

THE TELAKATĀHAGĀTHĀ.

EDITED BY

EDMUND R. GOONARATNE,

ATAPUTTU MUDALIAR OF GALLE, AND MUDALIAR OF THE GOVERNOR'S GATE.

This is a small poem in ninety-eight Pali stanzas, in which are embodied some of the fundamental doctrines of Buddhism. The verses are pathetic, and are written in elaborate language. The author is unknown, though he leaves in his production clear traces of his mastery of the principles of that faith, and of his profound knowledge of both text and commentary of the Buddhist Scriptures, and it may be inferred, from the tone of the poem, that it was composed by a member of the Order.

The verses are supposed to represent the religious meditations and exhortations of a great Thera who was condemned to be cast into a caldron of boiling oil, on suspicion of his having been accessory to an intrigue with the Queen-Consort of King Keḷani Tissa.

Reference to the story is made in the Mahāwaṅsa, the Rasawāhinī, and the Sinhalese work, the Saddhammā-laṅkāre, which is a compilation from the Rasawāhinī. The incident happened in the reign of King Keḷani Tissa, B.C. 306-207.

The following verses give the story as narrated in the 22nd chapter of the Mahāwaṅsa. They omit the fact of the priest having been cast into a caldron of boiling oil, but the

narrator concludes the story by stating that both the Thera and the letter-carrier in disguise were put to death, and their bodies cast into the sea.

Kalyāniyan narindo hi Tisso nāmāti khattiyo
 Devī-saññoga-janīta-kopo tassa kaniṭṭhako
 Bhīto tato palāyitwā Ayya-Uttiya nāmako
 Aññattha vasi. So deso tena tan-nāmako ahū.
 Datwā rahassa-lekham so bhikkhu-vesa-dharam naram
 Pahesi deviyā. Gantvā rāja-dvāre ṭhito tu so.
 Rāja-gehe arahatā bhujjāmanena sabbadā
 Aññāyamāno therena rañño gharam upāgami.
 Therena saddhim bhujjivā rañño saha winiggame
 Pātesi bhūmiyam lekham pekkhamānāya deviyā.
 Saddena tena rāja tam niwattitwā wilokayam
 Nātwāna lekha-sāndesam kuddho therassa dummati
 Theram tam purisam tañ ca mārāpetwāna kodhasā
 Samuddasmiñ khipāpesi.

“Tissa, a sovereign of the Kshatriya caste at Kelaniya, was wroth at the criminal intercourse that his consort had (with his younger brother). His younger brother, Ayya Uttika, being afraid of him, fled and lived in a different place, and that division was called by his name. (Afterwards) the prince entrusted to a man in the disguise of a monk a secret letter to the queen. He proceeded and stood at the royal entrance, and in the company of a Therā, who daily partook of meals at the palace, entered it unobserved. Having partaken of the meal with the Thera, this disguised messenger, when the king, after attending on the Thera, was leaving the room, secretly dropped the letter on the ground to be seen by the queen. The king, hearing the sound of the dropping of the letter, stopped and looked at it, and on perceiving its object, became enraged with the Thera, and putting both him and the disguised messenger to death, cast their bodies into the sea.”

The Rasawāhinī is a work containing stories in easy Pāli. Though its date is not given, yet at the conclusion of the work the author gives us a clue by which we can determine

it to be in all probability of the same age as the Sidat Sangarāwa, viz. A.D. 1320–1347, for the author claims that work also as a production of his (see J. Alwis' SS. pp. clxxx and cclxxxi). The author of the last-mentioned book was Wedeha, and the Rasawāhinī is considered to be a revision by Wedeha of an old Pāli translation of an original work by Raṭṭhapāla Thera, of the Tangutta-waṅka Piriwena, at the Mahāwihāra in Anurādhapura, as the following lines will show :—

Mahāwihāre Taṅguttawaṅkapariweṇawāsiko
 Raṭṭhāpālo ti nāmena sīlācāraguṇākaro
 Hitāya pariwattesi pajānaṃ pālibhāsato.
 Punaruttādidosēhi taṃ āsi sabbam ākulaṃ
 Anākulaṃ karissāmi taṃ suṇātha samāhitā.

“(The Rasawāhinī) was translated into the Pāli by the “Sthawira Raṭṭhapāla—a mine of piety and other virtues, “who lived in the Tanguttawanka Piriwena of the Mahā- “wihāra (at Anurādhapura). That work was redundant “with tautological and other errors. I recompose it, correct- “ing the errors. Listen attentively to it.”

The work is concluded with the following interesting summary of the author's pupilage, his name, and a list of his productions :—

Samattānantarāyena yathāyaṃ Rasawāhinī
 Tathā sījḥantu saṃkappā jantūnaṃ sādhu sammatā.
 Dhammāmatarasaṃ loke wahantī Rasawāhinī
 Pañcawassasahasāni pavattatu aninditā.
 Dwattiṇsa bhāṇawārehi niṭṭhitā Rasawāhinī
 Karotu sabbasattānaṃ icchantaṃ sabbadā subhaṃ.

