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Edited by

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**INTRODUCTION, TEXT, TRANSLATION**

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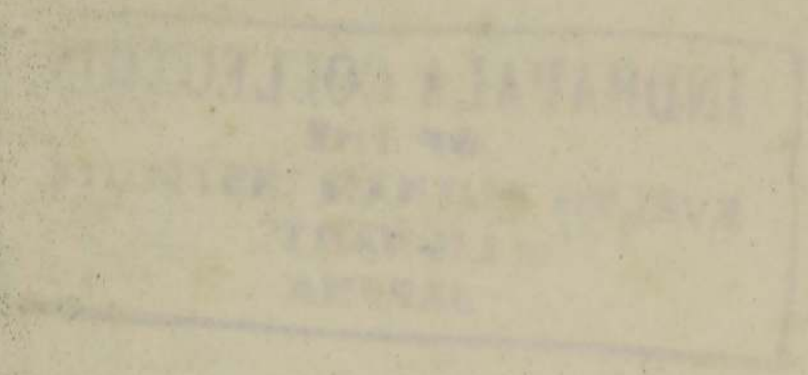
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**INTRODUCTION**

by

**BIMALA CHURN LAW**

M.A., LL.B., Ph.D., D. Litt.

*Buddhāgamaśiromaṇi*; Hony. D.Litt. (Allahabad):

Hony. Fellow, Royal Asiatic Society of Great Britain:

Hony. Member, The Asiatic Society of Paris:

Member d'honneur, Ecole française d'Extrême-Orient, Hanoi:

Ex-President, Royal Asiatic Society of Bengal.

Author: *A History of Pāli Literature*; *Tribes in Ancient India*;  
*The Debates Commentary (P.T.S.)*; *Designation of Human Types*  
*(P.T.S.)*; *Geography of Early Buddhism*; *Concepts of Buddhism*;  
*The History of the Buddha's Religion (Sāsanavamsa Tr. S.B.B.)*  
and other works.

**The Ceylon Historical Journal**

Vol. VII - July 1957 to April 1958 - Nos. 1-4



954.9301  
CHR

*First Edition*

*February 1959*



*Printed at*  
Saman Press, Maharagama, Ceylon.



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# Foreword

BY

S. D. SAPARAMADU

*Editor, the Ceylon Historical Journal*

THE *Dipavamsa*, the first book written in and on Ceylon has possibly been the most neglected of her ancient literary works. Wilhelm Geiger who published masterly editions of the *Mahavamsa* and *Culavamsa* says, "There is hardly a corner of the Indian continent of whose history we know so much as we do that of the island of Ceylon. The main sources are two chronicles in Pali verse, the *Dipavamsa* and *Mahavamsa*." Yet, the *Dipavamsa* has been edited only once in English, by Herman Oldenberg in 1879, while Sinhalese editions have been as scarce. This neglect is perhaps understandable for the book does not impress when placed together with its more dazzling companion the *Mahavamsa*. Yet it has several claims to fame. It was written in the early 4th century and so nearly 200 years before the *Mahavamsa* while it is of great value to scholars as illustrating the development of the epic poem in Ceylon, as a source for the study of Ceylon History and as throwing light on the oral literary tradition of the early Sinhalese.

The present work, the first since Oldenberg's 1879 edition, includes the Pali text of the book together with an English translation and an introduction. The introduction discusses the book's value in all its aspects while the Pali text has been carefully established after consulting a large number of original manuscripts. It is our hope that the student, as well as the general reader, will find the publication useful.

In conclusion I would like to record my gratitude to Dr B. C. Law for very kindly agreeing to publish this book as a special issue of our journal. I am also grateful to the Venerable Polwatte Buddhaddatta Mahathera of Ambalangoda, who first suggested to us a new edition of the *Dipavamsa*, for his valuable help and advice, and to Miss Nimal Wijeyaratne who sacrificed many precious hours in the preparation of this edition. Our thanks are also due to Messrs B. N. Jayawardhana and E. Almeida of Saman Press, Maharagama and to their staff, for their particularly helpful assistance in the printing of this work.



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The first part of the book is devoted to a general survey of the history of the Indian people. It begins with a description of the physical features of the country, and then proceeds to a history of the various tribes and nations which have inhabited it. The author then discusses the influence of the British on the Indian people, and the progress of civilization in the country. The second part of the book is devoted to a description of the various tribes and nations which have inhabited the country. It begins with a description of the physical features of the country, and then proceeds to a history of the various tribes and nations which have inhabited it. The author then discusses the influence of the British on the Indian people, and the progress of civilization in the country.



## Introduction

IN 1879 Oldenberg edited and translated into English the *Dīpavamsa* which is the earliest Pāli chronicle of Ceylon. It is not available in the market for a long time. A long felt want will now be removed by the publication of my edition.

The *Dīpavamsa* may be regarded as a historical poem. It stands as an important literary production of a school or community. Its author is unknown. It is no doubt an authoritative work which is well-known in Ceylon. This chronicle was evidently the production of an age when with the decline of oral tradition the same stories came to show many variants together with many examples of identity of language (Geiger, *The Dīpavamsa and Mahāvamsa*, p. 11). The main theme of the *Dīpavamsa* is the conquest of Laṅkā, both politically and culturally. The *Mahāvamsa* amplifies and supplements the *Dīpavamsa* or represents the subject in a more concise manner. The *Dīpavamsa* adopts its own literary and poetical devices. It gives us a bare outline of the political history of Ceylon from Muṭasiva to Mahāsena. Its narrative is dull and its diction is in some places unintelligible. Repetitions are also found here and there. This chronicle, however, contains germs of historical truth buried deep under a mesh of absurd fables and marvellous tales. It should be critically read so as to enable us to find out germs which go to make up facts of history. Both the *Dīpavamsa* and the *Mahāvamsa* have some verses in common, and



much similarity is shown by them as regards the material and its arrangement.

All the historical and geographical allusions have been duly noticed in the footnotes of my English translation of the *Dīpavamsa*. The first two Buddhist Councils and the different Buddhist schools of thought that arose after the Second Council are treated in this chronicle. The Vajjiputtas, who proclaimed the ten indulgences forbidden by the Tathāgata, seceded from the orthodox party and were called the Mahā-sāṃghikas or Mahāsaṅgītikas who did not recognise the *Paṭisambhidā*, *Niddesa* and a part of the *Jātaka* (*Dīpav.* V. 37). They were the first schismatics. In imitation of them many heretics arose, e.g. the *Gokulikās*, the *Ekavyohārikās*, the *Bahussutiyas* etc. In all there were 18 sects—seventeen heretical and one orthodox. Besides there were other minor schools.

The *Buddhavamsa* offers us the Pāli canonical model for the metrical form of the *Dīpavamsa* (Law, *On the Chronicles of Ceylon*, p. 32). If we judge the narrative of the *Dīpavamsa*, we find that the historical motive predominates over the poetical. Geiger points out that the *Dīpavamsa* closely resembles the ancient Indian Akhyāna poetry in form. This chronicle represents the first unaided struggle to create an epic out of already existing material (Geiger, *The Dīpavamsa and the Mahāvamsa*, p. 2). The concluding chapters of the *Dīpavamsa* greatly helped to model the diction of the *Mahāvamsa*. The Mahārājavamsa of the *Dīpavamsa* or the great line of illustrious rulers in whose family Gotama the Buddha was born, may be regarded as a means of heightening its antiquity and importance. The *Dīpavamsa* says nothing about the Nandas. It refers to the reign of Candagutta (Candragupta) of the Moriya family (*Moriya-Kula* — *Dīpav.* VI. 19). The Pāli traditional account of the rise of the eighteen Buddhist sects or schools of thought during the century which elapsed between the reigns of Kālāsoka and Asoka and that of the heterodox views upheld by others, who led by the greed of gain,



assumed the garb of monks and secretly entered the Asokārāma at Pāṭaliputta, cannot be reconciled. The *Dīpavamsa* refers to two consecrations of Piyadassana, the first under the title of Asoka and the second under the title of Piyadassi, six years after the first (*Dīpav.* VI. 22-24). The *Dīpavamsa* tradition representing Asoka as a royal title assumed by King Asoka, must be preferred to the *Divyāvadāna* legend representing the same as the personal name given him by his father at the instance of his mother. The inscriptions of Asoka bear testimony to the truth in the *Dīpavamsa* tradition. The *Dīpavamsa* information about the art and architecture of Ceylon which began during the reign of Duṭṭhagāmaṇi is meagre, clumsy and vague. It mentions fourteen elders who came from India, when the foundation of the Mahāthūpa was laid by Duṭṭhagāmaṇi without mentioning the centres of the Theravāda Buddhism represented by them (*Dīpav.* XIX, vs. 5-10). The author of the *Dīpavamsa* was silent on the cause of the separation of the monks of Abhayagiri from the Mahāvihāra and on the formation of the Dhammaruci sect under the persuasion of an Indian teacher named Dhammaruci.

As regards the chronology of the *Dīpavamsa* Oldenberg says that this text cannot have been written before 302 A.D. (Oldenberg, *Dīpav.* Intro. pp. 8-9). We have to find out the exact form of this chronicle, when king Dhātusena caused it to be recited in public, year after year, during the Mahinda festival. The narrative of the *Dīpavamsa*, as then known, did not extend beyond the advent of Mahinda and the establishment of the good faith through his efforts. It is also not correct to say that this chronicle is not the work of any individual author. The enumeration of the themes of the *Dīpavamsa* in its earlier form is equally important for the reason that it does not take us beyond the establishment of the Buddhist Order in the island of Laṅkā by Mahinda and Saṃghamittā. This chronicle in its present form closes with the reign of Mahāsena. From the subject matters



of its earlier form it seems that the chronicle grew up into its present form by stages. Even it seems possible that the *Dīpavamsa* in its first stage closed with Ch. VIII, of which the concluding verse reads:-

*Laṅkādīpavaram gantvā Mahindo attapañcamo  
sāsanam thāvaram katvā mocesi bandhanā bahū*

The chronicle in its first stage deals with *sāsana-paṭiṭṭha* (establishment of the faith), the description being similar to those of other Buddhist missions. The nine chapters (*bhāṇavāras*) (Chs. IX—XVII) may be taken as a later elaboration of the matter. The recitation of the chronicle concluded with an account of the death of Mahinda, and its sequel is appropriate for the Mahinda festival in Dhātusena's time (Vide *Dīpav.* Ch. XVII, concluding verse 109).

The topics mentioned in the prologue leave out of account the *Mahārājavamsa* contained in Ch. III (vs. 1-49), which seems to be a separate entity. Its absence would not cause any break in the historical narration of the events, rather its presence interferes with the continuity.

A version of the *Dīpavamsa*, as known to the Theras (elect) of the Mahāvihāra, is presupposed by the general introduction to the *Samantapāsādikā*. The history of Buddhism given in it closes precisely with the account of the foundation of the Buddhist Holy Order in the island by Mahinda and Saṃghamittā.

There are two other lines of argument by which one may arrive at the conclusion that the *Dīpavamsa* history had not extended beyond the reign of Asoka and his Ceylon contemporary, Devānaṃpiya Tissa, even in the second stage of its growth. The *Dīpavamsa* account of the Buddhist sects is completely silent on the rise of the later sects in Ceylon.<sup>1</sup>

A great difference exists between the *Dīpavamsa* and the *Mahāvamsa* as regards the rivalry between the

1 *Dīpavamsa*, V, 54: Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā Aparo Rājagiriko chaṭṭā upannā aparāparā—B. C. Law, *Debates Commentary* p. 5; Barua, *Ceylon Lectures*, p. 84.



monks of the Mahāvihāra and the Abhayagiri monastery, especially the mischievous activity of the wicked Soṇa and the wicked Mitta.<sup>1</sup>

Another important fact which may be considered to decide the knotty problem of the date of the *Dīpavamsa* is its account of the early Buddhist sects. It is said that each sect with its rise made some textual changes and adopted some new rules of discipline.

The details about the various Buddhist sects go to connect even the earlier form of the *Dīpavamsa* with an age which is posterior to the *Parivāra* written by Dīpa, a Thera of Ceylon. The date of composition of the *Parivāra* itself cannot be placed earlier than the reign of Vaṭṭagāmaṇi during whose reign the Pāli canonical texts were first caused to be committed to writing.<sup>2</sup> The *Parivāra* contains a tradition in verse regarding the succession of the Vinaya teachers in Ceylon from the days of Mahinda and his Indian companions. The succession of the leading *Theras* of Ceylon from the time of Mahinda and that of the leading *Therīs* from the time of Saṃghamittā as given in the *Dīpavamsa*, must have been based upon a tradition. Thus we are led to think that in an earlier stage the *Dīpavamsa* was closed with the first half of Ch. XVIII and with the verse 44 which reads:—

*Idāni atthi aññāyo therikā majjhimā navā  
Bahussutā sīlasampannā obhāsentī imam mahimti.*

In the above verse by the word *Idāni* (now) the author must have referred to a contemporary state of things.

The mention of the six later Buddhist sects, viz. *Hemavatikā*, *Rājagirikā*, *Siddhatthā*, *Pubbaseliyā*, *Apraseliyā* (*Pubbāparaselikā*) and *Apara Rājagirikā*,<sup>3</sup> is also important from the chronological point of view.

1 Barua, *Ceylon Lectures*, pp. 77 ff.

2 Law, *History of Pāli Literature*, I, pp. 11 and 13.

3 *Dīpavamsa*, V. 54 Note the difference in the *Mahāvamsa* list (Geiger, *Mahāvamsa* text, p. 29).



The Pubbaseliyas and Aparaseliyas are not mentioned in any Indian inscription earlier than those of Amarāvātī and Nāgārjunikoṇḍa. The earlier eighteen<sup>1</sup> and these later sects and schools of thought existed also at the time of Buddhaghosa, the author of the *Kathāvatthu-Aṭṭhakatha*.

The author of the *Samantapāsādikā*<sup>2</sup> quotes verbatim the traditional verses from the *Parivāra*<sup>3</sup> concerning the succession of the Vinaya teachers from Mahinda's time. They are missed in the *Dīpavamsa* edited by Oldenberg. They refer to the succession of the Vinaya teachers among the *Therīs* from Saṃghamittā's time. It seems that there were similar verses also regarding the succession of the Vinaya teachers among the *Theras* from Mahinda's time. It may reasonably be inferred that the verses were quoted in the *Parivāra* from the *Dīpavamsa* itself. If it be so, we may assume that these were later interpolations in the Vinaya text. The *Dīpavamsa*, as presupposed by the general introduction to the Vinaya commentary, must have been concluded with the first half of the Ch. XVIII. The fact, as it stands, may be made clear by a comparison of the succession of the Vinaya *Therīs* in the *Dīpavamsa* with that of the Vinaya *Therīs* incorporated into the *Parivāra*.

The *Dīpavamsa* contains three slightly different traditions regarding Saṃghamittā and the *Therīs* who accompanied her. According to one,<sup>4</sup> Saṃghamittā, Rucānandā, Kanakadattā and Sudhammā were the nuns, each of them carried a Bo-branch to the island of Ceylon.

According to another,<sup>5</sup> the *Therī* Saṃghamittā was accompanied by ten other young nuns, viz. Uttarā, Hemā, Pasādapālā, Aggimittā, Dāsikā, Pheggu,

1 Geiger, *Mahāvamsa* (text), pp. 28-29.

2 *Samantapāsādikā* (P. T. S.), Vol. I, pp. 62-63.

3 Oldenberg, *Vinayapiṭaka*, V., pp. 2-3.

4 *Dīpavamsa*, XVII, vs. 21-22.

5 *Ibid.*, XVIII, 11-12.



Pabattā, Mattā, Mallā and Dhammadāsiyā.<sup>1</sup> According to the third<sup>2</sup> the leading *Therīs*, Mahādevī, Padumā, Hemāsā, Unnalā, Añjalī and Sumā accompanied Saṃghamittā together with sixteen thousand nuns (*soḷasabhikkhūṇisahasseehi*). It appears that the third tradition was really about the nuns who flourished not during the reign of king Devānaṃpiya Tissa, the Ceylon contemporary of Asoka, but during that of some other king of Ceylon who came into power after king Duṭṭhagāmaṇi Abhaya and before Kuṭikaṇṇa Tissa. The three traditions may be brought to agreement only on the ground that the first of them is concerned with the five *Therīs* including Saṃghamittā, who were placed in charge of the five Bo-branches, the second with eleven young nuns of importance including Saṃghamittā, and the third with the six leading *Therīs* among the many companions of Saṃghamittā.

The *Dīpavaṃsa* while giving an account of the *Therīs*, first of all, speaks of the well-known *Therīs* headed by Mahāpajāpatī Gotamī, who knew Vinaya in the Master's life-time. In the second stage it mentions the *Therīs*, headed by Saṃghamittā who went to the island of Ceylon in Devānaṃpiya Tissa's time, and recited the five Vinaya books and the seven Abhidhamma treatises at Anurādhapura.<sup>3</sup> Immediately after this, it offers a list of the eminent *Therīs* of the island who were ordained by the *Therīs* from India and who became noted for their special attainments.<sup>4</sup> The *Therīs* of Ceylon are connected with the reign of Kākavaṇṇa Tissa and those of the next stage with that of his son and successor Duṭṭhagāmaṇi Abhaya.<sup>5</sup> The *Therīs* of the next stage are assigned to a period which elapsed after the death of Duṭṭha-

1 Again, the list in *Dīpavaṃsa*, XV., pp. 77-78, has Māsagallā for Pasādapālā, Tappā for Pheggu, Pabbatachinnā for Pabbatā and Mitamvadā for Dāsikā.

2 *Dīpavaṃsa*, XVIII, 24-25.

3 *Dīpavaṃsa*, XVIII, 11-13.... *Vinaye pañca vācesum s'atta ceva pakaraṇe*.

4 *Ibid.*, Chap. XVIII, vs. 14 ff.

5 *Ibid.*, Chap. XVIII, v. 53.



gāmaṇi, while those of the sixth stage are referred to the time of Vaṭṭagāmaṇi Abhaya. The *Dīpavamsa* mentions important Vinaya Therīs of the island, those connected with the reign of Kuṭikaṇṇa and those with the reign of his son and successor Bhātika Abhaya (simply Khattiyo Abhaya, son of Kuṭikaṇṇa mentioned in the *Dīpavamsa* Ch. 21, v. 1). It should be noted that the last mentioned king is referred to in the *Samantapāsādikā* in connection with a meeting of the monks called by him for the decision of a disputed Vinaya question.

The succession of the Vinaya teachers in the island of Ceylon is also found in the general introduction to the *Samantapāsādikā* (Vol. I, pp. 62-63) from Mahinda and Ariṭṭha to the date of composition of the Vinaya commentary, while that cited from the *Parivāra*, and presumably also from the *Dīpavamsa*, leads us to think of nineteen eminent successors of Mahinda. The latter may be taken to bring us as far down as the 1st or 2nd century A. D.

Thus there is an earlier form of the *Dīpavamsa* which was concluded with the reign of Bhātika Abhaya. It is evident from the prose account in the general introduction to the *Samantapāsādikā* that the *Dīpavamsa* presupposed by it contained Ch. XVII, giving an account of the visits of Kakusandha and other previous Buddhas to the island, when it was known by other names in succession (Ojadīpa, Varadīpa, Maṇḍadīpa and Tambapaṇṇi).<sup>1</sup> The *Mahārājavamsa* contained in Ch. III of the *Dīpavamsa* (vs. 1-50) furnishes us with a genealogy of the Khattiya rulers from Mahāsammata to Suddhodana. It appears to have been a separate chronicle bodily taken into the *Dīpavamsa*. The introduction to the *Samantapāsādikā* does not help us to know when it was included in the *Dīpavamsa*. The traditional succession of the Vinaya teachers in the island of Ceylon, as mentioned in the *Parivāra*, speaks of twenty nine generations traced

1 *Dīpavamsa*, XVII, vs. 5-7.



from Mahinda. Unfortunately, the later teachers are not connected with the reign of any king. Allowing twenty years for the interval between any two successive generations, it is possible to think that the list brings us down to the first quarter of the fourth century of the Christian era. The kings of Ceylon, who find incidental mention in the writings of the great Buddhaghosa and in the *Samantapāsādikā*, are none later than Mahānāga or Coranāga,<sup>1</sup> Bhātika, Vāsabha<sup>2</sup> and Sirināga.<sup>3</sup> The career of an eminent Thera named Deva<sup>4</sup> is connected in the *Dīpavamsa* with the reign of Tissa, the second son of Sirināga I. If this Thera be no other than the last but one among leading Vinaya teachers mentioned in the *Samantapāsādikā* (P.T.S. Vol. I, pp. 62—63), it may be concluded that the *Dīpavamsa* as known to Buddhaghosa closed with the reign of Sirināga I and his two successors. Its final form, concluded with the reign of Mahāsena was probably reached in the reign of Dhātusena during whose rule it was caused to be publicly recited. The introductory verses of the *Mahāvamsa* clearly state that the great Chronicle is not deficient in its various themes. This, as composed by the ancients, is in some places very elaborate, in some places very brief, and it contains many repetitions. It is handed down by tradition, free from these faults, clear, delightful, and interesting. This is equally applicable to the *Dīpavamsa*.

The author of the *Mahāvamsa Tika* tries to establish the fact that the reference is made to the *Aṭṭhakathā Mahāvamsa* written in Sinhalese and cherished in the school of the Mahāvihāra.<sup>5</sup> But the verses which he quotes in support of his thesis, are all from the prologue to the Pāli *Dīpavamsa*.<sup>6</sup> The defects pointed out are

1 Vattagāmino putto - *Dīpav.*, Ch. XX, v. 24.

2 *Ibid.*, Chap. XXII, v. 1.

3 *Ibid.*, Ch. XXII, v. 46.

4 *Ibid.*, Chap. XXII, vs. 41, 50 etc.

5 *Vamsatthappakāsinī*, I, pp. 35-36.

6 *Ibid.*, I, p. 48 : *Eso sīhalatṭhākathāmahāvamsa porāṇehi sīhalāya niruttiyā kato.*



all applicable to the same work. The traditional sayings quoted in the writings of Buddhaghosa and other Pāli commentaries are all found to be in Pāli verse. From the language of the introductory verses of the *Mahāvamsa* we cannot be certain that the allusion is to an earlier form of the chronicle in a Sinhalese commentary. The work cannot be claimed to have been a translation from a Sinhalese original.

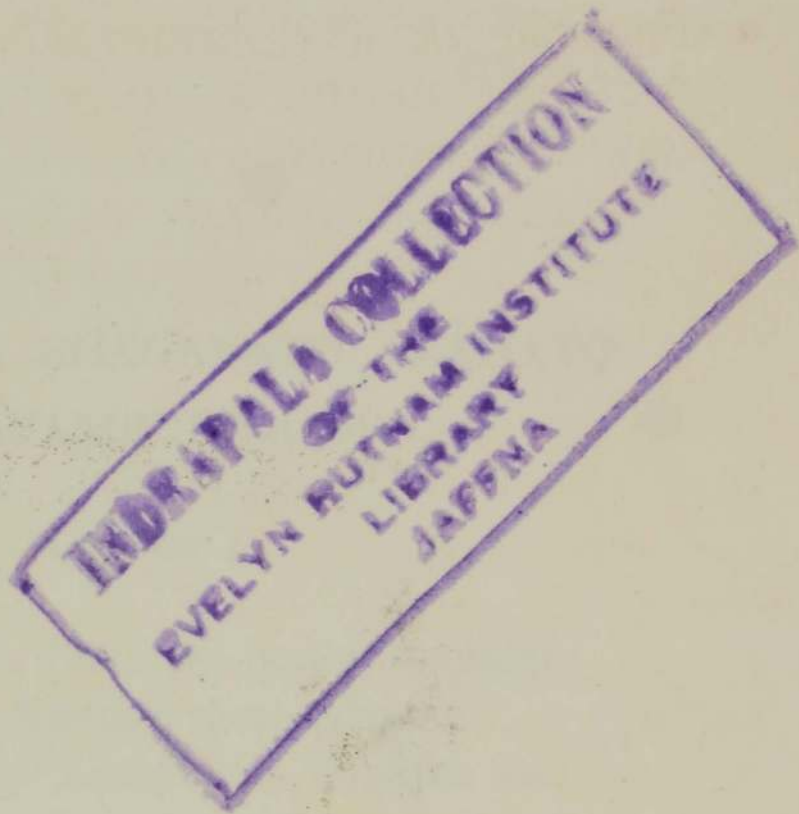
For a brief account of the contents of the chronicle readers' attention may be drawn to my *History of Pāli Literature*, II, pp. 578 ff. I have also tried to evaluate the Ceylonese Chronicles in my same work (Vol. II, pp. 540 ff.), which also presents a note on the comparison between the *Dīpavamsa* and the *Mahāvamsa* (Vol. II, pp. 534 ff.). Geiger has published a valuable treatise entitled "*Dīpavamsa and Mahāvamsa und die geschichtliche uberlieferung in Ceylon*" (Leipzig 1905). E. M. Coomaraswamy's English translation published in Colombo, 1908 and Geiger's note on the *Dīpavamsa and Mahāvamsa and the Historical tradition in Ceylon* published in the *Indian Antiquary*, Vol. XXXV deserve mention.

I am grateful to Aggamahāpaṇḍita Revd. A. P. Buddhadatta for his valuable suggestions regarding my edition of the text. I am also thankful to the Editor of the *Ceylon Historical Journal* for publishing my edition of the Text with English translation and notes.

B. C. LAW

10-6-58,  
43, Kailas Bose Street,  
Calcutta 6.

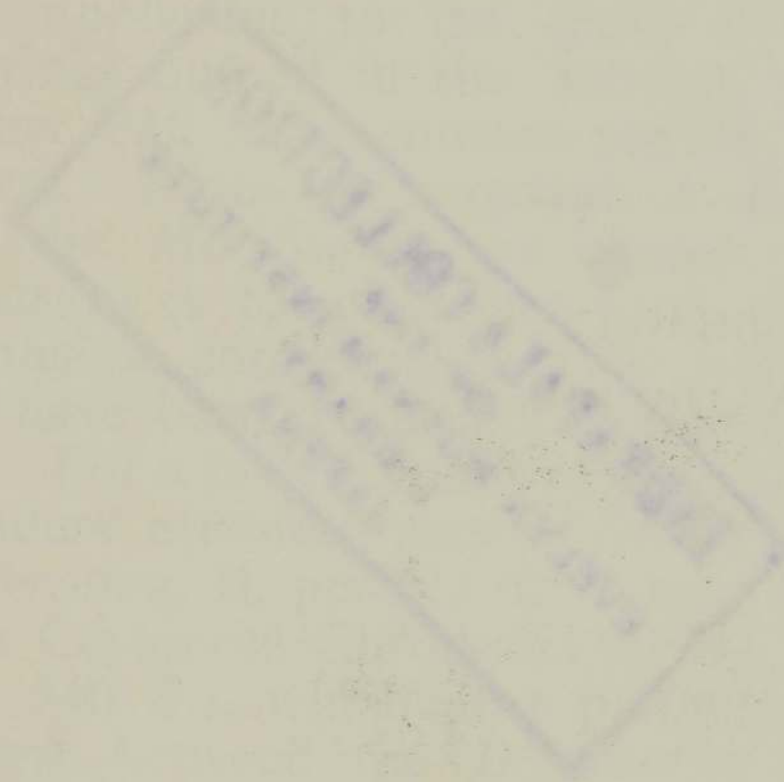




# **DIPAVAMSA**

**TEXT**





# DIPAVANSA

## TEXT



# NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

## Chapter I

- 1 Dīpāgamanam buddhassa dhātu ca<sup>1</sup> bodhiyāgamam  
samgahācariyavādañ<sup>2</sup> ca dīpamhi sāsana-gamam  
narindāgamanam vamsam<sup>3</sup> kittayissam, suṇātha me.
- 2 pītipāmojjajananam pasādeyyam manoramam  
anekākārasampannam cittikatvā suṇātha me.
- 3 udaggacittā sumanā pahaṭṭhā tuṭṭhamānasā  
niddosam bhadravacanam sakkaccam sampaticchatha.
- 4 suṇātha sabbe panidhāya mānasam,  
vamsam pavakkhāmi paramparāgataṃ,<sup>4</sup>  
thutippasattham<sup>5</sup> bahunābhivaṇṇitam  
etaṃhi nānākusumam va gaṇṭhitam
- 5 anūpamam vamsavaraggavāsinam<sup>6</sup> apubbam<sup>7</sup>  
anaññaṃ tatha suppakāsitam<sup>8</sup>  
ariyāgataṃ<sup>9</sup> uttamasabbhi vaṇṇitam suṇātha<sup>10</sup>  
dīpatthuti sādhusakkataṃ.
- 6 Asabhan ṭhānapallaṅkam<sup>11</sup> acalam daḷham akampitam  
caturaṅge patiṭṭhāya nisīdi purisuttamo.

---

1 Variants in the *Vamsatthappakāsinī*, p. 36 — *dhātūnam, dhātuñ ca.*  
2 " " " " " — *sangahā theravādañ* sinhalese  
ed. *saṅgahācera.*  
3 " " " " " — *vasam, S. Vāsam.*  
4 " " " " " — *ābhatam.*  
5 " " " " " — *S. atippasattham.*  
6 " " " " " — *S. varaggavādinam.*  
7 " " " " " — *S. sabbam.*  
8 " " " " " — *kataṃ suppakāsitam.*  
9 " " " " " — *ariyābhatam.*  
10 " " " " " — *S. suṇantu.*  
11 Cf. *Dasābalasutta.*



- 7 nisajja pallaṅkavare narāsabho dumindamūle dīpadānaṃ uttamo  
na chambhati vītabhayo va kesarī disvāna Māraṃ sahasenavāhanaṃ.<sup>1</sup>
- 8 Māravādaṃ bhinditvāna vitrāsetvā<sup>2</sup> sasenakaṃ  
jayo attamano dhīro santacitto samāhito
- 9 vipassanākammatṭhānaṃ manasikāraṇa ca<sup>3</sup> yoniso  
sammasi bahuvidhaṃ dhammaṃ anekākāraṇissitaṃ.
- 10 pubbenivāsañānaṃ ca dibbacakkhuñ ca cakkhumā  
sammāsanto mahāñānī yāme tayo atikkamī.
- 11 tato pacchimayāmaṃhi paccayākāraṃ vivaṭṭayi  
anulomaṃ paṭilomaṃ ca manas' ākā sirīghaṇo.
- 12 ñatvā dhammaṃ pariññāya pahānaṃ maggabhāvanaṃ  
anusāsi<sup>4</sup> mahāñānī vimutto upadhisamkhaye.
- 13 sabbaññutañānavaraṃ abhisambuddho mahāmuni  
buddho buddho' ti taṃ nāmaṃ samañña paṭhamam ahu.
- 14 bujjhitvā sabbadhammānaṃ udānaṃ katvā pabhaṃkaro  
tad' eva pallaṅkavare sattāhaṃ vitināmayi.
- 15 samitasabbasantāso katakicco anāsavo  
udaggo sumano haṭṭho vicintesi bahuṃ hitaṃ.
- 16 khane khane laye buddho sabbalokaṃ avekkhati,  
pañcacakkhu vivaritvā olokesi bahujjane.
- 17 anāvaraṇañānaṃ taṃ pesesi dīpaduttamo,  
addasa virajo satthā Laṅkādīpaṃ varuttamaṃ.
- 18 sudesam utusampannaṃ subhikkhaṃ ratanākaraṃ  
pubbabuddhamanuciṇṇaṃ ariyagaṇasevitaṃ.<sup>5</sup>
- 19 Lankādīpavaraṃ disvā sukhettaṃ ariyālayaṃ  
ñatvā kālaṃ akālaṃ ca vicintesi anuggaho:
- 20 Lankādīpe imaṃ kālaṃ yakkhabhūtā ca rakkhasā  
sabbe buddhapaṭikuṭṭhā, sakkā uddharituṃ balaṃ.
- 21 nīharitvā yakkhagaṇe pisāce avaruddhake  
khemaṃ katvāna taṃ dīpaṃ vasāpessāmi mānuse.

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1 Variant *sahasenavāgataṃ*.

2 *viddhamsetvā* as suggested by Revd. A. P. Buddhadatta.

3 *manasikāraṃ*                   "                   "

4 S. *anussari*.

5 S. *ariyagaṇanisevitaṃ*.



- 22 tiṭṭhantesu ime pāpe yāvatāyum asesato,  
sāsanantaram<sup>1</sup> bhavissati Laṅkāḍīpavare tahim.
- 23 uddharitvān' ahaṃ satte pasādetvā bahū jane  
ācikkhitvāna taṃ maggaṃ añjasam<sup>2</sup> ariyāpathaṃ.
- 24 anupādā parinibbāyi<sup>3</sup> suriyo atthaṃgato yathā.  
parinibbute catumāse hessati paṭhamasaṃgaho,
- 25 tato paraṃ vassasate vassan' attharasāni ca  
tatiyo saṃgaho hoti pavattatthāya sāsanaṃ
- 26 imasmim Jambudīpaṃhi bhavissati mahīpati  
mahāpuñño tejavanto Asokadhammo 'ti vissuto.
- 27 tassa rañño Asokassa putto hessati paṇḍito  
Mahindo sutasampanno Laṅkāḍīpaṃ pasādayaṃ.<sup>4</sup>
- 28 buddho ñatvā imaṃ hetuṃ bahuṃ atthūpasamhitam  
kālakālaṃ imaṃ dīpaṃ ārakkhaṃ sugato kari.
- 29 pallaṅkaṃ animisañ ca caṅkamaṃ ratanāgharaṃ  
ajapālamucalindo khīrapālena sattamaṃ
- 30 sattasattāhakaṇḍiṇyaṃ katvāna vividhan Jino  
Bārāṇasim gato vīro dhammacakkaṃ pavattitum.
- 31 dhammacakkaṃ pavattento pakāsento dhammaṃ uttamaṃ  
atthārasannaṃ koṭīnaṃ dhammābhisamayo ahu.
- 32 Koṇḍañño Bhaddiyo Vappo Mahānāmo ca Assaji  
ete pañca mahātherā vimuttā anattalakkaṇe.
- 33 Yasasahāyā cattāri, puno paññāsa dārake  
Bārāṇasī-Isipatane vasanto uddharī jino
- 34 Bārāṇasim vasitvāna vutthavasso tathāgato  
Kappāsike vanasaṇḍe uddhari Bhaddavaggiye.
- 35 anupubbañ caramāno Uruvelaṃ avasari,  
addasa virajo satthā Uruvelakassapañ jaṭim.
- 36 agyāgāre ahināgaṃ damesi purisuttamo  
disvā acchariyaṃ sabbe nimantimsu tathāgataṃ:
- 37 hemantañ cātumāsamhi idha vihara Gotama,  
mayaṃ taṃ niccabhāttena sadā upaṭṭhahāmase.

1 S. *sāsanantam*.

2 S. *accutam*.

3 S. *parinibbāmi*.

4 S. *pasādaye*.



- 38 Uruvelāyaṃ hemante vasamāno tathāgato  
jaṭile sapārisajje vinesi purisāsabho.
- 39 mahāyaññaṃ pakappimsu Aṅgā ca Magadhā ubho,  
disvā yaññe mahālābhaṃ vicintesi ayoniso:
- 40 mahiddhiko mahāsamaṇo ānubhavañ ca taṃ mahā,  
sace mahājanakāye vikubbeyya katheyya vā,
- 41 parihāyissati me lābho Gotamassa bhavissati,  
aho nūna mahāsamaṇo nāgaccheyya samāgamaṃ.
- 42 caritaṃ adhimuttiñ ca āsayañ ca anusayaṃ  
cittassa soḷasākāre vijānāti tathāgato.
- 43 Jaṭilassa cintitaṃ ñatvā paracittavidū muni  
piṇḍapātaṃ Kurudīpe gantvāna mahiddhiyā.<sup>1</sup>
- 44 Anotattadahe buddho paribhuñjitvāna bhojanaṃ  
tattha jhānasamāpattiṃ samāpajji bahuṃ hitaṃ.
- 45 buddhacakkhūhi lokaggo sabbalokaṃ vilokayi,  
addasa virajo satthā Laṅkāḍīpavaruttamaṃ.
- 46 mahāvanaṃ mahābhīmaṃ āhu Laṅkātaḷaṃ tadā.  
nānāyakkhā mahāghorā luddā lohitaḅhakkhasā
- 47 caṇḍā ruddā ca pisācā<sup>2</sup> nānārūpā vihesikā  
nānādhimuttikā sabbe sannipāte samāgatā.
- 48 tattha gantvāna tammajjhe vimamsetvāna<sup>3</sup> rakkhase  
nīharitvā<sup>4</sup> pisācānaṃ manussā hontu issarā.
- 49 imaṃ atthaṃ mahāvīro cintayitvā bahuṃ hitaṃ  
nabhaṃ abbhuggamitvāna Jambudīpā idhāgato.
- 50 yakkhasamāgamamajjhe upari siramatthake  
nisīdanaṃ gahetvāna dissamāno nabhe ṭhito.
- 51 ṭhitaṃ passanti sambuddhaṃ yakkhasenā samāgatā  
buddho ‘ti tam na maññanti yakkho aññataro iti.
- 52 Gaṅgātīre Mahiyāsu<sup>5</sup> pokkhalesu  
patiṭṭhite thupaṭṭhāne Subhaṅgaṇe  
tasmim padesasmin ṭhito naruttamo,  
samappito jhānasamādhim uttamaṃ.

1 S. mahatiddhiyā.

2 S. rabhasā.

3 S. vihimsetvāna.

4 S. nīharite pisāce te.

5 S. mahiyā supokkhale (supokkhara).



- 53 Jhānaṃ lahuṃ khippanisantikāro,  
muni samāpajjati cittakkhaṇe,  
sahasā taṃ utṭhāti<sup>1</sup> jhānakhaṇiyā  
samāpayi sucittehi pāramigato.
- 54 ṭhito naro iddhi vikubbamāno  
yakkho va mahiddhī mahānubhāvo,  
khaṇiyaṃ ghanā meghasahassadhārā<sup>2</sup>  
pavassati sītalavātaduddini.<sup>3</sup>
- 55 aham karomi te uṇhaṃ, mama detha nisīdituṃ,  
atthi tejabalaṃ mayhaṃ parissayavinodanaṃ.
- 56 sace vinodituṃ sakkā nisīdahi yathicchitaṃ,  
sabbehi samanūññātaṃ, tava tejabalaṃ kara.<sup>4</sup>
- 57 uṇhaṃ yācatha maṃ sabbe, bhiyyo tejaṃ mahātapamaṃ  
khippaṃ karoma<sup>5</sup> accuṇhaṃ tumhehi abhipatthitaṃ.
- 58 ṭhite majjhantike kāle gimhānaṃ suriyo yathā  
evaṃ yakkhānaṃ ātāpo kāye ṭhapita-dārunaṃ.
- 59 yathā kappaparivaṭṭe catusuriyāātapo  
evaṃ nisīdane satthu tejo hoti tatuttari.
- 60 yathā suriyaṃ udentamaṃ na sakkā āvaritum nabhe  
evaṃ nisīdanañ cammaṃ n' atthi āvaranaṃ nabhe.
- 61 nisīdanaṃ kappajālaṃ va tejaṃ suriyaṃ va paṭhavi<sup>6</sup>  
mahātapamaṃ vikirati aggijālaṃ v' anappakam.
- 62 aṅgārārāsijalitātapamaṃ tahiṃ nisīdanaṃ abbhasamaṃ padissati  
pakkam va ayomayapabbatūpamaṃ.  
dīpesu uṇhaṃ nidasseti dussahaṃ, yakkhāsu paṭisaraṇaṃ<sup>7</sup>  
gavesayumaṃ<sup>8</sup>.
- 63 puratthimaṃ pacchimadakkhiṇuttaraṃ uddhaṃ adho dasa disā  
imāyo.
- 64 kathaṃ gamissāma sukhī arogā kadā pamuñcāma imaṃ subheravaṃ.

1 S. samuṭṭhāti.

2 Variant *Khanamahāmeghasahassadhāro*.

3 Variant *Dundubhi*.

4 Cf. *Jātaka*, I. 24; V. 168.

5 S. *Karomi*.

6 S. *patthavi*.

7 S. *dīpesu uṇhaṃ nidasseti dussahaṃ* (3rd line) *dhuvam nipakkaṃ va ayapab-*  
*batūpamaṃ* (4th line).

8 Variant *gavesisum*. This line is omitted in the Sinhalese text.



- 65 sace ayaṃ yakkho mahānubhāvo tejo samāpajjati pajjalāyati  
sabbeva yakkhā vilayā bhavissare bhusaṃ va muṭṭhi rajaṃ  
vātakhittaṃ.
- 66 buddho<sup>1</sup> ca kho isinisabho sukhāvaho disvāna yakkhe dukkhite  
bhayaṭṭite  
anukampako kāruṇiko mahesī vicintayi attasukhaṃ<sup>2</sup> amānuse.
- 67 ath' aññadīpaṃ paṭirūpaṃ imaṃ ninnāṃ thalaṃ sabbaṭhāneka-  
sadisaṃ<sup>3</sup>  
nadīpabbatataḷākasunimmalaṃ dīpaṃ Girim Laṅkātalasamūpamaṃ
- 68 sunibbhayaṃ gopitasāgarantakaṃ<sup>4</sup> pahūtabhakkhaṃ bahudhañña-  
mākulaṃ  
utusamatthaṃ harisaddalaṃ mahiṃ varaṃ Giridīpaṃ imassa  
uttariṃ.
- 69 rammaṃ manuññaṃ haritaṃ susītalaṃ ārāmavanarāmaneyyakāṃ  
varaṃ  
santīdha phullaphaladhārino dumā, suññaṃ vivittaṃ, na ca koc,  
issaro,
- 70 mahaṇṇave sāgaravārimajjhe sugambhīre ūmi sadā pabhijjare.  
suduggame pabbatajālamussite sudukkaraṃ attha anīṭṭhamantaraṃ.
- 71 paravānarosā<sup>5</sup> parapiṭṭhimamsikā akāruṇikā paraheṭthane ratā  
caṇḍā ca ruddhā rabhasā ca niddayā vidappanikā sapathe ime idha.
- 72 atha rakkhasā yakkhagaṇā ca duṭṭhā dīpaṃ imaṃ Laṅkāciranivāsitaṃ  
dadāmi sabbāṃ Giridīpaporāṇaṃ, vasantu sabbe supajā anīghā.
- 73 imaṇ ca Laṅkātaḷaṃ mānusānaṃ porāṇakapaṭṭhitavutthavāsaṃ,  
vasantu Laṅkātale mānusā bahu pubbe va Oja-Vara-Manḍasādisaṃ.
- 74 etehi aññehi guṇeh' upeto manussavāso pi anekabhaddako  
dipesu dīpissati sāsaṇ' āgate supuṇṇacando va nabhe uposathe.
- 75 dīpaṃ ubho mānusā rakkhasā ca ubho ubhinnaṃ tulayaṃ sukhaṃ  
muni  
bhiyyo sukhaṃ lokavidū ubhinnaṃ parivattayi goṇayugaṃ va  
phāsukaṃ.

