitaṃ vicinathāpi ca dhammataṃ bho

The Buddha has said, “The man who constantly sees, right here, the Dhamma body of the sage, sees the Buddha.” Friend, one should also strive to behold the Buddha, lord of the three worlds, the taintless Dhamma, and the nature of things.

93.1 yo] ye A • **muni°**] mu° A (*unmetrical*) • **93.2 buddhaṃ sa**] buddhassa A • **passati**] passatī A (*unmetrical*) • **avoca**] āvoca C (*unmetrical*) • **93.3 °nāthaṃ**] °nātaṃ A • **93.4 dhammataṃ**] dhammatā A B C D E a b c d e Ek Go Ra (e, dhammatā: *satpuruṣayangē svabhāvayek*; Ek, dhammatā: [*satpuruṣa*]-*dharmasvabhāvak* [da] vē)

94. 1. sallaṃ va bho sunisitaṃ hadaye nimuggaṃ
 2. dosattayaṃ vividhapāpamalena littam
 3. nānāvidhavyasanabhājanam appasannaṃ
 4. paññāmayena balisena nirākarotha

Friend, you should remove with a surgical hook of wisdom the very sharp arrow of the three faults that has been plunged into your heart, an arrow stained with much evil filth, an impure source of various misfortunes.

94.1 sunisitam] suṇiyitaṃ A, sunidhitaṃ D • **94.2 dosa°]** dohisa° D (*unmetrical*) • **94.3 °sannaṃ]** °nnaṃ A (*unmetrical*) • **94.4 paññā°]** aññā° A

95. 1. nākampayanti sakalā pi ca lokadhammā
2. cittaṃ sadā 'pagatapāpakilesasallaṃ
3. rūpādayo ca vividhā visayā samaggā
4. phutṭhaṃ va merusikharaṃ mahatānilena

The entirety of worldly states and all the manifold objects of the senses, beginning with forms, can never shake a mind that has removed the arrow of evil defilement, just as a strong gale can only but caress the peak of Mount Meru.

95.1 °dhammā] °dhamme A B C D E a b c d e (a b c d e, sakalā ... dhamme, ... siyaḷu-aṣṭalokadharmmayo da) • **95.2 sadā]** om. C (*unmetrical*) • **95.4 phutṭhaṃ]** phatṭhaṃ A a, phutṭha C (*unmetrical*)

96. 1. saṃsāradukkham agaṇeyya yathā munindo
2. gambhīrapāramitasāgaram uttaritvā
3. ñeyyaṃ abodhi nipuṇaṃ hatamohajālo
4. tasmā sadā parahitaṃ paramaṃ ciṇātha

The lord of sages crossed the deep ocean of the perfections, broke the net of ignorance and realised absolute knowledge, without concern for the suffering of cyclic existence. Thus always seek the highest for the sake of others.

96.1 °dukkham] °dukkha A • **agaṇeyya]** ganeyya A (*unmetrical*) • **°indo]** °inde D • **96.3 ñeyyaṃ]** neyyaṃ A B D E, neyya C (*unmetrical*) • **abodhi]** abodha B • **hata°]** om. C (*unmetrical*) • **°jālo]** °jāle C • **96.4 ciṇātha]** vinatha B (*unmetrical*), vināthaṃ C

97. 1. ohāya so 'dhigatamokkhasukhaṃ paresaṃ
2. atthāya sañcari bhavesu mahabbhayesu
3. evaṃ sadā parahitaṃ purato karitvā
4. dhammaṃ mayānucaritaṃ jagatatthaṃ eva

Having given up the pleasures of liberation that he had attained, he traversed dreadful existences for the benefit of others. Thus placing the welfare of others first, I always practise the Dhamma for the benefit of the world.

97.1 paresaṃ] pareyyaṃ A • **97.4 dhammaṃ]** dhammo Cau Ch • °ānucaritaṃ] °ānucarito Cau Ch • **eva]** meva A (*unmetrical*)

98. 1. laddhāna dullabhataraṃ ca manussayoniṃ
2. sabbāṃ papañcarahitaṃ khaṇasampadaṃ ca
3. ñātvāna āsavanudekahitaṃ ca dhammaṃ
4. ko paññavā anavaraṃ na bhajeyya dhammaṃ

Having obtained a rare birth in a human womb and all the opportune attainments free from impediments, and having realised the Dhamma that is solely conducive to the destruction of defilements, what wise man would not honour the extraordinary Dhamma?

98.1 °yoniṃ] °yoni Cau • **98.3 °eka°]** °ekha° A • **98.4 anavaraṃ]** manavaraṃ A

99. 1. laddhāna buddhasamayaṃ atidullabhaṃ ca
2. saddhammamaggam asamaṃ sivaḍaṃ tath'eva
3. kalyāṇamittapavare matisampadaṃ ca
4. ko buddhimā anavaraṃ na bhajeyya dhammaṃ

Having lived in the rare age of a Buddha and having found the path of the true Dhamma, which is unequalled and gives happiness, and also having gained very good friends and the blessing of wisdom, what intelligent person would not honour the extraordinary Dhamma?

v. 99] *om.* A B C D E a b c d e Go

99.3 °pavare] °pavaraṃ Ra • **99.4 anavaraṃ]** avirataṃ Ek

100. 1. evaṃ pi dullabhatare vibhave suladdhā
2. maccheradosaviratā ubhayatthakāmā
3. saddhādidhammasahitā satatappamattā
4. bho bho karoṭha amatādhigamāya puññaṃ

Thus you too have obtained the rarest attainments. You have abandoned selfish ways and have ambitions for this life and the next. Having qualities such as faith and being permanently mindful, friend, O friend, do what is meritorious in order to reach the deathless!

v. 100] *om.* A B C D E a b c d e Go

100.1 dullabhatare] dullabhataraṃ Cau Ch