Kāliṃgawhamahāthero yassopajjhāyataṃ gato
 Maṃgalawho mahā thero baddhasīmāpatī yatī
 Yassa ācariyo wāsi sabbasatthawisārado
 Āraññāyatanānando mahā thero mahā gaṇī
 Garuttam āgato yassa satthasāgarapārāgu
 Yo wippagāma-waṃsekaketubhūto tisihale

Yo 'kā sīhala-bhāsāya sīhalaṃ saddalakkhaṇaṃ
 Yo ca Samantakūṭassa waṇṇanam waṇṇaye subhaṃ
 Tena Wedeha-therena katāyaṃ Rasawāhinī.

Yam puññaṃ pasutaṃ hoti thomentena jinaṃ mayā
 Tena puññaṃ lokoyaṃ sukhī hotu averiko
 Pārentu devatā lokam sammā devo pavassatu
 Pālayantu mahīpālā dhammena sakalaṃ pajam
 Pañcawassasahassāni dīppatu jinasāsanam
 Watthuttayassa me niccam jayassu jayamangalam.

“Let the good wishes of the people be furthered in the
 “same way as this Rasawāhinī has been concluded without
 “any hindrance. May this Rasawāhinī flourish for five
 “thousand years without reproach, wafting the nectar
 “essence of the Law.

“May the Rasawāhinī, which has been finished with thirty-
 “two Bāṇawāras, always be productive of all good wished for
 “by the people. This Rasawāhinī was composed by Wedeha
 “Sthawira, the author of the beautiful Samantakūta Wan-
 “nana, and the Singhalese Grammar, and who of the Brah-
 “man sect was a banner to the three divisions of (the Island)
 “Sihalā,¹ and whose tutor² was Ānanda Mahā Sthawira of
 “the forest hermitage, the great leader of a chapter of
 “priests, and who had crossed the ocean of science, the
 “Mahā Sthawira Mangala, skilled in all learning, and the
 “principal boundary supervisor,³ and the Mahā Sthawira
 “Kālinga.

¹ The Island was divided into the Divisions of Ruhuna, Māya and Pihiti by King *Pandukābhaya*.

² Acariya—there are four Acariyas :—

i. Pabbajjācariya—the tutor who robes.

ii. Nissācariya—the tutor under whose refuge the pupil places himself.

iii. Dhammācariya—the tutor who educates.

iv. Kamācariya—the tutor who examines the pupil at the ordination ceremony.

³ Baddhasimapati—We are not sure what this means, evidently he was a priest in whom were vested special powers to supervise the laying of boundaries in ‘Uposatha Sālās,’ halls in which the priests confessed.

“ May all the inhabitants of the world live in happiness
“ and harmony, through the merits that have accrued to One
“ who has praised Jina (the lord Buddha).

“ May the gods protect the world, and the Sovereigns
“ their subjects with equity. May it rain in due time. May
“ the kingdom of the Vanquisher shine for 5000 years, and
“ may victory and luck ever crown the three gems.”

We have digressed and quoted at length from the *Rasa-wāhinī*, as it is an interesting work. Perhaps its exact date can be better fixed from an examination of the style of language in which it composed.

The incident on which our poem is based is also thus narrated in the *Kākawaṇṇatissāraññawatthu* :—

“ *Sihala-dipe Kalyāṇiya-Tisso nāma rājā issaraṇ pavatteti. Tassa Uttiyo nāma kaniṭṭho uparājā ahoṣi. So Kalyāṇiyattherassa santike sippaṇ sikkhī, tato so rañño agga-mahe-siyā saddhiṇ viṣṣāsaṃ akāsi. Rājā taṇ ñatvā gaṇhathe taṇ ti amaṅge āṇāpesi. Uttiyo taṇ ñatvā bhīto palāyitvā aññattha wasanto ekasmiṇ divase devīṃ saritvā paṇṇaṃ likhitvā ekaṃ daharam bhikkhu-wesaṇ gaḥāpetvā idaṇ rahassena deviyā dehīti paṇṇaṃ adāsi. Tadā Kalyāṇiyatthero niccaṃ rājagahe paribhuñjati. Dūto gantvā rājadwāre ṭhito therena saddhiṃ rājageham agamāsi. Thero tena rājakulūpago ayaṇ ti saññaṃ akāsi. Rāja-purisā pi therassa antevāsiko ayaṇ ti cintesun. Atha rājā ca rāja-mahesikā ca te sakkaccaṃ parivisitvā vanditvā pakkamimsu. Tato so dūto taṇ lekhaṇ deviyā pekkhamānāya bhūmiyaṃ pātesi, rājā tassa saddaṇ sutvā nivattitvā olokento therassa lekhaṇa-samānaṃ lekhaṇ disvā nissaṇsayaṇ therena kata-kammaṃ ti maññaṃmano kujjhāpāsi, etaṇ tela-kaṭṭhaṃ khippāsi āṇāpesi. Atha rājapurisā tela-kaṭṭhaṃ uddhaṇaṃ āropetvā idhumaṃ adho katvā tele kathite therāṇ tattha nesun. Thero tasmiṇ khaṇe vi-passanaṃ vadḍhetvā arahattaṃ patvā kaṭṭhaṃ abhiruyha nisīdi indaṇila-maṇi-tale rāja-haṇso viya. Tathāpidhampitaṃ uṇhaṇ lomakūpassa uṇhaṇ kātun nasakkhi. Tattha nisinna dhamma-gāthānaṃ sata-ppamāṇaṃ katvā kassa pāpass’ ayaṃ vipāko ti atītaṃ olokento, atīte attano gōpāla-dāraka-kāle pakkathite khīrasmiṃ pakkhittaṃ ekaṃ makkhikaṃ disvā*