1 S. *Buddho isīnaṃ nisabho sukhāvaho.*

2 S. *atthasukhaṃ.*

3 S. *sādisaṃ.*

4 S. *Sobhita.*

5 S. *paramanarosā (parapāṇarosā).*



- 76 samkaḍḍhayi Gotamo dīpaṃ iddhiyā bandhaṃ va goṇaṃ daḷha-  
rajjukaḍḍhitaṃ,  
dīpena dīpaṃ upanāmayī munī yugaṃ va nāvaṃ daḷhadhamma-  
veditaṃ.<sup>1</sup>
- 77 dīpena dīpaṃ yugalaṃ tathāgato katvān' uḷāraṃ viparī<sup>2</sup> ca  
rakkhase,  
vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasaṇaṃ vavatthitaṃ
- 78 gaṇṇaṃ gimhamhi yathā pipāsītā dhāvanti yakkhā Giridīpaṃ atthikā,  
paviṭṭhā sabbe anivattane puna, pamañca dīpaṃ yathābhūmiyaṃ  
muni.
- 79 yakkhā sutuṭṭhā supahaṭṭharakkhasā laddhā sudīpaṃ manasābhi-  
patthitaṃ  
abhāyimsu<sup>3</sup> sabbe atippamoditā, otariṃsu sabbe chaṇe nakkhatta-  
mahaṃ<sup>4</sup>
- 80 ñatvāna buddho sukhite amānuse katvāna mettaṃ parittaṃ bhaṇi  
jino.  
katvāna dīpaṃ tividhaṃ padaakkhiṇaṃ sadā rakkhaṃ yakkhaga  
ṇavinodanaṃ.
- 81 santappayitvā pisāce<sup>5</sup> amānuse rakkhañ ca katvā daḷhaṃ mettābhā  
vanaṃ  
upaddavaṃ dīpe vinodetvā<sup>7</sup> gato Uruvelaṃ puna tathāgato 'ti.

*Bhāṇavāraṃ paṭhamam. Yakkhadamanaṃ niṭṭhitaṃ.*

1 S. *daḷhadāmaveṭhitaṃ* (fixed with a strong chain).

2 S. *viparīta*.

3 S. *na bhāyimsu* (correct).

4 *nakkhattachanakīlaṃ kīlīmsu*.

5 S. *have*.

6 *suvinodetvā* (correct for meter).



## Chapter Two

- 1 Araham pana sambuddho Kosalānaṃ puruttamaṃ upanissāya vihāsi Sudattārāme sirighano.
- 2 Tasmin Jetavane buddho dhammarājā pabhaṃkaro sabbalokaṃ avekkhanto Tambapaṇṇivar' addasa.
- 3 Atikkante pañcavassamhi Tambapaṇṇitalaṃ agā, avaruddhake vinodetvā suññaṃ dīpaṃ akā sayam.
- 4 Oragā ajja dīpaṃhi pabbateyyā samuṭṭhitā ubhoviyaṃhasamgāmaṃ yuddhaṃ karimsu<sup>1</sup> dārunaṃ.
- 5 Sabbe mahiddhikā nāgā sabbe ghoravisā ahū sabbeva kibbisā caṇḍā madamāna-avassitā.
- 6 Khippakā pi mahātejā paduṭṭhā kakkhaḷā kharā ujjhānasaññī sukopā uragā vilaratthikā.<sup>2</sup>
- 7 Mahodaro mahātejo Cūḷodaro ca tejaso ubho pi balasampannā ubho pi vaṇṇātisayā.
- 8 Na passati koci samaṃ samuttari, Mahodaro mānamattena tejasā dīpaṃ vināsesi<sup>3</sup> sasalakānanaṃ: ghātemi sabbe paṭipakkhapannage.
- 9 Cūḷodaro gajjati mānanissito: āgacchantu nāgasahassakoṭiyo, hanāmi sabbe raṇamajjhaṃ āgate, thalaṃ karomi satayojanaṃ dīpaṃ.
- 10 Padūsayantī visavegadussahā sampajjalanti uragā mahiddhikā rosadhammā<sup>4</sup> bhujagindamucchitā ussahanti raṇasatthu maddituṃ.
- 11 Disvāna buddho uragindakuppanaṃ<sup>5</sup> dīpaṃ vinassanti<sup>6</sup> nivattahetukaṃ lokassa cārī sugato bahuṃ hitaṃ vicintayi aggasukhaṃ sadevake.

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1 S. karonti.  
2 S. viralatthika.  
3 S. Vināsemi.  
4 S. parosadhammā.  
5 dubbalam.  
6 S. vināseti.



- 12 sace na gaccheyyam na pannagā sukhī, dīpaṃ vināsaṃ na ca sādhu  
'nāgate,
- 13 nāge anukampamāno sukhatthiko gacchāṃ 'ahaṃ dīpasukhaṃ<sup>1</sup>  
samicchitum.
- 14 Laṅkādiṇe guṇaṃ disvā pubbe yakkhavinoditaṃ mama sādhu kataṃ  
dīpaṃ mā vināsentu pannagā.
- 15 Idam vatvāna sambuddho uttharivāna āsanā gandhakuṭito  
nikkhamma dvāre aṭṭhāsi cakkhumā.
- 16 Yāvatā Jetavane ca ārāme vanadevatā sabbe 'va upaṭṭhahimsu  
“mayam gacchāma cakkhuma”.
- 17 Alam sabbe pi tiṭṭhantu, Samiddhi yeko 'va gacchatu,  
avagaccha<sup>2</sup> saharukkho dhārayitvāna piṭṭhito.
- 18 Buddhassa vacanam sutvā Samiddhi sumano ahū  
samūlaṃ rukkaṃ ādāya saha gacchi tathāgatam.
- 19 Naruttamaṃ taṃ sambuddhaṃ devarājā mahiddhiko  
chāyaṃ katvāna dhāresi buddhaseṭṭhassa piṭṭhito.
- 20 Yatthanāgānaṃ saṃgāmaṃ tattha gantvā naruttamo  
ubhonāgavaramajjhe ṭhito satthānukampako.
- 21 Nabhe gantvāna sambuddho ubhonāgānaṃ upari  
tibbandhakāratamaṃ<sup>3</sup> ghoram akāsi lokanāyako.
- 22 Andham tam tadā hoti kesaramayaiddhiyā<sup>4</sup>,  
andhakārena onaddho sihitāyarukkho<sup>5</sup> ahū.
- 23 Aññaṃ añaṃ na passanti tasitā nāgā bhayaṭṭitā  
jitaṃ<sup>6</sup> pi na passanti kuto saṃgāma kārītum.
- 24 Sabbe saṃgāmaṃ bhinditvā pamuñcitvāna āvudhaṃ  
namassamānā sambuddhaṃ sabbe ṭhitā katañjalī.
- 25 Salomahaṭṭhe ñatvāna disvā nāge bhayaṭṭite  
mettacittena pharitvāna<sup>7</sup> uṇharamsiṃ pamuñcayi.
- 26 Aloko 'va mahā āsi abbhuto lomahaṃsano  
sabbe passanti sambuddhaṃ nabhe candaṃ va nimmalaṃ.

1 S. dīpavuddhim samijjhitaṃ.

2 S. āgaccha.

3 S. andhakāratamaṃ.

4 S. Lokanāthassa.

5 S. vihitāya rukkho (“sītena oruddho”).

6 S. jiyam.

7 S. pharitvā.



- 27 Chahi vaṇṇehi upeto jalanto nabhakantare<sup>1</sup>  
dasa-disā virocanto ṭhito nāge abhāsatha :
- 28 Kimatthiyaṃ mahārāja nāgānaṃ vivādo ahū ?  
tumheva anukampāya javāgacchiṃ tato aham.
- 29 Ayan Cūḷodaro nāgo ayan nāgo Mahodaro  
mātulo bhāgineyyo ca vivadanto dhanatthiko.
- 30 Anudayañ<sup>2</sup> caṇḍanāgānaṃ sambuddho ajjhabhāsata :  
appo hutvā mahā hoti kodho bālassa āgamo.
- 31 Kiṃ uddissa<sup>3</sup> bahū nāgā mahādukkhaṃ nigacchatha,  
imaṃ parittaṃ pallaṅkaṃ mā tumhe nāsayissatha,  
aññaṃaññaṃ vināsetha, akataṃ jīvitakkhayaṃ.
- 32 Samvejesi tadā nāge nirayadukkhena cakkhumā,  
manussayoniṃ dibbañ ca nibbānañ ca pakittayi.
- 33 Pakāsayantaṃ saddhammaṃ sambuddhaṃ dīpaduttamaṃ  
sabbe nāgā nipatitvā khamāpesuṃ tathāgataṃ.
- 34 Sabbe nāgā samāgantvā samaggā hutvāna pannagā  
upesuṃ saraṇaṃ sabbe asīti-pāṇakoṭiyo.
- 35 Sabbe nāgā vinassāma imaṃ pallaṅkahetukaṃ.
- 36 Adāya pallaṅkavaraṃ ubho nāgā samatthikā<sup>4</sup> :  
paṭigaṇhatha pallaṅkaṃ anukampāya cakkhuma.
- 37 Adhivāsesi sambuddho tuṇhibhāvena cakkhumā,  
adhivāsaṇaṃ veditvāna tuṭṭhā mahoragā ubho :
- 38 Nisīdatu 'maṃ sugato pallaṅkaṃ veḷuriyamayaṃ  
pabhassarañ jātivantaṃ nāgānaṃ abhipatthitaṃ.
- 39 Paṭiṭṭhapiṃsu pallaṅkaṃ nāgā dīpānaṃ antare,  
nisīdi tattha pallaṅke dhammarājā pabhaṃkaro.
- 40 Pasādetvāna sambuddhaṃ<sup>5</sup> asīti-nāgakoṭiyo  
tattha nāgā parivisuṃ annapānañ ca bhojanaṃ.
- 41 Onītapattapāṇiṃ taṃ asīti-nāgakoṭiyo  
parivāretvā nisidimsu buddhasatṭhassa santike.
- 42 Kalyāṇike gaṅgāmukhe nāgo ahu saputtako  
mahānāgaparivāro nāmena Maṇiakkhiko,

1 S. nabhamantare.

2 S. anuddayaṃ.

3 S. Kim uddissa.

4 S. Samaggikā.

5 S. Sambuddho.



- 43 saddho saraṇasampanno sammādiṭṭhi ca sīlavā.  
nāgasamāgamam gantvā bhiyyo abhipasīdati<sup>1</sup>.
- 44 disvā buddhabalam nāgo anukampam phaṇimayam<sup>2</sup>  
abhivādetvā nisīdi āyācesi tathāgatam :
- 45 imam dīpānukampāya paṭhamam yakkhavinoditam,  
idam nāgānan 'nuggaham dutiyam dīpānukampanam,
- 46 puna pi bhagavā imam<sup>3</sup> anukampam<sup>4</sup> mahāmuni,  
ahañ c' upaṭṭhahissāmi veyyāvaccam karom' aham.
- 47 nāgassa bhāsitam sutvā buddho sattānukampako  
Laṅkādīpahitatthāya adhivāsesi sugato.<sup>5</sup>
- 48 paribhuñjitvā pallaṅkam vuṭṭhahitvā pabhamkaro  
divāvihāram akāsi tattha dīpantare muni.
- 49 dīpantare dīpān' aggo<sup>6</sup> divasam vitināmayi  
samāpatti samāpajji brahmavihārena cakkhumā.
- 50 sāyaṇhakālasamaye nāge āmantayi jino:  
idh' eva hotu pallaṅko, khīrapālo idhāgacchatu,<sup>7</sup>  
nāgā sabbe imam rukkam pallaṅkañ ca namassatha.
- 51 idam vatvāna sambuddho anusāsetvāna pannage  
paribhogacetiyaṃ datvā puna Jetavanam gato.

*Nāgadamanam niṭṭhitam.*

- 52 Aparam pi atṭhame vasse nāgarājā Maṇikkhiko  
nimantayi mahāvīram pañcabhikkhusate saha.
- 53 parivāretvāna sambuddham vasibhūtā mahiddhikā,  
uppatitvā Jetavane kamamāno nabhe muni  
Laṅkādīpam anupatto gangam Kalyāṇisammukham.
- 54 Sabbe ratanamandapam uragā katvā mahātale  
nānāraṅgehi vatthehi dibbadussehi chādayum.

1 S. *abhipasīdiya*.

2 Variant *maṇimayam*.

3 S. *amham*.

4 S. *anukampa*.

5 S. *adhivāsetvā nisīdiya*.

6 S. *dīpadānaggo*.

7 Variant *idha gacchatu*. S. *idh' acchatu*.



- 55 nānāratanaḷaṃkāṛā nānāphullavicittakā<sup>1</sup>  
nānāraṅgadhajā nekā maṇḍapam nānāḷaṃkatam.
- 56 sabbasanthatam santharitvā paññāpetvāna āsanam  
buddhapamukhasaṃghassa<sup>2</sup> paveśtvā nisīdiṃsu.<sup>3</sup>
- 57 nisīditvāna sambuddho pañcabhikkhusate saha  
samāpatti samāpajji mettam sabbadisam phari.
- 58 sattakhattum samāpajji buddho jhānam sasāvako  
tasmim ṭhāne mahāthūpo paṭiṭṭhāsi<sup>4</sup> cetiyam uttamam.
- 59 mahādānam pavattesi nāgarājā Maṇiakkhiko,  
paṭiggahetvā sambuddho nāgadānam sasāvako  
bhutvāna anumoditvā nabh' uggacchi sasāvako.
- 60 orohitvā nabhā buddho ṭhāne Dīghavāpicetiye  
samāpajji samāpattim jhānam lokānukampako.
- 61 vuṭṭhahitvā samāpattiyā tamhi ṭhāne pabhaṃkaro  
vehāyasam<sup>5</sup> kamamāno dhammarājā sasāvako  
Mahāmeghavane tattha bodhiṭṭhānam upāgami.
- 62 purimā tīṇī mahābodhī paṭiṭṭhimsu mahītale  
tam ṭhānam upagantvāna tattha jhānam samāpayi.<sup>6</sup>
- 63 tisso bodhī imaṃ ṭhāne tayo-buddhāna sāsane,  
mamañ ca bodhi idh' eva paṭiṭṭhissat' anāgate.
- 64 sasāvako samāpattiyā<sup>7</sup> vuṭṭhahitvā naruttamo  
yattha Meghavanamrammam agamāsi narāsabho.
- 65 tatthāpi so samāpattim samāpajji sasāvako.  
vuṭṭhahitvā samāpattiyā byākarosi<sup>8</sup> pabhaṃkaro:
- 66 imaṃ padesam paṭhamam Kakusandho lokanāyako  
imaṃ pallaṅkaṭhānamhi nisīditvā paṭiggahi.
- 67 imaṃ padesam dutiyam Konāgamano narāsabho  
imaṃ pallaṅkaṭhānampi nisīditvā paṭiggahi.

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1 S. *nānāpuppha*.

2 S. *saṅghañ ca*.

3 S. *nisīdayum*.

4 S. *paṭiṭṭhātī ti addasa*.

5 S. *vehāsayam*.

6 S. *samappayi*.

7 Variant *saurāpattiyā*.

8 S. *byākari so*.



- 68 imam padesaṃ tatiyaṃ Kassapo lokanāyako  
imam pallaṅkaṭhānaṃhi nisīditvā paṭiggahi.
- 69 ahaṃ Gotamasambuddho Sakyaputto narāsabho  
imam pallaṅkaṭhānaṃhi nisīditvā samappito 'ti.

*Bhāṇavāraṃ dutiyaṃ*



## Chapter Three

- 1 Atītakappe rājāno ṭhapetvāna bhavābhave  
imamhi kappe rājāno pakāsissāmi sabbaso.
- 2 jātiñ ca nāmagottañ ca āyuñ ca anupālanam  
sabbañ tam kittayissāmi, tam suṇātha yathākatham.
- 3 Paṭhamābhisitto rājā bhūmipālo jutindharo  
Mahāsammato<sup>1</sup> (nāma) nāmena rajjam kāresi khattiyo.
- 4 tassa putto Rojo nāma, Vararojo nāma khattiyo,  
Kalyāṇa-Varakalyāṇa, Uposatho mahissaro,
- 5 Mandhātā sattamo tesañ catudīpamhi issaro,  
Caro, Upacaro rājā, Cetiyo ca mahissaro,
- 6 Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,  
Sāgaradevo, Bharato ca, Aṅgiso nāma khattiyo,
- 7 Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca.  
Panādo, Mahāpanādo ca, Sudassano nāma khattiyo.
- 8 Mahāsudassano nāma, duve Nerū ca, Accimā,  
aṭṭhavīsati rājāno, āyu tesaṃ asaṃkhayā.
- 9 Kusāvatī Rājagahe, Mithilāyam puruttame  
rajjam karimsu rājāno, tesaṃ āyu asaṃkhayā.
- 10 Dasa dasa satañ c' eva, satam dasa-sahassiyō  
sahassam dasa dasasahassañ ca, dasa dasasahassam sata-sahassiyō,
- 11 dasa sata-sahassañ ca koṭi, dasakoṭi, koṭippakoṭiyō,  
nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo,
- 12 ababam, aṭaṭañ c' eva, aham, kumudāni ca,  
sogandhikam, uppalam, puṇḍarīka-padumako,
- 13 ettakā gaṇitā samkhepā<sup>2</sup> gaṇanāgaṇikā<sup>3</sup> tahiṃ,  
tato uparimabhūmi asaṃkheyyā 'ti vuccati.

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1 S. Mahāsammattanāmena.

2 Variant samkheyyā. S. saṅkhyā.

3 S. gaṇanā gaṇitā.



- 14 ekasatān ca rājāno Accimassāpi atrajā  
mahārajjaṃ akāresuṃ nagare Pakulasavhaye.<sup>1</sup>
- 15 tesam pacchimako rājā Arindamo nāma khattiyo,  
puttā paputtakā tassa chapaññāsaṇ ca khattiyā  
mahārajjaṃ akāresuṃ Ayujjhanagare pure.
- 16 tesam pacchimako rājā Duppasaho mahissaro,  
puttā paputtakā tassa satṭṭhi te bhūmipālakā  
mahārajjaṃ akāresuṃ Bārāṇasīpuruttame.
- 17 tesam pacchimako rājā Abhitatto nāma khattiyo  
caturāsīti-sahassāni tassa puttapaputtakā  
mahārajjaṃ akāresuṃ Kampilanagare pure.
- 18 tesam pacchimako rājā Brahmaddatto mahissaro,  
puttā paputtakā tassa chattimsāpi ca khattiyā  
mahārajjaṃ akāresuṃ Hatthipuravaruttame.
- 19 tesam pacchimako rājā Kambalavasabho ahū,  
puttā paputtakā tassa battimsāpi ca khattiyā  
nagare Ekacakkhumhi rajjaṃ kāresuṃ te idha.
- 20 tesam pacchimako rājā Purindado devapūjito  
puttā paputtakā tassa aṭṭhavīsati khattiyā  
mahārajjaṃ akāresuṃ Vajirāyaṃ puruttame.
- 21 tesam pacchimako rājā Sādhino nāma khattiyo,  
puttā paputtakā tassa dvāvīsa rājakhattiyā  
mahārajjaṃ akāresuṃ Madhurāyaṃ puruttame.
- 22 tesam pacchimako rājā Dhammagutto mahabbalo,  
puttā paputtakā tassa aṭṭhārasa ca khattiyā  
nagare Ariṭṭhapure rajjaṃ kāresuṃ te idha.
- 23 tesam pacchimako rājā narindo Siṭṭhināmako  
puttā paputtakā tassa sattarasa ca khattiyā  
nagare Indapattaṃhi rajjaṃ kāresuṃ te idha.
- 24 tesam pacchimako rājā Brahmadevo mahīpati,  
puttā paputtakā tassa pannarasa ca khattiyā  
nagare Ekacakkhumhi rajjaṃ kāresuṃ te idha.
- 25 tesam pacchimako rājā Baladatto mahīpati,  
puttā paputtakā tassa cuddasa rājakhattiyā  
mahārajjaṃ akāresuṃ Kosambī-nagare pure.

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1 S. Kapilavhaye.



- 26 Tesam pacchimako rājā Bhaddadevo 'ti vissuto,  
puttā paputtakā tassa nava rājā ca khattiyā  
nagare Kaṇṇagocchamhi<sup>1</sup> rajjam kāresum te idha.
- 27 tesam pacchimako rājā Naradevo 'ti vissuto,  
puttā paputtakā tassa satta ca rājakhattiyā  
mahārajjam akāresum Rojānanagare pure.
- 28 Tesam pacchimako rājā Mahindo nāma khattiyo,  
puttā paputtakā tassa dvādasa rājakhattiyā  
mahārajjam akāresum Campakanagare pure.
- 29 Tesam pacchimako rājā Nāgadevo mahīpati,  
puttā paputtakā tassa pañcavīsa ca khattiyā  
mahārajjam kārayimṣu Mithilānagare pure.
- 30 tesam pacchimako rājā Buddhadatto<sup>2</sup> mahabbalo,  
puttā paputtakā tassa pañcavīsa ca khattiyā  
mahārajjam kārayimṣu Rājagahapuruttame.
- 31 tesam pacchimako rājā Dīpaṃkaro<sup>3</sup> nāma khattiyo,  
puttā paputtakā tassa dvādasa rājakhattiyā  
mahārajjam kārayimṣu Takkasīlāpuruttame.
- 32 tesam pacchimako rājā Tālissaro nāma khattiyo,  
puttā paputtakā tassa dvādasa rājakhattiyā  
mahārajjam kārayimṣu Kusinārāpuruttame.
- 33 tesam pacchimako rājā Purindo<sup>4</sup> nāma khattiyo,  
puttā paputtakā tassa nava rājā ca khattiyā  
mahārajjam kārayimṣu nagare Malitthiyake<sup>5</sup>.
- 34 Tesam pacchimako rājā Sāgaradevo mahissaro,  
tassa putto Makhādevo mahādānapati ahū
- 35 caturāsīti sahaṣṣāni tassa puttapaputtakā  
mahārajjam kārayimṣu Mithilānagare pure.
- 36 tesam pacchimako rājā Nemiyo devapujito  
balacakkavattī rājā sāgarantamahīpati.
- 37 Nemiyaputto Kaḷārajanako, tassa putto Samaṃkaro,  
Asoko nāma so rājā muddhāvasittakhattiyo.

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1 S. *Kaṇṇakujjamhi*.

2 S. M. T. *Samuddadatto*.

3 S. M.T. *Dīvankaro*.

4 S. *Sudinno*.

5 S. *Tāmalittiye* — Variant *Tāmalittiyanāmamhi nagare*.



- 38 caturāsīti saḥassāni tassa puttapaputtakā  
mahārajjaṃ kārayimṣu Bārāṇasīpuruttame.
- 39 tesam pacchimako rājā Vijayo nāma mahissaro,  
tassa putto Vijitaseno abhijātajutindharo.
- 40 Dhammaseno, Nāgaseno, Samatho nāma,<sup>1</sup> Disampati,  
Reṇu, Kuso, Mahākuso, Navaratho,<sup>2</sup> Dasaratho pi ca,
- 41 Rāmo, Bilāratho nāma, Cittadassī,<sup>3</sup> Atthadassī,  
Sujāto, Okkāko c' eva, Okkāmunho ca, Nipuro,
- 42 Candimā, Candamukho ca, Sivi rājā ca, Sañjayo,  
Vessantaro janapati, Jālī ca, Sihavāhano,  
Sihassaro ca yo dhīro pavenipālo ca khattiyo.
- 43 dve asīti-saḥassāni tassa puttapaputtakā  
rajjaṃ kāresuṃ rājāno nagare Kapilasavhaye.
- 44 tesam pacchimako rājā Jayaseno mahīpati,  
tass putto Sihahanu abhijātajutindharo.
- 45 Sihahanussa ye puttā yassa te pañca bhātaro,  
Suddhodano ca Dhoto ca Sakkodano ca Khattiyo,
- 46 Suddhodano ca so rājā rājā ca Amitodano,  
ete pañca pi rājāno sabbe Odananāmakā.
- 47 Suddhodanass' ayaṃ putto Siddhattho lokanāyako  
janetvā Rāhulabhaddam bodhāya abhinikkhami.
- 48 sabbe te sataṣaḥassāni cattāri nahutāni ca  
apare ti-satarājāno mahesakkhā siyāyaca.
- 49 ettakā paṭhavipālā bodhisattakule vuttā.<sup>4</sup>  
aniccā vata saṃkhārā uppādavayadhammino,  
uppajjitvā nirujjhanti, tesam vūpasamo sukho<sup>5</sup> 'ti.

*Mahārājavaṃso niṭṭhito.*

- 50 Suddhodano nāma rājā nagare Kapilasavhaye  
Sihahanuss' ayaṃ putto rajjaṃ kāresi khattiyo.
- 51 pañcannaṃ pabbatamajjhe Rājagahe puruttame  
Bodhisso<sup>6</sup> nāma so rājā rajjaṃ kāresi khattiyo.

1 S. Ca.

2 S. M. T. Bharato.

3 S. M. T. Cittaramsī Ambaramsī.

4 S. Jātā.

5 These two lines should form a separate verse with a separate number.

6 It should be Bhātiyo.



- 52 sahāyā aññamaññā te Suddhodano ca Bhātiyo.  
(imaṃhi paṭhame kappe pavenipā janādhipā)  
jātiyā aṭṭhavassamhi uppannā pañca āsayā:
- 53 pitā maṃ anusāseyya, attho rajjena khattiyo,  
So mayhaṃ vijite buddho uppajjeyya narāsabho,
- 54 dassanaṃ paṭhamam mayhaṃ upasaṃkame tathāgato,  
deseyya amataṃ dhammaṃ, paṭivijjheyyaṃ uttamam.
- 55 uppannā Bimbisārassa pañca āsayakā ime.  
Jātiyā pannarase vasse 'bhisitto pitu accaye,
- 56 so tassa vijite ramme uppanno lokanāyako,  
dassanaṃ paṭhamam tassa upasaṃkami tathāgato,  
desitaṃ amataṃ dhammaṃ abbhaññāsi mahīpati.
- 57 jātivassaṃ mahāvīraṃ pañcatimsa anūnakam,  
Bimbisāro samatimsā-jātavasso mahīpati.  
viseṣo pañcahi vassehi Bimbisārassa Gotamo.
- 58 paññāsaṇ dve ca vassāni rajjaṃ kāresi khattiyo,  
sattatimsaṃ pi vassāni saha Buddhehi kārayi.
- 59 Ajātasattu battimsa rajjaṃ kāresi khattiyo,  
aṭṭhavassābhisittassa sambuddho parinibbuto.
- 60 parinibbute ca sambuddhe lokajetṭhe narāsabhe  
catuvīsativassāni rajjaṃ kāresi khattiyo.

*Bhāṇavāraṃ tatiyaṃ*



## Chapter Four

- 1 Parinibbutamhi Sambuddhe Kusinārāyaṃ puruttame  
sattasatasahassāni Jinaputtā samāgatā.
- 2 Etasmim sannipātamhi thero Kassapasavhayo  
satthukappo mahānāgo paṭhavyā natthi īdiso.
- 3 Arahantānaṃ pañcasataṃ uccinitvāna Kassapo  
varam varam gahetvāna akāsi dhammasaṅgahaṃ.
- 4 Pāṇīnaṃ anukampāya sāsanaṃ dīghakālikam  
akāsi dhammasaṅgahaṃ tiṇṇaṃ māsānaṃ accaye.
- 5 Sampatte catutthe māse dutiye vassūpanāyike  
Sattapaṇṇiguhādvāre Māgadhānaṃ Giribbaje  
sattamāsehi niṭṭhāsi paṭhamo saṅgaho ayaṃ.
- 6 Etasmim saṅgahe bhikkhu agganikkhittakā bahū  
sabbe pi pāramippattā Lokanāthassa sāsane.<sup>1</sup>
- 7 dhutavādānaṃ aggo so Kassapo jinasāsane,  
bahussutānaṃ Anando, vinaye Upālipaṇḍito,
- 8 dibbacakkhumhi Anuruddho, Vaṅgiso paṭibhāṇavā,  
Puṇṇo ca dhammakathikānaṃ, Vicitrakathī Kumārakassapo,
- 9 Vibhajjanaṃhi Kaccāno, Koṭṭhito paṭisambhidā.  
anne p' atthi mahātherā agganikkhittakā bahū
- 10 tehi c' aññehi therehi katakiccehi sādhuhi  
pañcasatehi therehi dhammavinayasamgaho  
therehi katasamgaho theravādo 'ti vuccati.
- 11 Upāliṃ vinayaṃ pucchitvā dhammaṃ Anandasavhayam  
akāṃsu dhammasamgahaṃ vinayañ cāpi bhikkhavo.

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1 The Sinhalese edition supplies the above six verses after the two verses quoted from Oldenberg's edition. They are as follows:

- (a) *Satt' eva satasahassāni bhikkhusamghā samāgatā  
arah khīṇsāsavā suddhā sabbe gunaggataṃ gatā.*
- (b) *te sabbe vicinitvāna uccinitvā varam varam  
pañcasatānaṃ therānaṃ akāṃsu samghasammataṃ.*



- 12 Mahākassapathero ca Anuruddho mahāgaṇī  
Upālithero satimā Anando ca bahussuto
- 13 aññe bahū abhiññātā sāvaka satthuvaṇṇitā  
pattapaṭisambhidā dhīrā chaḷabhiññā mahiddhikā  
samādhijhānaṃ anuciṇṇā saddhamme pāramigatā,
- 14 sabbe pañcasatā therā navaṅgaṃ jinasāsaṇaṃ  
uggahetvāna dhāresuṃ Buddhasēṭṭhassa santike.
- 15 bhagavato sammukhā sutā paṭiggahitā ca sammukhā  
dhammaṇ ca vinayaṇ cāpi kevalaṃ buddhadesitaṃ,
- 16 dhammadharā vinayadharā sabbe pi āgatāgamā  
asaṃhīrā asaṃkuppā satthukappā<sup>1</sup> sadā garū
- 17 aggasantike gahetvā aggadhammā tathāgatā  
agganikkhittakā therā aggaṃ akaṃsu saṃgahaṃ.  
sabbo pi so theravādo aggavādo 'it vuccati.
- 18 Sattapaṇṇiguhe ramme therā pañcasatā gaṇī  
nisinnā pavibhajjimsu<sup>2</sup> navaṅgaṃ satthusāsaṇaṃ.
- 19 suttaṃ geyyaṃ veyyākaraṇaṃ gāthudānitivuttakaṃ.  
jātakabbhuta-vedallaṃ navaṅgaṃ satthusāsaṇaṃ.
- 20 pavibhattā imaṃ therā saddhammaṃ avināsaṇaṃ  
vaggapaññāsakaṇ nāma samyuttaṇ ca nipātakaṃ  
āgamapiṭakaṃ nāma akaṃsu suttasammatam.
- 21 Pariyāyadesitaṇ c'eva atho nipariyāyadesitaṃ  
nītatthaṇ c'eva neyyatthaṃ dīpesuṃ suttakovidā.<sup>3</sup>
- 22 Yāva tiṭṭhanti saddhammā saṃgahaṃ na vinassati  
tāvata sāsana' addhānaṃ ciraṃ tiṭṭhati satthuno.
- 23 katam dhammaṇ ca vinayaṃ saṃgahaṃ sāsanaṛahaṃ  
asaṃkampi acalā bhūmi daḷhaṃ appaṭivattiyam.
- 24 Yo koci samaṇo vāpi brāhmaṇo ca bahussuto  
parappavādakusalo vāavedhī samāgato  
na sakkā paṭivattetuṃ, Sineru va suppaṭiṭṭhito.
- 25 Devo Māro vā Brahmā ca ye keci paṭhaviṭṭhitā  
na passanti anumattaṃ kiñci dubbhāsitaṃ padaṃ

1 Variants *aggadhammaṃ Tathāgataṃ*.

2 *pavibhajjimsu*.

3 Sinhalese Ed. adds this verse.



- 26 evaṃ sabbaṅgasampannaṃ dhammavinayasamgahaṃ  
suvibhattaṃ supāṭicchannaṃ satthu sabbaññutāya ca
- 27 Mahākassapapāmoḁkhā therā pañcasatā ca te  
kataṃ dhammañ ca vinayasamgahaṃ avināsaṇaṃ
- 28 sammāsambuddhasadisāṃ dhammakāyavibhāvaṇaṃ  
ñatvā janassa sandehaṃ akamsu dhammasamgahaṃ
- 29 anaññaṇvādo sāratto saddhammānurakkhaṇo  
ṭṭhiti<sup>1</sup> sāsanaḁddhāṇaṃ theravādo sahetuko.
- 30 yāvatā ariyā atthi sāsane buddhasāvakā  
sabbe pi samanuññanti paṭṭhamaṃ dhammasamgahaṃ.
- 31 mūlanidāṇaṃ paṭṭhamaṃ ādipubbamaṃgamaṃ dhuraṃ  
therā pañcasatā katā aggā ājāṇiyā kulaṇ ti.<sup>2</sup>

*Mahākassapasamgahaṃ niṭṭhitaṃ.*

- 32 Nibbute lokaṇāthasmiṃ vassāṇi soḷasaṃ tadā,  
Ajātasattu catuvīsāṃ, Vijayassa soḷasaṃ ahū,
- 33 samasaṭṭhi tadā hoti vassaṃ Upālipaṇḁitaṃ,  
Dāsako upasampanno Upālitherasantike.
- 34 yāvatā buddhaseṭṭhassa dhammappatti pakāsita  
sabbāṃ Upāli vācesi navaṅgaṃ jinaḁbhāsitaṃ.
- 35 paripunnaṃ kevalaṃ sabbāṃ navaṅgaṃ suttamāgataṃ  
uggahetvāṇa vācesi Upāli buddhasantike.
- 36 saṃghamaṃjhe viyākāsi buddho Upālipaṇḁitaṃ:  
aggo vinayapāmoḁkho Upāli mayha sāsane.
- 37 evaṃ upaṇīto saṇto saṃghamaṃjhe mahāgaṇī  
sahassaṃ Dāsakaḁpāmoḁkhaṃ vācesi piṭake tayo.
- 38 khīṇāsavaṇaṃ vimalāṇaṃ saṇtāṇaṃ atthavāḁdinaṃ  
therāṇaṃ pañcasatāṇaṃ Upāli vācesi Dāsakaṃ.
- 39 parinibbutaṃmhi sambuddhe Upālithero mahāgaṇī  
vinayaṃ tāva vācesi tiṃsa vassaṃ anūṇakaṃ.
- 40 caturāsīti-sahassāṇi navaṅgaṃ satthusāsaṇaṃ  
vācesi Upāli sabbāṃ Dāsakaṃ nāma paṇḁitaṃ

1 Variant *thitiya*.

2 *S. tasmā hi so theravādo aggavādo ti vuccati*—3rd & 4th lines are quite different in Sinhalese.



- 41 Dāsako piṭakam sabbam Upālitherasantike  
uggahetvāna vācesi upajjhāyo va sāsane.
- 42 saddhivihārikam theram Dāsakam nāma paṇḍitam  
vinayam sabbam ṭhapetvāna nibbuto so mahāgaṇī.
- 43 Udayo soḷasa vassāni rajjam kāresi khattiyo,  
chabbasse Udayabhaddamhi Upālithero so nibbuto.
- 44 Soṇako mānasampanno vāṇijo Kāsīm āgato<sup>1</sup>  
Giribbaje Veḷuvane pabbaji satthusāsane.
- 45 Dāsako gaṇapāmokkho Magadhānam Giribbaje  
vihāsi sattatimsamhi pabbājesi ca Soṇakam.
- 46 pañcatālīsavasso so Dāsako nāma paṇḍito,  
Nāgadāsadasavassam, Paṇḍurājassa vīsati,  
upasampanno Soṇako thero Dāsakasantike.
- 47 vācesi Dāsako thero navaṅgam Soṇakassa pi,  
uggahetvāna vācesi upajjhāyassa santike.
- 48 Dāsako Soṇakam theram saddhivihāri anupubbakam  
katvā vinayapāmokkham catusatṭhimhi nibbuto
- 49 cattārīs' eva vasso so thero Soṇakasavhayo,  
Kālāsokassa dasavasse adḍhamāsaṇ ca sesake,
- 50 sattarasannam vassānam thero āsi paṇḍako,  
atikkantekādasavassam chamāsaṇ cāvasesake,
- 51 tasmin ca samaye thero Soṇako gaṇapumgavo  
Siggavam Candavajjiṇ ca akāsi upasampadam.
- 52 <sup>2</sup>tena kho pana samayena vassasatamhi nibbute bhagavati  
Vesālikā Vajjiputtakā Vesāliyam dasa vatthūni dīpenti:  
kappati siṅgilonakappo, kappati dvaṅgulakappo, kappati  
gāmantarakappo, kappati āvāsakappo, kappati anumatikappo,  
kappati āciṇṇakappo, kappati amathitakappo, kappati jalogim  
pātum, kappati adasakam nisīdanam, kappati jātarūparajatan ti.

1 Variant vassāni.

2 S. Omits 52 and after 53rd verse it gives the following:

- (1) *Singilonam dvaṅgulakappam gāmantaravāsanumatim  
tathā āciṇṇamathita-jalogiṇ cāpi rūpiyam*
- (2) *nisīdanam adasakam dīpesum Buddhasāsane;  
uddhammam ubbinayaṇ ca apagataṃ Satthusāsana*
- (3) *attham dhammaṇ ca bhinditvā vilomāni dīpayimsū te;  
tesam niggahanatthāya bahū Buddhassa sāvakā*
- (4) *dvādasa satahassā Jinaputtā samāgatā  
etasmim sannipātasim pāmokkhā attha bhikkhavo*
- (5) *satthukappā mahānāgā durāsadā mahāgaṇī*



- 53 dasadasakavassamhi sambuddhe parinibbute  
Vesāliyaṃ Vajjiputtā dīpenti dasa vatthuke.
- 54 tathāgatenā paṭikkhittaṃ sabbam dīpenti akappiyaṃ.  
Sabbakāmi ca Sālho ca Revato Khujjasobhito
- 55 Yaso ca Sāṇasambhuto ete saddhivihārikā  
therā Anandatherassa diṭṭhapubbā tathāgataṃ,
- 56 <sup>1</sup>Sumano Vāsabhagāmi ca seyyā saddhivihārikā  
dve ime Anuruddhassa diṭṭhapubbā tathāgataṃ,
- 57 ete sattasatā bhikkhū Vesāliyaṃ samāgatā  
vinayaṃ paṭigaṇhanti ṭhapitaṃ buddhasāsane.
- 58 sabbe pi visuddhacakkhu samāpattiṃhi kovidā  
pannabhārā visamyuttā sannipāte samāgatā.

*Dutiyasamgahaṃ niṭṭhitam. Bhāṇavāraṃ Catutthaṃ.*

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1 V. 56 — S. *Vāsabhagāmi Sumano Sānavāsi ca Sambhūto*  
*Yaso ca Kakaṇḍasuto Jinena thomito isi*  
*Pāpānaṃ niggahatthāya Vesāliyaṃ samāgatā*  
*Vāsabhāgāmi ca Sumano Anuruddhassānuvattakā;*  
*avasesā therī Anandassa; diṭṭhapubbā Tathāgataṃ*

Then comes v. 57: Again at the end of this chapter, after v. 53 these verses occur:—

- (1) *Susunāgassa putto so Kālāsoko mahīpati*  
*Pāṭaliputte nagaramhi rajjaṃ kāresi khattiyo.*
- (2) *Tañ ca pakkhaṃ labhitvāna aṭṭha therā mahiddhikā*  
*dasavatthūni bhinditvā pāpe niddhamayimsu te*
- (3) *Niddhametvā pāpabhikkhū madditvāvādapāpakam*  
*sakavādasodhanatthāya aṭṭhatherā mahiddhikā*
- (4) *arahantānaṃ sattasataṃ uccinitvāna bhikkhavo*  
*varam varam gahetvāna akamsu dhammasangahaṃ*
- (5) *Kūṭāgārasālāy 'eva Vesāliyaṃ puruttame,*  
*aṭṭhamāsehi niṭṭhāsi dutiyo sangaho ayaṃ*



## Chapter Five

- 1 Parinibbānasamaye Kusinārāyaṃ naruttame  
satta sataṣaḥassāni jinaṣuttā samāgatā.
- 2 etasmim sannipātamhi thero Kassapaṣavhaya  
satthukappa mahānāgo, paṭhavyā n'atthi īdiso,
- 3 arahantānaṃ pañcasataṃ uccinitvāna Kassapa  
varam varam gahetvanā akāsi dhammasaṃgahaṃ.
- 4 pañīnaṃ anukampāya sāsanaṃ dīghakālikaṃ  
akāsi dhammasaṃgahaṃ tiṇṇaṃ māsānaṃ accaye  
samapatte catutthe māse dutiye vassūpanāyike.
- 5 Sattapaṇṇaguḥādvāre Magadhānaṃ Giribbaje  
sattamāsehi niṭṭhāsi paṭhamo saṃgaho ayaṃ.
- 6 etasmim saṃgahe bhikkhū agganikkhittakā bahū  
sabbe pi pāramippattā lokanāthassa sāsane.
- 7 dhutavādānaṃ aggo so Kassapa Jinaśāsane,  
bahussutānaṃ Anando, vinaye Upāliṣavhaya,
- 8 dibbacakkhumhi Anuruddho, Vaṅgiṣo paṭibhāṇavā,  
Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo,
- 9 vibhajjanamhi Kaccāno, Koṭṭhiko paṭisaṃbhidā,  
aññe p'atthi mahātherā agganikkhittakā bahū.
- 10 tehi c' aññehi therehi katakiccehi sādhuhi  
pañcasatehi therehi dhammavinayo ca saṃgīto.  
therehi katasāṃgaho theravādo 'ti vuccati.
- 11 Upāliṃ vinayaṃ pucchitvā dhammaṃ Anandapaṇḍitaṃ  
akamsu dhammasaṃgahaṃ vinayañ cāpi kevalaṃ.
- 12 jinassa santike gahitā dhammavinayā ca te ubho  
Upalithero ca Anando saddhamme pāramigato.
- 13 pariyāyadesitañ cāpi atho nippariyāyadesitaṃ  
nītatthañ c' eva neyyatthaṃ dīpesuṃ suttakovidā.



- 14 aggassa santike aggaṃ gahetvā vākyam tathāgataṃ  
agganikkhittakā therā aggaṃ akaṃsu saṃgahaṃ,  
tasmā hi so theravādo aggavādo 'ti vuccati.
- 15 Visuddho apagatadoso theravādānaṃ uttamo  
pavattittha cirakālaṃ vassānaṃ dasadhā dasā 'ti.
- 16 Nikkhante paṭhame vassasate sampatte dutiye sate  
mahābhedo ajāyittha theravādānaṃ uttamo.
- 17 Vesālīvajjiputtakā dvādasa-sahassa samāgatā  
dasa-vatthūni dīpesuṃ Vesāliyaṃ puruttame.
- 18 siṅgiloṇadvaṅgulakappaṃ gāmantarārāmaṃvāsanaṃ  
sumatiāciṇṇamathitajalogiṇ cāpi rūpiyaṃ  
nisīdanaṃ adasakaṃ dīpesuṃ buddhasāsane.
- 19 uddhammaṃ ubbinayaṇ ca apagataṃ satthusāsane  
atthaṃ dhammaṇ ca bhinditvā vilomāni dīpayimsu te.
- 20 tesam niggahanatthāya bahū buddhassa sāvakā  
dvādasa sataśassāni jinaṃputtā samāgatā.
- 21 etasmim sannipātasim pāmokkhā aṭṭhā bhikkhavo  
satthukappā mahānāgā durāsadā mahāgaṇī:
- 22 Sabbakāmī ca Sālho ca Revato Khujjasobhito  
Vāsabhagāmi Sumano ca Sāṇavāsi ca Sambhūto
- 23 Yaso Kākaṇḍakaputto jinaṇa thomito isi,  
pāpānaṃ niggahatthāya Vesāliyaṃ samāgatā.
- 24 Vāsabhagāmi ca Sumano Anuruddhassānuvattakā,  
avasesā therānandassa diṭṭhapubbā tathāgataṃ.
- 25 Susunāgassa putto Asoko tadā āsi mahīpati,  
Pāṭaliputte nagaramhi rajjaṃ kāresi khattiyo
- 26 taṇ ca pakkhaṃ labhitvāna aṭṭha therā mahiddhikā,  
dasa vatthūni bhinditvā pāpe niddhamayimsu te.
- 27 niddhametvā pāpabhikkhū madditvā vādapāpakaṃ  
sakavādasodhanatthāya aṭṭha therā mahiddhikā
- 28 arahantānaṃ sattaṣaṭaṃ uccinitvāna bhikkhavo  
varam varam gahetvāna akaṃsu dhammasaṃgahaṃ.
- 29 Kūtāgārasālāy' eva Vesāliyaṃ puruttame  
aṭṭhamāsehi niṭṭhāsi dutiyo saṃgaho ayaṇ ti.
- 30 Nikkaḍḍhitā pāpabhikkhū therehi Vajjiputtakā  
aṇṇaṃ pakkhaṃ labhitvāna addhammavādī bahū janā



- 31 dasa-sahassā samāgantvā akamsu dhammasamgahaṃ,  
tasmāyaṃ dhammasamgīti Mahāsamgīti vuccati.
- 32 Mahāsaṃgītikā bhikkhū vilomaṃ akamsu sāsanaṃ,  
bhinditvā mūlasamgahaṃ aññaṃ akamsu samgahaṃ.
- 33 Aññattha samgahitaṃ suttaṃ aññattha akarimsu te,  
atthaṃ dhammañ ca bhindimsu ye<sup>1</sup> nikāyesu pañcasu.
- 34 pariyāyadesitañ cāpi atho nippariyāyadesitaṃ  
nīttatthañ c' eva neyyatthaṃ ajānitvāna bhikkhavo
- 35 aññaṃ sandhāya bhaṇitaṃ aññatthaṃ ṭhapaṇimsu te,  
byañjanacchāyāya te bhikkhū bahū atthaṃ vināsayuṃ.
- 36 chaḍḍetvā ekadesañ ca suttaṃ vinayañ ca gambhīraṃ<sup>2</sup>  
paṭirūpaṃ suttavinayaṃ tan ca aññaṃ karimsu te.
- 37 parivāraṃ atthuddhāraṃ abhidhammappakaraṇaṃ  
paṭisambhidañ ca niddesaṃ ekadesañ ca jātaṃ  
ettakaṃ vissajjetvāna aññāni akarimsu te
- 38 nāmaṃ liṅgaṃ parikkhāraṃ ākappakaraṇāni ca<sup>3</sup>  
pakatibhāvaṃ vijahetvā tañ ca aññaṃ akamsu te.
- 39 pubbaṃgamā bhinnavādā Mahāsaṃgītikārakā,  
tesañ ca anukāreṇa bhinnavādā bahū ahū.
- 40 tato aparakālaṃhi tasmim bhedo ajāyatha:  
Gokulikā Ekabyohārā duvidhā bhijjittha bhikkhavo.
- 41 Gokulikānaṃ dve bheda aparakālaṃhi jāyatha:  
Bahussutakā ca Paññatti duvidhā bhijjittha bhikkhavo.
- 42 Cetiya ca punavādi Mahāsaṃgītibhedakā  
pañca vādā ime sabbe Mahāsaṃgītimūlakā
- 43 atthaṃ dhammañ ca bhindimsu ekadesañ ca samgahaṃ  
gaṇṭhiñ<sup>4</sup> ca ekadesaṃhi chaḍḍetvā aññaṃ akamsu te.
- 44 nāmaṃ liṅgaṃ parikkhāraṃ ākappakaraṇāni ca  
pakatibhāvaṃ vijahetvā tañ ca aññaṃ akamsu te.<sup>5</sup>
- 45 visuddhatheravādaṃhi puna bhedo ajāyatha:  
Mahimsāsakā Vajjiputtakā duvidhā bhijjittha bhikkhavo.

1 S. Vinaye.

2 Variant Vinayagamhīraṃ.

3 Dr. E. J. Thomas has taken these *nāmaṃ liṅgaṃ* to be grammatical terms but here *nāmaṃ* means a personal name, and *liṅgaṃ*, guise, as *gihilingam* etc.

4 S. ganthañ ca.

5 See verse 38.



- 46 Vijjiputtakavādamhi catudhā bhedo ajāyatha:  
Dhammutterikā Bhaddayānikā Chandagārikā<sup>1</sup> ca Sammiti.
- 47 Mahimsāsakānaṃ dve bheda aparakālaṃhi jāyatha:  
Sabbatthavādā Dhammaguttā duvidhā bhijjittha bhikkhavo.
- 48 Sabbatthavādā<sup>2</sup> Kassapikā Kassapikā-Samkantikā,<sup>3</sup>  
Suttavādā<sup>4</sup> tato aññā anupubbena bhijjatha.
- 49 ime ekādasā vādā pabhinnā theravādato  
atthaṃ dhammañ ca bhindimsu ekadesañ ca samgahaṃ  
gaṇṭhiñ<sup>5</sup> ca ekadesaṃhi chaḍḍetvāna akaṃsu te.
- 50 nāmaṃ līgaṃ parikkhāraṃ ākappakaranāṇi ca  
pakatibhāvaṃ vijahetvā tañ ca aññaṃ akaṃsu te.<sup>6</sup>
- 51 sattarasa bhinnavādā eko vādo abhinnako,  
sabbeva' atthārasa honti 'bhinnavādena te saha.
- 52 nigrodho va mahārukkho theravādānaṃ uttamo  
anūnaṃ anadhikañ c' eva kevalaṃ jinasāsaṇaṃ,  
kaṇṭakā viya rukkhamaṃhi nibbattā vādasesakā.
- 53 paṭhame vassasate n' atthi, dutiye vassasatantare  
bhinnā sattarasa vādā uppannā jinasāsane.
- 54 Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā  
aparo Rājagiriko chaṭṭhā uppannā aparāparā.

*Acariyavādaṃ<sup>7</sup> nitthitaṃ*

- 55 Anāgate vassasate vassān' attharasāni ca  
uppajjissati so bhikkhu samaṇo paṭirūpako.
- 56 brahmalokā cavitvāna uppajjissati mānuse  
jacco brāhmaṇagottena sabbamantāna-pāragū,
- 57 Tisso 'ti nāma nāmena Putto Moggalisavhaya.  
Siggavo Caṇḍavajjo<sup>8</sup> ca pabbājessanti dāraṇaṃ.
- 58 pabbajito tadā Tisso pariyattiñ ca pāpuṇi<sup>9</sup>  
bhinditvā titthiyavādaṃ patiṭṭhapessati sāsanaṃ.

1 S. Channāgarikā.

2 Variant Sabbatthivādā.

3 S. Sankanti—kassapena ca.

4 Variant suttavādī.

5 S. gaṇṭhaṃ.

6 See vs. 38 & 44.

7 S. Acariyakulabhedaṃ.

8 Variant Caṇḍavajji.

9 S. Pāpuṇe.



- 59 Pāṭaliputte tadā rājā Asoko nāma nāyako  
anusāsati so rajjaṃ dhammiko raṭṭhavaḍḍhano.
- 60 sabbe sattasatā bhikkhū anusāsetvāna sāsanaṃ  
dasa vatthūni bhinditvā therā te parinibbutā.
- 61 brahmalokā cavitvāna uppanno mānuse bhava,  
jātiyā soḷasavasso sabbamantāna pāragū.
- 62 pucchāmi samaṇaṃ pañhaṃ ime pañhe viyākara,  
Iruvedaṃ Yajuvedaṃ Sāmavedaṃ nighaṇḍumapi itihāsañ ca<sup>1</sup>  
pañcamam,
- 63 therena ca katokāso pañhaṃ pucchi anantaram;  
paripakkaññaṃ mānavaṃ Siggavo etad abravi:
- 64 “ahaṃ pi mañava pañhaṃ pucchāmi buddhadesitaṃ,  
yadi pi kusalo pañhaṃ byākarohi yathātathaṃ.”
- 65 bhāsitena saha pañhe: na me diṭṭhaṃ na me sutam.  
pariyāpuṇāmi taṃ mantam, pabbajjā mama ruccati.
- 66 sambādhāya gharāvāsā nikkhamitvāna māṇavo  
anagāriyaṃ santibhāvaṃ pabbaji jinasāsane.
- 67 sikkhākāmaṃ garucittaṃ Caṇḍavajjo bahussuto  
anusāsittha sāmaneraṃ navaṅgaṃ satthusāsanaṃ.
- 68 Siggavo nīharitvāna pabbajāpesi dārakaṃ  
susikkhitaṃ mantadharaṃ Caṇḍavajjo bahussuto  
navaṅgaṃ anusāsetvā therā te parinibbutā 'ti.
- 69 Candaguttassa dvevasse catusaṭṭhi Siggavo tadā,  
aṭṭhapaññāsa vassāni Pakuṇḍakassa rājino,  
upasampanno Moggaliputto Siggavatherasantike.
- 70 Tisso Moggaliputto ca Caṇḍavajjassa santike  
vinayaṃ uggahetvāna vimutto upadhisamkhaye.
- 71 Siggavo Caṇḍavajjo ca Moggaliputtaṃ mahājūtiṃ  
vācesuṃ piṭakaṃ sabbam ubhato samgahapunnakaṃ.
- 72 Siggavo ñāṇasampanno Moggaliputtaṃ mahājūtiṃ.  
katvā vinayapāmoḁkhaṃ nibbuto so chasattati.
- 73 Candagutto rajjaṃ kāresi vassāni catuvīsati,  
tasmiñ cuddasavassaṃhi Siggavo parinibbuto.

1 S. *Itihāsapañcamam Vedaṃ ugganṭhi so visārado.*



- 74 ārañṇako dhutavādo appiccho kānane rato  
sabbaso so rato danto saddhamme pāramīgato
- 75 pantasenāsane ramme ogāhetvā mahāvanam  
eko adutiyo sūro siho va girigabbhare.
- 76 <sup>1</sup>Nibbute lokanāthassa vassāni soḷasaṃ ahū,  
samasaṭṭhi tadā hoti vassaṃ Upālipaṇḍitaṃ,
- 77 Ajātasattu catuvīsaṃ Vijayassa soḷasaṃ ahū,  
Dāsako upasampanno Upālitherasantike.
- 78 cattālis' eva vassāni Dāsako nāma paṇḍito,  
Nāgadāse dasavasse, Pakuṇḍakassa vīsati,
- 79 upasampanno Soṇako thero Dāsakasantike  
cattālisavasso dhīro thero Soṇakasavhayo.
- 80 Kālāsokassa dasavasse, Tambapaṇṇi antarāvāse vassaṃ ekādasam  
bhave,  
Siggavo upasampanno Soṇakatherasantike.
- 81 Candaguttassa dvevasse, catusaṭṭhi Siggavo tadā,  
aṭṭhapañṇāsa vassāni Pakuṇḍakassa rājino,  
upasampanno Moggaliputto Siggavatherasantike.
- 82 Asokadhammassa<sup>2</sup> chavasse chasaṭṭhi Moggaliputto ahū,  
aṭṭhacattārisa vassāni<sup>3</sup> Muṭṭasīvassa rājino  
Mahindo upasampanno Moggaliputtassa santike.
- 83 uggahesi vinayaṇ ca Upāli buddhasantike,  
Dāsako vinayaṃ sabbam Upālitherasantike.  
uggahetvāna vācesi upajjhāyo va sāsane.
- 84 vācesi Dāsako thero vinayaṃ Soṇakassa pi,  
pariyāpunitvā vācesi upajjhāyassa santike.
- 85 Soṇako buddhisampanno dhammavinayakovido  
vācesi vinayaṃ sabbam Siggavassa anuppadam.
- 86 Siggavo Caṇḍavajjo ca Soṇakasaddhivihārikā,  
vācesi vinayaṃ thero ubho saddhivihārike.
- 87 Tisso Moggaliputto ca Caṇḍavajjassa santike  
vinayaṃ uggahetvāna vimutto upadhisamkhave.

1 S. Edition omits vs 76—81.

2 S. *Dhammāsokassa*.

3 Variant *aṭṭhacattālīsaṃ*—Another variant *aṭṭhacattārisavassamhi Mahindo nāma adhissaro upasampāhito suvisuddho*.



- 88 Moggaliputto upajjhāyo Mahindaṃ saddhivihārikaṃ  
vācesi vinayaṃ sabbam theravādaṃ anūnakaṃ.
- 89 parinibbute sambuddhe Upālithero mahājūti  
vinayaṃ tāva vācesi tiṃsa vassaṃ anūnakaṃ.
- 90 saddhivihārikaṃ theram Dāsakaṃ nāma paṇḍitaṃ  
vinayaṭṭhāne ṭhapetvāna nibbuto so mahāmati.
- 91 Dāsako Soṇakaṃ theram saddhivihāriṃ anuppadaṃ  
katvā vinayapāmoḁkkaṃ catusaṭṭhimhi nibbuto.
- 92 Soṇako chaḷabhiññāṇo Siggavaṃ ariyatrajaṃ  
vinayaṭṭhāne ṭhapetvāna chasaṭṭhimhi ca nibbuto.
- 93 Siggavo ñāṇasampanno Moggaliputtaṃ ca dāraḁaṃ  
katvā vinayapāmoḁkkaṃ nibbuto so chasattati.
- 94 Tisso Moggaliputto ca Mahindaṃ saddhivihārikaṃ  
katvā vinayapāmoḁkkaṃ chāsītivassaṃhi nibbuto.
- 95 Catusattati Upāli ca, catusaṭṭhi ca Dāsako,  
chasaṭṭhi Soṇako thero, Siggavo tu chasattati,  
asīti Moggaliputto, sabbesaṃ upasampadā.
- 96 sabbakālaṃhi pāmoḁkko vinaye Upālipaṇḍito,  
paññāsaṃ Dāsako thero, catucattārīsaṃ ca Soṇako,  
pañcapaññāsavassaṃ Siggavassa, aṭṭhasaṭṭhi Moggaliputtasavhayo.
- 97 Udayo soḷasa vassāni rajjaṃ kāresi khattiyo,  
chavasse Udayabhaddaṃhi Upālithero nibbuto.
- 98 Susunāgo dasavassaṃ rajjaṃ kāresi issaro,  
aṭṭhavassee Susunāgaṃhi Dāsako parinibbuto.
- 99 Susunāgass' accayena honti te dasa bhātaro,  
sabbe bāvīsati-vassaṃ rajjaṃ kāresuṃvamsato.  
imesaṃ chaṭṭha vassānaṃ Soṇako parinibbuto.
- 100 Candagutto rajjaṃ kāresi vassāni catuvīsati,  
tasmiṃ cuḁdasavassaṃhi Siggavo parinibbuto.
- 101 Bindusārassa yo putto Asokadhammo<sup>1</sup> mahāyaso  
vassāni sattatiṃsaṃ pi rajjaṃ kāresi khattiyo.
- 102 Asokassa chavīsativasse Moggaliputtasavhayo  
sāsaṇaṃ jotayitvāna nibbuto āyusaṃkhaye.

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1 S. *Dhammāsoko*.



- 103 catusattativassamhi thero Upālipaṇḍito  
saddhivihārikam theram Dāsakam nāma paṇḍitam  
vinayaṭṭhāne ṭhapetvāna nibbuto so mahāgaṇī.
- 104 Dāsako Soṇakam theram saddhivihārikam anuppadam  
katvā vinayapāmokkham catusaṭṭhimhi nibbuto.
- 105 Soṇako chaḷabhiñṇāṇo Siggavam ariyatrajam  
vinayaṭṭhāne ṭhapetvāna chasaṭṭhimhi parinibbuto.
- 106 Siggavo ñāṇasampanno Moggaliputtañ ca dārakam  
katvā vinayapāmokkham nibbuto so chasattati.
- 107 Tisso Moggaliputto so Mahindam saddhivihārikam  
katvā vinayapāmokkham asītivassamhi nibbuto.

*Bhāṇavāram pañcamam niṭṭhitam*



## Chapter Six

- 1 Dve satāni ca vassāni aṭṭhārasa vassāni ca<sup>1</sup>  
sambuddhe parinibbute abhisitto Piyadassano.
- 2 āgatā rājaidhhiyo abhisitte Piyadassane  
pharati puññatejañ ca uddham adho ca yojanam,  
Jambudīpe mahārajje balacakke pavattati vaso.
- 3 Anotatto nāma daho Himavāpabbatamuddhani.  
sabbosadhena saṃyuttā soḷasaṃ udakumbhiyo.  
tadā<sup>2</sup> devasikaṃ niccaṃ devā abhiharanti te.
- 4 nāgalatādantakaṭṭham sugandham pabbateyyakam  
mudusiniddham madhuram rasavantam manoramam  
tadā devasikaṃ niccaṃ devatābhiharanti te.
- 5 āmalakam osadhañ ca sugandham pabbateyyakam  
mudusiniddham rasavantam mahābhuteh' upaṭṭhitam  
tadā devasikaṃ niccaṃ devatābhiharanti te.
- 6 dibbapāṇam ambapakkan ca rasavantam sugandhakam  
tadā devasikaṃ niccaṃ devatābhiharanti te.
- 7 Chandadahato<sup>3</sup> va pañcavaṇṇam pāpuraṇanivāsanam  
tadā devasikaṃ niccaṃ devatābhiharanti te.
- 8 sīsanahānagandhacuṇṇam tathā cānuvilepanam  
mudukam pārupattāya sumanadussam asuttakam
- 9 mahāraham añjanañ ca sabbañ tam nāgalokato  
tadā devasikaṃ niccaṃ nāgarājaharanti te.
- 10 ucchuyaṭṭhiṃpūgamattam piṭakam hatthapuñchanam  
tadā devasikaṃ niccaṃ devatābhiharanti te.
- 11 nava vāhasahassāni suvāharanti sāliyo<sup>4</sup> undurehi visodhitā,  
makkhikā madhukam karum acchā kuṭamhi koṭayam.

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1 S. aṭṭharasādhikāni ca.

2 tato.

3 S. Chaddantadahā.

4 te sāli nitthusakaṇe undurehi visodhitā.



- 12 sakunā suvaggajātā karavikā madhurassarā  
Asokapuññatejena sadā sāventi mánuse.
- 13 kappāyuko mahānāgo catubuddhaparicārako  
suvaṇṇasaṃkhalikabaddho puññatejena āgato.
- 14 pujesi rattamālehi Piyadassi mahāyaso  
vipāko piṇḍapātassa paṭiladdho sudassano.
- 15 Candaguttassāyaṃ nattā Bindusārassa atrajo  
rājaputto tadā āsi Ujjenīkaramolino,  
anupubbena gacchanto Vedissanagaram gato.
- 16 tatrāpi ca seṭṭhidhītā Devī nāmā 'tivissutā  
tassa saṃvāsaṃ anvāya ajāyi puttam uttamam.
- 17 Mahindo Saṃghamittā ca pabbajjam samarocayum,  
ubho pi pabbajitvāna bhindimsu bhavabandhanam.
- 18 Asoko rajjam kāresi Pāṭaliputte puruttame,  
abhisitto tīṇi vassāni pasanno buddhasāsane.
- 19 yadā ca parinibbāyi sambuddho Upavattane  
yadā ca Mahindo jāto Moriyakulasambhavo  
etthantare yaṃ gaṇitam vassam bhavati kittakam?
- 20 dve vassasatāni honti catuvassam pan' uttari;  
samantaramhi so jāto Mahindo Asokatrajo.
- 21 Mahindadasavassamhi pitā bhāte aghātayi,  
Jambudīpam 'nusāsento catuvassam atikkami.
- 22 hantvā ekasate bhāte vamsam katvāna ekato  
Mahindacuddasame vasse Asokam abhisiñcayum.
- 23 Asokadhammo 'bhisitto paṭiladdhā ca iddhiyo,  
mahātejo puññavanto dīpe<sup>1</sup> cakkapavattako.
- 24 paripuññavāsavassamhi Piyadass' ābhisiñcayum,  
pāsaṇḍam parigaṇhanto tīṇi vassān' atikkami.
- 25 dvāsaṭṭhidiṭṭhigatikā pāsaṇḍā channavutikā,  
sassataucchedamūlā sabbe dvīhi patiṭṭhitā.
- 26 nigaṇṭhācelakā c' eva itarā paribbājakā  
itarā brāhmaṇā 'ti ca aññe ca puthuladdhikā

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1 S. *Dīpekacakkavattī* So.



- 27 nīyanti<sup>1</sup> sassatucchede sammūlhe hīnadiṭṭhike  
itobahiddhāpāsaṇḍe titthiye nānādiṭṭhike  
sārāsāraṃ gavesanto puthuladdhī nimantayi.
- 28 titthigaṇe nimantitvā pavesetvā nivesanaṃ  
mahādānaṃ padatvāna pañhaṃ pucchi anuttaraṃ.
- 29 pañhaṃ puṭṭhā na sakkonti vissajjetuṃ sakā balā,  
ambhaṃ puṭṭho labujaṃ vā byākarimsu apaññakā.
- 30 anumattaṃ pi sabbesaṃ alaṃ te puna desanaṃ,  
bhinditvā sabbapāsaṇḍaṃ haritvā puthuladdhike.
- 31 iti rājā vincintesi: aññe pi ke labhāmase  
ye loke arahanto ca arahattamaggañ ca passanti?
- 32 samvijjanti<sup>2</sup> ime loke, na yimaṃ lokaṃ asuññataṃ,  
kadāhaṃ sappurisānaṃ dassantaṃ upasamkame?  
tassa subhāsitaṃ sutvā rajjaṃ demi savijitaṃ.
- 33 iti rājā vicintento dakkhiṇeyye na passati,  
niccaṃ gavesati rājā sīlavante supesale.
- 34 caṅkamantaṃhi pāsāde pekkhamāno bahū jane  
rathiyā piṇḍāya carantaṃ Nigrodhaṃ samaṇaṃ addasa.
- 35 pāsādikaṃ abhikkantaṃ paṭikkantaṃ vilokitaṃ  
Okkhittacakkhusampannaṃ arahantaṃ santamānasaṃ
- 36 uttamadamathappattaṃ dantaṃ guttaṃ surakkhitaṃ  
kulagaṇe asaṃsaṭṭhaṃ nabhe candamaṃ va nimmalaṃ.
- 37 kesarī va asantāsaṃ, aggīkkhandhaṃ va tejitaṃ,  
garuṃ durāsadaṃ dhīraṃ santacittaṃ samāhitaṃ,
- 38 khīṇāsavaṃ sabbakilesasodhitaṃ purisuttamaṃ  
cāravihārasampannaṃ sampassaṃ<sup>3</sup> samaṇuttamaṃ
- 39 sabbaguṇāgataṃ Nigrodhaṃ pubbasahāyaṃ vicintayi  
pubbe suciṇṇakusalaṃ ariyamaggaphale ṭhitaṃ,
- 40 rathiyā piṇḍāya carantaṃ munimaṃ moneyyavussati.<sup>4</sup>
- 41 jigimsamāno so dhīro cintayi:
- 42 buddho ca loke arahā sasāvako lokuttaramaggaphale ṭhito<sup>5</sup>  
mokkhañ ca nibbānagato asaṃsayamaṃ aññataro esa thero gurūnaṃ.<sup>6</sup>

1 S. niyati  
2 Sajīvitam.  
3 S. Sampassi.

4 S. passitvo so vicintayi.  
5 patiṭṭhito.  
6 S. garuttamo.



- 43 so pañcapītipasādaṃ paṭilabhi ulāraṃ pāmojjamanappasādito,  
nidhiṃ va laddhā adhana pamodito iddho manoicchitaṃ va  
Sakkopamo.
- 44 āmantayi annatarekamaccaṃ: handa bhikkhantaṃ taramānarūpo  
nayehi pāsādikaṃ santavuttiṃ nāgo va yantaṃ rathiyā kumārakaṃ
- 45 asantāsaṃ santaguṇādhivāsitaṃ.<sup>1</sup>
- 46 rājā pasādavipulaṃ paṭilabhi udaggahaṭṭho manasābhicintayi:  
nissamsayaṃ uttamadhammapatto adiṭṭhapubbo ayaṃ purisuttamo.
- 47 vīmaṃsamāno punad evaṃ abravi:  
supaññattaṃ āsanaṃ ettha santhataṃ.  
nisīdasi pabbajitvā tvaṃ āsane,  
mayā anuññātaṃ tassābhipatthitaṃ<sup>2</sup>
- 48 ādāya rañño vacanaṃ padakkhiṇaṃ hatthe gahetvā abhirūhi<sup>3</sup> āsane,  
nisīdi pallaṅkavare asantāso Sakko va devarājā paṇḍukambale.
- 49 vincintayī rājā: ayaṃ aggaḍārako niccalo asantāsi ca atthi nu taṃ
- 50 disvā rājā taṃ taruṇaṃ kumārakaṃ ariyavattaparihārakaṃ vamaṃ  
susikkhitaṃ dhammavinayakovidāṃ asantāsaṃ santaguṇādhivāsitaṃ  
supārutākappadharaṃ jinaṭrajaṃ pasannacitto punad evaṃ abravi:
- 51 desehi dhammaṃ tava sikkhitaṃ mama,  
tvaṃ eva satthā, anusāsitaṃ tayā  
karomi tuyhaṃ vacanaṃ mahāmuni,  
anusāsa maṃ tava suṇoma desanaṃ.
- 52 sutvāna rañño vacanaṃ sutejitaṃ navaṅgasatthe paṭisambhidaṭṭhito  
vilōlayi tepīṭakaṃ mahārahaṃ, taṃ addasa appamādasudesanaṃ:
- 53 “appamādo amatapadaṃ, pamādo maccuno padaṃ,  
appamattā na mīyanti, ye pamattā yathā matā.”
- 54 Nigrodhadhīraṃ anumodayantaṃ rājā vijāniya taṃ aggaḥetum  
ye keci sabbaññubuddhadesitā sabbesaṃ  
dhammānaṃ imassa mūlakā.
- 55 ajj’ eva tumhe saraṇaṃ upemi buddhañ  
ca dhammaṃ saraṇaṃ ca saṃghaṃ  
saputtadāro sahaññātakajjano upāsakattaṃ paṭivedayāmi taṃ.

1 Variant *santaguṇavāsitaṃ*

2 S. *tayā* 'bhipatthitaṃ.

3 S. *abhiruyha*.



- 56 saputtadāro saraṇe paṭiṭṭhito Nigrodhakalyāṇamittassa āgamā:  
pūjemi caturo sataṣaḥassarūpiyaṃ aṭṭhaṭṭhakaṃ  
niccabhattaṇ ca theram.
- 57 tevijjā iddhippattā ca cetopariyāyakovidā  
khīṇāsavā arahanto bahū buddhassa sāvakā.
- 58 theram avoca punad eva rājā: icchāmi saṃgharatanassa dassanaṃ,  
samāgamaṃ sannipatanti yāvatā abhivādayāmi<sup>1</sup> suṇāmi dhammaṃ.
- 59 samāgatā saṭṭhisahassabhikkhū, dūtā ca rañño paṭivedayaṃsu:  
saṃgho mahāsannipāte sutuṭṭho, gacchasi  
tvam icchasi saṃghadassanaṃ.
- 60 dūtassa vacanaṃ sutvā Asokadhammo mahīpati  
āmantayi ñātisaṃghamittāmacce ca bāndhave:
- 61 dakkhiṇadānaṃ dassāma mahāsaṃghasamāgame,  
karoma veyyāvatikaṃ yathāsattiṃ yathābalaṃ.
- 62 maṇḍapaṃ āsanaṃ udakaṃ upaṭṭhānaṃ dānabhojanaṃ  
paṭiyādentu me khippaṃ dānārahaṃ anucchavaṃ.
- 63 sūpeyyabhattachārā ca suciyāgususaṃkhata  
paṭiyādentu me khippaṃ manuññaṃ bhojanaṃ sucim.
- 64 mahādānaṇ ca dassāmi bhikkhusamghe gaṇuttame,  
nagare bheriyo vajjantu, vithīsamajjantu te,  
vikirantu vālukam setam pupphaṇ ca pañcavaṇṇakaṃ,
- 65 mālagghiyaṃ toranaṇ ca kadali punṇaghaṭaṃ subhaṃ  
utukkamaṇḍapaṃ<sup>2</sup> thūpaṃ<sup>3</sup> ṭhapayantu tahiṃ tahiṃ.
- 66 vatthehi ca dhajaṃ katvā bandhayantu tahiṃ tahiṃ,  
mālādāmasamāyuttā sobhayantu imaṃ puraṃ.
- 67 khattiyā brāhmaṇā vessā suddā aññakulāni ca  
vatthaṃ ābharaṇaṃ pupphaṃ nānālaṃkārabhūsitā  
ādāya dīpaṇ jalamānaṃ gacchantu saṃghadassanaṃ.
- 68 sabbaṇ ca tālāvacaraṃ gandhabbā<sup>4</sup> nānākulā sikkhitā  
vajjantu vaggusavaniyā sussarā<sup>5</sup> gacchantu aggavaraṃ  
saṃghadassanaṃ.

1 S. *abhivādayāṃ* 'ettha.

2 S. *ussāpitadhajaṃ*.

3 S. *thūnaṃ*.

4 S. omits *gandhabbā*.

5 S. *Susirāmadalāni ca*.



- 69 lamkarakāmadā c'eva sotthiyānaṭanāṭakā  
sabbe samghaṃ upayantu hāsayantū samāgatam.
- 70 pupphañ ca anekavidham punṇakañ ca anekadhā vividham  
vaṇṇakañ c'eva karontu pūjam anekarāsiyo.
- 71 nagarassa paṭihāram antare  
dānam sabbam paṭiyantu patthitam.
- 72 pūjam samādāya sabbam divasaṃ raṭṭhavāsikā  
rattiñ ca sabbam niyāme asesato karontu<sup>1</sup> samghādhikārassa ārabhi.
- 73 tam rattiya accayena bhattam sakanivesane  
paṇītarasasampannam paṭiyādetvāna khattiyo
- 74 sāmacce saparivāre āṇāpesi mahāyaso:  
gandhamālāpupphakūṭam pupphachattadhajam bahum
- 75 divā dīpañ jalamānam abhiharantu mahājanā.  
yāvatā mayā āṇattā tāvatā abhiharantu te.
- 76 imamhi nagare sabbe negamā ca catuddisā  
sabbeva rājaparisā sayoggabalavāhanā  
sabbe maṃ anugacchantu bhikkhusamghassa dassanam.
- 77 mahatā rājānubhāvena niyāsi rājakuñjaro  
Sakko va Nandavanuyyānam<sup>2</sup> evaṃ sobhi mahīpati.
- 78 gatvāna rājā taramānarūpo<sup>3</sup> bhikkhusamghassa santike  
abhivādetvāna sammodi vedajāto katañjali.
- 79 ārocayi bhikkhusamgham: mam' attham anukampatu.  
yāva bhikkhū anuppate sabbe antonivesane,
- 80 samghassa pitaram theram pattam ādāya khattiyo  
pūjamāno bahupupphehi pāvisi nagaram varam.
- 81 nivesanam pavesetvā nisīdapetvāna āsane  
yāguṃ nānāvidham khajjam bhojanañ ca mahāraham  
adāsi payatapāṇi yāvadattham yadicchakam.
- 82 bhuttāvi-bhikkhusamghassa onītapattapāṇino  
ekamekassa bhikkhuno adāsi yugasāṭakam,

1 Variant *tiyāmam karontu* —

S. “pūjam samādāya raṭṭhavāsikā  
rattindivam tiyāme asesato.”

2 Variant *Nandanuyyānam*.

3 S. *taramāno*.



- 83 pādasam̐bhañjanam̐ telam̐ chattañ cāpi upāhanam̐  
sabbam̐ samaṇaparikkhāram̐ adāsi phāṇitam̐ madhum̐.
- 84 parivāretvāna nisīdi Asokadhammo mahīpati  
nisajja rājā pavāresi bhikkhusam̐ghassa paccayam̐:
- 85 yavatā bhikkhū icchanti tāva demi yadicchakam̐.
- 86 santappetvā parikkhārena sampavāretvāna paccaye  
tato pucchisugambhīram̐ dhammakkhandham̐ sudesitam̐:
- 87 “atthi bhante paricchedo desit’ ādiccabandhunā  
nāmam̐ liṅgam̐ vibhattiñ ca koṭṭhāsañ cāpi sam̐khatam̐  
ettakam̐ ‘va dhammakkhandham̐ gaṇanam̐ atthi pavedaya’?”
- 88 atthi rājā gaṇitvāna desit’ ādiccabandhunā  
suvibhattam̐ supaññattam̐ suniddiṭṭham̐ sudesitam̐.
- 89 sahetum̐ atthasampannam̐ khalitam̐ n’ atthi subhāsitam̐,  
satipaṭṭhānam̐ sammappadhānam̐ iddhipādañ ca indriyam̐
- 90 balam̐ bojjhaṅgam̐ maggaṅgam̐ suvibhattam̐ sudesitam̐,  
evam̐ sattappabhedañ ca bodhipakkhiyam̐ uttamam̐.
- 91 lokuttaram̐ dhammavaram̐ navañgam̐ satthusāsanam̐  
vitthāritam̐ suvibhattam̐ desesi dīpaduttamo:
- 92 caturāsītisahassāni dhammakkhandhā anūnakā  
pāṇānam̐ anukampāya desit’ ādiccabandhunā.
- 93 amatuttamam̐ varadhammam̐ samsāraparimocanam̐  
sabbadukkhakkhayam̐ maggam̐ desesi amatosadham̐.
- 94 sutvāna vacanam̐ rājā bhikkhusam̐ghassa bhāsitam̐  
pāmojjahāsabahulo vedajāto narāsabho  
sarājikāparisāya imam̐ vākyam̐ udāhari:
- 95 caturāsītisahassāni paripunṇam̐ anūnakam̐  
desitam̐ buddhaseṭṭhassa dhammakkhandham̐ mahāraham̐,



- 96 caturāsītisahassāni ārāme kārayām' ahaṃ  
ekekadhammakkhandhassa ekekārāmaṃ pūjayaṃ.
- 97 channavutikoṭṭidhanaṃ vissajjetvāna khattiyo  
tam eva divasaṃ rājā āṇāpesi ca tāvade.
- 98 tasmim̐ samaye<sup>1</sup> Jambudīpe nagarañ caturāsītiyo  
ekekanagaraṭṭhāne paccekārāmaṃ kārayi.
- 99 anto tīṇi ca vassāni vihāraṃ katvāna khattiyo  
pariniṭṭhitamhi ārāme pūjaṃ sattāha kārayi.

*Bhāṇavāraṃ chaṭṭhaṃ.*

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1 S. *kāle*.



## Chapter Seven

- 1 Mahāsamāgamo hoti Jambudīpasamantato,  
bhikkhū asīti-koṭiyo bhikkhuṇī channavuti-sahassiyo,  
bhikkhū ca bhikkhuṇiyo ca chaḷabhiñṇā bahutarā.
- 2 bhikkhū iddhānubhāvena samam katva mahītaḷam  
lokavivaraṇam katvā dassesum pūjiye mahe.
- 3 Asokārāme ṭhito rājā Jambudīpaṃ avekkhati,  
bhikkhuiddhānubhāvena Asoko sabbattha passati.
- 4 addasa vihāraṃ sabbam sabbattha mahīyaṃ kataṃ  
dhajaṃ ussāpitaṃ pupphaṃ toraṇaṃ ca mālagghiyaṃ
- 5 kadali puṇṇaghataṃ c' eva nānāpupphasamohitaṃ,  
addasa dīpamaṇḍalaṃ vibhūsaṇaṃ catuddisaṃ.
- 6 pamodito haṭṭhamano pekkanto vattate mahe  
samāgate bhikkhusaṃghe bhikkhuṇī ca samāgate
- 7 mahādānaṃ ca paññattaṃ diyaṃāne vanibbake  
caturāsītisaḥassāni vihare disvāna pūjite
- 8 Asoko 'pi attamano bhikkhusaṃghaṃ pavedayi:  
ahaṃ ca bhante dāyādo satthu buddhassa sāsane.
- 9 bahu mayhaṃ pariccāgo sāsane sāravādino;
- 10 channavutikoṭiyo ca vissajjetvā mahādhanam  
caturāsītisaḥassāni āramā kārītā mayā
- 11 pūjāya dhammakkhandaḥsa buddhaṣeṭṭhaḥsa desite;  
cattāri sataḥassāni devasikaṃ pavattayi.
- 12 ekaṃ ca cetiyaṃ pūjaṃ<sup>1</sup> ekaṃ Nigrodhasavhayaṃ  
ekaṃ ca dhammakathikānaṃ ekaṃ gilānapaccayaṃ;
- 13 dīyati devasikaṃ niccaṃ Mahāgaṅgā va odanaṃ.  
aṇṇo koci pariccāgo bhiyyo mayhaṃ na vijjati,  
saddhā mayhaṃ daḷhatarā, tasmā dāyādo sāsane.

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1 Variant *cetiya*pūjaṃ.



- 14 sutvāna vacanam rañño Asokadhammassa bhāsitaṃ  
paṇḍito sutasampanno nipuṇatthavinicchayo
- 15 samghassa tesu vihāraṃ anuggahatthāya sāsanaṃ  
anāgate ca addhāne pavattiṃ sutvā<sup>1</sup> vicakkhaṇo
- 16 byākāsi Moggaliputto Asokadhammapucchitaṃ:  
paccayadāyako nāma sāsane paṭibāhiro.<sup>2</sup>
- 17 yassa puttaṃ dhītaraṃ vā urasmin jātaṃ anvayaṃ.  
pabbājesi cājetvāna so ve dāyādo sāsane.<sup>3</sup>
- 18 Sutvāna vacanam rājā Asokadhammo mahīpati  
Mahindakumāraṃ puttaṃ Saṃghamittaṃ ca dhītaraṃ.
- 19 ubho āmantayi rājā: “dāyādo homi sāsane.”  
sutvāna pituno vākyam ubho puttādhivāsayaṃ:
- 20 “suṭṭhu deva sampatiṇṇhāma karoma vacanam tava,  
pabbājehi ca no khippaṃ, dāyādo hohi sāsane.”
- 21 paripuṇṇavīsativasso Mahindo Asokatrajo  
Saṃghamittā ca jātiyā vassaṃ aṭṭhārasaṃ bhava.
- 22 chavassaṃhi Asokassa ubho pabbajitā pajā,  
tad’ eva upasampanno Mahindo dīpajotako,
- 23 Saṃghamittā tadā yeva sikkhāyo ca samādiyi.  
ahū Moggaliputto va theravādo mahāgaṇī.
- 24 catupaññāsavassaṃhi Asokadhammo abhisitto,  
Asokassābhisittato chasaṭṭhi Moggalisavhaya,  
tato Mahindo pabbajito Moggaliputtassa santike.
- 25 pabbājesi Mahādevo, Majjhanto upasampade,  
ime te nāyakā tiṇi Mahindassānukampakā.
- 26 Moggaliputto upajjhāyo Mahindaṃ dīpajotakaṃ  
vācesī piṭakaṃ sabbam atthaṃ dhammaṃ ca kevalaṃ.
- 27 Asokassa dasavassaṃhi Mahindo catuvassiko  
sabbam sutapariyattiṃ gaṇipācariyo<sup>4</sup> ahū.
- 28 sudesitaṃ suvibhattaṃ ubhosamghahasuttakaṃ  
Mahindo theravādakaṃ uggahetvāna dhārayi.