ayam anivattīya dhammo ti cintetvā tattha nisinno va parinibbāyi.”

“In the Island of Sihala King Kelani Tissa reigned as king, and a younger brother of his of the name of Uttiya was sub-king. He was educated under the Thera of Kelaniya, he was friendly with the queen. The king, coming to know of it, commanded the ministers to arrest him; Uttiya the sub-king, hearing of it, fled through fear, and lived in a different quarter. One day he wrote a letter to the queen, and getting a young man to robe himself as a priest, ordered him to deliver it to the queen secretly. The Thera of Kelaniya went and had his meals at the palace daily; the messenger in the disguise of a priest went and stayed at the entrance to the palace, and accompanied the Thera inside; the Thera took him to be a favourite of the palace, and the attendants of the palace mistook him for a pupil of the Thera. Thereafter the king and queen having attended at the meal bowed and took their leave; the messenger dropped the letter on the ground to be seen by the queen; the king, hearing of the sound of the letter dropping on the ground, stopped, and looking at it, and discovering the handwriting to be similar to that of the Thera, thought to a certainty that it must be a production of the Thera, and being enraged, ordered him to be cast into a caldron of heated oil. Thereafter the attendants placed a caldron of oil on the hearth, and when the oil was at boiling heat, hurled the Thera into it. The Thera at that instant attained ‘vidassana’ (spiritual life), and becoming an arahat, rose up in the caldron and remained (unhurt) like a royal hansa in an emerald vase, and in that position, reciting a hundred stanzas, looked into the past to ascertain what sin this was the result of, and found that once on a time when he was a shepherd, he cast a fly into boiling milk, and that this was the recompense of that act. He then expired. Then the king, who caused the death of the Thera and the disguised messenger, had their bodies cast into the sea.”

The story in the Saddhammāṅkāre, composed in A.D.

1538, is almost similar to that in the Rasawāhinī, so that we have omitted it here.

The verses of our poem do not touch upon the sad fate of the author; but they are highly instructive, and inculcate sound rules for leading a virtuous life.

As stated already, the treatise is an analysis of some of the fundamental doctrines of Buddhism, as given in the canonical works; and we hope that it will be interesting to those who study its language and history.

ATAPATTU WALAWWA, GALLE,
18th August, 1884.

E. R. GOONARATNE.

TELAKAṬĀHAGĀTHĀ.

RATANATTAYAM.

- 1 Laṅkissaro jayatu vāraṇarājagāmī
Bhogindabhogarucirāyatapīnabāhu
Sādhūpacāranirato guṇasannivāso
Dhamme ṭhito vigatakodhamadāvalepo.
- 2 Yo sabbalokamahito karuṇādhivāso
Mokkhākaro ravikulambarapuṇṇacando
Ñeyyodadhīṃ suvipulaṃ sakalaṃ vibuddho
Lokuttamaṃ namatha taṃ sirasā munindaṃ.
- 3 Sopānamālam amalaṃ tīdasālayassa
Samsārasāgarasamuttaranāya setuṃ
Sabbāgatībhayavivajjitakhemamaggaṃ
Dhammaṃ namassatha sadā muninā paṇītaṃ.
- 4 Deyyaṃ tad appam api yattha pasannacittā
Datvā narā phalam uḷārataraṃ labhante
Taṃ sabbadā dasabalen' api suppasatthaṃ
Saṅghaṃ namassatha sadāmitapuññakhettaṃ.

- 5 Tejobalena mahatā ratanattayassa
Lokattayaṃ samadhigacchati yena mokkhaṃ
Rakkhā na c'atthi ca samā ratanattayassa
Tasmā sadā bhajatha taṃ ratanattayaṃ bho.

MARANĀNUSSATI.