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1 S. *ñātvā*.

2 S. *paribāhiro*.

3 Cf. *Mahāvamsa* and *Thūpavamsa* “paccayadāyakonāma tvam mahārāja yo pana attano puttaṃ ca dhītaraṃ ca pabbājesi ayaṃ sāsanaśādhāyādo nāmāti.”

4 S. *gaṇupacariyo* (“*gaṇhitvā*’ cariyo ahu”).



- 29 vinīto Moggaliputto Mahindam Asokatrajam  
tisso vijjā chaḷabhiññā caturō paṭisambhidā.
- 30 Tisso Moggaliputto ca Mahindam saddhivihārikam  
āgamapiṭakam sabbam sikkhāpesi nirantaram.
- 31 tīṇi vassamhi Nigrodho, catuvassamhi bhātaro,  
chavassamhi pabbajito Mahindo Asokatrajo.
- 32 Kontiputtā ubho therā Tisso cāpi Sumittako  
aṭṭhavassamhi 'sokassa parinibbimsu mahiddhikā.
- 33 ime kumārā pabbajitā ubho therā ca nibbutā.
- 34 upāsakattam desimsu<sup>1</sup> khattiyā brāhmaṇā bahū,  
mahālābho ca sakkāro uppajji buddhasāsane,
- 35 pahīnalābhasakkārā titthiyā puthuladdhikā  
paṇḍaraṅgā jaṭilā ca nigaṇṭhacelakādikā
- 36 aṭṭhamsu satta vassāni ahosi vagguposatho,  
ariyā pesalā lajjī na pavisanti uposatham.
- 37 sampatte ca vassasate vassāṇ chattimsa satāni ca  
saṭṭhi bhikkusahassāni Asokārāme vasimsu te.
- 38 ājīvakā aññaladdhikā nānā dūsentī sāsanaṃ,  
sabbe kāsāyavasanā dūsentī jinasāsanaṃ.
- 39 bhikkhusahassaparivuto chaḷabhiñño mahiddhiko  
Moggaliputto gaṇapāmokkho akāsi dhammasamgaham.
- 40 Moggaliputto mahāpaṇño paravādappamaddano  
theravādam daḷham katvā samgaham tatiyam kato.<sup>2</sup>
- 41 madditvā nānāvādāni nīharitvā alajjino bahū<sup>3</sup>  
sāsanaṃ jotayitvāna Kathāvatthum pakāsayi.
- 42 tassa Mogaliputtassa Mahindo saddhivihāriko  
upajjhāyassa santike saddhammam pariyāpuṇi.
- 43 nikāye pañca vācesi satta c' eva pakaraṇe,  
ubhatovibhaṅgam vinayaṃ parivāraṇ ca khandhakam  
uggahi vīro nipuṇo upajjhāyassa santike 'ti
- 44 Nikkhante dutiye vassasate vassāni chattimsati  
puna bhedo ajāyatha theravādānam uttamo.

1 Variant *desayimsu*.

2 S. *akā*.

3 S. omits *bahū*.



- 45 Pāṭaliputtanagaramhi rajjaṃ kāresi khattiyo  
Dhammāsoko mahārāja pasanno buddhasāsane.
- 46 mahādānaṃ pavattesi saṃghe gaṇavaruttame,  
cattāri sataṣaṣṣāni ekāhen' eva nissaji.
- 47 cetiyassa yajā ekaṃ<sup>1</sup> dhammassa savaṇassa<sup>2</sup> ca  
gilānānañ ca paccayaṃ ekaṃ saṃghassa nissaji.
- 48 titthiyā lābhaṃ disvāna sakkārañ ca mahārahaṃ  
saṭṭhimattasahassāni theyyasamvāsakā ahū.
- 49 Asokārāmavihāraṃhi pātimokkho paricchiji,  
kārapento pātimokkhaṃ amacco ariyānaṃ aghātayi.
- 50 titthiye niggahatthāya bahū buddhassa sāvaka  
saṭṭhimattasahassāni jinaputtā samagatā.
- 51 ekasmiṃ sannipātaṃhi thero Moggaliatrajo  
satthukappo mahānāgo paṭhavyā n' atthi īdiso.
- 52 ariyānaṃ ghātitaṃ kammaṃ rājā therā apucchatha,  
pāṭihīraṃ karitvāna rañño kaṅkhaṃ vinodayi.
- 53 therassa santike rājā uggahetvāna sāsanaṃ  
theyyasamvāsabhikkhuno nāsesi liṅganāsaṇaṃ.
- 54 titthiyā sakavādena pabbajitvā anādarā  
buddhavacanaṃ bhindimsu visuddhakañcanaṃ iva.
- 55 sabbe pi te bhinnavādā vilomā theravādato,  
tesaṃ ca niggahatthāya, sakavādavirocanaṃ,
- 56 desesi thero abhidhammaṃ Kathāvatthuppakaraṇaṃ  
niggaho īdiso n' atthi paravādappamaddanaṃ.
- 57 desetvā thero abhidhammaṃ Kathāvatthuppakaraṇaṃ  
sakavādasodhanatthāya, sāsanaṃ dīghakālikaṃ,
- 58 arahantānaṃ saṣaṣṣaṃ uccinitvāna nāyako  
varaṃ varaṃ gahetvāna akāsi dhammasaṃgahaṃ
- 59 Asokārāmavihāraṃhi Dhammarājena karite  
navamāsehi niṭṭhāsi tatiyo saṃgaho ayaṇ ti.  
saddhammasaṃgahaṃ navamāsaṃ niṭṭhitaṃ.

*Bhāṇavāraṃ sattamaṃ*

1 S. *pūjay' ekaṃ*

2 S. *savaṇāya*.



## Chapter Eight

- 1 Moggaliputto dīghadassī sāsanaṣṣa anāgate  
paccantaṃhi paṭiṭṭhānaṃ disvā dibbena cakkhunā
- 2 Majjhantikādayo there pāhesi attapañcame:  
sāsanaṣṣa paṭiṭṭhāya paccante sattavuddhiyā
- 3 paccantakānaṃ desānaṃ anukampāya paṇinaṃ  
pabhātukā balappattā desetha dhammaṃ uttamaṃ.
- 4 gantvā Gandhāraṇisaṃ Majjhantiko mahā isī  
kupitaṃ nāgaṃ pasādetvā mocesi bandhanā bahū
- 5 gantvāna raṭṭhaṃ Mahisaṃ Mahādeva mahiddhiko  
coditvā nirayaḍukkheṇa mocesi bandhanā bahū.
- 6 athāparo pi Rakkhito vikubbanesu kovido  
vehāsaṃ abbhuggantvāna desesi Anamataggiyaṃ.
- 7 Yonakadhammarakkhitathero nāma mahāmati  
Aggikkhandhopamasuttakathāya Aparantaṃ pasādayi.<sup>1</sup>
- 8 Mahādharmmarakkhitathero Mahāraṭṭhaṃ pasādayi  
Nāradaḥṣapaṇātakakathāya ca mahiddhiko.
- 9 Mahārakkhitathero pi Yonakalokaṃ pasādayi  
Kālākārāmasuttantaḥṣakathāya ca mahiddhiko.
- 10 Kassapaḡotto ca yo thero Majjhimo Durabhisaro<sup>2</sup>  
Sahadeva Mūlakadeva Himavante<sup>3</sup> yakkhaḡaṇaṃ pasādayuṃ,
- 11 kathesuṃ tattha suttantaṃ Dhammacakkappaṇattanaṃ.
- 12 Suṇṇabhūmiṃ gantvāna Soṇuttarā mahiddhikā  
niddhametvā piṣācagaṇe mocesi bandhanā bahū.
- 13 Laṇkāḍipavaṛaṃ gantvā Mahinda attapañcama  
sāsanaṃ thāvaraṃ katvā mocesi bandhanā bahū.<sup>4</sup>

*Bhāṇavāraṃ aṭṭhamaṃ.*

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1 S. omits *pasādayi*.

2 S. ca *durāsado*.

3 S. omits *Himavante*.

4 S. adds '*Nānādesapaṣado nāma aṭṭhamaṃ paricchedo*'.



## Chapter Nine

- 1 Laṅkādīpo ayaṃ ahū sīhena Sīhalā iti.  
dīpuppattim imaṃ vamsaṃ suṇātha vacanaṃ mama.
- 2 Vaṅgarājassāyaṃ dhītā araṇṇe vanagocaraṃ  
sīhasaṃvāsaṃ anvāya bhātaro janayī duve.
- 3 Sīhabāhu ca Sīvalī kumārā cārudassanā  
mātā ca Susīmā nāma pitā ca Sīhasavhayo.
- 4 atikkante soḷasavasse nikkhamitvā guhantarā  
māpesi nagaraṃ tattha Sīhapuraṃ varuttamaṃ.
- 5 Lāḷaraṭṭhe tahiṃ rājā Sīhaputto mahabbalo  
anusāsi mahārajjaṃ Sīhapuravaruttame.
- 6 battiṃsa bhātaro honti Sīhaputtassa atrajā,  
Vijayo ca Sumitto ca subhajeṭṭhabhātarā ahuṃ.
- 7 Vijayo nāma so kumāro pagabbho āsi asikkhito<sup>1</sup>  
karoti vilopakammaṃ atikiccaṃ sudārunaṃ
- 8 samāgatā janapadā negamā ca samāgatā  
upasaṃkamma rājānaṃ Vijayadosaṃ pakāsayuṃ.
- 9 tesam vacanaṃ sutvāna rājā kupitamānaso  
āṇāpesi amaccānaṃ: kumāraṃ nīharatha imaṃ,
- 10 paricārikā ime sabbe puttadārā ca bāndhavā  
dāsīdāsakammakare nīharantu janappadā.
- 11 tato taṃ nīharitvāna viṣuṃ katvāna bāndhave  
āropetvāna te nāvaṃ vuyhittha aṇṇave tadā.
- 12 pakkamantu yathākāmaṃ honti sabbe adassanaṃ  
raṭṭhe janapade vāsaṃ mā puna āgamicchati.<sup>2</sup>
- 13 kumārānaṃ ruḷhanāvā gatā dīpaṃ avassakaṃ,<sup>3</sup>  
nāmadheyyaṃ tadā āsi Naggadīpaṇ ti vuccati.

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1 S. *kakkhaḷo*.

2 S. *āgamimsu te*.

3 S. *adassanaṃ*.



- 14 mahilānaṃ āruḥhanāvā gatā dīpaṃ avassakaṃ,  
nāmadheyyaṃ tadā āsi Mahilāraṭṭhañ ti vuccati.
- 15 purisānaṃ āruḥhanāvā uplavantā va sāgaram  
vippanaṭṭhā disāmūlhā gatā Suppārapaṭṭanaṃ.
- 16 Orohetvāna Suppāraṃ sattaṣaṭṭhañ ca te tadā  
vipulaṃ sakkārasammānaṃ akaṃsu te Suppāraḥkā.
- 17 tesu sakkariyamānesu Vijayo ca sahāyakā  
sabbe luddāni kammāni kurumānā nabujjhakā,
- 18 pāṇaṃ adinnaṃ paradāraṃ musāvādañ ca pesuṇaṃ  
anācārañ ca dussīlaṃ ācaranti sudārunaṃ.
- 19 kakkhaḷaṃ pharusam ghoram kammaṃ katvā sudārunaṃ  
ujjhāyetvāna mantimsu : khippaṃ ghātema dhuttake.
- 20 Ojadīpo Varadīpo Maṇḍadīpo ‘ti vā ahū  
Laṅkādīpo ca paṇṇatti Tambapaṇṇīti ñāyati.
- 21 Parinibbānaṣamaye sambuddho dīpaduttame  
“Sīhabāhussāyaṃ putto Vijayo nāma khattiyo
- 22 Laṅkādīpaṃ anuppatto jahetvā Jambudīpavhayaṃ”.<sup>1</sup>  
byākāsi buddhaseṭṭho : “so rājā hessati khattiyo.”
- 23 tato āmantayi satthā Sakkaṃ devānaṃ issaraṃ :  
“Laṅkādīpassa ussukkaṃ mā pamajjatha Kosiya.”
- 24 sambuddhassa vaco sutvā devarājā Sujampati.  
Uppalavaṇṇassa ācikkhi dīpaṃ āraḥkhaḥkāraṇaṃ.
- 25 Sakkassa vacanaṃ sutvā devaputto mahiddhiko  
Laṅkādīpassa āraḥkhaṃ sapariṣo paccupaṭṭhāti.
- 26 tayo māse vasitvāna Vijayo Bhārukacchake  
ujjhāyetvā janakāyaṃ taṃ eva nāvaṃ āruhi.
- 27 ārohitvā sakaṃ nāvaṃ pilavantā ‘va sāgaram  
Ukkhittavātavegena nadīmūlhā mahājanā
- 28 Laṅkādīpaṃ upāgama orohitvā thale ṭhitā,  
patiṭṭhitā dharaṇītale atijighacchitā have  
pipāsītā kiḷantā ca, padasāgamaṇaṃ jāyati<sup>2</sup>

1 S. *Jambudīpakam*.

2 S. *akā* ( *aham*—not able to walk).



- 29 ubhopāṇihi jannūhi yogaṃ katvā putthuviyaṃ  
majjhe vuṭṭhāya tathāna pāṇi passanti sobhanā.
- 30 surattaṃ paṃsubhūmibhāge hatthapāṇimhi makkhite,<sup>1</sup>  
nāmadheyyaṃ tadā āsi Tambapaṇṇīti taṃ ahū.
- 31 paṭhamam nagaraṃ Tambapaṇṇi Laṅkādīpavaruttame,  
Vijayo taṃ vasanto issariyaṃ anusāsi so.
- 32 Vijayo Vijito ca so nāvaṃ anurakkhena<sup>2</sup> ca  
Accutagāmi Upatisso paṭhaman so idh' āgato.
- 33 ākiṇṇā naranārīhi bahū sabbe<sup>3</sup> samāgatā  
taṃ taṃ disābhāge nagaraṃ māpesi khattiyo.
- 34 Tambapaṇṇi dakkhiṇato nadītīre varuttame  
Vijayena māpitaṃ nagaraṃ samantapuṭabhedanaṃ.
- 35 Vijito Vijitaṃ māpesi, so Uruvelaṃ māpayi,  
Nakkhattanāmaḥ 'macco māpesi Anurādhapuraṃ.
- 36 Accutagāmiyo nāma Ujjenim tattha māpayi,  
Upatisso Upatisaṃ, nagaraṃ suvibhattantarāpanaṃ  
iddhaṃ phītaṃ suvitthāraṃ ramaṇiyaṃ manoramaṃ.
- 37 Laṅkādīpavhaye ramme Tambapaṇṇimhi issaro.  
Vijayo nāma nāmena paṭhamam rajjaṃ akārayi.
- 38 āgate sattavassaṃhi ākiṇṇo janapado ahū  
aṭṭhatimsati vassāni rajjaṃ kāresi khattiyo.
- 39 sambuddhe navame māse yakkhasenaṃ vidhamitaṃ,<sup>4</sup>  
sambuddhe pañcame vasse nāgānaṃ damayī jino,  
sambuddhe aṭṭhame vasse samāpattī samappayī.
- 40 imāni tīṇi tṭhānāni idhāgami Tathāgato  
sambuddhe pacchime vasse Vijayo idhaṃ āgato.

1 Variants *makkhito* and *makkhitaṃ* or *makkhittaṃ*.

2 S. *Sanāmaṃ Anurakena* ca.

3 S. *khattiyā* ca.

4 S. *vidhamasitaṃ*.



- 41 manussavāsaṃ akārayi sambuddho dīpaduttamo.  
anupādisesāya sambuddho nibbuto upadhisamkhaye.
- 42 parinibbutaṃhi sambuddhe dhammarāje pabhaṃkare  
aṭṭhatimsati vassāni rajjaṃ kāresi khattiyo.
- 43 dūtaṃ pāhesi Sīhapuraṃ Sumittassa santike,  
lahuṃ āgaccha tumh'eko Laṅkādīpavaruttamaṃ.
- 44 n' atthi koci mama' accaye imaṃ rajjānusāsako,  
niyyādemi imaṃ dīpaṃ mamaṃ kataparakkamaṃ.

*Bhāṇavāraṃ navamaṃ.*



## Chapter Ten

- 1 Paṇḍusakkassāyaṃ dhītā Kaccānā nāma khattiyā  
kulavaṃsānurakkhanatthāya<sup>1</sup> Jambudīpā idhāgatā.
- 2 abhisittā khattiyābhisekena Paṇḍuvāsamaheśiyā,  
tassā samvāsaṃ anvāya jāyimsu ekādasa' trajā.
- 3 Abhayo Tisso ca Uttiyo Tisso Aselapañcamo  
Vibhāto Rāmo ca Sivo Matto Mattakalena ca
- 4 tesam kaniṭṭhādhītā tu Cittā nāmā ti vissutā  
rañjayati jane diṭṭhe Ummādacittā 'ti vuccati.
- 5 saṅkābhisekavassena<sup>2</sup> āgami Upatissagāmake.  
paripuṇṇatimsavassāni rajjaṃ kāresi khattiyo.
- 6 Amitodanassa nattā te ahesuṃ satta Sākiyā,  
Rāmo Tisso Anurādhō ca Mahāli Dīghāvu Rohiṇī  
Gāmaṇī sattamo tesam lokanāthassa vaṃsajā.
- 7 Paṇḍuvāsassa atrajo Abhayo nāma Khattiyo.  
vīsatic' eva vassāni rajjaṃ kāresi tāvade.
- 8 Dīghāyuss' atrajo dhīro Gāmaṇipaṇḍito ca yo.  
Paṇḍuvāsaṃ upaṭṭhanto Cittakañṇāya samvasi.
- 9 tassa samvāsaṃ anvāya ajāyi Paṇḍukasavhayo,  
attānaṃ anurakkhanto avasi Dovārikamaṇḍale.

*Bhāṇavāraṃ dasamaṃ.*

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1 S. omits *kula*.

2 Variant *sakābhisekavasena*.



## Chapter Eleven

- 1 Abhayassa vīsativasse Pakuṇḍassa vīsati ahu,  
sattatimsavasso<sup>1</sup> jātiyā abhisitto Pakuṇḍako.
- 2 Abhayassa vīsativasse coro āsi Pakuṇḍako.  
sattarasamhi vassamhi hantvāna satta mātule  
abhisitto rājābhisekena nagare Anurādhapure.
- 3 atikkante dasavassamhi saṭṭhivassam anāgate  
ṭhapesi gāmasīmāyo, abhayāni gālham kārayi.
- 4 ubhato paribhuñjitvā yakkhamānusakāni ca  
anūnāni sattati vassāni Pakuṇḍo rajjam akārayi.
- 5 Pakuṇḍassa ca atrajo Muṭasivo nāma khattiyo<sup>2</sup>  
issaro Tambapaṇṇimhi saṭṭhi vassam akārayi.
- 6 Muṭasivassa atrajā ath' aññe dasa bhātukā,  
Abhayo Tisso Nāgo ca Utti Mattābhayena ca
- 7 Mitto Sivo Asele ca Tisso Kīrena te dasa,  
Anulādevī Sivalī ca Muṭasivassa dhītaro.
- 8 Ajātasattu aṭṭhame vasse Vijayo idham āgato,  
Udayassa cuddasavassamhi Vijayo kālamkato tadā.  
Udayassa soḷase vasse Paṇḍuvāsam abhisiñcayi.
- 9 Vijayassa Paṇḍuvāsassa ubhorājānam antare<sup>3</sup>  
samvaccharam tadā āsi Tambapaṇṇi arājikā.
- 10 ekavīsam<sup>4</sup> Nāgadāso Paṇḍuvāso tadā gato,  
Abhayam pi Nāgadāsassa ekābhisekam siñcayum.<sup>5</sup>
- 11 .....sattaras' eva vassāni catuvīsati.
- 12 Candagutte cuddase vasse gato Pakuṇḍakasavhayo,<sup>6</sup>  
Candaguttassa cuddasavasse Muṭasivam abhisiñcayi.

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1 Variant *Sattatimsāya*.  
2 S. *sañkhābhiseka*.  
3 S. *Dvāramaṇḍale*.  
4 S. *nāgadāsass' ekavīse*.

5 S. *Nāgadāse ṭhite yeva  
Abhayo py' abhisiñcayi*.  
6 S. *Paṇḍukasavhayo*.



- 13 Asokassābhisittato sattarasavasso ahū Muṭasivo tadā gato.<sup>1</sup>
- 14 taṃhi sattarase vasse chamāse ca anāgate  
hemante dutiye māse āsālhinakkhattamuttame  
abhisitto Devānaṃpiyo Tambapaṇṇiṃhi issaro.
- 15 Chātapabbatapādaṃhi veḷuyaṭṭhi tayo ahū:  
setā rajatayaṭṭhi ca latā kāñcanasannibhā,
- 16 nīlaṃ piṭaṃ lohitaṃ odātaṃ ca pabhassaraṃ  
kālaṃ hoti sassirikaṃ pupphaṣaṇṭhānatādisaṃ,
- 17 tathāpi pupphayaṭṭhi sā diyaṭṭhi tatheva te  
diyaṭṭhi yathāvaṇṇā evaṃ tattha catuppadā.<sup>2</sup>
- 18 hayā gajā rathā pattā āmalakavalayā muddikā  
kakudhasadisā nāma ete aṭṭha tadā muttā.
- 19 uppanne Devānaṃpiye tassābhisekatejasā  
tayo maṇi āharimsu Malayā ca janapadā  
tayo yaṭṭhi Chātapādā, aṭṭha muttā samuddakā.
- 20 maṇiyo Malaya jātā rājārahā mahājanā  
Devānaṃpiyapuññaṇa anto sattāhaṃ āharuṃ.
- 21 disvāna rājā ratanaṃ mahagghaṇ ca mahārahaṃ  
asamaṃ atulaṃ ratanaṃ acchariyaṃ pi dullabhaṃ
- 22 <sup>3</sup>pasannacitto giraṃ abbhudīrayi: ahaṃ sujāto kulino naraggo,  
suciṇṇakammassa me īdisaṃ phalaṃ, ratanaṃ bahusatasahassa-  
jātikaṃ
- 23 laddhaṃ mama puññaṇakammasambhavaṃ.  
ko me arahati ratanānaṃ abhihāraṃ sampaṭicchitaṃ<sup>4</sup>.
- 24 mātā pitā ca bhātā va ñātimittā sakhā ca me?  
iti rājā vicintento Asokaṃ khattiyaṃ sari.
- 25 Devānaṃpiyatisso ca Dhammāsoka-narābhibhū  
adiṭṭhasahāyā ubho kalyāṇa dāḥabhattikā.
- 26 atthi me piyasaḥāyo Jambudīpassa issaro  
Asokadhammo mahāpuññaṇo sakhā paṇasamo mama,

1 S. *Asokābhisittato sattarasavasse upāgate*  
*Mutasiva' ccayam patto tasminn' eva ca hāyane.*

2 Cf. *Mahāvamsa*, p. 68. Sinhalese Edit.

3 S. *bahu sassādhikasampad' āgamum.*

4 S. *mayā suladdhaṃ katapuññasampadaṃ bhava samattho labhitaṇ ca ko nu kho;*  
*bhavappaṭiṭṭhaṃ ratanattayaṃ vinā na jivitaṃ me manasā'nubandhanaṃ.*



- 27 so me arahati ratanānaṃ abhihāraṃ sampaticchitum,  
aham pi dātum arahāmi aggaṃ sāsanaṃ dhanam.<sup>1</sup>
- 28 uttṛhehi kattāra<sup>2</sup> taramāno ādāya ratanaṃ imaṃ  
Jambudīpavhayaṃ gantvā nagaraṃ Pupphanāmakam  
aggaratanaṃ payacchehi Asokaṃ mama sahāyakam.
- 29 Mahāariṭṭho Sālo ca brāhmaṇo Parantapabbato Putto Tisso ca  
gaṇako  
.....ime caturo dūte pāhesi Devānaṃpiyo.<sup>3</sup>
- 30 pabhassaramaṇi tayo aṭṭhamuttāvarāni ca  
patodayaṭṭhittayaṇ c' etam saṅkharatanaṃ uttamaṃ  
bahurātanaṃ parivārena pāhesi Devānaṃpiyo.
- 31 amaccaṃ senāpatiṃ Ariṭṭhaṃ Sālaṇ ca Parantappabbatam.  
Puttaṃ Tissagaṇakaṇ ca hatthe pāhesi khattiyo.
- 32 chattaṇ cāmarasaṅkhaṇ ca veṭhanaṃ kaṇṇabhūsaṇam  
Gaṇodakaṇ ca bhīṅkāraṃ saṅkhaṇ ca sivikena ca
- 33 Nandiyāvaṭṭam vaddhamānaṃ rājābhiseke pesitā<sup>4</sup>  
adhovimaṃ vatthayugaṃ aggaṇ ca hatthapuñchanam
- 34 haricandanaṃ mahāagghaṃ aruṇavaṇṇamattikaṃ  
harītakam āmalakam imaṃ sāsanaṃ pi pesayi:
- 35 Buddho dakkheyyān' aggo, dhammo aggo virāgiṇam,  
saṃgho ca puñṇakkhettaggo, tīṇi aggā sadevake.
- 36 imaṇ cāham namassāmi uttamatthāya khattiyo.
- 37 pañca māse vasitvāna te dūtā caturo janā  
ādāya te paṇṇākāraṃ Asokadhammena pesitaṃ
- 38 Visākhamāse dvādasapakke<sup>5</sup> Jambudīpā idhāgatā.  
abhisekam saparivāraṃ Asokadhammena pesitaṃ
- 39 dutiyaṃ abhisiñcittha rājānaṃ Devānaṃpiyam.  
abhisitto dutiyābhiseko Visākhamāse uposathe.
- 40 tayo māse atikkamma jeṭṭhamāse uposathe  
Mahindo sattamo hutvā Jambudīpā idhāgato.

*Rājābhisekabhaṇḍam niṭṭhitaṃ*

*Bhāṇavāraṃ ekādasamaṃ*

1 S. *sāsanasampadam*.  
2 S. *Khatte*.  
3 S. *pāhesi caturo ime*.

4 *rājābhisekapesitā*.  
5 S. *dvādasiyam*.



## Chapter Twelve

- 1 Vālavījanim uñhisam khaggañ chattañ ca pādukam  
veṭhanam sārāpāmaṅgam bhinkāram nadivaṭṭakam
- 2 sivikam saṅkham Gaṅgodakam adhovimam vatthakoṭiyam  
suvaṇṇapātikatacchum mahaggham hatthapuñchanam
- 3 Anotattodakam kājam<sup>1</sup> uttamam haricandanam  
aruṇavaṇṇamattikam añjanam nāgamāhaṭam
- 4 harītakam āmalakam mahaggham amatosadham  
saṭṭhivāhasatam sālīm sugandham sukamāhaṭam  
puñṇakammābhiniḍḍattam pāhesi Asokasavhayo.
- 5 “aham buddhañ ca dhammañ ca saṅghañ ca saraṇam gato  
upāsakattam desemi Sākyaputtassa sāsane;
- 6 imesu tisu vatthusu uttame jinasāsane  
tvam pi cittam pasādehi saraṇam upehi satthuno.”
- 7 imam sambhāvanam katvā Asokadhammo<sup>2</sup> mahāyaso  
pāhesi Devānaṃpiyassa; gatadūtena te saha
- 8 Asokārāme pavare bahū theiā mahiddhikā  
Laṅkātalānukampāya Mahindam etad abravum:
- 9 “samayo Laṅkādīpaṃhi paṭiṭṭhapetu sāsanaṃ,  
gacchatu tvam mahāpuñña pasāda dīpalañjakam.”
- 10 paṇḍito sutasampanno Mahindo dīpajotako  
saṃghassa vacanam sutvā sampatīcchi sahaggaṇo.
- 11 ekamsaṃ cīvaram katvā paggaḥetvāna añjalim  
abhivādayitvā sirasā: gacchāmi dīpalañjakam.
- 12 Mahindo nāma nāmena saṃghatthero tadā ahū,  
Itṭhiyo Uttiyo thero Bhaddasālo ca Sambalo.

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1 S. Instead of *kājam* occurs *kaññam*.

2 S. *Dhammāsoko*.



- 13 sāmaṇero ca Sumaṇo chaḷabhiñṇo mahiddhiko,  
ime pañca mahātherā chaḷabhiñṇā mahiddhikā  
Asokārāmaṃhā nikkhantā caramānā sahaḡgaṇā.
- 14 anupubbena caramānā Vedissagiriyaṃ<sup>1</sup> gatā.  
vihāre Vedissagiriṃhi vasiṭvā yāvadicchakaṃ
- 15 mātaraṃ anusāsetva saraṇe sīle uposathe  
paṭiṭṭhāpesi saddhamme sāsane dīpavāsinaṃ.
- 16 sāyaṇhe paṭisaḷlāno Mahindathero mahāgaṇī  
samayaṃ vā asaṃayaṃ vā vicintesi rahogato.
- 17 Therasaṃkappaṃ añṇāya Sakko devānaṃ issaro  
pātur ahū therasaṃmukhe santike ajjhabhāsatha:
- 18 kālo te hi mahāvīra Laṅkādīpapaśādanāṃ,  
khippaṃ gaccha varaḡdīpaṃ anukampāya paṇinaṃ.
- 19 Laṅkādīpavaraṃ gaccha dhammaṃ desehi paṇinaṃ.  
paśāsāya catusaccaṃ satte mocehi bandhanaṃ.
- 20 sāsanaṃ buddhajeṭṭhassa Laṅkādīpaṃhi jotaya.  
byākataṃ c' āsi nāgassa bhikkhusaṃgho ca saṃmato,
- 21 ahaṃ ca Veyyāvatikaṃ Laṅkādīpassa cāgame,  
karomi sabbakiccāni, samayo pakkamituṃ tayā.
- 22 Sakkassa vacanaṃ sutvā Mahindo dīpajotako  
bhagavatā subyākato bhikkhusaṃghena saṃmato
- 23 Sakko ca maṃ saṃāyāci, paṭiṭṭhissāmi sāsanaṃ.  
gacchāṃ' ahaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā,
- 24 sabbadukkhakkhayaṃ maggaṃ na sunaṇti subhāsitaṃ  
tesaṃ paśāsayaṃssāmi, gaṃissaṃ dīpalaṇṇjakaṃ.
- 25 kālaṇṇu samayaṇṇu ca Mahindo Asokatrajo  
gamaṇaṃ Laṅkāṭalaṃ ṇatvā āṃantayi sahaḡgaṇe  
Mahindo gaṇapaṃmokkaṃ saṃānupaṃjjhāyake catu.
- 26 sāmaṇero ca Sumaṇo Bhaṇḡuko ca upāsako,  
channaṇ ca chaḷabhiñṇānaṃ paśāsesi mahiddhiko:
- 27 “Ayāma bahulaṃ ajja Laṅkādīpaṃ varuttamaṃ,  
paśādema bahū satte, paṭiṭṭhāpessaṃa sāsanaṃ.”
- 28 sādhu 'ti te paṭissutvā sabbe attamaṇā ahū:  
“gacchāma bhante samayo nāge Missakaṇāmake,  
rājā ca so nikkhamati katvāna migavaṃ purā.”



- 29 Sakko tuṭṭho vāsavindo Mahindatherassa santike paṭisallānagatassa idaṃ vacanaṃ abravi:
- 30 “mārisa tvaṃ pi bhagavatā subyākato: anāgatamaddhāne Mahindo bhikkhu dīpaṃ pasādayissati, vitthārikaṃ karissati jinasāsanam, anupavattessati dhammacakkaṃ, satte mahādukkhā uddharitvā thale paṭiṭṭhāpessati, bahujanahitāya paṭipajjissati bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan” ti.
- 31 evan ca pana bhagavatā niddhiṭṭho idāni etarahi therena ca āṇatto bhikkhūhi ca dīpapasādanāya. Kālo mahāvīra dīpaṃ pasādetuṃ, samayo mahāvīra dīpaṃ pasādetuṃ, tuyh’ eso vāro anuppatto, vahassu etaṃ bhāraṃ, pasādehi Tambapaṇṇiṃ, vitthārikaṃ karohi jinasāsanam. Ahaṃ tava sisso pubbuṭṭhāyi paṭṭhacaro veyyāvaccakaro homīti.
- 32 bhagavato satthuno vacanaṃ sampaṭicchitvā Tambapaṇṇiṃ tāressāmi ’ālokaṃ ca dassessāmi, jinatejaṃ sammā vadḍhissāmi. Aññānabhavatimirapaṭalapihitapaṭikujjitā-issāmaccheraparetadandhaduddhammavipallā sānuggatā kummaggapaṭipannā vipathe pakkhāntā tantā-kulakajātā gulāguṇṭhikajātā muñjababbajabhūtā aññānabhavatimiraavijjāndhakārā nīvaraṇakilesasa-kalabhūtā mahātimiraavijjāndhakārena āvuṭaophuṭa pihitapaṭicchannapariyonaddhā Tambapaṇṇi.
- 33 avijjāndhakāraṃ bhinditvā ālokaṃ dassayissāmi, jotayissāmi kevalaṃ Tambapaṇṇiṃ jinasāsanam ti. Evaṃ ussāhito ca pana vāsavindena devarājena evaṃvācasikena uṭṭhāya paṭisallānā viriyapāramippatto apalokayi bhikkhusaṃghan ti.
- 34 Gacchāma mayaṃ Tambapaṇṇiṃ, nipuṇā Tambapaṇṇikā, sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ, tesam santappayissāma gacchāma dīpalañjakan ti.
- 35 Vedissagiriye raṃme vasitvā tiṃsa rattiyo: kālāṃ ca gamaṇaṃ<sup>1</sup> dāni, gacchāma dīpaṃ uttamaṃ.

1 Variant *kālo ca gamaṇassāti*.



- 36 palinā<sup>1</sup> Jambudīpato hamsarājā va ambare,  
evam uppatitā therā nipatiṃsu naguttame.
- 37 purato puraseṭṭhassa pabbate meghasannibhe  
patiṭṭhahiṃsu Missakakūṭamhi hamsā va nagamuddhani.
- 38 Mahindo nāma nāmena samghatthero tadā ahū,  
Itṭhiyo Uttiyo thero Bhaddasālo ca Sambalo
- 39 Sāmaṇero ca Sumaṇo Bhaṇḍuko ca upāsako,  
sabbe mahiddhikā ete Tambapaṇṇipasādakā.
- 40 Tattha uppatito thero haṃsarājā va ambare  
purato puraseṭṭhassa pabbate meghasannibhe
- 41 patiṭṭhito Missakakūṭamhi<sup>2</sup> haṃsā va nagamuddhani.  
tasmiṃ ca samaye rājā Tambapaṇṇimhi issaro
- 42 Devānaṃpiyatisso so Muṭasivassa atrajo.  
Asoko abhisitto ca vassaṃ aṭṭhārasaṃ ahū.
- 43 Tissassa ca abhisitte sattamāse anūnake  
Mahindo dvādasavasso Jambudīpā idhāgato.
- 44 gimhāne pacchime māse jeṭṭhamāse uposathe  
anurādhajeṭṭhanakkhatte  
Mahindo gaṇapāmokkho Missakagiriṃ āgato.
- 45 migavaṃ nikkhami rājā, Missakagiriṃ upāgami  
devo gokaṇṇarūpena rājānaṃ abhidassayi.
- 46 disvāna rājā gokaṇṇaṃ tararūpo 'va pakkami,  
piṭṭhito anugacchanto pāvisi pabbatantaraṃ
- 47 tatth' eva antaradhāyi yakkho therassa sammukhā,  
nisinnaṃ theram adakkhi, bhīto rājā ahū tadā.
- 48 "Mamaṃ yeva passatu rājā eko ekaṃ na bhāyati,  
samāgate balakāye atho passatu bhikkhunaṃ."
- 49 tatth' addasaṃ khattiyabhūmipālaṃ paduṭṭharūpaṃ migavañ  
carantaṃ  
nāmena taṃ ālapi khattiyassa: āgaccha Tissā 'ti tadā avoca.
- 50 ko 'yaṃ kāsāvavasano muṇḍo samghāṭipāruto  
eko adutiyo vācaṃ bhāsati maṃ amānusim?

1 Variants *patitā*, *patinā*, *S. jalitā*.

2 *patiṃsu sīlakūṭamhi*.



- 51 “samaṇo ’ti maṃ manussalokeyaṃ khattiya pucchasi bhūmipāla.  
samaṇā mayaṃ mahārāja dhammarājassa sāvakā;<sup>1</sup>  
taṃ eva anukampāya Jambudīpā idhāgatā.”
- 52 āvudhaṃ nikkhipitvāna ekamantaṃ upāvisi,  
nisajja rājā sammodi bahuṃ atthūpasamhitāṃ.
- 53 sutvā therassa vacanaṃ nikkhipitvāna āvudhaṃ  
tato therāṃ upāgantvā sammoditvā ca pāvisi.
- 54 amaccabalakāyo ca anupubbaṃ samāgatā  
parivāretvāna aṭṭhamsu cattārīsa sahasiyo.
- 55 disvā nisinnatherānaṃ balakāye samāgate :  
“aññe atthi bahū bhikkhū sammāsambuddhasāvakā ?”
- 56 “tevijjā iddhipattā ca cetopariyakovidā  
khīṇāsavā arahanto bahū buddhassa sāvakā.”
- 57 ambopamena jānitvā paṇḍit’ āyaṃ arindamo  
desesi tattha suttantaṃ Hatthipadaṃ anuttaraṃ.<sup>2</sup>
- 58 sutvāna taṃ dhammavaraṃ saddhājāto va buddhimā  
cattārīsasahasāni saraṇaṃ te upāgamuṃ.
- 59 tato attamana rājā tuṭṭhahaṭṭho pamodito  
āmantayi bhikkhusamghaṃ : “gacchāma nagaraṃ purāṃ.”
- 60 Devānaṃpiyarājānaṃ subbataṃ sabalavāhanaṃ  
paṇḍitaṃ buddhisampannaṃ khippaṃ eva pasādayi.
- 61 sutvāna rañño vacanaṃ Mahindo etad abravi :  
“gacchasi tvaṃ mahārāja, vasissāma mayaṃ idha.”
- 62 uyyojetvāna rājānaṃ Mahindo dīpajotako  
āmantayi bhikkhusamghaṃ : pabbājessāma Bhaṇḍukaṃ.
- 63 therassa vacanaṃ sutvā sabbe turitamānasā  
gāmasīmaṃ vicitvā pabbājetvāna Bhaṇḍukaṃ,  
upasampadañ ca tatth’ eva arahattañ ca pāpuṇi.
- 64 girimuddhani t̥hito thero sārathim ajjhabhāsatha :  
“alaṃ yānaṃ na kappati paṭikkhittaṃ tathāgataṃ.”
- 65 Uyyojetvāna sārathim thero vasī mahiddhiko  
gagaṇe haṃsarājā va pakkamiṃsu<sup>3</sup> veyāyasā,  
orohetvāna gagaṇā paṭhavīyaṃ patiṭṭhitā,<sup>4</sup>

1 S. omits 1st two lines.

2 S. *Cūlahatthipadopamaṃ*.

3 It should be *pakkami*.

4 S. *suppatiṭṭhitā*.



- 66 nivāsanam nivāsente pārupite<sup>1</sup> ca cīvaram  
disvāna sārathī tuṭṭho rājānañ ca pavedayi.
- 67 Pesetvā sārathim rājā amacce ajjhabhāsatha :  
“maṇḍapam paṭiyādetha antonivesane pure,
- 68 kumārā kumāriyo ca itthāgārañ ca deviyo  
dassanam abhikaṅkhaṇṭā there passantu āgate.”
- 69 sutvāna rañño vacanam amaccā kulajātikā  
antonivesanamajjhe akaṃsu dussamaṇḍapam.
- 70 vitānañ chāditam vattham suddham setam sunimmalam  
dhajasaṅkhaṇḍapam setavatthehi ’laṃkatam,
- 71 vikiṇṇāvālukā setā setapupphasusanthatā  
alaṃkatamaṇḍapā setā himagabbhasamūpamā.
- 72 sabbasethehi vatthehi alaṃkāretvāna maṇḍapam  
abbhantaram samam katvā rājānam paṭivedayum :
- 73 pariniṭṭhitam mahārāja maṇḍapam sukataṃ subham,  
āsanam deva jānāhi pabbajitānulomikaṃ.
- 74 taṃkhane sārathī rañño anuppatto paveditum :  
“yānam deva na kappati bhikkhusamghassa nisīditum.
- 75 ayam acchariyam deva sabbe therā mahiddhikā  
paṭhamam maṃ uyyojetvā pacchā hutvā pur’ āgatā.
- 76 uccāsayanamahāsayanam bhikkhūnam na ca kappati,  
bhummattharaṇaṃ jānātha, te therā āgacchanti.”
- 77 sārathissa vaco sutvā rājā pi tuṭṭhamānaso  
paccuggantvāna therānam abhivādetvā sammodayi.
- 78 pattam gahetvā therānam saha therehi khattiyo  
pūjento gandhamālehi rājadvāram upāgami.
- 79 rañño antepuram thero pavisetvāna maṇḍapam  
addasa santhatam bhūmim āsanam dussavāritam.<sup>2</sup>
- 80 nisidimsu yathāpaññatte<sup>3</sup> āsane dussavārite,<sup>4</sup>  
nisinne udakam datvā yāgum datvāna khajjakam
- 81 paṇitam bhojanam rañño sahatthā sampavārayi.  
bhuttāvibhojanam theram onītapattapaṇinam

1 S. pārupante.

2 S. addasa bhūmipaññattam āsanam dussalankatam.

3 S. supaññatte.

4 S. dussapasārite.



- 82 āmantayi Anulādeviṃ saha antoghare jane :  
 “okāsañ jānātha devī, kālo te payirupāsituṃ.
- 83 therānaṃ abhivādetvā pūjetha yāvadicchakam.”  
 Anulā nāma mahesī<sup>1</sup> kaññāpañcasatā<sup>2</sup> ca tā
- 84 Upasaṃkamtivā therānaṃ abhivādetva upāvisi.  
 tesam dhammaṃ adesesi Petavatthum bhayānakam.
- 85 Vimānaṃ Saccasamyuttaṃ pakāsesi mahāgaṇī.  
 sutvāna taṃ dhammavaraṃ saddhājātā vibuddhimā
- 86 Anulā mahesī sahakaññāpañcasatā tadā<sup>3</sup>  
 sotāpattiphale ’tṭhaṃsu, paṭhamābhisamayo ahū.

*Bhāṇavāraṃ dvādasamaṃ.*

1 S. *sā devī*.

2 S. *itthipañcasatā ca tā*.

3 S. *Anulāmahesiyā saddhiṃ itthī pañcasatā tadā*.



## Chapter Thirteen

- 1 Adiṭṭhapubbā gaṇā<sup>1</sup> sabbe janakāya samāgatā  
rājanivesanadvāre mahāsadd’ ānusāvayum.
- 2 sutvā rājā mahāsaddam upayuttamakampuram<sup>2</sup>  
“kimatthāya puthu sabbe mahāsenā samāgatā ?”
- 3 ayam deva mahāsenā saṃghadassanam āgatā,  
dassanam alabhamānā mahāsaddam akamsu te.
- 4 antepuram susambādham janakāyā patitṭhitum,  
hatthisālam asambādham, theram passantu te janā
- 5 bhuttāvi anumodetvā utṭhahitvāna āsanā  
rājagharā nikkhamitvā hatthisālam upāgami.
- 6 hatthisālamhi pallaṅkam paññāpesum mahāraham.  
nisīdi pallaṅkavare Mahindo dīpajotako.
- 7 nisinna<sup>3</sup> pallaṅkavare Mahindo gaṇapumgavo  
kathesi tattha suttantam Devadūtam varuttamam.
- 8 sutvāna Devadūtañ tam pubbakammam sudārunam  
bhītā<sup>4</sup> samvegam āpādam nirayabhayatajjitā.
- 9 ñatvā bhayaṭṭite satte catusaccam pakāsaya.  
pariyosāne sahasānam dutiyābhisamayo ahū.
- 10 hatthisālamhā<sup>5</sup> nikkhamma mahājanapurakkhato  
tosayanto bahū satte Buddho Rājagahe yathā.
- 11 nagaramhā dakkhiṇadvāre<sup>6</sup> nikkhamitvā mahājanā  
Mahānandavanam nāma uyyānam dakkhiṇā pure,
- 12 rājuyyānamhi pallaṅkam paññāpesum mahāraham,  
tattha thero nisīditvā kathesi dhammam uttamam.<sup>7</sup>

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1 S. te.

2 S. upasankamma tam janam.

3 S. nisajja.

4 S. Bhītim sattā pāpunimsu.

5 S. hatthisālāya.

6 S. nagaramhi dakkhiṇadvārā.

7 S. dhammādhammesu kovido.



- 13 kathesi tattha suttantaṃ Bālapaṇḍitaṃ uttamaṃ,  
tattha paṇasahassānaṃ dhammābhisamayo ahū.
- 14 mahāsamāgamo āsi uyyāne Nandane tadā,  
kulagharaṇī kumārī ca Kulasuṇhā Kulaputtiyo
- 15 samgharitā tadā hutvā thera-dassanaṃ āgatā.  
tehi saddhiṃ sammodento sāyaṇhasamayo ahū.
- 16 “idh’ eva therā vasantu ujjaṇe Mahānandane,  
atisāyaṃ gamīyanta to dūre Giribbaje.
- 17 accāsannaṃ ca gāmantaṃ vippakiṇṇamahājanaṃ,  
rattiṃ saddo mahā hoti, Sakkasālupamaṃ imaṃ;  
paṭisallānasārappaṃ alaṃ gacchāma pabbataṃ.
- 18 Mahāmeghavanaṃ nāma uyyānaṃ vivittaṃ mama  
gamaṇāgamaṇasampannaṃ nātidūre na santike,
- 19 atthikānaṃ manussānaṃ abhikkamana-sukhāgamaṃ,  
appakiṇṇaṃ divā saddena, rattiṃ saddo na jāyati,
- 20 paṭisallānasārappaṃ pabbajitānulomikaṃ,  
dassanachāyāsampannaṃ pupphaphaladharaṃ subhaṃ,
- 21 vatiyā suparikkhittaṃ, dvāraṭṭālasugopitaṃ,  
rājadvāraṃ suvibhattaṃ uyyāne me manorame,
- 22 suvibhattā pokkharāṇī samchannaṃ padumuppalaṃ  
sītūdaṃ supatitṭhaṃ<sup>1</sup> sādupupphabhigandhiyaṃ.
- 23 evaṃ rammaṃ mam’ uyyānaṃ saha samghassa phāsukaṃ,  
āvasatu taṃ thero, mam’ atthaṃ anukampatu.
- 24 sutvāna raṇṇo vacanaṃ Mahindo thero sahaggaṇo  
amaccasaṃghapariḥḥaḥ agamā Meghavanaṃ tadā.
- 25 āyācito narindena Mahindathero mahāgaṇī  
Mahāmeghavanuyyānaṃ pāvisi yuttajātikaṃ,<sup>2</sup>  
uyyāne rājavatthumhi avasi thero mahāgaṇī.
- 26 dutiye puna divase rājā therān’ upāgami  
abhivādetva sirasā rājā therānaṃ abravi :<sup>3</sup>
- 27 “kacci te sukhaṃ sayittha, phāsuvāso tuyhaṃ idha ?<sup>4</sup>  
vivittaṃ utusampannaṃ manussārahaseyyakaṃ”

1 S. *sūpatitṭhaṃ*.

2 Variant *suddhajātikaṃ*.

3 S. *dutiye divase rājā therānaṃ samupāgami*.

4 S. *bhavissati* (*tumhaṃ* for *tuyhaṃ*).



- 28 paṭisallānasārubbam sappāyañ ca senāsanam.  
tato attamano rājā haṭṭho samviggaṃāso<sup>1</sup>
- 29 añjalim paggaheṭvāna idam vacanam abravi,  
suvaṇṇabhinkāram gahetvā onojesi mahīpati :
- 30 “imāham bhante uyyānam Mahāmeghavanam subham  
cātuddisassa samghassa dadāmi. paṭigaṇhatha.”
- 31 Narindavacanam sutvā Mahindo dīpajotako  
paṭiggahesi uyyānam samghārāmassa kāraṇā.
- 32 dadantam paṭigaṇhantassa Mahāmeghavanam tadā  
kampittha paṭhavī tattha nānāgajjitakampanam.
- 33 paṭiṭṭhapesi samghassa narindo Tissasavhaya,  
Mahāmeghavanuyyānam Tissārāmam akamsu tam<sup>2</sup>.
- 34 paṭiṭṭhapesi samghassa paṭhamam Devānampiyo  
Mahāmeghavanam nāma ārāmam sāsanāraham;
- 35 tatthāpi paṭhavī kampi abbhutam lomahamsanam.  
Lomahaṭṭhā janā sabbe there pucchittha sarājikā :
- 36 imam paṭhamam vihāram Laṅkādiṭṭhe varuttame,  
sāsanarūhanatāya paṭhamam paṭhavīkampanam.
- 37 disvā acchariyam sabbe abbhutam lomahamsanam  
celukkhepam pavattesum, n’atthi īdisakam pure.
- 38 Tato attamano rājā vedajāto katañjali  
upanāmesi bahum puppham Mahindam dīpajotakam.
- 39 puppham thero gahetvāna ekokāse pamuñcayi,  
tatthāpi paṭhavī kampi; dutiyam paṭhavīkampanam.
- 40 Idam pi acchariyam disvā rājasenā saraṭṭhakā  
ukkuṭṭhisaddam pavattesum dutiyam paṭhavīkampanam :
- 41 bhiyyo cittam pasādetvā rājāpi tuṭṭhamānaso :  
“mama kaṅkham vitārehi<sup>3</sup> dutiyam paṭhavīkampanam.”
- 42 “samghakammam karissanti ākuppam sāsanāraham,  
idh’ okāse mahārāja mālakan tam bhavissati.”

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1 S. *udagga*.

2 S. *akā subham*.

3 S. *vinodehi*.



- 43 bhiyyo attamano rājā puppham theram abhihari,  
thero puppham gahetvāna aparokāse pamuñcayi.  
tathāpi paṭhavī kampi, tatiyam paṭhavīkampanam.
- 44 “kimatthāya mahāvīra tatiyam paṭhavīkampanam ?  
sabbe kaṅkhā vitārehi akkhāhi kusalo tuvam.”
- 45 “jantāgharapokkharanī idh’ okāse bhavissati,  
bhikkhū jantāgharam ettha paripūrissanti sabbadā.
- 46 Uḷāram pītipāmojjam janetvā Devānampiyo  
upanāmesi therassa jātipuppham suphullitam,
- 47 thero ca puppham ādāya aparokāse pamuñcayi,  
tathāpi paṭhavī kampi, catuttham paṭhavīkampanam.
- 48 Idam acchariyam disvā mahājanā samāgatā  
añjalim paggahetvāna namassanti mahiddhikam.
- 49 Tato attamano rājā tuṭṭho pucchi anantaram  
“kimatthāya mahāvīra catuttham paṭhavīkampanam ?”
- 50 “Sakyaputto mahāvīro assatthadumasantike  
sabbadhammam paṭibujjhi buddho āsi anuttaro;  
so dumo idham okāse patiṭṭhissam<sup>1</sup> dīputtame.”
- 51 Sutvā attamano rājā tuṭṭho samviggamānaso  
upanāmesi therassa jātipuppham varuttamam.
- 52 thero ca puppham ādāya bhūmibhāge pamuñcayi,  
tathāpi paṭhavī kampi, pañcamam paṭhavīkampanam ?
- 53 tam pi acchariyam disvā rājasenā saraṭṭhakā  
ukkuṭṭhisaddam pavattesum, celukkhepam pavattitha.
- 54 “kimatthāya mahāpañña pañcamam pathavīkampanam ?  
etaṃ attham pavakkhāhi tava chandavasānugā.”
- 55 “anvaddhamāsam pātimokkham uddisissanti te tadā,  
uposathagham nāma idh’ okāse bhavissati.”
- 56 aparamhi ca okāse theram pupphavaram adā,  
thero ca puppham ādāya tamokāse pamuñcayi.  
tathāpi paṭhavī kampi, chaṭṭham paṭhavīkampanam.
- 57 idam pi acchariyam disvā mahājanā samāgatā  
aññamaññam pamodanti vihāro hessatī idha.

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1 S. patiṭṭhissati.



- 58 Bhiyyo cittaṃ pasādetvā rājā therānaṃ abravi :  
 “kimatthāya mahāpañña chaṭṭhaṃ paṭhavīkampanaṃ ?”
- 59 “yāvatā saṃghikā lābhā<sup>1</sup> bhikkhusamghā samāgatā  
 idh’ okāse mahārāja labhissanti anāgate.
- 60 sutvā therassa vacanaṃ rājāpi tuṭṭhamānaso  
 upanāmesi therassa rājā pupphaṃ varuttamaṃ,
- 61 thero ca pupphaṃ ādāya aparokāse pamuñcayi,  
 tatthāpi paṭhavī kampi, sattamaṃ paṭhavīkampanaṃ.
- 62 disvā acchariyaṃ sabbe rājasenā saraṭṭhakā  
 celukkhepaṃ pavattiṃsu kampaṭṭhe dharanītale.
- 63 “Kimatthāya mahāpañña sattamaṃ paṭhavīkampanaṃ ?  
 byākarohi mahāpañña gaṇaṃ kaṅkhā vitaratha”
- 64 “Yāvatā imasmiṃ vihāre āvasanti supesalā  
 bhattagaṃ bhojanasālaṃ idh’ okāse bhavissati.”

*Bhāṇavāraṃ terasamaṃ*



## Chapter Fourteen

- 1 Therassa vacanam sutvā rājā bhiyyo pasīdati,  
aladdhā campakam puppham therassa abhihārayi.
- 2 Thero campakapupphāni pamuñcittha mahītale,  
tattāpi paṭhavī kampi, aṭṭhamam paṭhavīkampanam.
- 3 Imam acchariyam disvā rājasenā saraṭṭhakā  
ukkuṭṭhisaddam pavattesum, celukkhepam pavattitha.
- 4 “Kimatthāya mahāvīra aṭṭhamam paṭhavīkampanam ?  
byākarohi mahāpañña suṇoma tava bhāsato.”
- 5 Tathāgatassa dhātuyo aṭṭha doṇa sārīrikā,  
ekam doṇam mahārāja āharitvā mahiddhikā
- 6 “idh’ okāse nīharitvā<sup>1</sup> thūpam kāhanti sobhanam  
samvegajananaṭṭhānam bahujanapasādanam.”
- 7 samāgatā janā sabbe rājasenā saraṭṭhakā  
ukkuṭṭhisaddam pavattesum mahāpaṭhavīkampane.
- 8 Tissārāme vasitvāna vītivattāya rattiya  
nivāsanam nivāsetvā pārusetvāna cīvaram
- 9 tato pattam gahetvāna pāvīsi nagaram puram<sup>2</sup>  
piṇḍacāram caramāno rājadvāram upāgami.
- 10 pāvīsi nivesanam rañño, nisīditvāna āsane  
bhojanam tattha bhuñjitvā pattam dhovitvā paṇinā
- 11 bhuttāvī anumodetvā nikkhamitvā<sup>3</sup> nivesanā  
nagaramhā dakkhiṇadvārā uyyāne Nandane tadā
- 12 kathesi tattha<sup>4</sup> suttantam aggikkhandham<sup>5</sup> varuttamam  
tattha paṇasahassānam dhammābhisamayo ahū.

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1 S. *nidahitvā*.

2 S. *varam*.

3 S. *nikkhami nagarā puna; divāvihāram katvāna nandanuyyānamuttame*.

4 S. *Thero*.

5 S. *Aggikkhandhopamam varam*.



- 13 desayitvāna saddhammaṃ uddharitvāna pāṇinaṃ  
uṭṭhāya āsanā thero Tissārāme punāvasi.
- 14 tattha rattim vasi tvāna vītivattāya rattiya  
nivāsanam nivāsetvā pārūpitvāna cīvaram
- 15 tato pattam gahetvāna pāvisi nagaram varam  
piṇḍacāram caramāno rājadvāram upāgami.
- 16 pāvisi nivesanam rañño, nisīditvāna āsane  
bhojanam tattha bhuñjitvā pattam dhovitvā pāṇinā
- 17 bhuttāvī anumodetva nikkhami nagarā purā.<sup>1</sup>  
divāvihāram karitvā Nandanuyyānamuttame
- 18 kathesi tattha suttantaṃ āsivīsūpamaṃ subham.  
pariyosāne sahaṣṣānam pañcamābhisamayo<sup>2</sup> ahū.
- 19 desayitvāna saddhammaṃ bodhayitvāna pāṇinaṃ.  
āsanā vuṭṭhahitvāna Tissārāmaṃ upāgami.
- 20 bhiyyo rājā pasanno 'si aṭṭhamam paṭhavīkampane.  
haṭṭho udaggo sumaṇo rājā therānam abravi :
- 21 paṭiṭṭhito vihāro ca saṃghārāmaṃ mahārahaṃ  
abhiññāpādakam bhante mahāpaṭhavīkampane.
- 22 Na kho rājā ettāvatā saṃghārāmo paṭiṭṭhito,  
sīmāsammananam nāma anuññātaṃ Tathāgato.
- 23 samānasaṃvāsakasīmaṃ avippavāsaṃ ticīvaram  
aṭṭhahi sīmānimittehi kittayitvā samantato
- 24 kammavācāya sāventi saṃghā sabbe samāgatā,  
evaṃ baddhāni sīmāni ekāvāso 'ti vuccati;  
vihāram thāvaram hoti ārāmo supaṭiṭṭhito.<sup>3</sup>
- 25 mama puttā ca dārā ca sāmaccā saparijjanā  
sabbe upāsakā tuyhaṃ paṇena saraṇam gatā.
- 26 yācāmi taṃ mahāvīra, karohi vacanam mama,  
antosīmaṃhi okāse āvasantu mahājanā
- 27 mettākaruṇāparetāya sadārakkho bhavissati.  
pariccāgaṇ ca janeti rājā tuyhaṃ yadicchakam.

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1 S. *puna*.

2 S. *dhammābhisamayo*.

3 S. *Idam vutte ca therena rājā pi etad abravi*.



- 28 saṃgho katapariccāgo sīmaṃ sammannayissati.  
Mahāpadumo Kuñjaro ca ubho nāgā sumaṅgalā
- 29 sovaṇṇanaṅgale yuttā paṭhamam<sup>1</sup> Koṭṭhamālake,  
caturaṅginī mahāsenā saha therehi khattiyo
- 30 suvaṇṇanaṅgalasītaṃ dassayanto arindamo,  
samalaṃkataṃ puṇṇaghaṭaṃ nānārāgaṃ dhajaṃ subhaṃ
- 31 nānāpupphadhajākiṇṇaṃ toranañ ca mahālaṃghiyā,<sup>2</sup>  
bahucandijalamālā,<sup>3</sup> suvaṇṇanaṅgale kasi.
- 32 mahājanapasādāya saha therehi khattiyo  
nagaraṃ padaakkhiṇaṃ katvā nadītīraṃ upāgami.
- 33 mahāsīmāpariccāgā<sup>4</sup> sītā<sup>5</sup> suvaṇṇanaṅgale  
yaṃ yaṃ<sup>6</sup> paṭhavīyaṃ yattha<sup>7</sup> agamā Koṭṭhamālakam<sup>8</sup>.
- 34 sīmaṃ sīmena ghaṭite mahājanasamāgame  
akampi paṭhavī tattha paṭhamam paṭhavīkampanaṃ.
- 35 disvā acchariyaṃ sabbe rājasenā saraṭṭhakā  
aññamaññaṃ pamodiṃsu : sīmārāmo bhavissati.
- 36 yāvatā sīmāparicchede<sup>9</sup> nimittaṃ bandhiṃsu mālake  
paṭivedesi therānaṃ Devānaṃpiyaissaro.
- 37 katvā kattabbakiccāni sīmassa mālakassa ca  
vihāraṃ thāvaratthāya bhikkhusamghassa phāsukaṃ
- 38 mamañ ca anukampāya thero sīmāni bandhatu.  
sutvāna rañño vacanaṃ Mahindo dīpajotako
- 39 āmantayi bhikkhusamghaṃ: sīmaṃ bandhāma bhikkhavo.  
nakkhatte uttarāsālhe sabbe samghā samāgatā,
- 40 paṭiṭṭhapetvā mālakaṃ<sup>10</sup> samānasamvāsakaṃ nāma sīmaṃ  
bandhittha cakkhumā.  
vihāraṃ thāvaram katvā Tissārāmaṃ varuttamaṃ
- 41 Tissārāme vasitvāna vitivattāya rattiya  
nivāsaṇaṃ nivāsetvā pārupitvāna cīvaram

1 S. *paṭhame Kuntamālake*.

2 S. *mahagghiyam*.

3 S. *bahū ca dīpamālāyo*.

4 Variant *mahāsīmāparicchedaṃ*. S. *pariccheda*.

6 Variant *Kasaṃ*.

8 S. *Kuntamālākā*.

5 Variant *sītaṃ*.

7 Variant *tattha*.

9 Variant *sīmāpariccāgo*.

10 S. Omits *paṭiṭṭhapetvā mālakaṃ*.



- 42 tato pattam gahetvāna pāvisi nagaram varam  
piṇḍacāram caramāno rājadvāram upāgami.
- 43 pavisitvā<sup>1</sup> nivesanam rañño nisīditvāna āsane  
bhojanam tattha bhuñjitvā pattam dhovitvā pāṇinā
- 44 bhuttāvi anumodetvā nikkhami nagarā purā,<sup>2</sup>  
divāvihāram karitvāna uyyāne Nandane vane
- 45 kathesi tattha suttantam āsivīsūpamam tadā,  
Anamataggiyasuttam ca Cariyāpiṭakam anuttaram
- 46 Gomayapiṇḍaovādam Dhammacakkappavattanam  
Mahānandanamhi tatth' eva pakāsesi punappunam.
- 47 iminā ca suttantena<sup>3</sup> sattāhāni pakāsayi;  
aṭṭha ca samghasahassāni pañca jañghasatāni ca
- 48 mokesi bandhanā thero Mahindo dīpajotako.  
unamāsam vasitvāna Tissārāme sahaggaṇo
- 49 āsālhiyā punṇamāse upakaṭṭhe ca vassake  
āmantayi nagare sabbe:<sup>4</sup> vassakālo bhavissati.

*Mahāvihārapaṭiggahanam niṭṭhitam*

- 50 Senāsanam samsāmetvā Mahindo dīpajotako  
pattacīvaram ādāya Tissārāmamhā nikkhami
- 51 nivāsanam nivāsetvā pārupitvāna cīvaram  
tato pattam gahetvāna pāvisi nagaram varam.
- 52 piṇḍacāram caramāno rājadvāram upāgami,  
pāvisi nivesanam rañño, nisidiṃsu yathāsane.
- 53 bhojanam tattha bhuñjitvā pattam dhovitvā pāṇinā  
mahāsamayasuttantam ovādatthāya desayi.
- 54 Ovaditvāna rājānam Mahindo dīpajotako  
āsanā vuṭṭhahitvāna anāpucchā apakkami.
- 55 nagaramhā pācīndvārā nikkhamitvā mahāgaṇī  
nivattetvā jane sabbe agamā yena pabbatam.
- 56 rājānam paṭivedesum amaccā ubbiggamānasā:  
“sabbe devā mahātherā gatā Missakapabbatam.”

1 S. gantvā.

2 S. puna.

3 S. imāni ca suttantān

4 S. sabbathere.



- 57 sutvāna rājā ubbiggo sīghaṃ yojetvāna sandanaṃ  
abhirūhitvā rathaṃ khippaṃ saha devīhi khattiyo
- 58 gantvāna pabbatapadaṃ Mahindathero sahaggaṇo,<sup>1</sup>  
nagaracatukkaṃ<sup>2</sup> nāma rahadaṃ selanimmitaṃ,  
tattha nahātvā pivitvāna t̥hito pāsānamuddhani.
- 59 sīghaṃ vegena sedāni nippahetvāna khattiyo  
dūrato addasa therāṃ pabbatamuddhani t̥hitaṃ.
- 60 deviyo ca rathe t̥hatvā rathā oruyha khattiyo  
upasaṃkamitvā therānaṃ vinditvā idaṃ abravi:
- 61 “rammaṃ raṭṭhaṃ jahetvāna mamañ c’ ohāya pāṇino  
kimatthāya mahāvīra imaṃ āgami pabbataṃ?”
- 62 “Idha vassaṃ vasissāma tīni māsāṃ anūnakaṃ  
purimaṃ pacchimakaṃ nāma anuññātaṃ Tathāgate.”
- 63 karomi sabbakiccāni bhikkhusamghassa phāsukaṃ,  
anukampaṃ upādāya mam’ atthaṃ anusāsatu.
- 64 gāmantaṃ vā araññaṃ vā bhikkhuvassūpanāyiko  
senāsane samvutadvāre vāsaṃ Buddhena anumataṃ.<sup>3</sup>
- 65 anuññātaṃ etaṃ vacanaṃ atthaṃ sabbāṃ sahetukaṃ,  
ajj’ evāhaṃ karissāmi āvāsaṃ vāsaphāsukaṃ.
- 66 gahaṭṭhasiddhiṃ sodhetvā oloketvā mahāyaso  
therānaṃ paṭipādesi: vasantu anukampakā.
- 67 sādhu bhante imaṃ leṇaṃ ārāmaṃ paṭipajjatu,  
vihāraṃ thāvaratthāya sīmaṃ bandha mahāmuni.
- 68 rañño bhaginiyā putto Mahāriṭṭho ’ti vissuto  
pañcapaññāsa khatte ca kulejātā mahāyasā
- 69 upasaṃkamitvā rājānaṃ abhivādetva idaṃ abravuṃ:  
“sabbeva pabbajissāma varapaññassa santike,
- 70 brahmacariyañ carissāma, taṃ devo anumaññatu.”  
sabbesaṃ vacanaṃ sutvā rājāpi tuṭṭhamānaso
- 71 therānaṃ upasaṃkamma ārocesi mahīpati:  
Mahāariṭṭhapamukhā pañcapaññāsa nāyakā,  
pabbājehi anuññātaṃ mahāvīra tav’ antike.

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1 S. *mahāgano*.

2 S. *nāgacatukkaṃ*.

3 Variant *anuññātaṃ*.



- 72 sutvāna rañño vacanaṃ Mahindo dīpajotako  
āmantayi bhikkhusamghaṃ: sīmaṃ bandhāma bhikkhavo.
- 73 samānasamvāsakā c'<sup>1</sup> eva avippavāsa-ticīvaraṃ  
vihāraṃ thāvaratthāya sīmaṃ bandhāsīmāpana.
- 74 sīmaṃ ca sīmantarikaṃ ca ṭhapetvā Tumbamālake<sup>2</sup>  
mahāsīmāni kittesi Mahindo dīpajotako.
- 75 bandhitvā mālakaṃ sabbaṃ sīmaṃ bandhitvā cakkhumā  
vihāraṃ thāvaram katvā dutiyaṃ Tissapabbate<sup>3</sup>
- 76 puṇṇāya puṇṇamāsiyā āsālhamāse uposathe  
nakkhatte uttarāsālhe sīmaṃ bandhitvā pabbate
- 77 pabbājesi Mahāriṭṭham paṭhamam dutiyamālake,  
upasampādesi tatth' eva Tambapaṇṇikulissaro,
- 78 pañcapaññāsa tatth' eva pabbajjā upasampadā  
battiṃsa mālakā honti paṭhamārāme patiṭṭhitā,
- 79 dutiyārāme battiṃsa vihāre Tissapabbate,  
avasesakhuddakārāme paccek' ekekamālake.
- 80 patiṭṭhapetvā ārāmaṃ vihāraṃ pabbatuttame  
dvāsaṭṭhi arahantā sabbe paṭhamam vass' upāgatā.

*Cetiya-pabbatapaṇiggahaṭaṃ niṭṭhitaṃ.*

*Bhāṇavāraṃ cuddasamaṃ*

1 Variant *samānasamvāsakam*.

2 S. *Timbarumālake*.

3 S. *Missapabbate, Missakapabbate*.



## Chapter Fifteen

- 1 Gimhāne paṭhame māse puṇṇamāse uposathe āgatā Jambudīpaṃhā vasiṃha pabbatuttame.
- 2 pañcamāse na vuṭṭhaṃhā Tissārāme ca pabbate, gacchāma Jambudīpānaṃ, anujāna rathesabha.
- 3 “tappema annapānena vatthasenāsanena ca, saraṇaṃ gato jano sabbo, kuto vo anabhīrati?”
- 4 “abhivādanapaccupaṭṭhānaṃ añjaligarudassanaṃ cīraṃ diṭṭho mahārāja sambuddhaṃ dīpaduttamaṃ.”
- 5 “aññātaṃ vat’ āhaṃ bhante, karomi thūpaṃ uttamaṃ, vijānātha bhūmikammaṃ,<sup>1</sup> thūpaṃ kāhāmi satthuno.”
- 6 “ehi tvam Sumana<sup>2</sup> nāga Pāṭaliputtapuraṃ gantvā Asokaṃ dhammarājānaṃ evaṃ ca arocayāhi tvam:”
- 7 sahāyo te mahārāja pasanno buddhasāsane, dehi dhātuvaraṃ tassa thūpaṃ kāhāsi satthuno.
- 8 bahussuto sutadharo subbaco vacanakkhamo iddhiyā pāramīppatto acalo suppatiṭṭhito
- 9 pattacīvaraṃ ādāya khane pakkami pabbatā. Asokaṃ dhammarājānaṃ ārocesi yathātathaṃ<sup>3</sup>:
- 10 “Upajjhāyassa mahārāja suṇohi vacanaṃ tuvaṃ, sahāyo te mahārāja pasanno buddhasāsane, dehi dhātuvaraṃ tassa, thūpaṃ kāhāsi satthuno.
- 11 sutvāna vacanaṃ rājā tuṭṭho samviggaṃānaso dhātupattaṃ apūresi: khippaṃ gacchāhi subbata.
- 12 tato dhātuṃ gahetvāna subbaco vacanakkhamo vehāsaṃ abhuggantvāna agamā Kosiyaśantike.

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1 Variant *bhūmikampam*.

2 S. *Sumana gantvā Pāṭaliputtapuruttamaṃ*.

3 S. *Evaṃ ca’ārocayāhi taṃ*.



- 13 upasamkamitvā subbaco Kosiyaṃ etad abravi:  
upajjhāyassa mahārāja suṇohi vacanaṃ tuvaṃ,
- 14 Devānaṃpiyo rājā so pasanno buddhasāsane,  
dehi dhātuvaṃ tassa, karissati thūpaṃ uttamaṃ.
- 15 sutvāna vacanaṃ tassa Kosiyo tuṭṭhamānaso  
dakkhiṇakkhakaṃ padāsi : khippaṃ gacchāhi subbata.
- 16 sāmaṇero ca Sumano gantvā Kosiyaśantike  
dakkhiṇakkhakaṃ gahetvāna paṭiṭṭhito pabbatuttame.
- 17 sampannahirottappako garubhāvo ca paṇḍito  
pesito therarājena paṭiṭṭhito pabbatuttame,
- 18 sabhātuko mahāseno bhikkhusamghe varuttame  
paccuggami tadā rājā buddhaseṭṭhassa dhātuyo.
- 19 cātumāsaṃ komudiyā divasaṃ puṇṇarattiyā  
āgato ca mahāviro gajakumbhe paṭiṭṭhito.
- 20 akāsi so kuñcanādaṃ kamsathālaggiyāhataṃ,  
akampi tattha paṭhavī paccantaṃ āgate muni.
- 21 saṅkhapaṇavaninnādo bherīsaddo samāhato,  
khattiyo parivāretva pūjesi purisuttamaṃ.
- 22 pacchāmukho hatthināgo pakkāmi pattisammukhā,  
puratthimena dvārena nagaraṃ pāvisi tadā.
- 23 sabbagandhaṃ ca mālaṃ ca pūjenti naranāriyo.  
dakkhiṇena ca dvārena nikkhamitvā gajuttamo,
- 24 Kakusandhe ca satthari Konāgamane ca Kassape  
paṭiṭṭhite bhūmibhāge porāṇa<sup>1</sup> isayo<sup>1</sup> pure
- 25 upagantvā<sup>2</sup> hatthināgo bhūmisīsaṃ gajuttamo  
dhātuyo Sakyaputtassa paṭiṭṭhāpesi narāsabho.
- 26 saha paṭiṭṭhite dhātu devā tattha pamoditā,  
akampi tattha paṭhavī abbhutaṃ lomahamsanaṃ.
- 27 sabhātuko pasādetvā mahāmacce saraṭṭhake  
thūpiṭṭhakaṃ ca kāresi sāmaṇero Sumaṇavhaya.<sup>3</sup>
- 28 paccekapūjaṃ akaṃsu khattiyā thūpaṃ uttamaṃ  
vararatanehi<sup>4</sup> saṃchannaṃ dhātudīpaṃ varuttamaṃ.

1 S. *porāṇa-isinam*.

2 S. *upāgato*.

3 S. *mahiddhiko*.

4 S. *vararatana*.



- 29 sachattam paccekachattam dvethanavekachattam<sup>1</sup>  
tathārūpaṃ alamkāraṃ vālavijani dassaniyaṃ.
- 30 thupaṭṭhāne catuddisā padīpehi vibhātakā  
sataraṃsi udente va upasobhanti samantato.
- 31 patharītāni dussāni nānāraṅgehi cittiyo<sup>2</sup>  
ākāso vigatabbho hi upari ca parisobhati,<sup>3</sup>
- 32 ratanamayaparikkhattam aggiyaphalikāni ca  
kañcanavitānaṃ chattaṃ sovaṇṇavālikavicittam.<sup>4</sup>
- 33 ayam<sup>5</sup> passati sambuddho Kakusandho vināyako  
cattālīsahasassehi tādīhi parivārīto.
- 34 karuṇācodito buddho satte passati cakkhumā  
Ojadīpe 'bhayapure dukkhappatte ca mānuse
- 35 Ojadīpe bahū satte bodhaneyye mahājane  
buddharaṃsānubhāvena ādicco padumaṃ yathā.
- 36 Cattālīsahasassehi bhikkhūhi parivārīto  
abbhuṭṭhito suriyo va Ojadīpe paṭiṭṭhito.
- 37 Kakusandho Mahādevo Devakūṭo ca pabbato  
Ojadīpe 'bhayapure Abhayo nāma khattiyo.
- 38 Nagaraṃ Kadambakokāse nadīto āsi māpitaṃ  
suvibhattaṃ dassaneyyaṃ ramaṇiyaṃ manoramam.
- 39 puṇṇakanarako nāma pajjaro āsi kakkhaḷo,  
jano samsayaṃ āpanno maccho va kumināmukhe.
- 40 Buddhassa anubhāvena pakkanto pajjaro tadā,  
desite amate dhamme paṭiṭṭhite jinasāsane.
- 41 caturasītisahassānaṃ dhammābhisamayo ahū.  
Paṭiyārāmo tadā āsi dhammakārakacetiyaṃ
- 42 bhikkhusahassaparivuto Mahādevo mahiddhiko,  
pakkanto 'va jino tamhā sayam ev' aggapuggalo 'ti.
- 43 ayam<sup>6</sup> passati sambuddho Konāgamaṇo mahāmuni  
tiṃsabhikkhusahasassehi sambuddho parivārīto
- 44 dasasahasasse sambuddho karuṇā<sup>7</sup> pharati cakkhumā,  
Varadīpe mahāvīro dukkhite passati mānuse

1 S. *athuttamam*.

2 S. *c'ānekakaṃ yathā*.

3 S. *uparūpari sobhati*.

4 S. *ratanamayāhi nikkhattaṇ c' āhosi*  
*vālikāhi ca. Sovaṇṇamālā vicittakaṃ.*

5 S. *imaṃ*.

6 S. *imaṃ*.

7 S. *karuṇaṃ*.



- 45 Varadīpe bahū satte bodhaneyye mahājane<sup>1</sup>  
buddharaṃsānubhāvena ādicco padumaṃ yathā
- 46 tiṃsabhikkhusahasseehi sambuddho parivārīto  
abbhūṭṭhito suriyo va Varadīpe paṭiṭṭhito
- 47 Konāgamano Mahāsumano<sup>2</sup> Sumanakūṭo ca pabbato,  
Varadīpe<sup>3</sup> Vaḍḍhamāne Samiddho nāma khattiyo.
- 48 dubbuṭṭhiyo tadā āsi dubbhikkhi āsi yonakā,  
dubbhikkhadukkhite satte macchā v' appodake yathā.<sup>4</sup>
- 49 āgate lokaviduṃhi<sup>5</sup> devo sammābhivassati,  
khemo āsi janapado, assāsesi bahū jane.
- 50 Tissataḷākasāmate nagare dakkhiṇāmukhe  
vihāro Uttarārāmo kāyabandhanacetiyaṃ
- 51 caturāsītisahassānaṃ dhammābhisamayo ahū.  
desite amate dhamme suriyo uḍito yathā
- 52 bhikkhusahasaparivuto Mahāsumano paṭiṭṭhito.  
pakkanto ca mahāvīro sayamaṃ ev' aggapuggalo ' ti.
- 53 ayaṃ<sup>6</sup> passati sambuddho Kassapo lokanāyako  
vīsati bhikkhusahasseehi sambuddho parivārīto.
- 54 Kassapo ca lokavidū voloketi sadevakaṃ  
visuddhabuddhacakkhunā bodhaneyye ca passati.
- 55 Kassapo ca lokavidū āhutīnaṃ paṭiggaho  
pharanto<sup>7</sup> mahākāruṇāya vivādaṃ passati kuppiṭaṃ<sup>8</sup>
- 56 Maṇḍadīpe bahū satte bodhaneyye ca passati  
buddharaṃsānubhāvena ādicco padumaṃ yathā.
- 57 gacchissāmi Maṇḍadīpaṃ jotayissāmi sāsanaṃ  
paṭiṭṭhapemi sammābhaṃ andhakāre va candimā.
- 58 bhikkhugaṇehi parivuto ākāse pakkami jino,  
paṭiṭṭhito Maṇḍadīpe suriyo abbhūṭṭhito yathā.

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1 S. tamhi dīpe pabodhetuṃ.

2 S. nāma Jino; S. Samantakuṭapabbate.

3 S. dīpe c'āsi Vaḍḍhamāno.

4 S. dubbhikkhe bhayaṇiṭṭhe; Cf. phandamānaṃ pajam disvā  
macche appodake yathā.

5 S. Lokanāthe ca.

6 S. imaṃ.

7 S. pharaṃ.

8 S. vivādena pakuppite.



- 59 Kassapo Sabbanando ca Subhakūṭo ca pabbato,  
Visālaṃ nāma nagaraṃ, Jayanto nāma khattiyo,
- 60 Khemataḷākasāmaṇṭe nagare pacchime mukhe  
vihāro Pācīnārāmo, cetiyaṃ dakasāṭikaṃ.
- 61 assāsetvāna sambuddho samagge katvāna bhātuke  
desesi amataṃ dhammaṃ paṭiṭṭhapesi sāsanaṃ.
- 62 desite amate dhamme paṭiṭṭhite jinasāsane  
caturāsītisahassānaṃ dhammābhisaṃmayo ahū.
- 63 bhikkhusahassaparivuto Sabbanando mahāyaso  
paṭiṭṭhito Maṇḍadīpe, pakkanto lokanāyako 'ti.
- 64 ayam hi loke sambuddho uppanno lokanāyako:  
sattānaṃ anukampāya tārayissāmi paṇinaṃ.
- 65 so 'va passati<sup>1</sup> sambuddho lokajetṭho narāsabho  
nāgānaṃ saṃgāmatthāya mahāsenā saṃagatā.<sup>2</sup>
- 66 dhūmāyanti pajjalanti verāyanti<sup>3</sup> caranti te  
mahābhayaṇ' tivipulaṃ<sup>4</sup> dīpaṃ nāsentī pannaḡā.
- 67 āgamaṃ ekībhūto ' va: gacchāmi dīpaṃ uttamaṃ  
mātulaṃ bhāgineyyaṃ ca nibbāpessāmi pannaḡe.
- 68 ayaṃ Gotamasambuddho, pabbate Cetiyaṇāmake,  
Anurādhapura ramme Tisso nāmaṃsi khattiyo.
- 69 Kusinārāyaṃ bhagavā Mallānaṃ Upavattane  
anupādisesāya sambuddho nibbuto upadhikkhaye.
- 70 dve vassasatā honti chaṭṭiṃsa ca vassā tathā,<sup>5</sup>  
Mahindo nāma nāmena jotayissati sāsanaṃ.
- 71 nagarassa dakkhiṇato bhūmibhāge manorame  
ārāmo ca ramaṇīyo Thūpārāmo 'ti suyyare.
- 72 Tambapaṇṇīti sutvāna dīpo abhuggato tadā.  
sārīrikaṃ mama dhātuṃ paṭiṭṭhissaṃ dīputtame.<sup>6</sup>
- 73 buddhe pasannā dhamme ca saṃghe ca ujuddiṭṭhikā  
bhava cittaṃ virājeti Anulā nāma khattiyā.

1 & 2 S. so taṃ passati; S. nāgānaṃ āsi saṃgāmo.

3 Variant verayanti.

4 S. samuppannaṃ.

5 S. vasse ca dvīsatātīte chaṭṭiṃsavassake tathā.

6 S. Tambapaṇṇīti nāmena dīpo c'āyaṃ —  
bhavissati, sārīrika mama dhātu  
paṭiṭṭhissati sādhuḡaṃ.



- 74 deviyā vacanam sutvā rājā theram id' abravi:  
 "Buddhe pasannā dhamme ca saṃghe ca ujuddiṭṭhikā  
 75 bhava cittaṃ virājeti, pabbājehi Anulakam"  
 "akappiyā mahārāja itthippabbajjā bhikkhuno."  
 76 āgamissati me rājā bhaginī Saṃghamittakā  
 Anulaṃ pabbājetvāna mocetuṃ sabbabandhanā.<sup>1</sup>  
 77 Saṃghamittā mahāpaññā ca vicakkhaṇā  
 Hemā ca Māsagallā ca Aggimittā Mitamvadā  
 Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā,  
 78 ettakā tā bhikkhuṇiyo dhūtarāgā samāhitā  
 odātamanasaṃkappā saddhammavinaye ratā  
 79 khīṇāsavā vasīpattā tevijjā iddhikovidā  
 uttamante<sup>2</sup> ṭhitā tattha āgamissantī tā idha.  
 80 mahāmattaparivuto nisinno cintiye<sup>3</sup> tadā  
 mantitukāmo nisīditvā mattānaṃ etad abravi.  
 81 Ariṭṭho nāma khattiyo sutvā devassa bhāsitaṃ  
 82 therassa vacanam sutvā uggahetvāna sāsanaṃ  
 dāyakam<sup>4</sup> anusāsetvā pakkāmi uttarāmukho.  
 83 nagarassa ekadesaṃhi gharaṃ katvāna khattiyā  
 dasa sīle samādinna Anulādevīpamukhā<sup>5</sup>  
 84 sabbā pañcasatā kaññā abhijātā jutindharā  
 Anulaṃ parikkarontā sāyampāto bahū janā.<sup>6</sup>  
 85 nāvātittam upāgantvā āropetvā mahānāvaṃ  
 sāgaraṃ samatikkanto thale patvā patiṭṭhito.<sup>7</sup>  
 86 Viñjhāṭaviṃ atikkanto mahāmatto mahabbalo  
 Pāṭaliputtaṃ anuppatto gato devassa santike.  
 87 putto deva mahārāja atrajo piyadassano  
 Mahindo nāma so thero pesito tava santikaṃ.