- 6 Laṅkissaro parahitekarato nirāso
Rattim-pi jāgararato karuṇādhivāso
Lokaṃ vibodhayati lokahitāya kāmaṃ
Dhammaṃ samācaratha jāgarikānuyuttā.
- 7 Sattopakāraniratā kusale sahāyā
Bho dullabhā bhuvī narā, vigatappamādā
Laṅkādhīpaṃ guṇadhaṇaṃ kusale sahāyaṃ
Āgama sañcaratha dhammaṃ alaṃ pamādaṃ.
- 8 Dhammo tilokasaraṇo paramo rasānaṃ
Dhammo mahaggharatano ratanesu loke
Dhammo have tibhavadukkhavināsahetu
Dhammaṃ samācaratha jāgarikānuyuttā.
- 9 Niddaṃ vinodayatha bhāvayath' appameyyaṃ
Dukkaṃ aniccaṃ api ceḥa anattatañ ca
Dehe ratiṃ jahatha jajjarabhājanābhe
Dhammaṃ samācaratha jāgarikānuyuttā.
- 10 Okāsam ajja mama n'atthi suve karissaṃ
Dhammaṃ itihalasatā kusalappayoge
Nālaṃ tiyaddhusu tathā bhuvanattaye ca
Kāmaṃ na c'atthi manujo maraṇā pamutto.
- 11 Khitto yathā nabhasi kenacid eva leḍḍu
Bhūmiṃ samūpatati bhāratayā khaṇena
Jātattam eva khalu kāraṇam ekam eva
Lokaṃ sadā nanu dhuvaṃ maraṇāya gantum.

- 12 Kāmaṃ narassa patato girimuddhanāto
Majjhe na kiñci bhayanissaraṇāya hetu
Kāmaṃ vajanti maraṇaṃ tibhavesu sattā
Bhoge ratim pajahathāpi ca jivite ca.
- 13 Kāmaṃ patanti mahiyā khalu vassadhārā
Vijjullatāvitameghamukhā pamuttā
Evaṃ narā maraṇabhīmapapātamajjhe
Kāmaṃ patanti na hi koci bhavesu nicco.
- 14 Velātate paṭutarorutarāṅgamālā
Nāsaṃ vajanti satataṃ salilālayassa
Nāsaṃ tathā samupayanti narāmarāṇaṃ
Pāṇāni dāruṇatare maraṇodadhimhi.
- 15 Ruddho pi so rathavarassa gajādhipēhi
Yodhehi cāpi sabalehi ca sāyudhehi
Lokaṃ vivañciya sadā maraṇūsabho so
Kāmaṃ nihanti bhuvanattayasālisaṇḍaṃ.
- 16 Bho mārutena mahatā vihato padīpo
Khippaṃ vināsamukham eti mahappabho pi
Loke tathā maraṇacaṇḍasamīraṇena
Khippaṃ vinassati narāyumahāpadīpo.
- 17 Rāmajjunappabhutibhūpatipuṅgavā ca
Sūrāpure raṇamukhe vijitārisaṅghā
Te piha caṇḍamarāṇoghanimuggadehā
Nāsaṃ gatā jagati ke maraṇā pamuttā.
- 18 Lakkhī ca sāgarapaṭā sadharādharā ca
Sampattiyo ca vividhā api rūpasobhā
Sabbā ca tā api ca mittasutā ca dārā
Ke vā pi kaṃ anugatā maraṇaṃ vajantaṃ.
- 19 Brahmā surā suragaṇā ca mahānubhāvā
Gandhabbakinnaramahoragarakkhasā ca
Te cāpare ca maraṇaggisikhāya sabbe
Ante patanti salabhā iva khīnapuññā.

- 20 Ye Sāriputtapamukhā munisāvakā ca
Suddhā sadāsavanudā paramiddhipattā
Te cāpi maccuvaḷabbhāmukhasannimuggā
Dīpā-m-ivānilahatā khayatām upetā.
- 21 Buddhā pi buddhakamalāmalacārunettā
Battimsalakkhaṇavirājitarūpasobhā
Sabbāsavakkhayakarā pi ca lokanāthā
Sammadditā maraṇamattamahāgajena.
- 22 Rogāturesu karuṇā na jarāturesu
Khiddāparesu sukumārakumārakesu
Lokaṃ sadā hanati maccu mahā gajindo
Dāvānalo vanam ivāvīrato asesam.
- 23 Āpuṇṇatā na salilena jalālayassa
Kaṭṭhassa cāpi bahutā na hutāsanassa
Bhutvāna so tibhuvanam pi tathā asesam
Bho niddayo na khalu pītim upeti maccu.
- 24 Bho mohamohitatayā vivaso adhañño
Loko pataty api hi maccumukhe subhīme
Bhoge ratim samupayāti vihīnapañño
Dolātaraṅgacapale supinopameyye.
- 25 Eko pi maccur abhiantum alaṃ tilokaṃ
Kiṃ niddayā api jarāmarañānuyāyī
Ko vā kareyya vibhavesu ca jīvitāsam
Jāto naro supīnasaṅgamasannibhesu.
- 26 Niccāturaṃ jagad idaṃ sabhayaṃ sasokaṃ
Disvā ca kodhamadamohajarābhībhūtaṃ
Ubbegamattam api yassa na vijjatī ce
So dāruṇo na maraṇo vata taṃ dhīr-atthu.
- 27 Bho bho na passatha jarāsīdharaṃ hi maccum
Āhaññamānam akhilaṃ satataṃ tilokaṃ
Kiṃ niddayā nayatha vitabhayā tiyāmam
Dhammaṃ sadāsavanudaṃ carath' appamattā.

- 28 Bhāvētha bho maraṇamāravivajjanāya
 Loke sadā maraṇasaññam imaṃ yatattā
 Evaṃ hi bhāvanaratassa narassa tassa
 Taṇhā pahiyati sarīragatā asesā.

ANICCALAKKHAṆAM.

- 29 Rūpaṃ jarā piyataraṃ malinīkaroti
 Sabbam balaṃ harati attani ghorarogo
 Nānūpabhogaparirakkhitam attabhāvaṃ
 Bho maccu saṃharati kiṃ phalam attabhāve.
- 30 Kammānilāpahatarogatarāṅgabhaṅge
 Saṃsārasāgaramukhe vitate vipannā
 Mā mā pamādam akarotha karotha mokkhaṃ
 Dukkhodayan nanu pamādamayaṃ narānaṃ.
- 31 Bhogā ca mittasutaporisabandhavā ca
 Nārī ca jīvitasamā api khattavatthu
 Sabbāni tāni paralokam ito vajantaṃ
 Nānubbajanti kusalākusalaṃ va loke.
- 32 Bho vijjucañcalatare bhavasāgaramhi
 Khittā purākatamahāpavanena tena
 Kāmaṃ vibhijjati khaṇena sarīranāvā
 Hatthe karotha paramaṃ guṇahatthasāraṃ.
- 33 Niccaṃ vibhijjat' iha āmakabhājanaṃ va
 Saṃrakkhito pi bahudhā iha attabhāvo
 Dhammaṃ samācaratha saggagatippatiṭṭhaṃ
 Dhammaṃ suciṇṇam iha-m-eva phalaṃ dadāti.
- 34 Rantvā sadā piyatare divi devarajje
 Tamhā cavanti vibudhā api khīṇapuññā
 Sabbam sukhaṃ divi bhuvīha viyoganiṭṭhaṃ
 Ko paññavā bhavasukhesu ratim kareyya.
- 35 Buddho sasāvakaṅgaṇo jagadekanātho
 Tārāvalīparivuto pi ca puṇṇacando
 Indo pi devamakuṭāṅkitapādakañjo
 Ko phenapiṇḍanasamo tibhavesu jāto.

- 36 Līlāvataṃsam api yobbanarūpasobhaṃ
Attūpamaṃ piyajānena ca sampayogaṃ
Disvā ca vijjucapalaṃ kurute pamādaṃ
Bho mohamohitajano bhavarāgaratto.
- 37 Putto pitā bhavati mātu patīha putto
Nāri kadāci janani ca pitā ca putto
Evaṃ sadā viparivattati jīvaloko
Citte sadāticapale khalu jātiraṅge.
- 38 Rantvā pure vividhaphullalatākulehi
Devā pi Nandanavane surasundarīhi
Te ve kadā vitatakaṇṭakasaṅkaṭesu
Bho koṭisimbali vanesu phusanti dukkhaṃ.
- 39 Bhutvā sudhannam api kañcanabhājanesu
Sagge pure suravarā paramiddhipattā
Te cāpi pajjalitalohaguḷaṃ gilanti
Kāmaṃ kadāci narakālayavāsabhūtā.
- 40 Bhutvā narissaravarā ca mahim asesam
Devādhipā ca divi dibbasukhaṃ surammaṃ
Vāsam kadāci khurasañcitabhūtalesu
Ke vā mahārathagaṇānugatā divīha.
- 41 Devaṅgaṇālalita-bhinnataraṅgamāle
Gaṅge mahissarajaṭāmakuṭānuyāte
Rantvā pure suravarā pamadāsahāyā
Te cāpi ghorataravetarāṇiṃ patanti.
- 42 Phullāni pallavalatāphalasaṅkulāni
Rammāni candanavanāni manoramāni
Dibbaccharūlalitapuṇṇadarīmukhāni
Kelāsamerusikharāni ca yanti nāsam.
- 43 Dolānalānilataraṅgasamā hi bhogā
Vijjuppabhāticapalāni ca jīvitāni
Māyāmarīcijalomasamaṃ sarīraṃ
Ko jīvite ca vibhave ca kareyya rāgaṃ.

DUKKHA-LAKKHAṆAM.