1 S. bhaginī Sanghamittakā. S. pabbājetvāna mocetuṃ Anulaṃ sabbabandhanā.

2 S. uttamatthe.

3 S. khattiyo.

4 Variant dasakam.

5 S. Anulā-pamukhā ca tā.

6 S. Anulaṃ parivāretvā sayam pāto upaṭṭhisuṃ.

7 S. āropetvāna nāvakam.



- 88 Devānaṃpiyo so rājā sahāyo Piyadassano  
Buddhe abhippasanno so pesito tava santike.
- 89 bhātuno vacanaṃ tuyhaṃ āmantesi mahā-īsi.<sup>1</sup>  
rājakaññe Saṃghamitte Anulā nāma khattiyā
- 90 sabbā taṃ apalokenti pabbajjāya purakkhakā.  
bhātuno sāsanam sutvā Saṃghamittā vicakkhaṇā
- 91 turitā upasamkamma rājānaṃ idaṃ abravi:  
“anujāna mahārāja, gacchāmi dīpalañjakam.
- 92 bhātuno vacanaṃ mayhaṃ āmantesi mahā-īsi,<sup>2</sup>  
bhāgineyyo ca Sumano putto ca jeṭṭhabhātu te
- 93 gato tava piyo mayhaṃ gamanaṃ vārenti<sup>3</sup> dhītuyā  
“bhārikam me mahārāja bhātuno vacanaṃ mama,”
- 94 rājakaññā mahārāja Anulā nāma khattiyā  
sabbā maṃ apalokenti pabbajjāya purakkhakā.

*Bhāṇavāram pannarasamaṃ.*

1 S. *Bhātuko Sanghamittāya avacī’ dam mahāīsi rājakaññā suppasannā.*

2 S. *na sakkā deva vāritum.*

3 S. *vāremi.*



## Chapter Sixteen

- 1 Caturaṅginim mahāsenam sannayhitvāna khattiyo  
Tathāgatassa sambodhim ādāya pakkamī tadā.
- 2 tīsu rajjesu atikkanto Viñjhāṭavisu khattiyo<sup>1</sup>  
atikkanto brahāraññaṃ anuppatto jalasāgaram.<sup>2</sup>
- 3 caturaṅginī mahāsenā bhikkhuṇisaṃghasāvikā  
mahāsamuddam pakkantā ādāya bodhim uttamam.
- 4 upari devānam turiyam heṭṭhato ca manussakam  
cātudisā mānusaturiyam, pakkanto jalasāgare.
- 5 muddhani avaloketvā khattiyo Piyadassano  
abhivādayitvā taṃ bodhim imam attham abhāsatha:
- 6 bahussuto iddhimanto silavā susamāhito  
dassane akappiyam<sup>3</sup> mayham atappaneyyam mahājanam.
- 7 tattha kanditvā roditvā oloketvāna dassanam  
khattiyo paṭinivattetvā agamā sakanivesanam.
- 8 uduke ca nimmitā nāgā devatākāse ca nimmitā  
rukkhe ca nimmitā devā nāgānivāsanam pi ca
- 9 parivārayiṃsu te sabbe gacchantam bodhim uttamam.  
amanāpā ca pisācā bhūtakumbhaṇḍarakkhasā  
bodhim paccantam āyantam parivāriṃsu amānusā.
- 10 Tāvatiṃsā ca Yāmā ca Tusitāpi ca devatā  
Nimmānaratino devā ye devā Vasavattino
- 11 bodhim paccantam āyantam tuṭṭhahaṭṭhā pamoditā,  
tettiṃsā ca devaputtā sabbe Indapurohitā<sup>4</sup>
- 12 bodhim paccantam āyantam appoṭṭhenti hasanti ca.<sup>5</sup>  
Kuvero Dhataratṭho ca Virupakkho Virūlhako

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1 *tiṇī rajjān 'atikkanto Viñjhāṭaviñ ca khattiyo.*

2 *S. mahannavam.*

3 *S. Upari dibbam. S. cātuddisam mānusikam.*

4 *S. Indapurakkhatā.*

5 *S. bhujam pi ca.*



- 13 cattāro te mahārāja samantā caturdisā  
parivārayiṃsu sambodhiṃ gacchantam dīpalañjakam.
- 14 mahāmukhapāṭāhārā divillātātā-dindimā  
bodhiṃ paccantam āyantam sādhu kīlanti devatā.
- 15 pārīcchattakapuppham ca dibbamandāravāni ca  
dibbacandanacuṇṇam ca antalikkhe pavassati,  
bodhiṃ paccantam āyantam pūjayanti ca devatā.
- 16 campakā salalā nimbā nāgapunnāgaketakā  
jalasāgare<sup>1</sup> mahābodhiṃ devā pūjenti satthuno,
- 17 nāgarājā nāgakaññā nāgapotā bahū janā  
bhavanāto nikkhamitvā pūjenti bodhiṃ uttamam.
- 18 nānāvīrāgavasanā nānārāgavibhūsitā  
jalasāgare mahābodhiṃ nāgā kīlanti<sup>2</sup> sādhuno.<sup>3</sup>
- 19 uppālā<sup>4</sup> -padumā-kumudanīlānī satapattakam  
kallahāram kuvalayam adhimuttamadhugandhikam
- 20 takkārikam kovīlāram pāṭalim bimbajālakam  
asokam sālupuppham ca missakam ca piyaṅgukam  
nāgā pūjenti te bodhiṃ sobhati jalasāgare.
- 21 āmoditā nāgakaññā nāgarājā pamoditā  
bodhiṃ paccantam āyantam nāgā kīlanti sādhuno<sup>5</sup>.
- 22 tattha maṇimayā bhūmi muttāphalīkasanthatā,  
ārāmapokkharāṇīyo nānāpupphehi vicittā<sup>6</sup>.
- 23 sattāhakam vasitvāna sadevā sahamānusā  
bhavanato nikkhamantam pūjenti bodhiṃ uttamam.
- 24 mālādāmakalāpā ca nāgakaññā ca devatā  
āvijjhanti ca celāni sambodhiparivāritā.
- 25 bodhiṃ paccantam āyantam sādhu kīlanti devatā.  
pārīcchattakapuppham ca dibbamandāravāni ca  
dibbacandanacuṇṇam ca antalikkhe pavassati.
- 26 nāgā yakkhā ca bhūtā ca sadevā sahamānusā  
jalasāgaram āyantam sambodhiparivāritā<sup>7</sup>

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1 S. *Jalaṇṇave*.

2 S. *pūjenti*.

3 Variant *sādhuyo*.

4 S. *uppalam kumudam nīlam pupphañ ca satapattakam*.

5 S. *satthuno*.

6 S. *cittitā*.

7 S. *sambodhiṃ parivāritā*.



- 27 tattha naccanti gāyanti vādayanti hasanti ca  
poṭhenti digunaṃ bhujam te bodhiparivāritā.<sup>1</sup>
- 28 nāgā yakkhā ca bhūtā ca sadevā sahamānusa  
kittentimaṅgalaṃ sotthiṃ nīyante bodhimuttame.<sup>2</sup>
- 29 nāgā dhajapaggahitā nīlobhāsā manoramā  
kittenti bodhiṃ<sup>3</sup> uttamaṃ patiṭṭhitam dīpalañjake.
- 30 Anurādhapurā rammā nikkhamitvā bahū janā  
sambodhiṃ upasamkantā saha devehi khattiyo<sup>4</sup>
- 31 parivārayiṃsu sambodhiṃ saha puttehi khattiyo  
gandhamālam ca pūjesuṃ gandhagandhānam uttamaṃ.
- 32 vīthiyo ca susammaṭṭhā agghiyā ca alaṃkatā,  
saha patiṭṭhite<sup>5</sup> bodhi kampittha paṭhavī tadā 'ti.
- 33 dāpesi rājā aṭṭhaṭṭha khattiyesu<sup>6</sup> pan' aṭṭhasu  
sabbajeṭṭham Bodhiguttaṃ rakkhituṃ bodhiṃ uttamaṃ.
- 34 adāsi sabbaparihāram sabbālaṃkāraphāsukaṃ<sup>7</sup>  
soḷasa lamkā mahālekḥā dharanī bodhigāravā.
- 35 tathā susiṅcattharam<sup>8</sup> cāpi mahālekhaṭṭhāne ṭhape.  
so kulasahassakaṃ katvā ketuchāditta pālanam<sup>9</sup>
- 36 suvaṇṇabheriyo aṭṭha abhisekādimaṅgale,<sup>10</sup>  
ekaṇ janapadaṃ datvā Candaguttaṃ ṭhapesi ca
- 37 Devaguttaṃ pāsādam<sup>11</sup> bhūmiñcekam yathārahaṃ,  
kulānan tādaññesam<sup>12</sup> vā gāmaḥoge pariccaji.
- 38 Rañño pañcasatā kaññā aggajātā yasassinī  
pabbajiṃsu ca tā sabbā vītarāgā samāhitā.
- 39 kumārikā pañcasatā Anulāparivāritā  
pabbajiṃsu ca tā sabbā vītarāgā samāhitā.

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1 S. *bhujam poṭhenti digunaṃ.*

2 S. *niyante bodhimuttame.*

3 S. *bodhiyā vaṇṇam.*

4 S. *Khattiyā.*

5 S. *patiṭṭhite bodhirāje.*

6 S. *khattiye ca.*

7 S. *bhāsuram.*

8 S. *susiṅcattharanam.*

9 S. *Kulam saḥassakam katvā ketu chādityā pālakam.*

10 S. *suvaṇṇabheriyo aṭṭha.*

11 S. *Devaguttaṇ ca pāsādam.*

12 S. *tesam kulānam aññesam.*



- 40 Ariṭṭho nāma khattiyo nikkhanto bhayanduto<sup>1</sup>  
 pañcasataparivāro pabbaji jinasāsane.  
 sabbeva arahattappattā sampuṇṇā jinasāsane.
- 41 hemante paṭhame māse supupphite dharaṇīruhe  
 āgatoso mahābodhi patiṭṭhito Tambapaṇṇike 'ti.

*Bhāṇavāraṃ soḷasamaṃ*

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1 Variant *bhayancuto*. S. *bhayaddito*.



## Chapter Seventeen

- 1 Battimsayojanam dīgham, aṭṭharasahi vitthataṃ,  
yojanasataāvaṭṭaṃ sāgarena parikkhittaṃ
- 2 Laṅkādīpavaram nāma sabbattha ratanākaram  
upetaṃ nadītaḷākehi pabbatehi vanehi ca
- 3 dīpaṃ puraṇ ca rājā ca upaddutañ<sup>1</sup> ca dhātuyo  
thūpaṃ dīpaṇ ca pabbataṃ uyyānaṃ bodhi bhikkhuṇī
- 4 bhikkhu ca buddhasetṭho ca terasa honti te tahim;  
ekadese<sup>2</sup> caturonāmaṃ suṇātha mama bhāsato.
- 5 Ojadīpaṃ Varadīpaṃ Maṇḍadīpaṇ ti vuccati  
Laṅkādīpavaram nāma Tambapaṇṇīti ñāyati.
- 6 Abhayapuram Vaḍḍhamānaṃ Visālaṃ Anurādhapuram<sup>3</sup>  
purassa caturonāmaṃ catubuddhāna sāsane.<sup>4</sup>
- 7 Abhayo ca Samiddho ca Jayanto ca narādhipo  
Devānaṃpiyatisso ca rājāno honti caturo.
- 8 rogaḍubbuṭṭhikaṇ c' eva vivādayakkhādhivāsanam<sup>5</sup>  
caturo upaddavā ete catubuddhavinoditā.
- 9 Kakusandhassa bhagavato dhātu dhammakārako ahū,  
Konāgamana-buddhassa dhātu kāyabandhanam ahū,
- 10 Kassapassa sambuddhassa dhātu udakasāṭakam,  
Gotamassa sirimato doṇadhātu sārīrikā.<sup>6</sup>
- 11 Abhayapure Paṭiyārāmo Vaḍḍhamānassa Uttarā,  
Visāle Pācīnārāmo, Thūpārāmo 'nurādhassa  
dakkhiṇe caturo thūpā catubuddhāna sāsane.
- 12 Kadambakassa sāmantaṃ nagaram Abhayam puram,  
Tissaṭṭalākasāmantaṃ nagaram Vaḍḍhamānakam,

1 S. *uddesikan*.

2 S. *ekadesena vakkhāmi*.

3 S. *vivādo yakkhavāsata*.

4 S. *Kassapassa munindassa dhātv'āsi jalasāṭikā*. S. *doṇam sārīrikā ahū*.

3. S. *Anurādhakam*.

4. S. *purass 'etam catunāmaṃ*.



- 13 Khemataḷākasāmantā Visālaṃ nagaraṃ ahū;  
Anurādhapure tattha catuddīpavicāraṇā.
- 14 Devakūṭo Sumanakūṭo<sup>1</sup> Subhakūṭo 'ti vuccati,  
Sīlakūṭo<sup>2</sup> nāma dāni catupaṇṇatti pabbate.
- 15 Mahātittthaṃ nāma uyyānaṃ Mahānāmañ ca Sāgaraṃ  
Mahāmeghavanaṃ nāma vasantaṃ ariyāpathaṃ<sup>3</sup>  
catunnaṃlokanāthānaṃ paṭhamaṃ senāsanaṃ ahū.
- 16 Kakusandhassa bhagavato<sup>4</sup> sirīsabodhiṃ uttamaṃ  
ādāya dakkhiṇaṃ sākhaṃ Rucānandā<sup>5</sup> mahiddhikā  
Ojadīpe Mahātittthe ārāme tattha ropitā.
- 17 Konāgamanassa bhagavato udumbarabodhiṃ uttamaṃ  
ādāya dakkhiṇaṃ sākhaṃ Kandanandā mahiddhikā
- 18 Varadīpe Mahānāmaṃhi ārāme tattha ropitā.  
Kassapassa bhagavato nigrodhabodhiṃ uttamaṃ
- 19 ādāya dakkhiṇaṃ sākhaṃ Sudhammā nāma mahiddhikā  
Sāgaramhi nāma ārāme ropitaṃ dumacetiyaṃ.
- 20 Gotamassa bhagavato<sup>6</sup> assatthabodhiṃ uttamaṃ  
ādāya dakkhiṇaṃ sākhaṃ Saṃghamittā mahiddhikā
- 21 Mahāmeghavane ramme ropitā dīpalañjake.  
Rucānandā Kanakadattā<sup>7</sup> Sudhammā ca mahiddhikā
- 22 bahussutā Saṃghamittā chaḷabhiññā vicakkhaṇā  
catasso tā bhikkhuṇiyo sabbā ca bodhiṃ āharuṃ.
- 23 sirīsabodhi Mahātittthe, Mahānāme udumbaro,  
Mahāsāgaramhi<sup>8</sup> nigrodho, assattho Meghavane tadā
- 24 acale caturārāme catubodhi patitṭhitā.  
acale<sup>9</sup> senāsanaṃ rammaṃ catubuddhāna sāsane.
- 25 Mahādevo chaḷabhiñño Sumano paṭisambhido  
mahiddhiko Sabbanando Mahindo ca bahussuto  
ete therā mahāpaññā Tambapaṇṇipasādakā.
- 26 Kakusandho sabbalokaggo pañcacakkhūhi cakkhumā  
sabbalokaṃ avekkhanto Ojadīpavar' addasa.

1 S. *Sīlakūṭo*.  
2 S. *Sumanakūṭo*.  
3 S. *vattetuṃ iriyāpatham*.  
4 S. *munino*.  
5 S. *Rucinandā*.

6 S. *Munindassa*.  
7 S. *Rucinandā Kanakanandā*.  
8 S. *Sāgaramhi ca*.  
9 S. *tattha*.



- 27 puṇṇakanarako nāma<sup>1</sup> ahū pajjarako tadā.  
tasmim samaye manussānaṃ rogo pajjarako ahū.
- 28 rogena phuṭṭhā bahujanā bhantamacchā va thalaṃhi ṭhitā<sup>2</sup> socanti  
dummanā
- 29 bhayaṭṭitā na labhanti cittasukhasātaṃ<sup>3</sup> attano.  
disvāna dukkhite satte rogabandhena dūsite<sup>4</sup>
- 30 cattālīsasahashehi Kakusandho lokanāyako  
rogānaṃ bhindanatthāya<sup>5</sup> Jambudīpā idhāgato.
- 31 cattālīsasahashehi<sup>6</sup> chaḷabhiññā mahiddhikā  
parivārayimsu sambuddhaṃ nabhe candam va tārakā.
- 32 Kakusandho lokapajjoto<sup>7</sup> Devakūṭamhi pabbate  
obhāsetvāna devo va paṭiṭṭhāsi sasāvako
- 33 Ojadīpe Devakūṭamhi obhāsetvā paṭiṭṭhitam  
devo 'va maññanti sabbe na jānanti tathāgataṃ.<sup>8</sup>
- 34 udentam aruṇuggamaṃhi puṇṇamāse uposathe  
ujjāletvāna<sup>9</sup> tam selam jalamānaṃ sakānanaṃ
- 35 disvāna selam jalamānaṃ obhāsentam catuddisaṃ  
tuṭṭhahatṭhā janā sabbe sarājā Abhaye pure.
- 36 passantu maṃ janā sabbe Ojadīpagatā narā<sup>10</sup>  
iti buddho adhiṭṭhāsi Kakusandho lokanāyako,
- 37 isisammato Devakūṭo manusse<sup>11</sup> abhipatthito.  
upaddave pajjarake manussā balavāhanā
- 38 nikkhamitvā janā sabbe sarājā nagarā purā<sup>12</sup>  
tattha gantvā namassanti<sup>13</sup> Kakusandham naruttamaṃ.

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1 S. puṇṇakanādako nāma.

2 S. Bahū janā rogaphuṭṭhā bhantamacchā thale yātā  
ṭhitā socanti te sabbe dummanā dukkhitā narā.

3 S. cittaṃhisukham attano.

4 S. rogabādhena pīḷite.

5 S. mocanatthāya.

6 S. sahasā te.

7 S. lokanātho.

8 S. sabbe maññanti devo va.

9 S. ujjālesi ca.

10 S. sasāvakaṃ maṃ passantu Ojadīpaṭṭhitā ime.

11 S. manussehi.

12 S. Abhayā purā.

13 S. namo' kaṃsu.



- 39 abhivādetvāna<sup>1</sup> sambuddham rājasenā saraṭṭhakā  
devo 'ti taṃ maññaṃānā āgatā te mahājanā.
- 40 anuppattā janā sabbe buddhaseṭṭham narāsabham,<sup>2</sup>  
abhivāsetu me bhagavā saddhiṃ bhikkhugaṇe saha
- 41 ajjatanāya bhattena,<sup>3</sup> gacchāma nagaram puram.  
adhivāsesi sambuddho tuṇhī rājassa bhāsitaṃ.
- 42 adhivāsanam veditvāna rājasenā saraṭṭhakā  
pūjāsakkārapahūte tadā<sup>4</sup> puram upāgamum.
- 43 mahā ayam bhikkhusamgho, janakāyo anappako  
nagarake atisambādhe akatabhūmi pure mama.<sup>5</sup>
- 44 atthi mayham bahuyyānam<sup>6</sup> Mahātittham manoramam  
asambādham adūraṭṭham pabbajitānulomikam
- 45 paṭisallānasārappam paṭirūpam tathāgataṃ<sup>7</sup>  
tattāham buddhapamukham samgham dassāmi dakkhiṇam.
- 46 sabbo jano passeyya taṃ buddham samghaṇ ca dassanam.<sup>8</sup>  
cattālīsasahashehi bhikkhusamghapurakkhato
- 47 Kakusandho lokavidū Mahātitthamhi pāpuṇi.  
patiṭṭhite Mahātitthamhi uyyāne dīpaduttame
- 48 akālapupphehi sañchannā yaṃ kiñci ca latā dumā.<sup>9</sup>  
suvaṇṇamayabhiṅkāram samādāya mahīpati
- 49 onojetvāna Laṅkattham<sup>10</sup> jalam hatthe akārayi.  
“im’ āham bhante uyyānam dadāmi buddhapamukhe.  
samghassa phāsuvihāram rammam senāsanam ahū.”<sup>11</sup>
- 50 paṭiggahehi uyyānam Kakusandho lokanāyako,  
pakampi dharanī tattha paṭhamam senāsanam<sup>12</sup> tadā.
- 51 paṭhaviacalam kampetvā ṭhito lokagganāyako;<sup>13</sup>  
“aho nūna Rucānandā bodhiṃ haritvā idhāgatā.”<sup>14</sup>

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1 S. *namassitvāna*.

2 S. *upasaṅkamma Sambuddham idam vacanam abravum*.

3 S. *Kho bhattam*.

4 S. *kātuṃ*.

5 S. *nagaram atisambādham akatā bhū purā mayā*.

6 S. *vanuyyānam*.

7 S. *mahesino*.

8 S. *uttamam*.

9 S. *sañchannā kālapupphehi, mandena calitā dumā*.

10 S. *taṃ tattha*.

11 S. *subham*.

12 S. *paṭhame senāsane*.

13 S. *disvā paṭhavīkamp'etam*.

14 S. *hareyya cintayī*.



- 52 Kakusandhassa bhagavato cittaṃ aññāya bhikkhuṇī  
gantvā sirīsamahābodhiṃ mūle tathā mahiddhikā,
- 53 buddho ca icchatī bodhi<sup>1</sup> Ojadīpaṃhi rohaṇaṃ,<sup>2</sup>  
manusā cintayaṃ tattha bodhiṃ āharitūṃ gamā.<sup>3</sup>
- 54 anumataṃ buddhaseṭṭhena anukampāya paṇino  
mama iddhānubhāvena dakkhiṇasākhā pamuccatu.
- 55 Rucānandā imaṃ vākyam<sup>4</sup> yācamānā katañjali  
muccitvā dakkhiṇasākhā patiṭṭhāsī kaṭāhake.
- 56 gahetvāna Rucānandā bodhiṃ suvaṇṇakaṭāhake.  
pañcasatabhikkhuṇīhi parivāresi mahiddhikā.<sup>5</sup>
- 57 tadāpi paṭhavī kampi sasamuddaṃ sapabbataṃ  
āloko ca mahā āsi abbhuto lomahaṃsano.
- 58 disvā attamanā sabbe rājasenā saraṭṭhakā  
añjaliṃ paggahetvāna namassanti bodhiṃ uttamaṃ.
- 59 āmoditā marū sabbe devatā haṭṭhamānasā  
ukkuṭṭhisaddaṃ pavattesaṃ disvā bodhivaruttaṃ.<sup>6</sup>
- 60 cattāro ca mahārāja lokapālā yasassino  
ārakkhaṃ sirībodhissa akāṃsu devatā tadā.
- 61 Tāvatiṃsā ca ye devā ye devā Vasavattino  
Yāmo Sakko Suyāmo ca santusito sunimmito  
sabbe te parivāriṃsu sirīsabodhiṃ uttamaṃ.
- 62 añjaliṃ paggahetvāna devasamghā pamoditā  
Rucānandāya sah' eva<sup>7</sup> pūjenti bodhiṃ uttamaṃ.
- 63 sirīsabodhiṃ ādāya, Rucānandā mahiddhikā  
bhikkhuṇīsamghaparibbūḷhā ojadīpavaraṃ gami.
- 64 devā naccanti hāsanti<sup>8</sup> poṭhenti digunaṃ bhujam  
Ojadīpavaraṃ yantaṃ sirīsabodhiṃ uttamaṃ.
- 65 devasamghaparibbūḷhā Rucānandā mahiddhikā  
ādāya sirīsabodhiṃ Kakusandhaṃ upāgami.

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1 S. bodhissa.

2 S. ropanaṃ.

3 S. manussā cintayantā tam bodhiṃ haritūṃ āgatā.

4 S. Rucinandā tithā vākyam vuccamānā.

5 S. āgatā parivāritā.

6 S. bodhitaruttaṃ.

7 S. sah eva Rucinandāya.

8 S. gāyanti.



- 66 tamhi kāle mahāvīro Kakusandho lokanāyako  
Mahātitthamhi uyyāne bodhiṭṭhāne patiṭṭhito.
- 67 Rucānandā sayam bodhim obhāsentam na ropayi,  
disvā sayam Kakusandho paggahi dakkhiṇam bhujam.
- 68 bodhiyā dakkhiṇam sākham Rucānandā mahiddhikā  
buddhassa dakkhiṇahatthe ṭhapayitvābhivādayi.
- 69 parāmasitvā lokaggo Kakusandho narāsabho  
adāsi rañño' bhayassa : imam ṭhānamhi ropaya.
- 70 yamhi ṭhānampi ācikkhi Kakusandho lokanāyako.<sup>1</sup>  
tamhi ṭhānamhi ropesi Abhayo raṭṭhavaḍḍhano.
- 71 patiṭṭhite<sup>2</sup> sirīsabodhimhi bhūmibhāge manorame  
buddho dhammam adesayi catusaccam<sup>3</sup> saṇhakāranam.
- 72 pariyosāne satahassam cattalīsa saḥassiyo<sup>4</sup>  
abhisamayo manussānam, devānam tiṃsa koṭiyo.
- 73 sirīsabodhi<sup>5</sup> Kakusandhassa, Konāgamanassa udumbaro,  
Kassapassāpi nagrodho tayo bodhi vihāraṇā.<sup>6</sup>
- 74 Sakyaputtassa asamassa bodhi assattham uttamam  
āharitvāna ropiṃsu Mahāmeghavane tadā.
- 75 Muṭasivassa atraja ath' aññe dasa bhātaro  
Abhayo Tisso Nāgo ca Utti Mattābhayo pi ca
- 76 Mitto Sivo Aselo ca Tisso Khīro ca bhātaro,<sup>7</sup>  
Anudevī<sup>8</sup> Anulā ca Muṭasivassa dhītaro.
- 77 tadā ca Vijayo agā Laṅkāḍīpavaruttamam<sup>9</sup>  
tadā abhisitto rājā muṭasivassa atrajo  
etthantare yam gaṇitam vassam bhavati kittakam ?
- 78 dve satāni ca vassāni chattimsa ca samvacchare<sup>10</sup>  
sambuddhe parinibbute abhisitto Devānampiyo.<sup>11</sup>

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1 S. *narāsabho*.  
 2 S. *ṭhite*.  
 3 S. *catusaccappakāsako*.  
 4 S. *cattalīsasahassakam*.  
 5 S. *sirīso*.  
 6 S. *idh' ahārum* should occur before *vihāraṇā*.  
 7 S. *hont' ime*.  
 8 S. *Sivalī*.  
 9 S. *tadā c' āsum duve c'ēve Lankāḍīpamhi uttame*.  
 10 S. *punāparā*.  
 11 S. *Devānampiyatisso c'ābhisitto nibbute Jine*.



- 79 āgatā rājaidddhiyo abhisitte Devānaṃpiye,  
pharati<sup>1</sup> puññatejāni Tambapaṇṇimhi issaro.<sup>2</sup>
- 80 ratanākāraṃ tadā āsi Laṅkādīpaṃ varuttamaṃ,  
Tissassa puññatejena uggatā ratanā bahū.<sup>3</sup>
- 81 disvāna ratanaṃ rājā haṭṭho samviggaṃānaso  
paṇṇākāraṃ karitvāna Asokadhammassa pāhiṇi.
- 82 disvāna taṃ paṇṇākāraṃ Asoko attamano ahū,  
abhisekaṃ nānāratanaṃ puna pāhesi<sup>4</sup> Devānaṃpiyassa.
- 83 vālavijaniṃ uṇhisam chattaṃ khaggañ ca pādukaṃ  
veṭhanaṃ sārāpāmaṅgaṃ bhinkāraṃ nandivaṭṭakaṃ
- 84 sivikaṃ saṅkhāvataṃsaṃ adhovimaṃ vatthakoṭikaṃ  
sovaṇṇapāti-kaṭacchum mahagghaṃ hatthapuñchanam.
- 85 Anotattodakaṃ kājaṃ<sup>5</sup> uttamaṃ haricandanaṃ  
aruṇavaṇṇamattikaṃ añjanaṃ nāgamāhaṭaṃ.<sup>6</sup>
- 86 harītaṃ āmalakaṃ mahagghaṃ amatosadhaṃ  
saṭṭhivāhasataṃ sāliṃ sugandhaṃ sukamāhaṭaṃ  
puññakammābhiniḃbattaṃ pāhesi Asokasavhaya.<sup>7</sup>
- 87 Laṅkābhisekatisso ca Asokadhammassa pesito  
abhisitto dutiyābhisekena Tambapaṇṇimhi issaro.<sup>8</sup>
- 88 dutiyābhisittaṃ Tissaṃ atikkami tiṃsa rattiyo  
Uahindo gaṇapāmokkho Jambudīpā idhāgato.<sup>9</sup>
- 89 kārāpesi vihāraṃ so Tissārāmaṃ varuttamaṃ,  
patiṭṭhapesi mahābodhiṃ Mahāmeghavane tadā,
- 90 patiṭṭhapesi so thūpaṃ mahantaṃ rāmaneyyakam,  
akāsi Devānaṃpiyo ārāmañ Cetiyaṃpabbate,
- 91 Thūpārāmaṃ akāresi vihāraṃ Tissaārāmaṃ,<sup>10</sup>  
Vessagiriñ ca kāresi Coḷakatissanāmakam,

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1 S. *pharimsu*.

2 S. *nekadhā*.

3 S. *ratanān' ahum*.

4 S. *abhisekāya pāhesi anekaṃ ratanaṃ puna*.

5 S. *kaññaṃ*.

6 S. *pannagāhaṭaṃ*.

7 S. *paṇṇākāraṃ manoramaṃ*.

8 S. *Laṅkābhiseke Tissassa Dhammāsokena pesitam; punābhisitto so raja*.

9 S. *dutiyābhiseke tassa atikkantā tiṃsa rattiyo*.

10 S. *Missakavhayam variant Tissārāmaṃ. Cf. Mahāvamsa, 13. 14, 20; 14.2; 17.23.*



- 92 tato yojaniko ārāmo Tissarājena kārīto.<sup>1</sup>  
 patiṭṭhapesi mahādānaṃ mahāpelavaruttamaṃ<sup>2</sup>.  
 cattārīsaṃ pi vassāni rajjaṃ kāresi khattiyo ti.
- 93 Muṭasivassa atraja ath' aññe catubhātaro,  
 Uttiyo dasavassaṃhi rajjaṃ kāresi khattiyo.
- 94 aṭṭhavassābhisittassa nibbuto dīpajotako.  
 akāsi sarīranikkhepaṃ Tissārāme puratthime.
- 95 paripuṇṇadvādasavasso Mahindo ca idhāgato,  
 saṭṭhivasse paripuṇṇe nibbuto Cetiyaṃpabbate.
- 96 samalaṃkaritvāna puṇṇaghaṭaṃ toranañ ca mālagghiyaṃ  
 padīpā ca jalamānā nibbuto dīpajotako<sup>3</sup>
- 97 rājā kho Uttiyo nāma kūṭāgāraṃ varuttamaṃ  
 dassaneyyaṃ akāresi, pūjesi dīpajotakaṃ.
- 98 ubho devā manussā ca nāgā gandhabbadānavā  
 sabbeva dukkhitā hutvā pūjesuṃ dīpajotakaṃ
- 99 sattāhaṃ pūjaṃ katvāna Cetiye pabbatuttame  
 ekacce evaṃ āhamsu : gacchāma nagaraṃ puraṃ.
- 100 ath' ettha vattati saddo tumulo bheravo mahā,  
 idh' eva jhāpayissāma Laṅkāya dīpajotakaṃ.<sup>4</sup>
- 101 rājā sutvāna vacanaṃ janakāyassa bhāsato :  
 mahāthūpaṃ karissāmi Tissārāmapuratthime.
- 102 ādāya sakūṭāgāraṃ Mahindaṃ dīpajotakaṃ<sup>5</sup>  
 nagaraṃ puratthimadvāraṃ pavasiṃsu sarājikā.<sup>6</sup>
- 103 majjhena nagaraṃ gantvā nikkhamitvāna dakkhiṇe  
 Mahāvihāre sattāhaṃ mahāpūjaṃ akaṃsu te.
- 104 katvāna gandhacitakaṃ ubho devā ca mānusā  
 ṭhapayisṃsu rājuyyāne : jhāpayissāma subbatam.
- 105 sakūṭāgāraṃ gahetvāna Mahindaṃ dīpajotakaṃ  
 vihāraṃ padakkhiṇaṃ katvā vandāpesuṃ thūpaṃ uttamam.

1 S. yojane yojane ṭhāne ārāmo tena kārīto patiṭṭhapesi so tattha dhātuyo ca ya-  
 thāraham.

2 Variant Mahāmeghavaruttamaṃ.

3 Alaṅkaritvā maggaṃ so mālagghitorañādihi padīpe jālayitvāna nibbuta dīpa-  
 jotake.

4 S. Laṅkādīpassa jotakaṃ.

5 S. sakūṭāgāraṃ ādāya.

6 S. puratthimena nagaraṃ.



- 106 ārāma<sup>1</sup>-puratthimadvārā nikkhamitvā mahājanā  
akāṃsu sarīranikkhepaṃ bhūmibhāge samantato.<sup>2</sup>
- 107 āruḥhā citakaṃ sabbe rodamānā katañjali  
abhivādetvāna sirasā citakaṃ dīpayiṃsu<sup>3</sup> te.
- 108 sadhātumaṃ eva tathāsesaṃ jhāyamāno mahāgaṇī  
akāṃsu thūpavaraṃ sabbe ārāme yojanike tadā<sup>4</sup>
- 109 kataṃ sarīranikkhepaṃ Mahindaṃ dīpajotakaṃ  
Isibhūmīti taṃ nāmaṃ samaññā paṭhamam ahū.

*Bhāṇavāraṃ sattarasamaṃ*

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1 S. tadā.

2 S. manorame.

3 S. jālayiṃsu.

4 S. dhātusesaṃ gahetvāna Mahindassa sudhīmato akā thūpavaraṃ sabbes'  
vārāmesu ca khattiyo.



## Chapter Eighteen

- 1 Idāni atthi aññe pi therā ca majjhimā navā  
vibhajjavādā vinaye sāsane pavenipālakā,
- 2 bahussutā silasampannā obhāsentī mahimā imaṃ,  
dhutaṅgacārasampannā sobhanti dīpalañjake.
- 3 Sākyaputtā bahū c' ettha saddhammavaṃsakovidā.  
bahunnaṃ vata atthāya loke uppajji cakkhumā,  
andhakāraṃ vidhametvā ālokaṃ dassesi<sup>1</sup> so jino.
- 4 yesaṃ tathāgate saddhā acalā suppatiṭṭhitā  
sabbaduggatiyo hitvā sugatiṃ upapajjare.
- 5 ye ca bhāventi bojjhaṅgaṃ indriyāni balāni ca  
satisammappadhāne ca iddhipāde ca kevalaṃ
- 6 ariyaṃ aṭṭhaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ,  
chetvāna Maccuno senaṃ te loke vijitāvino 'ti.
- 7 Māyādevī ca kaniṭṭhā saha-jātā ekamātukā  
bhagavantaṃ thanaṃ pāyesi<sup>2</sup> mātā va anukāmpikā
- 8 kittitā agganikkhittā chaḷabhiññā mahiddhikā  
Mahāpajāpati nāma Gotamī iti vissutā.
- 9 Khemā Uppalavaṇṇā ca ubho tā aggasāvikā  
Paṭācārā Dhammadinnā Sobhitā Isidāsikā
- 10 Visākhā Soṇā Subalā ca Saṃghadāsī vicakkhaṇā  
Nandā ca Dhammapālā ca vinaye ca visāradā  
etā Jambudīpavhaye vinayaññū<sup>3</sup> maggakovidā.
- 11 therikā Saṃghamittā ca Uttarā ca vicakkhaṇā  
Hemā Pasādapālā<sup>4</sup> ca Aggimittā ca Dāsikā
- 12 Pheggu Pabbatā Mattā ca Mallā ca Dhammadāsiyā  
etā daharabhikkhuniyo Jambudīpā idhāgatā.

1 S. *dassayi*.

2 S. *pāyesi thaññaṃ siddhattham*

3 S. *paññātā*.

4 S. *Masāragallā*.



- 13 vinayaṃ vācayim̐su piṭakaṃ Anurādhapuravhaye  
vinaye pañca vācesuṃ satta c'eva pakaraṇe.<sup>1</sup>
- 14 Saddhammanandi Somā ca Giriddhi pi ca Dāsiyā  
Dhammā ca Dhammapālā ca vinaye ca visāradā
- 15 dhutavādā ca Mahilā Sobhaṇā Dhammatāpasā  
Naramittā mahāpaññā vinaye ca visāradā
- 16 theriyovādakusalā Sātā Kālī ca Uttarā,  
etā tadā bhikkhuṇiyo upasampannā dīpalañjake
- 17 abhiññātā ca Sumanā saddhammavaṃsakovidā,  
etā tadā bhikkhuṇiyo dhutarāgā samāhitā<sup>2</sup>
- 18 sudhotamanasaṃkappā saddhammavinaye ratā  
vīsati bhikkhuṇisahasseehi Uttarā sādhusammata  
Sujāta-kulaputtena Abhayena yasassinā.<sup>3</sup>
- 19 vinayaṃ tadā vācesuṃ piṭakaṃ Anurādhasavhaye<sup>4</sup>  
nikāye pañca vācesuṃ satta c'eva pakaraṇe.
- 20 abhiññātā ca Mahilā saddhammavaṃsakovidā  
Samantā Kākavaṇṇassa etā rājassa dhītārā,
- 21 purohitassa dhītā ca Girikālī bahussutā  
Dāsī Kālī tu dhuttassa dhītaro sabbapāpikā,<sup>5</sup>
- 22 etā tadā bhikkhuṇiyo sabbapāli durāsadā  
odātamanasaṃkappā saddhammavinaye ratā
- 23 vīsati bhikkhuṇisahasseehi saha Rohaṇaṃ āgatā,<sup>6</sup>  
pūjitā naradevena Abhayena yasassinā  
vinayaṃ vācayim̐su<sup>7</sup> piṭakaṃ Anurādhapuravhaye.
- 24 Mahādevī ca Padumā Hemāsā ca yassasinī Unnalā Añjalī Sumā
- 25 etā tadā bhikkhuṇiyo chaḷabhiññā mahiddhikā  
soḷasabhikkhuṇisahasseehi saha Samghamittāgatā,
- 26 pūjitā Tissarājena Devānaṃpiyadassinā  
vinayaṃ vācayim̐su piṭakaṃ Anurādhapuravhaye.<sup>8</sup>

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1 S. *saddhammatṭhitikāmāyo Anurādhavhaye pure.*

2 S. *etā tadupasampannā ahesuṃ dīpalañjake.*

3 S. *vīsatiya sahasseehi bhikkhuṇihi ca Uttarā.*

4 S. *Anurādhapuravhaye (omits piṭakaṃ).*

5 S. *sabbapāpikā - dhītaro' sum apāpikā.*

6 S. *Rohaṇamhā āgatā; S. Vīsatiya sahasseehi Rohaṇa ca tad' āgatā.*

7 S. *vinayaṃ tattha vācesuṃ.*

8 S. *vinaya tā vacayim̐su puram̐hi Anurādhake.*



- 27 Mahāsoṇā ca Dattā ca Sīvalā<sup>1</sup> ca vicakkhaṇā  
Rūpasobhiṇī appamattā pūjitā devamānusā<sup>2</sup>.
- 28 Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā  
cakkhubhūtā Samuddā ca saddhammavaṃsakovidā.
- 29 Sapattā Channā Upālī ca Revatā sādhusammatā  
etā vinayaggīnaṃ aggā Somanadevassa atrajā<sup>3</sup>.
- 30 Mālā Khemā ca Tissā ca dhammakathikamuttamā  
vinayaṃ tadā vācayimsu paṭhamam apagate bhaye.
- 31 Sīvalā ca Mahārūhā saddhammavaṃsakovidā<sup>4</sup>  
pasādikā Jambudīpe sāsanaṃ bahū janā
- 32 vīsati bhikkhuṇisaḥ saha Jambudīpāgatā<sup>5</sup>  
yācitā naradevena Abhayena yasassinā.
- 33 vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye  
nikāye pañca vācesum satta c' eva pakaraṇe.
- 34 sa-Samuddanavā devī Sīvalā rājadhitaro  
visāradā Nāgapālī Nāgamittā ca paṇḍitā
- 35 Mahilā bhikkhuṇīpālā vinaye ca visāradā  
Nāgā ca Nāgamittā ca saddhammavaṃsakovidā,  
etā tadā bhikkhuṇīyo upasampannā dīpalañjake.<sup>6</sup>
- 36 sabbā 'va jātisampannā sāsane vissutā tadā  
soḷasannaṃ bhikkhuṇī saḥassānaṃ uttamā dhurasammatā
- 37 pūjitā Kuṭikaṇṇena Abhayena yasassinā  
vinayaṃ vācayimsu piṭakaṃ Anurādhapuravhaye.
- 38 Cūlanāgā ca Dhannā<sup>7</sup> ca Soṇā ca sādhusammatā  
abhiññātā ca Saṇhā ca saddhammavaṃsakovidā
- 39 Gamikadhītā mahāpaññā Mahātissā visāradā  
Cūlasumanā Mahāsumanā Mahākālī ca paṇḍitā
- 40 Sambhāvita-kule jātā Lakkhadhammā mahāyasā,  
Dīpanayā mahāpaññā Rohaṇe sādhusammatā

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1 S. *Sīvalī*.