- 44 Kiṃ dukkham atthi na bhavesu ca dāruṇesu
Satto pi tassa vividhassa na bhājano ko
Jāto yathā maraṇarogajarābhībhūto
Ko sajjano bhavaratiṃ pihayeyy' abālo
- 45 Ko vā pi pajjalitalohaguḷaṃ gaHetuṃ
Sakko kathaṇeid api pāṇitalena bhīmaṃ
Dukkhodayaṃ asucinissavanaṃ anattaṃ
Ko kāmaye 'tha khalu deham imaṃ abālo.
- 46 Loke na maccusamaṃ atthi bhayaṃ narāṇaṃ
Na vyādhidukkhamaṃ atthi ca kiñci dukkhaṃ
Evaṃ virūpakaṇaṃ na jarāsamānaṃ
Mohena bho ratim upeti tathā pi dehe.
- 47 Nissārato nalanalīkadalīsamānaṃ
Attānaṃ eva parihaññati attaheto
Samposito pi kusahāya ivākataññū
Kāyo na yassa anugacchati kālakerā.
- 48 Taṃ phenapiṇḍasadiṣaṃ visasūlakappaṃ
Toyānalānilamaḥi-uragādhivāsaṃ
Jiṇṇālayaṃ va paridubbalaṃ attabhāvaṃ
Disvā naro kathaṃ upeti ratim sapañño.
- 49 Āyukkhaṃ samupayāti khaṇe khaṇe pi
Anveti maccu hananāya jarāsiṇṇā
Kālaṃ tathā na parivattati taṃ atītaṃ
Dukkhaṃ idaṃ nanu bhavesu vicintaniyaṃ.
- 50 Appāyukassa maraṇaṃ sulabhaṃ bhavesu
Dīghāyukassa ca jarā vyasanañ c' anekaṃ
Evaṃ bhava ubhayato pi ca dukkhaṃ eva
Dhammaṃ samācaratha dukkhavināsanāya.
- 51 Dukkhaḡginā sumahatā paripīlitesu
Lokattayassa vasato bhavacārakesu
Sabbattanaṃ sucaritassa pamādakālo
Bho bho na hoti paramaṃ kusalaṃ cinātha.

- 52 Appaṃ sukhaṃ jalalavo viya bho tiṇagge
Dukkhaṇ tu sāgarajalaṃ viya sabbaloke
Saṅkappaṇā tad api hoti sabbhāvato hi
Sabbhaṃ tilokaṃ api kevaladukkhāṃ eva.
- 53 Kāyo na yassa anugacchati kāyaheto
Bālo anekavidhaṃ ācaratīha dukkhaṃ
Kāyo sadā kalimalākālilaṃ hi loke
Kāye rato avirataṃ vyaṣaṇaṃ pareti.
- 54 Mīḷhālayaṃ kalimalākāraṃ āmagandhaṃ
Sūlāsīsallavisapannarogabhūtaṃ
Dehaṃ vipassatha jarāmaṇādhivāsaṃ
Tuccaṃ sadā vigatasāraṃ imaṃ vinindaṃ.

ANATTALAKKHAṆAṃ.

- 55 Māyāmarīcikadalīnalaphenapuñja-
Gaṅgātaraṅgajalabubbulasannibhesu
Khandhesu pañcasu chaḷāyatanesu tesu
Attā na vijjati hi ko na vadeyya bālo.
- 56 Vañjhāsuto sasavisāṇamayē rathe tu
Dhāveyya ce cirataṃ sadhuraṃ gahetvā
Dīpaccimālam iva taṃ khaṇabhaṅgabhūtaṃ
Attā ti dubbalataraṇ tu vadeyya dehaṃ.
- 57 Bālo yathā salilabubbulabhājanena
Ākaṅṭhato vata piveyya marīcitoyaṃ
Attā ti sārarahitaṃ kadalīsamānaṃ
Mohā bhaneyya khalu dehaṃ imaṃ anattaṃ.
- 58 Yo 'dumbarassa kusumena marīcitoyaṃ
Vāsaṃ yad' icchati sa khedaṃ upeti bālo
Attānaṃ eva parihaññati attaheto
Attā na vijjati kadācid apiha dehe.
- 59 Poso yathā hi kadalīsu vinibbhujanto
Sāraṃ tad appaṃ api nopalabheyya kāmaṃ
Khandhesu pañcasu chaḷāyatanesu tesu
Suññesu kiñcid api nopalabheyya sāraṃ.

- 60 Dukkhaṃ aniccama subhaṃ vata attabhāvaṃ
 Ma saṃkilesaya na vijjati jātu nicco
 Ambho na vijjati hi appama piha sāraṃ
 Sāraṃ samācaratha dhamma alaṃ paṃādaṃ.
- 61 Suttaṃ vinā na paṭabhāvaṃ ih' atthi kiñci
 Dehaṃ vinā na khalu koci-m-ih' atthi satto
 Dehaṃ sabhāvarahitaṃ khaṇabhaṅgayuttaṃ
 Ko attahetu aparo bhuvī vijjatiha.
- 62 Disvā marīcisalilaṃ hi sudūrato bho
 Bālo migo samupadhāvati toyasaññī
 Evaṃ sabhāvarahite viparītasiddhe
 Dehe paretī parikkappaṇayā hi rāgaṃ.
- 63 Dehe sabhāvarahite parikkappaṇasiddhe
 Attā na vijjati hi vijju-m-iv' antalikkhe
 Bhāvētha bhāvanaratā vigatappaṃāda
 Sabbāsavappaṇaṇāya anattasaññaṃ.

ASUBHALAKHAṆAM.

- 64 Lālākarīsarudhirassuvaṇṇulittaṃ
 Dehaṃ imaṃ kalimalākalilaṃ asāraṃ
 Sattā sadā parihaṇanti jigucchaniyaṃ
 Nānāsucihi paripuṇṇaghaṭaṃ yath' eva.
- 65 Nḥātvā jalaṃ hi sakalaṃ catusāgarassa
 Meruppaṃāṇaṃ api gandhaṃ anuttaraṇi ca
 Pappoti n' eva manujo hi suciṃ kadāci
 Kiṃ bho vipassatha gaṇaṃ kiṃ attabhāve.
- 66 Dehaṃ tad eva vividhāsucisannidhānaṃ
 Dehaṃ tad eva vadhaṇḍhanarogaḥhūtaṃ
 Dehaṃ tad eva navadhāparibhinnaṅgaṇaṃ
 Dehaṃ vinā bhayaṇḍhāraṃ na suṇṇaṃ atthi.
- 67 Antogaṇaṃ yadi ca muttakarīsabhaṅgaṃ
 Dehā bhaṇḍhaṃ aticareyya vinikkhaṃitvā
 Mātā pitā vikaṇḍhaṃ ca vīnaṭṭhaṇḍhaṃ
 Kāmaṃ bhavēyya kiṃ baṇḍhaṇḍhaṃ ca dāraṃ.

- 68 Dehaṃ yathā navamukhaṃ kimisaṅghagehaṃ
 Maṃsatthisedarudhirākalilaṃ vigandhaṃ
 Poṣenti ye vividhapāpam ih' ācaritvā
 Te mohitā maraṇadhammam aho vat' evaṃ.
- 69 Gaṇḍūpame vividharoganivāsabhūte
 Kāye sadā rudhiramuttakarīsapuṇṇe
 Yo ettha nandati naro sasigālabhakkhe
 Kāmaṃ hi socati parattha sa bālabuddhi.
- 70 Bho phenapiṇḍasadiso viya sārāhīno
 Mīlhālayo viya sadā paṭikūlagandho
 Āsīvisālayanibho sabhayo sadukkho
 Deho sadā savati loṇaḡhaṭo va bhinno.
- 71 Jātaṃ yathā na kamalaṃ bhuvī nindaniyaṃ
 Paṅkesu bho asucitoyasamākulesu
 Jātaṃ tathā parahitaṃ pi ca dehabhūtaṃ
 Tan nindaniyaṃ iha jātu na hoti loke.
- 72 Dvattimsabhāgaparipūrataro viṣeso
 Kāyo yathā hi naranāriḡaṇassa loke
 Kāyesu kiṃ phalam ih' atthi ca paṇḍitānaṃ
 Kāmaṃ tad eva nanu hoti paropakāraṃ.
- 73 Posena paṇḍitatarena tathāpi dehaṃ
 Sabbattaṇā cirataram paripālaniyaṃ
 Dhammaṃ careyya suciraṃ khalu jīvamāno
 Dhammo have maṇivaro iva kāmado bho.
- 74 Khīre yathā suparibhāvītavosadhamhi
 Snehena osadhabalam paribhāsate va
 Dhammaṃ tathā iha samācaritaṃ hi loke
 Chāyā va yāti paralokam ito vajantaṃ.
- 75 Kāyassa bho viracitassa yathānukūlaṃ
 Chāyā vibhāti rucirāmaladappane tu
 Katvā tath' eva paramaṃ kusalaṃ parattha
 Sambhūsitā iva bhavanti phalena tena.

- 76 Dehe tathā vividhadukkhanivāsabhūte
 Mohā pamādasagā sukhasaññamūḷhā
 Tikke yathā khuramukhe madhu lehamāno
 Bāḷhañ ca dukkham adhigacchati hīnapañño.
- 77 Saṅkapparāgavihate nirat' attabhāve
 Dukkhaṃ sadā samadhigacchati appapañño
 Mūḷhassa-m-eva sukhasaññam ih' atthi loke
 Kiṃ pakkam eva nanu hoti vicāramāne.

DUCCARITA-ĀDĪNAVĀ.

- 78 Sabbopabhogadhanadhaññavisesalābhī
 Rūpena bho sa mākaraddhajasannibho pi
 Yo yobbane pi maraṇaṃ labhate akāmaṃ
 Kāmaṃ parattha parapāṇaharo naro hi.
- 79 Yo yācako bhavati bhinnakapālahattho
 Muṇḍo dhigakkharasatehi ca tajjayanto
 Bhikkhaṃ sadāribhavane sa kucelavāso
 Dehe parattha paravittaharo naro hi.
- 80 Itthī na muñcati sadā puna itthibhāvaṃ
 Nārī sadā bhavati so puriso parattha
 Yo ācareyya paradāram alaṅghanīyaṃ
 Ghorañ ca vindati sadā vyasanañ c' anekaṃ.
- 81 Dīno vigandhavadano ca jaḷo apañño
 Mūgo sadā bhavati appiyadassano ca
 Pappoti dukkham atulañ ca manussabhūto
 Vācaṃ musā bhaṇati yo hi apaññasatto.
- 82 Ummattakā vigatalajjaguṇā bhavanti
 Dīnā sadā vyasanasokaparāyanā ca
 Jātā bhavesu vividhesu virūpadehā
 Pitvā halāhalavisam va suraṃ vipaṇṇā.