2 S. *devamānusapūjitā*.

3 S. *aggā vinayavādīnaṃ etā venayikāṇ' aggā*.

4 S. *Mahārūhā Sīvalī ca*.

5 S. *vīsatiyā saḥassehi Jambudīpā idh' āgatā*.

6 S. *etā tad upasampannā ahesum dīpalañjake*.

7 S. *Dattā*.



- 41 abhiññātā Samuddā ca saddhammavaṃsakovidā  
vibhajjavādī vinayadharā ubho tā samghasobhaṇā,
- 42 etā c' aññā bhikkhuṇiyo upasampannā dīpalañjake  
odātamanasaṃkappā saddhammavinaye ratā
- 43 bahussutā sutadharā pāpabāhirakā ca tā  
jalitvā aggikkhandhā va nibbutā tā mahāyasā.
- 44 idāni atthi aññāyo therikā majjhimā navā  
vibhajjavādī vinayadharā sāsane pavenipālakā  
bahussutā silasampanne obhāsenti mahimā imā ti.
- 45 Sīvo ca dasa vassāni rajjaṃ kāresi khattiyo,  
patiṭṭhapesi ārāmaṃ vihāraṃ<sup>1</sup> Nagaraṅganam
- 46 Sūratisso dasa vassāni rajjaṃ kāresi khattiyo,<sup>2</sup>  
kāresi pañcasatārāmaṃ ulāraṃ puññaṃ anappakam.
- 47 Suratissaṃ gahetvāna Damiḷā Senaguttakā  
duve dvādasa vassāni rajjaṃ dhammena kārayum.
- 48 atrajo Muṭasivassa Aselo Senaguttake  
hantvāna dasa vassāni rajjaṃ kāresi khattiyo.
- 49 Elāro nāma nāmena Aselaṃ hantvāna khattiyo  
catutālisa vassāni rajjaṃ dhammena kārayi.
- 50 chandāgatiṃ āgantvāna na dosabhayaṃ mohāgatiṃ  
tulābhūto va hutvāna dhammena anusāsi so.
- 51 hemantaṃ pi ca gimhānaṃ vassānaṃ pi na vassati,  
satataṃ megho vassati, sattasattāhaṃ pi vassati.
- 52 tīṇi adhikaraṇāni asitāni vinicchi bhūpati,  
rattiṃ 'va vassati megho divā pana na vassati.
- 53 Kākavaṇṇassa yo putto Abhayo nāma khattiyo  
dasayodhaparivāro, vāraṇo Kaṇḍulo taḥim,
- 54 hantvā battiṃsa rājānaṃ vamsaṃ katvāna ekato,  
cutuvīsati-vassāni rajjaṃ kāresi khattiyo.

*Bhāṇvāram aṭṭhārasamaṃ. mahāvāram niṭṭhitam.*

1 S. manuññaṃ.

2 S. dasavassaṃ Sūratisso.



## Chapter Nineteen

- 1 Pasādaṃ māpayi rājā ubbedhaṃ navabhūmikaṃ  
anagghikañ catumukhaṃ, pariccāgā<sup>1</sup> tiṃsa-koṭiyo.
- 2 sudhābhūmi thūlaselaṃ mattikaṃ iṭṭhakāya ca  
visuddhabhūmikā c' eva ayojālaṃ tato maruṃpaṃ<sup>2</sup>
- 3 Isa-sakkharapāsāṇā aṭṭha-aṭṭhālikā sīlā phalīkarajatena dvāsasa,  
4 etāni bhūmikkammāni kārāpetvāna khattiyo  
bhikkhusamghaṃ samodhānetvā<sup>3</sup> cetiyāvaṭṭasammiti.<sup>4</sup>
- 5 Indagutto Dhammaseno Piyadassī mahākathī  
Buddho<sup>5</sup> Dhammo ca Saṃgho ca Mittanno ca visārado
- 6 Anattano<sup>6</sup> Mahādevo Dhammarakkhito bahussuto  
Uttaro Cittagutto ca Indagutto ca paṇḍito
- 7 Suriyagutto mahānāgo paṭibhāṇavisārado,  
ete kho cuddasa sabbe Jambudīpā idhāgatā.
- 8 Siddhattho Maṅgalo Sumano Padumo cāpi Sīvalī  
Candagutto Suriyagutto Indagutto ca Sāgaro  
Mittaseno Jayaseno Acalena ca dvādasa,
- 9 Suppatiṭṭhito Brahmā ca Nandisena<sup>7</sup> Sumanadevī ca.  
Putto mātā pitā c' eva gihibhūtā tayo janā,
- 10 kārāpesi Mahāthūpaṃ mahāvihāramuttame  
anagghaṃ vīsati datvā pariccāgo . . . .<sup>8</sup>
- 11 katapuñño mahāpañño<sup>9</sup> Abhayo Duṭṭhagāmaṇi  
kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami.

- 
- 1 S. *cāgato*.
  - 2 Variant *Marumbaṃ* S. *marumbakam*.
  - 3 S. *samodhāya*.
  - 4 S. *cetiyāvaṭṭaṃ sammini*.
  - 5 S. *Buddharakkhitathero ca thero ca Dhammarakkhito Saṅgharakkhitathero ca Nittiṇṇo ca visārado*.
  - 6 S. *Uttiṇṇo ca*.
  - 7 S. *Sumano Nandisenako*.
  - 8 Cf. *Mahāvamsa—pariccāgaṃ cattārica*.
  - 9 Variant *mahāpunṇo*.



- 12 gamikavattam suṇitvā bhikkhusamghassa bhāsato  
adāsi gamikabhesajjam phāsuvihārasādhakam
- 13 bhikkhuṇānam vaco sutvā yathā kāle subhāsitaṃ  
adāsi bhikkhuṇānam ca yadiccham rājaissaro.
- 14 Sīlākathūpaṃ akāresi vihāraṇ<sup>1</sup> Cetiyaṃ pabbate  
kāresi āsanasālam Jalakam nāma uttamam
- 15 Girināmanigaṇṭhassa vutthokāse tahiṃ kato  
Abhayagirīti paññatti-vohāro samajāyatha.<sup>2</sup>
- 16 Alavatto Sābhiyo ca Panayo Palaya-Dāṭhikā  
cuddasavassam satta-māsam pañca rājāno kārayum.<sup>3</sup>
- 17 Saddhātissassāyam putto Abhayo nāma khattiyo  
Dāṭhikam Damiḷam hantvā rajjam kāresi khattiyo.
- 18 Abhayagirim patiṭṭhapesi sīlāthūpaṃ cetiyamantare.<sup>4</sup>  
dvādasavassam pañca māsāni rajjam kāresi khattiyo.
- 19 Satta yodhā Abhayassa ārāme pañca kārayum;  
Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato  
Devo ca Uttaro c' eva ete kho satta yodhino.
- 20 vihāram Dakkhiṇam nāma Uttiyo nāma kārayi,  
Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlāsayaṃ,
- 21 Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ akā  
Devo ca Uttaro c' eva Devāgāram akamsu te.
- 22 Kākavaṇṇassa atrajo Mahātisso mahīpati  
dinne kathikam katvāna sālikkhette<sup>5</sup> mahīpati  
adāsi Summatherassa santacittasa jhāyino.
- 23 yantabhatim karitvāna tīṇi vassam<sup>6</sup> anūnakam  
mahādānam pavattesi bhikkhū koṭisahassiyo.<sup>7</sup>

*Bhāṇavāram ekūnavīsatiṃ.*

1 S. 'rāme.

2 S. *Pulahattho Bāhiyo ca Panayo Pilaya—Dāṭhikā* (correct according to *Mahāvamsa*).

3 S. *rajjam te akārayum*.

4 S. *Mahācetiyaṃ mantare*.

5 S. *katikam katvā amaccehi sālikkhettaṃ manoramaṃ*.

6 S. *tivassā ca*.

7 S. *nekaṣahassiyo*.



## Chapter Twenty

- 1 Kākavaṇṇassa yo putto Tisso nāmā 'tivissuto  
kārāpesi mahathūpe Tisso vihāraṃ uttamo.
- 2 vihāraṃ kārāpayati Kallakālena uttamam<sup>1</sup>  
aññe ca bahū vihārā Saddhātissena kārītā.
- 3 caturāsītisahassāni dhammakkhandaṃ mahārahaṃ,  
ekekadhammakhandhassa<sup>2</sup> pūjaṃ ekekaṃ akārayi.
- 4 pāsādañ ca akārayi manuññaṃ sattabhūmikaṃ,  
lohiṭṭhakena chādesi Saddhātisso mahāyaso;
- 5 Lohapāsādakaṃ nāma samañña paṭhamam ahū.  
kārāpesi kharāpiṇḍam,<sup>3</sup> Mahāthūpe varuttame
- 6 kāresi hatthipākāraṃ parivāraṃ monoramam,  
caturassañ ca kāresi taḷākaṃ tāvakālikaṃ.
- 7 aṭṭharasāni vassāni rajjaṃ kāresi khattiyo.  
katvā aññaṃ bahū puññaṃ datvā dānaṃ anappakaṃ  
kāyassa bheda sapañño tusitaṃ kāyam upāgami.
- 8 Saddhātissassa atrajo Thūlathāno 'ti vissuto  
kārāpesi mahārāmaṃ<sup>4</sup> vihāraṃ Alakandaraṃ  
dasāhaṃ ekamāsañ ca rajjaṃ kāresi khattiyo.
- 9 Saddhātissassa atrajo Lañjatisso<sup>5</sup> 'ti vissuto  
navavassaṃ chamāsaṃ ca issariyaṃ anusāsi so.
- 10 kārāpesi tilaṇcanaṃ Mahāthūpe varuttame,  
paṭiṭṭhapesi ārāmaṃ Kumbhilādhimanoramam,<sup>6</sup>
- 11 kārāpesi Dīghathūpaṃ Thūpārāmapuratthato,  
sīlakañcuke kāresi Thūpamārāmamuttame.

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1 S. *Dakkhiṇagirivihārañ ca Kallakalenam eva ca.*

2 S. *dhammakkhandaṇy' anussaram.*

3 S. *kañcukañ ca.*

4 S. *manoramam.*

5 Variant *Lajjitisso.*

6 S. *Girikumbhīlanāmakam.*



- 12 Lajjitissamh'<sup>1</sup> uparate kaṇiṭṭho tassa kārayi  
rajjam chaḷ eva vassāni Khallātanāganāmako.
- 13 kam Mahārattako nāma hantvā Khallātakam camūpati  
rajjam kāresi dinekam paduṭṭho akataññuko.
- 14 tassa rañño kaṇiṭṭho tu Vaṭṭagāmanināmako  
duṭṭham senāpatiṃ hantvā pañāmāsam rajjam kari.
- 15 Pulahattho tu Damiḷo tīṇi vassāni kārayi.  
duve vassāni Bāhiyo camūpati rajjam kari.<sup>2</sup>
- 16 hantvā tam Panayamāro satta-vassāni kārayi.  
tam hantvā Palayamāro satta māsāni kārayi.
- 17 tam hantvā Dāṭhiyo nāma duve vassāni kārayi  
ete pañca Damiḷajātā antarikabhūpati  
satta māsāni cuddasa vassāni kārayum rajjam.
- 18 Vaṭṭagāmani mahārāja āgantvāna mahāyaso  
Dāṭhikam Damiḷam hantvā sayam rajjam akārayi
- 19 Vaṭṭagāmani Abhayo so evam dvādasa vassāni<sup>3</sup>  
pañcamāsesu ādito rājā rajjam akārayi.
- 20 Piṭakattayapāliṃ ca tassa aṭṭhakatham pi ca  
mukhapāṭhena ānesum pubbe bhikkhū mahāmatī.
- 21 hāṇiṃ disvāna sattānam tadā bhikkhū samāgatā  
ciratṭhitattham dhammassa potthakesu likhāpayum.
- 22 tass' accaye Mahācūlī Mahātisso akārayi  
rajjam cuddasa vassāni dhammena ca samena ca.
- 23 saddhāsampanno so rājā katvā puññāni nekadhā  
catuddasannam vassānam accayena divam agā.
- 24 Vaṭṭagāmanino putto Coranāgo 'ti vissuto  
rajjam dvādasa vassāni coro hutvā akārayi.
- 25 Mahācūlissa yo putto Tisso nāmā 'ti vissuto  
rajjam kāresi dīpaṃhi tīṇi vassāni khattiyo.
- 26 Sivo nāma yo rājā Anulādeviyā samvasi,<sup>4</sup>  
ekavassaṇ ca dvemāsam issariyam anusāsi so.

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1 S. *mate Lajjikatissamhi.*

2 S. *akā rajjam camūpati.*

3 S. *vassakam.*

4 S. *vasi.*



- 27 Vaṭuko nāma yo rājā Damiḷo aññadesiko  
ekavassañ ca dvemāsaṃ issariyaṃ anusāsi so.
- 28 Tisso nāmāsi so rājā kaṭṭhabhatīti<sup>1</sup> vissuto,  
ekavass' ekamāsañ ca rajjaṃ kāresi tāvade.<sup>2</sup>
- 29 Niliyo nāma nāmena Damiḷarājā ' ti vissuto  
kāresi rajjaṃ temāsaṃ<sup>3</sup> issariyaṃ anusāsi so.<sup>4</sup>
- 30 Anulā nāma sā itthī<sup>5</sup> hanitvāna naruttame  
catumāsaṃ Tambapaṇṇimhi<sup>6</sup> issariyaṃ anusāsi sā.
- 31 palāyitvā pabbajitvā kāle pattabalo idha  
āgato Anulaṃ hantvā devīm taṃ pāpamānasim,
- 32 Kuṭikaṇṇatisso nāma Mahāculissa atrajo  
rajjaṃ gahetvā dīpasmim dhammena anusāsi so.  
uposathagharaṃ kāresi vihāre Cetiyapabbate,
- 33 gharassa purato<sup>7</sup> kāresi silāthūpaṃ manoramam,  
ropesi bodhim tatth' eva mahāvattum akārayi.
- 34 bhikkhuṇīnaṃ ca atthāya jantāgharaṃ akārayi,  
Padumassare ca uyyāne pākārañ ca akārayi,
- 35 Khemaṃ va Duggaṃ gaṇhāpesi<sup>8</sup> taḷākaṃ vaticālikam,<sup>9</sup>  
Setuppalādi gaṇhāpesi Vaṇṇakālaṃ manoramam,  
dvevīsati ca vassāni rajjaṃ kāresi khattiyo.

*Bhāṇavāraṃ vīsatiṃ.*

1 S. *dārubhatī ti.*

2 S. *pure rajjaṃ akārayi.*

3 S. *chammāsaṃ.*

4 S. *Tambapaṇṇimhi issaro.*

5 S. *devī.*

6 S. *ca dīpaṃhi.*

7 S. *purato tassa.*

8 S. *khaṇāpayi.*

9 S. *Khemaduggaṇ ca kāresi mahāvāpiṃ manoramam setuppalādi vāpiṇ ca vaṇṇakaṇṇ  
nāma mātikaṃ.*



## Chapter Twenty One

- 1 Kuṭikaṇṇassa atrajo Abhayo nāma khattiyo  
Mahāthūpavare ramme sayamaṃ dassanaṃ āgami.
- 2 khīṇāsavā vasippattā vimalā suddhamānasā  
sajjhāyanti dhātugabbhe pujanatthāya gaṇhāti.
- 3 rājā sutvāna sajjhāyamaṃ dhātugabbhe monorame  
thūpaṃ padakkhiṇaṃ katvā catudvāresu nāddasa.
- 4 samanata to namassitvā narindo<sup>1</sup> sajjhāyamaṃ uttamaṃ  
iti rājā vicintesi: “sajjhāyamaṃ kattha gaṇhāti?”
- 5 catudvāre na gaṇhāti, bahiddhāpi na gaṇhare,  
anto va dhātugabbhasmiṃ sajjhāyamaṃ gaṇhanti<sup>2</sup> pesalā;
- 6 ahaṃ pi daṭṭhukāmo ’mhi dhātugabbhaṃ varuttamaṃ  
sajjhāyamaṃ pi suṇissāmi bhikkhusamgaṇ ca dassanaṃ.”
- 7 rañño saṃkappaṃ aññāya Sakko devānaṃ issaro  
pāturahū dhātugabbhasmiṃ therānaṃ ajjhabhāsatha:
- 8 rājā bhante daṭṭhukāmo dhātugabbhassa antaraṃ  
saddhānurakkhaṇatthāya dhātugabbhaṃ nayiṃsu te.
- 9 disvā dhātughamaṃ rājā vedajāto katañjali  
akāsi dhātusakkāraṃ mahāpūjā ca sattāhaṃ.<sup>3</sup>
- 10 madhubhaṇḍapūjaṃ kāresi sattakkhattuṃ varuttamaṃ,<sup>4</sup>  
akāsi sabbapūjaṇ ca sattakkhattuṃ anagghikaṃ,
- 11 aññaṃ pūjaṇ ca kāresi sattakkhattuṃ yathārahaṃ,  
sattakkhattuṃ ca kāresi dīpapūjaṃ punappunaṃ,
- 12 pupphapūjaṃ akāresi sattakkhattuṃ manoramaṃ,  
pūritajalapūjaṃ sattāhaṃ dakapūjaṇ ca sattāhaṃ.<sup>5</sup>

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1 S. *sutvā*.

2 S. *sajjhayanti’ dha*.

3 S. *pūjaṃ sattāhakaṃ pi ca*.

4 S. *manoramaṃ*.

5 S. *sattāhaṃ tatthakārayi*.



- 13 pavālamayajālañ ca kārāpesi anagghikaṃ  
Mahāthūpe paṭimukka cīvaram iva pārutaṃ.
- 14 daḷhaṃ katvā dīpadaṇḍaṃ thūpapādasamantato  
sappināliñ ca pūretvā dīpañ jālesi sattadhā.
- 15 telanāliṃ ca pūretva thūpapādasamantato  
teladīpañ jalāpesi cuddasakkhattum punappunam.
- 16 gandhodakena pūretva kilañjaṃ<sup>1</sup> katvāna matthake  
pattharivā uppalahatthe sattakkhattum akārayi.
- 17 thūpassa pacchimokāse taḷāke Khemanāmake<sup>2</sup>  
yojetvā yantakaṃ tattha udakapūjaṃ akārayi.
- 18 samantā yojanaṃ sabbam kusumānañ ca ropayi,  
akāsi pupphagumbañ ca Mahāthūpe varuttame.
- 19 makulapupphitaṃ pupphaṃ samānetvāna khattiyo  
akāresi pupphagumbaṃ cuddasakkhattum punappunam.
- 20 nānāpupphaṃ samocitvā sālindaṃ sahapākāram  
pupphathambhaṃ kāretvāna sattakkhattum punappunam.
- 21 .....addasa nānārūpaṃ vicitrakaṃ  
.....akāsi samānarūpāni khattiyo<sup>3</sup>
- 22 sudhākammaṃ akāresi Mahāthūpe varuttame  
abhisekaṃ karitvāna akāsi sudhāmaṅgalaṃ.<sup>4</sup>
- 23 Sakyaputto mahāvīro assatthadumasantike  
sabbadhammapaṭivedhaṃ akārayi aṇuttaro.
- 24 ṭhito Meghavane ramme yo rukkho dīpajotano  
tam bodhiṃ pi abhisekaṃ khattiyo akāsi sinānaṃ.<sup>5</sup>
- 25 vassaṃ vutthā pavāresuṃ bhikkhusaṃghāsukhāvahā,  
pavāraṇānuggahāya pavāraṇadānaṃ akāsi so.
- 26 adāsi candanaṃ dānaṃ bhikkhusaṃghe gaṇuttame,  
balabheriñ ca adāsi Mahāthūpe varuttame.<sup>6</sup>
- 27 Laṅkāmadamadā c' eva seṭṭhakanāṭanāṭakā<sup>7</sup>  
sabbesaṃ samkharitvāna Mahāthūpe adāsi so.

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1 S. kaṭam.

2 S. Tissanāmake.

3 S. nānārūpāni kāresi pūjanatthāya khattiyo.

4 S. thūpammaṅgalaṃ.

5 S. bhūpati.

6 S. mahāthūpavare tahiṃ.

7 S. Laṅkātaḷaṃ adā c' eva Laṅkātale ca ye āsum.



- 28 visākhamāse puṇṇamāyaṃ sambuddho upapajjatha,  
taṃ māsam pūjanatthāya aṭṭhavīsati akārayi.
- 29 Mahāmeghavane ramme Thūpārāme varuttame<sup>1</sup>  
kāresi uposathāgāraṃ ubhovichāramantare
- 30 akā aññaṃ bahuṃ puññaṃ dānañ cāpi anappakaṃ<sup>2</sup>  
aṭṭhavīsati vassāni rajjaṃ kāresi khattiyo.
- 31 Kuṭikaṇṇassa yo putto Nāganāmo' si khattiyo  
kāresi ratanamayaṃ iṭṭhakādiṃ varuttame.
- 32 dhammāsanañ ca sabbattha Ambatthalathūpamuttame.<sup>3</sup>  
giribhaṇḍagahaṇaṃ nāma mahāpūjaṃ akārayi.
- 33 yavatā Laṅkādīpaṃhi bhikkhū atthi supesalā  
sabbesaṃ cīvaram' dāsi bhikkhusamghe gaṇuttame,  
dvādasāni so vassāni rajjaṃ kāresi khattiyo
- 34 Mahādāṭhikassa putto Amaṇḍagāmaṇi nāma Abhayo iti vissuto  
khaṇāpesi udapāṇaṃ Gāmeṇḍitalākaṃ pi ca,<sup>4</sup>
- 35 Rajatalenaṃ kāresi, thūpassa rajatamayaṃ  
chattātichattaṃ kāresi Thūpārāme varuttame.
- 36 Mahavihāre Thūpārāme ubhopāsādamuttame  
bhaṇḍāgāraṃ akāresi bhaṇḍalenaṃ ca sabbaso,
- 37 māghātañ ca akāresi Tambapaṇṇitale pi ca.<sup>5</sup>  
nava vass' aṭṭha māsāni rajjaṃ kāresi khattiyo.
- 38 tass' eva kaniṭṭhako rājā Kanirājānu 'ti vissuto  
paripuṇṇatīni vassāni rajjaṃ kāresi khattiyo.
- 39 Amaṇḍagāmaṇiputto Cūlābhayo 'ti vissuto  
patiṭṭhāpesi so rājā Gaggarārāmaṃ uttamaṃ.
- 40 rajjaṃ kāresi vass' ekaṃ Cūlābhayo mahīpati.  
Sivalī nāma sā itthī<sup>6</sup> Revatī iti vissutā
- 41 catumāsam rajjaṃ kāresi rañño Amaṇḍadhītarō.<sup>7</sup>  
Amaṇḍabhāgineyyo tu Sivaliṃ apanīya taṃ

1 S. mahīpati.

2 S. adā dānaṃ anappakaṃ.

3 S. ambatthalavare taṇiṃ.

4 S. Mahādāṭhikaputto so Amaṇḍagāmaṇi nāmako Abhayo' vissuto rājā āsi  
dīpaṃhi issaro, khaṇāpesi etc.

5 S. ānāpesi aghātañ ca dīpaṃhi Tambapaṇṇīye.

6 S. devī.

7 S. dhītā Amaṇḍarājino.



- 42 Ilanāgo 'ti nāmena rajjam akārayi pure.  
Ilanāgo nāma rājā suṇitvā kapijātakam
- 43 Tissadūratalāke ca khaṇāpesi arindamo.  
chahi vassehi<sup>1</sup> so rajjam kāresi dīpalañjake.
- 44 Sivo 'ti nāma nāmena Candamukho 'ti vissuto  
akāsi Manikārāmam vihāre Issaravhaye.
- 45 tassa rañño mahesī ca Damiḷadevīti vissutā  
tañ ñeva gāme attano vaṭṭam<sup>2</sup> adāsi ārāme.  
satta mās' aṭṭha vassāni rajjam kāresi khattiyo.
- 46 Tisso ca nāma so rājā Yasalālo 'ti vissuto  
satta mās' aṭṭha vassāni rājā rajjam akārayi.
- 47 dvārapālassa atrajo Subharājā 'ti vissuto  
kārāpesi Subhārāmam Villavihāram manoramam.
- 48 pariveṇāni kāresi attanāmena samakam,<sup>3</sup>  
chaṃhi vassamhi so rājā issariyam anusāsi so.

*Bhāṇavāram ekavīsatiṃ*

1 S. *cha vassāni ca.*

2 S. *vaṭṭañ ca adā' rāmassa sā tadā.*

3 S. *pariveṇam akāresi attanāmena so tadā chavassāni ca dīpaṃhi rājā rajjam akārayi.*



## Chapter Twenty Two

- 1 Vasabho nāma so rājā vihāre Cetiyaṇṇapabbate  
dasa thūpāṇi kāresi kittiṇṇaphalavaruttame.<sup>1</sup>
- 2 Issariye nāma ārāme viḥāraṃ ca manoramam  
kāresi' uposathāgharam dāssanēyyam monoramam
- 3 Balabheriṇ ca kāresi Mucelaṃ viḥāraṃ uttamam.  
sāmpatte tīṇi vassāṇi cāḷāṇi cīvaraṃ adā.<sup>2</sup>
- 4 sabbattha Laṅkāḍīpasmim ārāme santi jīṇṇake,<sup>3</sup>  
kāresi sabbatth' āvāsaṃ dhammikaṇṇapūjaṃ mahārahaṃ.
- 5 cetiyaḡgharam kāresi Thūpārāme varuttame.  
kāresi<sup>4</sup> pūjayī rājā catucattālīsa anūṇakaṃ.
- 6 Mahaviḥāre Thupārāme viḥāre Cetiyaṇṇapabbate  
paccekāṇi sahaṣṣāṇi teladīpaṇ jāḷāpayi.
- 7 Mayantiṃ Rājuppalavāpiṃ Vahaṃ Kolambanāmakam  
Mahāṇikkhavaṇṇivāpiṃ Mahārāmettiṃ eva ca<sup>5</sup>
- 8 Kehālaṃ Kālīvāpiṇ ca Jambutiṇ Cāthamaṇṅanaṃ<sup>6</sup>  
Abhivaḍḍhamāṇakaṇ ca icc ekāḍasa vāpiyo.
- 9 dvāḍasa mātikā c' eva subhikkhatthaṃ akārayi.  
puṇṇaṃ nāṇāvidhaṃ katvā pākāraṃ parikhaṃ pure,<sup>7</sup>
- 10 dvāraṇṇālaṃ akārayi, mahāvattthuṇ ca kārayi  
tahiṃ tahiṃ pokkharāṇi khaṇāpesi nagare pure.<sup>8</sup>
- 11 Ummaggena pavesayi udakaṃ rājakuṇṇjaro.  
catucattālīsa vassāṇi rājjaṃ kāresi issaro 'ti

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1 S. pūjaṇ cā 'nekaṃ uttamam.

2 S. adāsi bhikkhusaṇṅhassa cīvaraṇ ca anappakam.

3 S. ārāmā santi jīṇṇakā.

4 S. tatth' eva.

5 S. Mahāgāmaṇṇayaṃ dvayaṃ.

6 S. Jambattiṇ cātha maṇṅanaṃ.

7 S. Parikhāpākāraṃ pure.

8 S. puruttame.



- 12 Vasabhass' atrajo<sup>1</sup> putto Tisso 'ti vissuto  
 ārāmaṃ Maṅgalanāmakam kārāpesi mahīpati.  
 kāresi rajjam dīpasmim tīni vassāni tāvade 'ti.
- 13 Tissassa atrajo putto Gajabāhukagāmani  
 kārāpesi mahāthūpaṃ Abhayārāme manorame
- 14 matattham Gāmaṇināmaṃ taḷakam kārāpesi nāyako,  
 kārāpesi ca ārāmaṃ Rammakam nāma issaro.  
 dvevīsati ca vassāni<sup>2</sup> dīpe rajjam akārayīti.
- 15 Mahallanāgo 'ti nāmena Tambapaṇṇimhi issaro  
 Sājilakandakārāmaṃ, dakkhiṇe Goṭapabbatam,
- 16 Dakapāsāṇaārāmaṃ, vihāram Sālīpabbatam.  
 kārāpesi Tanavelim,<sup>3</sup> Rohaṇe Nāgapabbatam.
- 17 ārāmaṃ Girisālikam kārāpesi vināyako<sup>4</sup>  
 chavassam rajjam kāretvā gato so āyusamkhaye 'ti.
- 18 Mahallanāgassa putto Bhātutisso 'ti vissuto<sup>5</sup>  
 Mahāmeghavanuyyānam rakkaṇatthāya issaro
- 19 kārāpesi parikkhepaṃ pākāram<sup>6</sup> dvāraṭṭālakam  
 kārāpesi ca so rājā ārāmaṃ Varanāmakam.
- 20 Gāmaṇim nāma taḷakam khaṇāpetvā<sup>7</sup> vināyako  
 pādāsi bhikkhusamghassa Bhatutisso vināyako<sup>8</sup>
- 21 khaṇāpesi taḷakam tam Randhakaṇḍakanāmakam,<sup>9</sup>  
 kāres' uposathāgāram Thupārāme manorame.
- 22 mahādānam pavattesi bhikkhusamghe vināyako  
 catuvīsati vassāni rajjam dīpe akārayīti.
- 23 tassa kaniṭṭho nāmena Tisso iti suvissuto  
 kāres' uposathāgāram Abhayārāme manorame.
- 24 kāresi dvādasatṭhānam Mahāvihāramuttame,  
 vihāram kāresi so thūpaṃ Dakkhiṇārāmasavhaye,<sup>10</sup>

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1 S. accaye.

2 S. dīpe bāvīsa vassāni.

3 S. Tenavelim.

4 S. tath' eva Girisālin ca antoraṭṭhe akārayi.

5 S. Putto mahallanāgassa Bhātiyatissavissuto.

6 S. kārāpesi parikkhepa-pākāram dvāra-bandhanam.

7 S. Mahāgāmanikam vāpim khaṇāpetva mahīpati.

8 S. Bhātiyatissa-vissuto.

9 Variant Rattakaṇḍakam.

10 S. Mahāvihāre dvādasa pāsāde ca akārayi thūpassa geham kāresi Dakkhi-  
 ṇārāma-avhaye.



- 25 tato aññaṃ bahu puññaṃ kalyāṇe<sup>1</sup> buddhasāsane.  
aṭṭhārasāni<sup>2</sup> vassāni issariyaṃ akārayīti.
- 26 Tissasa atrajā<sup>3</sup> puttā rājārahā dve bhātukā  
rajjam kāresi dīpaṃhi tīni vassāni nāyakā.
- 27 Vañkanāsikatisso tu Anurādhapure rajjam  
tīni vassāni kārayi puññakammānurūpavā.
- 28 Vañkanāsikatissassa accaye kārayi suto,  
rajjam dvāvīsa vassāni Gajabāhukagāmani.
- 29 Gajabāhuss' accayena pasuro tassa rājino  
rajjam Mahallakanāgo chabbassāni akārayi.
- 30 Mahallanāgass' accayena putto Bhātikatissako  
catuvīsati vassāni Laṅkārajjam akārayi.
- 31 Bhātikatissaccayena tassa kanniṭṭha-Tissako  
aṭṭhārasa samā rajjam Laṅkādiṇe akārayi.<sup>4</sup>
- 32 Kaniṭṭhatissaccayena tassa putto akārayi  
rajjam dve yeva vassāni Khujjanāgo 'ti vissuto.
- 33 Khujjanāgakaniṭṭho taṃ rājā ghātiya bhātikaṃ<sup>5</sup>  
ekavassam Kuñjanāgo rajjam Laṅkāya kārayīti.
- 34 Sirināgo laddhajayo Anurādhapure vare  
Laṅkārajjam akāresi vassān' ekūnavīsati,
- 35 Sirināgo nāma nāmena Mahāthūpaṃ varuttamaṃ  
pūjesi ratanamālena, chattaṃ thūpe akārayi.
- 36 kāresi' posathāgāraṃ Lohapāsādaṃ uttamaṃ,  
ūnavīsati-vassāni rajjam kāresi khattiyo 'ti.
- 37 Sirināgassa atrajo Abhayo nāma mahīpati  
adāsi bhikkhusamghassa dvesatasahassarūpiyā.<sup>6</sup>
- 38 pāsāṇavediṃ akāsi mahābodhisamantato varuttame.  
dvāvīsa vassāni rājā issariyaṃ anusāsi so 'ti.<sup>7</sup>

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1 S. akāsi.

2 S. aṭṭhavīsati.

3 S. accaye, nāyakā S. bhāmipā.

4 S. aṭṭhavīsativassāni diṇe rajjam akārayi.

5 S. ghātetvā sakabhātukam.

6 S. dvīhi satasahasseehi nekavattkāni gāhiya adāsi bhikkhusaṅghassa vattha-  
dānam mahagghikaṃ.

7 S. kāresi nagare rajjam aṭṭhavassāni so tadā.



- 39 tassa kaniṭṭho rājā tu Tissako isi vissuto  
Abhayārāme Mahāthūpe kāresi chattam uttamam
- 40 Mahāmeghavane ramme Abhayārāme manorame  
akāsi suvaṇṇathūpaṃ<sup>1</sup> ubhovihāramuttame.
- 41 sutvā gilānasuttantaṃ Devatherassa bhāsato  
adāsi gilānabhesajjam pañcāvāsaṃ varuttamam
- 42 rattim acchariyaṃ disvā ārāmaṃ Dassamālinim,  
mahābodhimanorame dīparūpe paṭiṭṭhāsi.<sup>2</sup>
- 43 tassa rañño tu vijite dīpanti akappiyaṃ bahum,  
Vitaṇḍavāde dīpetvā dūsesum jinasāsanam.
- 44 disvā rājā pāpabhikkhū dūsente jinasāsanam  
kapilāmaccam ādāya akāsi pāpaniggaham
- 45 vitaṇḍavādam madditvā jotayitvāna sāsanaṃ<sup>3</sup>  
Hatthapaṇhīhi pāsādam adā Meghavanodanam.<sup>4</sup>  
dvevīsati tu vassāni rajjam kāresi issaro 'ti.
- 46 Tissassa atrajo<sup>5</sup> putto Sirināgo 'ti vissuto  
rajjam kāresi dīpaṃhi dve vassāni anūnakam.
- 47 mahābodhissa sāmantaṃ pākāraṇ cātha maṇḍapaṃ  
akārayi pāsādikam Sirināgavhaya ayam.
- 48 Saṅgatisso 'ti nāmena Mahāthūpe varuttame  
sovaṇṇamaya-chattāni kāresi thūpamatthake.
- 49 maṇimayaṃ sikhāthūpaṃ Mahāthūpe varuttame<sup>6</sup>  
tassa kammassa nissande pūjā kāresi tāvade.
- 50 Andhakavindasuttantaṃ Devatherassa bhāsato<sup>7</sup>  
catudvāre dhuvayāguṃ paṭṭhapesi arindamo.
- 51 Vijayakumārako nāma Sirināgassa atrajo  
pituno accaye rajjam ekavassam akārayi.
- 52 rajjam cattāri vassāni Samghatisso akārayi,  
Mahāthūpaṃhi chattam so hemakammaṇ ca kārayi.

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1 S. *rājā thūpaṇ ca.*

2 S. *mahābodhisamipamhi dīparukkhe akārayi.*

3 S. *jotayī jinasāsanam.*

4 S. *Sattipaṇhikapāsādam akā Meghavane tahim.*

5 S. *accaye.*

6 S. *akārayi.*

7 S. *Andhakavindakam sutvā.*



- 53 Samghabodhī nāmena rājā āsi susīlavā,  
dve vassān' eva so rājā rajjam kāresi khattiyo.
- 54 ramme Meghavanuyyāne dhuvayāguṃ arindamo  
paṭṭhapesi salākaggam Mahāvihāramuttame.
- 55 Abhayo nāma nāmena Meghavaṇṇo 'ti vissuto  
kāresi silāmaṇḍapam Mahāvihāramuttame.
- 56 padhānabhūmiṃ kāresi Mahāvihārapacchato,  
kāresi bodhiparivāram silavediṃ anuttamam<sup>1</sup>
- 57 silāparikhañ ca kāresi tornañ ca mahāraham,  
kāresi silāpallaṅkam mahābodhigharuttame.<sup>2</sup>
- 58 uposathagham kāresi Dakkhiṇārāmaṃtare.  
adāsi so mahādānam bhikkhusamghaṇuttame.
- 59 katvā rājagham rājā mahāvatthum manoramam  
bhikkhusamghassa datvāna pacchā rājā paṭiggahi.
- 60 vesākhapūjam kāresi rājā Meghavane tadā  
terasāni hi vassāni issariyam akāsi so 'ti.
- 61 atrajo Meghavaṇṇassa Jeṭṭhatisso mahīpati  
rajjam kāresi dīpamhi Tambapaṇṇimhi issaro.
- 62 maṇim mahaggham pūjesi mahāthūpe varuttame.  
katvāna lohapāsadam pūjetvā maṇim uttamam.
- 63 Maṇipāsādo 'ti paññattiṃ kārāpesi narāsabho.  
kārāpetvāna āramam Pācīnatissapabbatam
- 64 pādāsi bhikkhusamghassa narindo Tissasavhayo.  
Alambagāmatalākam<sup>3</sup> khaṇāpetvā mahīpati
- 65 aṭṭha samvaccharam pūjam kārāpesi narāsabho  
rajjam kāresi so rājā dasa vassāni<sup>4</sup> Tambapaṇṇike.
- 66 Jeṭṭhatissaccaye tassa Mahāseno kaniṭṭhako  
sattavīsati vassāni rājā rajjam akārayi.
- 67 tadā so rājā cintesi sāsane dvīsu<sup>5</sup> bhikkhūsu  
ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī ke  
alajjino?

1 S. *silāvedim akāresi mahābodhisamantato*.

2 Variant — *mahābodhivaruttame*.

3 S. *Alambagāmavāpiṃ so khaṇāpesi mahīpati*.

4 S. *rajjam kāresi dīpamhi dasavassāni bhūpati*.

5 S. *neka*.



- 68 vicinetvā imaṃ atthaṃ gavesanto lajjipuggale  
addasa pāpake bhikkhū assamaṇe paṭirūpake.<sup>1</sup>
- 69 pūtikunapasadise vattaṃ va nīlamakkhike  
asante assamaṇake addasa paṭirūpake<sup>2</sup>
- 70 Dummittaṃ Pāpasaṇaṃ ca aṇṇe ca alajjipuggale;  
upento pāpake bhikkhū atthaṃ dhammañ ca pucchi so.
- 71 Dummitto Pāpasaṇo ca aṇṇe ca alajjipuggalā  
rahogatā mantayanti dūsanatthāya subbate.
- 72 ubhosamaggabhāvissaṃ anuññātaṃ Kumārakassape  
akappiyañ ti dīpesum dussilā mohapārutā.<sup>3</sup>
- 73 Chabbaggiyānaṃ vatthusmiṃ ananuññātaṃ dantavattakaṃ  
anuññātāñ ti dīpesum alajjī dantagaṇikā,<sup>4</sup>
- 74 imaṃ c' aṇṇaṃ bhikkhu atthaṃ aṇṇe bahu akāraṇe.<sup>5</sup>  
adhammo iti dīpesum alajjī lābhahetukaṃ
- 75 asādhusamgamen 'evaṃ yāvajīvaṃ subhāsubhaṃ  
katvā gato yathākammaṃ so Mahāsenabhūpati.
- 76 tasmā asādhusamsaggaṃ ārakā parivajjiya  
ahiṃ vāsivīsaṃ vāsu kareyy' atthahitaṃ bhava<sup>6</sup> 'ti

*Dīpavamsaṃ niṭṭhitaṃ*

*Nibbānapaccayo hotu*

1 S. jinasāsanadūsake.

2 S. jegucche pāpacārino.

3 S. Ubho samaggā hutvāna anuññātaṃ dhammikaṃ tadā, akappiyañ ti dīpesum mahāvihāravāsinaṃ.

4 S. pāpadhammino.

5 S. desitāni ca nekāni dhammavattūni gāhiya.

6 S. budho.



|     |   |     |
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# **DIPAVAMSA**

TRANSLATION



ARMAYATTO

MOITAJMATTO



# THE CHRONICLE OF THE ISLAND OF CEYLON

## Chapter One

Salutation be to the Blessed One, the Elect and the Most Exalted Buddha.

1. Listen to me,<sup>1</sup> I shall relate the Chronicle<sup>2</sup> of the Buddha's coming to the island, the arrival of the relic and the Bo-Tree and the advent of the Buddha's religion in the island and of the doctrine of the teachers who made the collection as well as of the advent of the chief of men.<sup>3</sup>

2. Listen to me attentively that which gives birth to joy and delight,<sup>4</sup> full of faith, pleasant and that which consists of various forms.

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1 *Suṇātha me*—This expression is significant as a form of supplication made by an individual who was in the role of a narrator or author of the Chronicle.

2 *Vaṃsa*—This word was taken to mean *tanti* (lineage) which is just another word for *anvaya*. *Vaṃsa*, *tanti* and *anvaya* carry with them the idea of *paramparā* or lineal succession. Among the *Brāhmaṇas* the *Vaṃsa-Brāhmaṇa* contains the lineal succession of ancient brahmin teachers. The *Buddhavaṃsa* is the only Pali Canonical work which bears the *Vaṃsa* title. Here too we have just a lineage of the greatest known teachers of mankind. As between the *Vaṃsa* and the *Apadāna* we can draw a broad distinction premising that the main interest of the former lies in setting forth the lineage or succession, while the latter is primarily concerned with the edification of the tradition of meritorious and memorable deeds. *Vaṃsa* means race, family, lineage, dynasty, etc.