- 83 Pāpāni yena iha ācaritāni yāni
 So vassakoṭīnahutāni anappakāni
 Laddhāna ghoram atulaṃ narakesu dukkhaṃ
 Pappoti c' ettha vividhavyasanañ c' anekaṃ.

CĀTURĀRAKKHĀ.

- 84 Lokattayesu sakalesu samaṃ na kiñci
 Lokassa santikaraṇaṃ ratanattayena
 Tattejasā sumahatā jitasabbapāpo
 So 'haṃ sadādhigata-sabbasukho bhaveyyaṃ.
- 85 Lokattayesu sakalesu ca sabbasattā
 Mittā ca majjharipubandhujānā ca sabbe
 Te sabbadā vigatarogabhayā visokā
 Sabbaṃ sukhaṃ adhigatā muditā bhavantu.
- 86 Kāyo karīsabharito viya bhinnakumbho
 Kāyo sadā kalimalāvyasanādhivāso
 Kāyo vihaññati ca sabbasukhan ti loke
 Kāyo sadā maraṇarogajarādhivāso.
- 87 So yobbane pi thaviro ti ca bālako ti
 Satte na pekkhati vihaññati-r-eva maccu
 So 'haṃ ṭhito pi sayito pi ca pakkamanto
 Gacchāmi maccuvadanaṃ niyataṃ tathā hi.
- 88 Evaṃ yathā vihitadosam idaṃ sarīraṃ
 Niccaṃ va taggatamanā hadaye karotha
 Mettaṃ parittam asubhaṃ maraṇassa niccaṃ
 Bhāvettha bhāvanaratā satataṃ yatattā.

PATICCASAMUPPĀDO.

- 89 Dānādipuññakiriyāni sukhudrayāni
 Katvā ca taṃ phalam asesam ih' appameyyaṃ
 Deyyaṃ sadā parahitāya sukhāya c' eva
 Kiṃ bho tad eva nanu hatthagataṃ hi sāraṃ.

- 90 Hetum vinā na bhavati hi ca kiñci loke
Saddo va pāṇitalaghaṭṭanahetujāto
Evañ ca hetuphalabhāvavibhāgabhinno
Loko udeti ca vinassati tiṭṭhatī ca.
- 91 Kammaṣa kāraṇam ayaṃ hi yathā avijjā
Bho kammanā samadhigacchati jātibhedam
Jātiṃ paṭicca ca jarāmarañādidukkham
Sattā sadā paṭilabhanti anādikāle.
- 92 Kammaṃ yathā na bhavati hi ca mohanāsā
Kammakkhayā pi ca na hoti bhavesu jāti
Jātikkhayā iha jarāmarañādidukkham
Sabbakkhayam bhavati dīpa ivānilena.
- 93 Yo passatiha satatam munidhammakāyam
Buddham sa passati naro iti so avoca
Buddhañ ca dhammam amalañ ca tilokanātham
Sampassitum vicinathā pi ca dhammatā bho.
- 94 Sallam va bho sunisitam hadaye nimuggam
Dosattayam vividhapāpamalena littam
Nānāvidhavyasanabhājanam appasannam
Paññāmayena balisena nirākarotha.
- 95 Nākampayanti sakalā pi ca lokadhammā
Cittam sadā 'pagatapāpakilesasallam
Rūpādayo ca vividhā visayā samaggā
Phuṭṭham va Merusikharam mahatānilena.
- 96 Saṃsāradukkham agaṇeyya yathā munindo
Gambhīrapāramitasāgaram uttaritvā
Ñeyyam abodhi nipuṇam hatamohajālo
Tasmā sadā parahitam paramam ciṇātha.
- 97 Ohāya so 'dhigatamokkhasukham paresam
Atthāya sañcari bhavesu mahabbhayesu
Evam sadā parahitam purato karitvā
Dhammam mayānucaritam jagatattham eva.

98 Laddhāna dullabhatarāṇ ca manussayoniṃ
 Sabbam papañcarahitaṃ khaṇasampadaṇ ca
 Nātvāna āsavanudekahitaṇ ca dhammaṃ
 Ko paññavā anavaraṃ na bhajeyya dhammaṃ.

SUPPLEMENTARY NOTES.

1. A wihāra would seem to have been afterwards built in commemoration of the martyred Thera on the spot at Keḷaniya, where he was put to death. For Toṭagamuwa, who wrote his *Seḷa Lihini Sandese* in 1462, thus refers to it (verse 70 of Macready's version) as then still existing.

Bow, fairest, to the image seated in
 The decorated hall, which in their zeal
 The merit-seeking people built upon
 The spot where stood the cauldron of hot oil
 Into which King Keḷani Tissa threw
 The guileless sage, a mere suspect of crime.

2. The poem itself, the *Tela-katāha-gāthā*, with a word-for-word interpretation in Sinhalese, was printed in Colombo in 1872, from a copy corrected by Hikkaḍuwa Sumangala, the erudite Mahā-nāyaka of Adam's Peak. E. R. G.