3 It may also be translated as the rise of the schools of teachers, the propagation of the religion in the island and the coming of (Vijaya), the chief of men.

4 *Pītipāmojjajananaṃ* means generating joy and gladness.



3. You accept respectfully<sup>1</sup> the faultless good saying<sup>2</sup> with an elated mind, happy, delighted and contented.

4. Listen all attentively, I shall narrate the Chronicle handed down from generation to generation, highly praised, described in various ways in it,<sup>3</sup> like many flowers joined together.<sup>4</sup>

5. Listen to the eulogy of the island, incomparable, that which deals with the lineage of the best dwellers,<sup>5</sup> original,<sup>6</sup> unrivalled<sup>7</sup> and well-narrated, handed down by the elect, described by the noblest and adored by the righteous.

6. The best of men sat on the couch, bull-like,<sup>8</sup> steady, firm, and unmoved, establishing himself in the four divisions.

7. The bull among men, the best among the bipeds,<sup>9</sup> sitting on the excellent couch at the foot of the king of trees, did not tremble, seeing Māra with his army like a fearless maned lion.

8 & 9. Setting at naught the doctrine of Māra and putting him to flight with his army, the victorious one, delighted, wise, tranquil-minded, and meditative, wisely paying attention to the subjects<sup>10</sup> for ecstatic meditation<sup>11</sup> and spiritual insight, gained a thorough knowledge of many qualities manifested in various forms.

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1 *Sakkaccaṃ* does not mean attentively as rendered by Oldenberg.

2 *Bhadrāvacanaṃ* means good words.

3 *Bahunābhivaṇṇitaṃ* means 'described by many'.

4 *Etamhi nānākusumaṃ va gaṇṭhitam* may also be translated as this being like a garland woven of many kinds of flower.

5 In the *Mahāv. Commy.*, P.T.S., I. p. 35 occurs *Vamsavaraggavādīnaṃ* which means the lineage of the best holders of the doctrine.

6 *Apubbam* also means 'new', 'not existing before'.

7 *Anaññaṃ* means 'not like others.'

8 *Asabham*—Oldenberg wrongly translates it as 'worthy of the eminent'.

9 *Dipadānaṃ* may mean among 'men'.

10 Oldenberg's translation does not seem to be correct.

11 *Kammaṭṭhānas* are forty in number (*cattālisa*). *Kammaṭṭhāna* is one of the modes of Buddhist analytical meditation. Some have taken *Kammaṭṭhānas* as objects of meditation (vide *Visuddhimagga*, I. 84—117).



10. One having supernatural insight or wisdom, the greatly wise one, mastering the knowledge of former existences and the celestial insight, spent three watches of the night.

11. Subsequently in the last watch of the night he turned the causes of existence; the extremely lucky one<sup>1</sup> paid attention to the direct and contrary order.

12. Knowing the Norm by means of exact knowledge, the greatly wise One, who was emancipated by destroying substratum<sup>2</sup> (of existence), instructed in the getting rid of (evil things) and the contemplation of the Path.

13. The Great Sage, the Perfectly Enlightened One, obtained the excellent omniscience.<sup>3</sup> The designation, the Buddha (enlightened) came into existence for the first time.

14. The Giver of Light, having understood and made an utterance<sup>4</sup> of all qualities, spent a week on the excellent couch.

15. He, who was free from sin, who had performed his duties and in whom all fears disappeared, elated with joy, happy and delighted, thought of welfare to many.

16. In a brief measure of time the Enlightened one looked to the whole world; opening the five sorts of vision,<sup>5</sup> he saw the multitude.

17 & 18. The best of the bipeds sent forth the all pervading knowledge;<sup>6</sup> the Teacher, who was free from passion, saw the most excellent island of Laṅkā, beautiful, possessed of seasons, alms easily obtainable, and mine of jewels, frequented by the former Buddhas, and served by the group of the Elect.

1 Oldenberg wrongly translates *sirīghano* as the glorious one.

2 Oldenberg wrongly translates *upadhi* as human passion.

3 *Sabaññutañāna* means omniscience. Oldenberg is wrong here.

4 Some translate it as exalted utterance (*udānaṃ*).

5 They are as follows:—*mamsacakkhu*, *dibbacakkhu*, *paññācakkhu*, *saman-tacakkhu* and *Buddhacakkhu*.

6 'Irresistible power of his knowledge' does not seem to be correct.



19 & 20. Having seen the excellent island of Laṅkā, well-cultivated, and the abode of the Elect, knowing the proper and improper time, the Compassionate One thought thus: In this time the *Yakkhas*, *Bhūtas* and *Rakkhasas*, in the island of Ceylon, all of them are too detestable to be adopted by the Buddha. It is possible to root out their army.<sup>1</sup>

21. Having removed the *Yakkhas*, *Pisācas* and *Avaruddhakas*,<sup>2</sup> making the island peaceful, I shall cause men to live (there).

22. Let these sinners stay as long as their life is completely lived; there will be the time for preaching the religion there in the excellent island of Ceylon.

23 & 24. I lifting up beings and making many people believing, pointing out the path, the road, and the noble path, free from attachment, attain *nirvāṇa* (perfect beatitude) like the sun already set. On the fourth month of the *parinibbāna* the First Council will be held.

25. One hundred and eighteen years later the Third Council is held for the spread of the religion.

26. There will be a king greatly virtuous and powerful in this Jambudīpa (continent of India), famous as Asokadhamma.

27. The son of the king Asoka, Mahinda, will be learned and endowed with knowledge, to make the island of Ceylon full of faith.

28. The Enlightened One knew this cause, furnished with many advantages; the Blessed One guarded this island in proper and improper times.

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1 *Balam* lit. means strength.

2 Same as the *yakkhas*—cf. *Dhammapada Commy.* II, 237—238: cf. *Jāt.* VI, 575.



29. Couch, Animisa shrine,<sup>1</sup> a covered place, and a jewelled house, Ajapāla banyan tree,<sup>2</sup> Mucalinda snake,<sup>3</sup> with Khīrapāla<sup>4</sup> grove as the seventh.

30. The conqueror, having performed various duties, seven times, during seven days, the hero went to Benares to turn the Wheel of Law.

31. Having turned the Wheel of Law and explained the excellent *Dhamma* (Norm) there was the conversion of 18 koṭis of beings.

32. Koṇḍañña, Bhaddiya, Vappa, Mahānāma and Assaji, these five great Elders<sup>5</sup> became emancipated at the preaching of the discourse on the characteristic of unreality.

33. The Conqueror while staying at the Deer-park in Benares lifted up four friends of Yasa<sup>6</sup> and also fifty boys.

34. Having spent the rainy season while dwelling at Benares the Tathāgata (Buddha) lifted up the Bhaddavaggiya monks in the Kappāsika thicket.<sup>7</sup>

35. Gradually moving about, the Teacher who was free from passions, went to Uruvelā<sup>8</sup> and saw the Jaṭila named Uruvelakassapa.

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1 This cetiya was built on the spot where the Buddha spent a week after his enlightenment, gazing at the seat of his great victory at the foot of the Bo-tree (Cf. *Jātaka* I. 77).

2 Cf. *Jinacarita* V. 205; *Lalitavistara* Ch. 24, p. 380.

3 The Buddha stayed in its house. It protected him from rain, dust etc. with the help of its hood. *Lalitavistara*, Ch. 24, p. 379; Rockhill. *The Life of the Buddha*, p. 35.

4 Also known as the Khīrikā forest. The Buddha spent a week here at the foot of the palm tree (*Lalitavistara*, Ch. 24, p. 381).

5 These five Elders engaged themselves in serving the Master and they formed his first batch of devoted disciples (*Vinaya* I. 13 *Majjhima* I. 170; II; 94; *Samyutta* III. p. 66; *Lalitavistara* Ch. 18, p. 264) (*Anattalakkaṇasutta*, *Vinaya*, I. 12 ff; *Jāt* I. 82).

6 *Vinaya*, I. 15—20; *Dhammapada*, I. 72 — Vimala, Subāhu, Puṇṇaji & Gavampati.

7 It was near Uruvelā. Vide *Vinaya*, I. 23 ff.; *Jāt*. I. 82; *Dhammapada* Commy. I. 87.

8 It was in Magadha. It was at the foot of the Ajapāla banyan tree on the bank of the river Nerañjanā where the Buddha lived (*Samyutta*, I, 103 ff; 122; V. 167, 185). It may be identified with the modern village of Urel near Bodh-gaya (*A.S.I.* Annual Report, 1908—1909, pp, 139 ff).



36. The best of men subdued the snake in the firehouse. All seeing the wonder invited the Tathāgata.

37. Oh Gotama, stay here during the four winter months. We will always serve him with constant food.

38. The Tathāgata dwelling at Uruvelā during winter, the bull among men, converted the Jaṭilas with their followers.<sup>1</sup>

39. Both the Aṅgas and the Magadhas<sup>2</sup> performed the great religious sacrifice.<sup>3</sup> Having seen the great gain in the religious sacrifice (Kassapa) unwisely thought thus:

40–41. The great monk was endowed with great miraculous and supernatural powers. If he should assume a different form or speak in the great assembly: gain to me will be diminished and will accrue to Gotama. Oh ! indeed the great monk should not come to the assembly.

42. The Tathāgata knows conduct, will, intention and desire, the sixteen forms of thought.

43. The sage who knows the thoughts of others, knowing the thought of the Jaṭila, went to Kurudīpa by his great miraculous power, for alms.

44. The Enlightened One taking food in the Anotatta lake,<sup>4</sup> absorbed there in ecstatic and abstract meditation (and in the thought of) much good.

45. The foremost of the world looked to the whole world with the eyes of the Enlightened; the Teacher who was free from passion, saw the most excellent island of Ceylon.

1 Cf. *Jāt.*, I, 82; IV, 180.

2 Anga comprises the modern districts of Bhagalpur and Monghyr. Magadha roughly corresponds to the modern Patna and Gaya districts of Behar.

3 The *Mahāvamsa* commentary (*Vamsatthappakāsinī*, p. 52) states that on the fullmoon day of Phussa the great sacrifice was performed.

4 (Chinese A-nou-ta). It may be identified with Rawanhrad or Langa. (Cf. *Anguttara*, IV, 101; Peisch, *Northern India according to Shui-Ching-chu*, p. 14.) The holy water of this lake was used during the coronation ceremony (*Vamsatthappakāsinī*, p. 306).



46-47. At the time the plane of Laṅkā had big forests and great horrors; different kinds of *Yakkhas*, greatly terrible, cruel, feeding on blood, furious, and demons of various forms having different inclinations, all were assembled in the congregation.

48. Going there in their midst, testing the *Rakkhasas* and removing the *Pisācas*, let men be lords.

49. The great hero thinking of this matter and much good, having risen in the sky, came here from Jambudīpa.

50. In the midst of the assembly of *Yakkhas*, above their heads, he stood in the sky visible, taking his seat.

51. The assembled army of *Yakkhas* saw the Exalted Buddha standing; they did not consider him to be the Buddha (Enlightened One) (but) another *Yakkha*.

52. At the place where the Subhaṅgana dagoba<sup>1</sup> was built in *Mahiya pokkhala* on the bank of a river, the best of men who stood in that region, devoted himself to the best ecstatic meditation.<sup>2</sup>

53. The sage who quickly gave careful attention or made observation soon absorbed in ecstatic meditation in the moment of thought. One who obtained perfection with good thoughts suddenly arose from the moment of ecstatic meditation and ended it.

54. The man<sup>3</sup> stood performing miracles like a *Yakkha* endowed with great miraculous and supernatural power; the moment thick clouds are formed, thousand showers pour forth during cloudy day, having cold wind.

55. I will give you heat, give me the place to sit down. I have the strength of fire which removes danger.

<sup>1</sup> It should be near *Mahiya Pokkhala*.

<sup>2</sup> *Jhāna* or ecstatic musing was a longstanding practice similar to the *Yoga* of the Hindus. The four *jhānas* consist in the process of systematic elimination of factors in consciousness. *Samādhi* is right concentration.

<sup>3</sup> Oldenberg translates as *hero*.



56. If you are able to remove, sit down wherever you like; it is consented by all, apply your strength of fire.

57. All of you ask me for fire, I shall quickly produce great heat as prayed for by you, big fire and great heat.

58. As the sun shines during summer at noon, so the severe heat was felt by the body of the *Yakkhas*.

59. As is the heat of the four suns in the revolution of the cycle, still greater is the fire of the Teacher thus seated.

60. As it is not possible to cover the rising sun in the sky, so there is no leather seat as covering in the sky.

61. The seat which is like the net of cycle and which is like the sun-ray on earth, spreads great heat like the net of fire which is not small.

62. The seat there which gives heat of the burning heap of charcoal appears like a cloudy sky; it is like the mountain made up of heated iron.

63. The heat appears to be unbearable in the islands. The *Yakkhas* soon sought for refuge, east, west, south, north, above, below and in ten directions.

64-65. How shall we go being happy and free from diseases? When shall we be free from this great terror? If this greatly powerful *yakkha* meditates on fire and burns, all the *yakkhas* will be destroyed like a handful of chaff of corn and dust thrown by wind.

66. The Enlightened One, the best among the sages, who leads to happiness, seeing the *yakkhas* grieved and frightened, the great sage, who was compassionate and merciful, thought of happiness for non-human beings.

67. Then (he thought of) another similar island, this low land, having many similarities in every way,



the island of *Giri*<sup>1</sup> with rivers, mountains, and lakes, free from stain and like the plane of *Laṅkā*.

68. (It) was free from fear, guarded, in the midst of the sea, full of food and corn, having adequate seasons, green grassy land, the excellent *Giridīpa*, superior to this.

69. Beautiful, pleasing, green and cool, having lovely and excellent groves and forests, here trees stand bearing fruits and flowers, empty and solitary, there is no master.

70. In the great and deep ocean, in the midst of the water of the sea, waves always break, surrounded by the inaccessible chain of mountains, it is difficult to go inside against the wish.<sup>2</sup>

71. Those having desire and anger, backbiters, uncompassionate, engaged in harassing others, cruel and furious, violent and merciless; these are here on the right path, free from arrogance.

72. Then Oh *Rakkhasas* and wicked hosts of *yakkhas*, I give this island of *Laṅkā* long inhabited and the whole of the ancient island of *Giri*. Let all good people live free from suffering.

73. This plane of *Laṅkā*, which was the abode of men since an ancient cycle, let many men live on the plane of *Laṅkā* like *Ojavaramaṇḍa*<sup>3</sup> in former times.

74. Endowed with these and other qualities, the habitation of men which is good in many respects, will shine at the advent of the religion, among the islands, like a full moon in the sky on the *Uposatha*<sup>4</sup> day.

1 Geiger identifies *Giridīpa* with the highlands in the interior of Ceylon on the twofold ground: (1) That the word *dīpa* was formerly used in a wider sense, and (2) that the *yakkhas* (evidently meaning the *Veddās*) are still to be found in Ceylon in later times (*Mahāvamsa*, Geiger's Tr., p. 4, note 4). This is not at all convincing since the highlands in the interior of Ceylon are not separated from the mainland, and are not surrounded by the ocean.

2 *Aniṭṭham* lit. meaning not desired.

3 Oldenberg calls it an island. *Laṅkā* or *Tambapaṇṇi* was known as *Ojadīpa*, *Varadīpa* or *Mandadīpa*.

4 Sabbath day.



75. The sage, measuring the happiness of both, both men and demons, and both the islands; the knower of the world revolved much happiness of both like a comfortable pair of bullocks.

76. Gotama drew the island by means of miraculous power like a bullock bound with a strong rope and dragged. The sage placed the island close to the island, like a pair of ships feeling the firm hold.

77. The Tathāgata combining the island with the island and making a great change to the *Rakkhasas*, let all the *Rakkhasas*, who have cooked their beans, live in *Giridīpa* like one wishing for garment.

78. As the *Yakkhas* connected with *Giridīpa*, run, being thirsty, in summer for a river, all have entered not to return again, let the sage release the island, as it was before.

79. Well satisfied *Yakkhas*, well contented *Rakkhasas*, having obtained the excellent island as desired; all being greatly delighted did not fear, all went to the festival called the *Nakkhattamaha*.

80–81. The Enlightened One knowing the happy non-human beings, spreading compassion, the conqueror spoke about protection. Going round the island three times, always protecting (it), removing the host of *Yakkhas*, satisfying the *Pisācas* and non-human beings and protecting and making the thought on compassion firm, removing the trouble in the island, the Tathāgata again went to Uruvelā.

*Here ends the subduing of the Yakkhas.*



## Chapter Two

1. Now the venerable, Exalted Buddha, the extremely lucky one, dwelt in the grove of Sudatta near the excellent city of the *Kosalas*.

2. In that *Jetavana*<sup>1</sup> the Enlightened One, the king of righteousness, and light-giver, looking to the whole world saw the excellent *Tambapaṇṇi*.

3. When five years elapsed (he) went to the plane of *Tambapaṇṇi*, removing the *Avaruddhakas*, himself made the island empty.

4. To day the mountain snakes arose in the island, both prepared for a battle<sup>2</sup> and they fought a dreadful fight.

5. All the snakes were endowed with miraculous power, all were terribly poisonous, all were faulty, fierce, haughty and dependent.

6. The snakes were quick, greatly powerful, wicked, rough, harsh, irritable, extremely angry, and desirous of destruction.

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1 A Buddhist monastic establishment situated at a distance of one mile to the south of Srāvastī (Modern Saheth-Maheth), said to have been laid out by prince Jeta or Sudatta or Anāthapiṇḍika.

2 *Viyūlhasaṃgāma* lit. meaning 'massed battle'.



7. *Mahodara* (big bellied) was greatly powerful and *Cāḷodara* (small bellied) was powerful.<sup>1</sup> Both were endowed with strength and both were exceedingly beautiful.

8. No one saw equal or superior. *Mahodara* by his pride and power destroyed the island with its mountains and forests: "I shall kill all inimical snakes."

9. Haughty *Cūḷodara* thundered, "Let one thousand koṭis of snakes come. I shall kill all who have come to the midst of the battle. I shall turn the island, one hundred *yojanas* (in extent) into a dry ground."

10. The snakes endowed with miraculous powers and having unbearable force of poison, defiled and blazed; the infuriated serpent-kings fainted, endeavoured to crush the enemy in the battle.

11. The Enlightened one seeing the anger of the serpent kings and the cause of preventing the island from being destroyed, the Blessed one walking in the world thought of much good and great happiness for gods and men.

12-13. If I do not go, the snakes will not be happy, the island will be destroyed and it will be of no good in future. Being compassionate to the snakes, I, desirous of happiness, shall go just to wish for the welfare of the island.

14. Seeing good qualities in the island of *Laṅkā*, the *yakkhas* were removed in former times. Good has been done to the island by me. Let not the snakes destroy (it).

15. Saying this, the Exalted Buddha, rising from his seat, going out of the *Gandhakuṭi*<sup>2</sup>, (scented chamber), One having supernatural insight, stood at the door.

1 *Tejaso* lit. meaning 'Resplendent'. For *Cūḷodara* & *Mahodara* vide *Saman-tapāsādikā* I. 120; *Mahāv.* I. 45, 49.

2 It was one of the main buildings in *Jetavana* where the Buddha stayed (*Jāt.*, I, 92; cf. *Jāt.* I, 501; III, 67; the Buddha sat at *Gandhakuṭi pariveṇa*).



16. As far as all the deities of the forest waited on him in the *Jetavana* grove. Oh ! one having supernatural insight, we shall go.

17. Enough, let all stay. Let Samiddhi go alone. Approach with the tree, holding it from the back.

18. Listening to the word of the Buddha, Samiddhi was pleased. Taking the tree with the root, he went to the Tathāgata with (it).

19. The king of gods, who was endowed with miraculous power, making a shade, held him, the Exalted Buddha, the best of men, from the back of the excellent Buddha.

20. Where there was the fight of snakes, the best of men going there, the compassionate teacher, stood in the midst of both the best snakes.

21. The Exalted Buddha going in the sky, above both the snakes, the leader of the world made an intense and terrible darkness.

22. At that time there was an intense darkness by the great miraculous power of the maned lion.<sup>1</sup> The tree was covered with darkness along with him.

23. Frightened and trembling snakes do not see each other. They do not see the victorious. How to make the fight?

24. All of them, doing away with the fight, and throwing away the weapon, saluting the Exalted Buddha, stood with folded hands.

25. Knowing the snakes terrified and seeing them frightened, sending forth with the thought of compassion, he emitted the heated ray.

26. A great light arose, wonderful and terrific. All see the Exalted Buddha like the moon free from impurities in the sky.

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<sup>1</sup> It refers to the *lokanātha* or the protector or saviour of the world. It is an epithet of the Buddha.



27. Endowed with six colours, blazing in the midst of the sky, illuminating ten directions, he stood and addressed the snakes.

28. Oh Mahārāja, what led to the quarrel among the snakes? Out of compassion for you I have quickly come from there.

29. This was the snake *Cuḷodara*, that was the snake *Mahodara*, uncle and nephew, quarrelling, being desirous of wealth.

30. Out of compassion for the cruel snakes the Exalted Buddha said thus — Anger which comes from a fool, becomes great, being little.

31. Oh many snakes, what for do you undergo great suffering? You will not destroy this small couch. Destroy each other, the destruction of life is not made.

32. At that time, one having supernatural insight, agitated the snakes with the suffering in hell and proclaimed birth in the worlds of gods and men and perfect beatitude.

33. All the snakes falling down begged pardon of the Tathāgata, the Exalted Buddha, the best of the bipeds, while explaining the true religion.

34. All the snakes coming together, serpents becoming united, all eighty *koṭis* of beings took refuge (in the Buddha).

35–36. We all the snakes will perish on account of this couch; getting the excellent couch both the snakes were desirous of tranquillity : Oh One having supernatural insight ! out of compassion, accept the couch.

37. The Exalted Buddha, One having supernatural insight, consented by silence. Knowing the consent both the great serpents became delighted.

38. Let the Blessed one sit on this shining, high class couch made up of *lapis lazuli* and desired by the snakes.



39. In the midst of the islands the snakes placed the couch. The righteous king, the light-giver, sat there on the couch.

40. Eighty *koṭis* of serpents having satisfied the Exalted Buddha, there the serpents served (him) with food and drink.

41. Eighty *koṭis* of snakes sat near the glorious Buddha surrounding him, when he removed his hand from the bowl.

42. There was a snake by the name of Maṇiak-khika, (gem-eyed), with children, at the mouth of the river *Kalyāṇī*,<sup>1</sup> having a big retinue of snakes.

43. The virtuous One, full of faith, endowed with refuge, and having right view, going to the assembly of the snakes, had much faith.

44. The snake seeing the potentiality of the Buddha, his compassion and the fear of snakes,<sup>2</sup> saluting, sat down and requested the Tathāgata.

45. Out of compassion for this island first of all the *yakkhas* were removed. Secondly this favour to the serpents was a compassion for the island.

46. Let the Blessed One, the great sage, again (show) this compassion. I shall wait on him and do him service.

47. Listening to the word of the serpent, the Enlightened One, compassionate towards living beings, the Blessed One, consented for the welfare of the island of *Laṅkā*.

48. The light-giver enjoying the couch and rising up, the sage took rest during the day there in the interior of the island.

49. The best of lights spent the day in the interior of the island. One having supernatural insight medi-

1 The modern Kaelani-Gangā a river in Ceylon which falls into the sea near Colombo (*Jāt.* II. p. 128, vide *Mahāvamsa* I. 63).

2 Variant *Phaṇibhayaṃ*.



tated on the attainments with the excellent or perfect state.

50. In the evening the Conqueror invited the snakes. Let the couch be here, let Khīrapāla come here. Let all the snakes salute this tree and the couch.

51. Saying this the Exalted One instructed the snakes, and giving *Paribhoga* shrine used by him, again went to the *Jetavana*.

*The subduing of the snakes is finished.*

52. Moreover in the eighth year the snake-king, Maṇiakkhika, invited the great hero with five hundred monks.

53. Those who were endowed with great miraculous power and who had their senses under control, surrounding the Exalted Buddha, the sage rising up in the *Jetavana* and proceeding through the sky, reached the island of *Laṅkā* at the mouth of the river *Kalyāṇī*.<sup>1</sup>

54. All the snakes making a jewelled pavilion on the great surface, covered (it) with various coloured garments and celestial clothes.

55. The pavilion was variously decorated with different kinds of jewels and ornaments, and beautified with different flowers and many multicoloured banners.

56. Spreading the entire mat and making the seat ready for the congregation of monks headed by the Buddha, making (them) enter,<sup>2</sup> they sat down.

57. The Exalted Buddha sitting down with five hundred monks, absorbed in abstract meditation and sent forth compassion to all directions.

58. The Enlightened One with his disciples attained ecstatic meditation seven times. In that place a great *thūpa* (dagoba) was built, the excellent shrine.

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1 In front of the river Kalyāṇī. It may also mean face to face.

2 *Pavesetvā* means causing to enter.



59. The snake-king Maṇiakkhika made a great charity, the Exalted Buddha with his disciples, accepting the gift from the snake, taking food and expressing satisfaction, went up to the sky with his disciples.

60. The Enlightened One, who was compassionate to the world, coming down from the sky, absorbed in abstract and ecstatic meditation at the place where the *Dīghavāpi* shrine was.

61. The light-giver rising up from meditation at that place, the king of righteousness with his disciples, proceeding through the sky, went to the place where the Bo-tree was, there in the *Mahāmegha* grove.<sup>1</sup>

62. Three former great Bo-trees were placed on earth, going to that place he attained ecstatic meditation there.

63. Three Bo-trees (were planted) in this place during the dispensation of the three Buddhas; my Bodhi tree will be placed here in future.

64. The best of men, rising up from meditation with his disciples, the bull among men, went to the place where the beautiful *Meghavana* was.

65. There he absorbed in abstract meditation with his disciples. Rising up from meditation the light-giver explained:

66. The leader of the world, *Kakusandha*, first of all, accepted this region, sitting down on the place where this couch was.

67. Secondly, the bull among men, *Konāgamana*, accepted this region, sitting down on the place where the couch was.

68. Thirdly the leader of the world, *Kassapa*, accepted this region, sitting down on the place where the couch was.

69. I, the Exalted *Buddha Gotama*, son of the Sākya race, the bull among men, sitting down on the place where the couch was, have committed myself to (meditation).

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1 It stretched south of Anurādhapura. cf. *Mahāvamsa* (ed. Geiger p. 10.)



## Chapter Three

1. Setting aside the kings in the past cycle in existence or non-existence, I shall entirely make the kings in this cycle known.

2. Birth, name, family, life and maintenance I shall announce everything. Listen to it, as related.

3-9. First crowned king, the lord of the earth, the light-giver, a Khattiya, Mahāsammata by name, ruled. His son was named Roja. Vararoja was a Khattiya. Kalyāṇa, Varakalyāṇa, Uposatho, the lord of the world; the seventh of them was Mandhātā, the lord of the four islands, Cara, king Upacara and Cetiya, the lord of the world, Mucala, Mahāmucala, Mucalinda, and Sāgara, Sāgaradeva and Bharata, a Khattiya named Aṅgisa, Ruci, Mahāruci by name, Patāpa, and Mahāpatāpa, Panāda and Mahāpanāda, a Khattiya named Sudassana, Mahāsudassana by name, two Nerus and Accimā, twenty-eight kings, their life was incalculable. Kings reigned at Kusāvati, Rājagaha and Mithilā,<sup>1</sup> the best of towns, their life was incalculable.

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1 Kusāvati, older name of Kusinārā, the place of Buddha's *Mahāparinibbāna* is modern Kasia on the smaller Gandak, 37 miles to the east of Gorakhpur and to the north-west of Bettia (JRAS', 1913 p. 152). *Rājagaha*, ancient capital of Magadha also known as Giribbaja. Mithilā, capital of Videha about 35 miles north-west of Vaisali.



10. Ten times ten is one hundred, ten times one hundred is one thousand, ten times one thousand is ten thousand, and ten times ten thousand is one hundred thousand.

11. Ten times one hundred thousand is one *koṭi*, ten *koṭis*, ten millions (*koṭi*), one hundred billions (*pakoṭi*), one followed by twenty-eight ciphers (*nahuta*), one followed by thirty-five ciphers (*ninnahuta*), one followed by fifty-six ciphers (*abbuda*), one followed by sixty-three ciphers (*nirabbuda*).

12. One followed by seventy-seven ciphers (*ababa*), one followed by eighty-four ciphers (*aṭata*), one followed by seventy ciphers (*ahaha*), one followed by one hundred and five ciphers (*Kumuda*), one followed by ninety-one ciphers (*sogandhika*), one followed by ninety-eight ciphers (*uppala*), one followed by one hundred and twelve ciphers (*punḍarika*), one followed by one hundred and nineteen ciphers (*paduma*).

13. So much is counted in brief; counting is beyond calculation there. Further the stage above (that) is called incalculable (*asamkheyya*).

14. One hundred sons of the King Accima ruled the great kingdom in the town called Pakula.

15. The last of them (was) the Khattiya king named Arindama; his sons and grandsons, fifty-six (in number) and Khattiyas, ruled the great kingdom in the town of Ayujjha.

16. The last of them (was) the king Duppasaha, the lord of the earth; his sons and grandsons, the sixty-lords of the earth, ruled the great kingdom in the excellent town of Bārāṇasī.<sup>1</sup>

17. The last of them (was) the king named Abhitatta, a Khattiya; his sons and grandsons, eighty-four thousand, ruled the great kingdom in the town of Kapila.

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1 Modern Benares in U P.



18. The last of them (was) the king Brahmadata, the lord of the earth; his sons and grandsons, thirty-six (in number) and Khattiyas, ruled the great kingdom in the excellent town of Hatthi.

19. The last of them (was) the King Kambalavasabha; his sons and grandsons, thirty-two and Khattiyas, they reigned here in the town of Ekacakkhu.

20. The last of them (was) the King Purindada, worshipped by gods; his sons and grandsons, twenty-eight, Khattiyas, ruled the great kingdom in the excellent town of Vajira.

21. The last of them (was) the king named Sādhina, Khattiya; his sons and grandsons, twenty-two, Khattiya kings, ruled the great kingdom in the excellent town of Madhurā.

22. The last of them (was) the king Dhammagutta, greatly powerful; his sons and grandsons, eighteen and Khattiyas, they reigned here in the town of Ariṭṭhapura.

23. The last king of them (was) the king named Siṭṭhi; his sons and grandsons, seventeen and Khattiyas they here reigned in the town of Indapatta.

24. The last of them (was) the king Brahmadeva, lord of the earth; his sons and grandsons, fifteen and Khattiyas, they reigned here in the town of Ekacakkhu.

25. The last of them (was) the King Baladatta, the lord of the earth; his sons and grandsons, fourteen, Khattiya kings, ruled the great kingdom in the town of Kosambī.

26. The last of them (was) famous as the King Bhaddadeva; his sons and grandsons, nine, Kings and Khattiyas, they reigned here in the town of Kaṇṇagoccha.

27. The last of them (was) famous as the King Naradeva; his sons and grandsons, seven and Khattiya kings, ruled the great kingdom in the town of Rojana.



28. The last of them (was) the king named Mahinda, Khattiya; his sons and grandsons, twelve Khattiya kings, ruled the great kingdom in the town of Campaka.<sup>1</sup>

29. The last of them (was) the King Nāgadeva, the lord of the earth; his sons and grandsons, twenty-five and Khattiyas, ruled the great kingdom in the city of Mithilā.

30. The last of them (was) the King Buddhadatta, greatly powerful; his sons and grandsons, twenty-five and Khattiyas, ruled the great kingdom in the excellent city of Rājagaha.

31. The last of them (was) the king named Dipamkara, Khattiya; his sons and grandsons, twelve, Khattiya kings, ruled the great kingdom in the excellent city of Takkasilā.<sup>2</sup>

32. The last of them (was) the king named Tālissara, Khattiya; his sons and grandsons, twelve, Khattiya kings, ruled the great kingdom in the excellent city of Kusinārā.

33. The last of them (was) the king named Purinda, Khattiya; his sons and grandsons, nine kings and Khattiyas ruled the great kingdom in the town of Malitthiyaka.

34. The last of them (was) the king Sāgaradeva, the lord of the earth; his son Makhādeva was highly charitable.

35. His sons and grandsons, eighty-four thousand ruled the great kingdom in the town of Mithilā.

36. The last of them (was) the king Nemiya worshipped by gods, the powerful overlord, and the lord of the earth upto the end of the sea.

37. The son of Nemiya (was) Kalārajanaka, his son Samamkara; the king named Asoka (was) a Khattiya at the head.<sup>3</sup>

1 Campānagara in the Bhagalpur Dist., Behar.

2 Modern Taxila, situated to the east of the river Indus.

3 *Muddhāvasitta* means a Khattiya, a king. *Muddhā* means head, top.



38. His sons and grandsons, eighty-four thousand, ruled the great kingdom in the excellent town of Bārāṇasī.

39. The last of them (was) the king named Vijaya, the lord of the earth; his son Vijitasena (was) a light-giver by birth.

40. Dhammasena, Nāgasena, Samatha by name, Disampati, Renu, Kusa, Mahākusa, Navaratha, and also Dasaratha.

41. Rāma, Bilāratha by name, Cittadassī, Atthadassī, Sujāta and Okkāka and Okkā mukha, Nipura.

42. Candimā, and Candamukha and King Sivi, Sañjaya, Vessantara, the lord of the people, and Jālī, Sīhavāhana, and Sīhassara who (was) wise, the protector of tradition, and Khattiya.

43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila.

44. The last of them (was) the King Jayasena, the lord of the earth, his son Sīhahanu (was) a light-giver by birth.

45. The sons of Sīhahanu were five brothers, Suddhodana and Dhoto and Khattiya Sakkodana.

46. And the king Sukkodana and king Amitodana; there five kings all were named Odana.

47. This son of Suddhodana, Siddhattha, the leader of the word, giving birth to Rāhulabhadda, renounced the world for enlightenment.

48. All of them one hundred thousand and four nahutas, further three hundred kings (were) greatly powerful and for good.

49. So many are mentioned as lords of the world, born in the family of the Bodhisatta.

The elements of being indeed (are) impermanent subject to origination and destruction. Being born,



they are destroyed. Their destruction is blissful.

*The chronicle of the great kings is finished.*

50. The king named Suddhodana, this son of Sīhahanu, a Khattiya, reigned in the town called Kapila.

51. In the midst of the five hills, in the excellent city of Rājagaha, the king, a Khattiya, named Bodhisa reigned.

52. They were mutual friends, Suddhodana and Bhātiya. (In the first cycle they were protectors of tradition and lords of the people.)

Five inclinations arose in the eighth year from birth :

53–54. Father should instruct me. A Khattiya is in need of sovereignty; he, the Enlightened one, the bull among men, should arise in my kingdom; the Tathāgata should approach to show himself first to me, he should preach the everlasting norm, I should penetrate (into) the excellent (norm).

55. These five inclinations of Bimbisāra arose. In the fifteenth year from birth, after the death of his father, he was crowned.

56. The leader of the world arose in his beautiful kingdom. The Tathāgata approached to show himself first to him. The lord of the earth learnt the everlasting norm which was preached.

57. The great hero was not less than thirty-five years old. The lord of the earth, Bimbisāra, was thirty years old. Gotama was five years senior to Bimbisāra in age.

58. The Khattiya reigned (for) fifty-two years, with the Buddhas he ruled (for) thirty-seven years.

59. The Khattiya Ajātasattu ruled for thirty-two years. The Exalted Buddha obtained *parinibbāna* eight years after his coronation.

60. When the Exalted Buddha, the foremost of the world, and the bull among men, obtained *parinibbāna*, the Khattiya reigned (for) twenty four years.



## Chapter Four

1. When the exalted Buddha obtained *parinibbāna* in the excellent town of Kusinārā, seven hundred thousand disciples of the Buddha assembled.

2. In this congregation the elder named Kassapa was like the teacher himself and (he was) a great chief. There was none so great on earth.

3. Kassapa selecting 500 elect, accepting the best, made a collection of the Norm.

4. Out of compassion for the living beings and for the long standing of the religion he made a collection of the Norm after the lapse of three months.

5. This first congregation was finished within seven months at the entrance of the Sattapaṇṇi cave<sup>1</sup> at Giribbaja of the Magadhas, when the fourth month was reached referring to the second lent.

6. In this congregation many monks who were the original depositories of the faith, all of them obtained perfection in the religion of the lord of the world.

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<sup>1</sup> *Mahāvastu*, I, p. 70. In this cave the First Buddhist council was held. This cave belonged to the *vebhārapabbata*. (Law, *Geography of Early Buddhism* p. 43).



7-9. Kassapa was the foremost among the holders of *Dhutaṅga*<sup>1</sup> doctrine, in the religion of the Conqueror, Ananda among the learned, the wise Upāli in discipline, Anuruddha in celestial insight, Vaṅgisa was endowed with the presence of mind, and Puṇṇa among the preachers of the Law; Kumāra-kassapa was the speaker of the varied exposition of the Law, Kaccāna, in going into details, Koṭṭhita (had) analytical knowledge. There were also many other great elders, who were the original depositories of the faith.

10. By these and by other Elders who performed their duties properly, the collection of *Dhamma* (norm) and *Vinaya* (discipline) was made by five hundred Elders; as the collection was made by the Elders, it is called the doctrine of the Elders.

11. The monks made a collection of *Dhamma* and *Vinaya* by asking Upāli about *Vinaya* (discipline) and the (Elder) named Ananda about *Dhamma* (norm).

12-14. The Elder Mahākassapa and the great teacher Anuruddha, the Elder Upāli of retentive memory<sup>2</sup> and the learned Ananda, many other distinguished disciples who were praised by the teacher, who possessed analytical knowledge, who were steadfast, who had six supernatural faculties, who possessed miraculous power, who practised self-concentration and trance and who obtained perfection in the true religion, all the five hundred Elders learning the nine-fold religion of the conqueror from the best of the Buddhas, bore it in mind.

15-17. They who heard from the Buddha and learnt in his presence the whole of *Dhamma* and *Vinaya* taught by the Buddha, they who learnt the *Dhamma* and *Vinaya*, all who were acquainted with the *āgamas*,

1 Thirteen *Dhutaṅgas* are ascetic practices (For details, Childers, Pali Dict' p. 123.

<sup>2</sup> 'Of powerful memory' (Oldenberg).



who were unconquerable,<sup>1</sup> steady, like the teacher, and always respectful, they who learnt the excellent doctrine<sup>2</sup> of the Tathāgata from the first, who were the Elders and the original depositories of the faith, made the first collection. The whole of the doctrine of the Theras is called the first doctrine.

18. The group of five hundred Elders sat in the excellent Sattapaṇṇa cave and made the nine-fold division of the teachings of the Buddha.

19. Discourse (*suttam*), mixed prose and verse (*geyyam*), exposition *veyyākaraṇa*, stanza, (*gāthā*), expression of intense feeling, whether of joy or sorrow in words (*udāna*),<sup>3</sup> *Itivuttaka* (the name of the fourth book of the *Khuddakanikāya* containing 110 suttas, beginning with the words—*vuttam h'etam Bhagavatā* (this has been thus said by the Blessed one), birth story of the Buddha in previous existence (*Jātaka*), wonderful (*abbhuta*), *vedallam* (name of one of the nine *aṅgas* or divisions of the Buddhist scriptures according to matter)<sup>4</sup>.

20. The Elders who divided this true and indestructible religion into chapter, collection of fifty, connected collection and section or chapter of a book, made the basket of *āgamas* known by the name of the *suttas*.

21. Those who were versed in *sutta* proclaimed what was taught in the exposition, and what was not taught in it, the natural and apparent meaning should be known.<sup>5</sup>

22. As long as the true doctrines remain, the collection will not be lost. So long the religion of the teacher remains for a long time.

1 Irrefutable.

2 *Agga* means first, foremost, excellent.

3 It may also mean solemn utterance.

4 Regarding this *aṅga* Buddhaghosa says “*Cūlavedalla-mahāvedalla-sammā-diṭṭhisakkapañha-saṃkhāra-bhājanīya-mahāpuṇṇamasuttādayo sabbe pi vedam ca tuṭṭhiṃ ca laddhāladdhā pucchitasuttantā vedallan ti veditabbam*. It is obscure as to its origin. Buddhaghosa refers *Vedalla* to *veda*. *Sumangalavilāsinī*, I. pp. 23—24. Cf. *Majjhima*, I., 133; *Ang.* II. 103; III, 86 ff; *Puggalapaññatti*, 43.

5 See chapter V. verse 13.



23. When the collection of *Dhamma* and *Vinaya*, worthy of the religion, was made, the immovable, firm, and irresistible earth quaked.<sup>1</sup>

24. It is not possible to overthrow it, well-established like the *Mount Meru*,<sup>2</sup> for any one whether he is a *samaṇa* or a learned *brāhmaṇa*, skilled in disputation and hair-splitting.<sup>3</sup>

25. Neither a god nor *Māra* nor *Brāhmā* nor those who are on earth, do not see the least of any such illspoken word.

26. Thus the collection of *Dhamma* and *Vinaya* is complete in all its parts, well-divided, well-protected by the omniscience of the Teacher.

27-28. Those five hundred Elders headed by *Mahākassapa*, having made the indestructible collection of *Dhamma* and *Vinaya*, knowing the doubts of the people, made the collection of *Dhamma*, which is of the nature of normal body like the Exalted Buddha.

29. The doctrine of the *Theras* which is accompanied by a cause, which is free from the views of others, which is full of true meaning, which protects the true norm, remains as long as the religion remains.

30. As long as the noble disciples of the Buddha remain in the religion, all of them recognise the first collection of norm.

31. The foremost five hundred Elders of noble birth made the first, original, firm and the root-cause,<sup>4</sup> of the faith.

(Here) ends the council of *Mahākassapa*.

32. At that time sixteen years had elapsed since the passing away of the Lord of the earth, *Ajātasattu* had twenty-fourth year and sixteenth for *Vijaya*.

1 In the text 'asamkampī' occurs, which means did not quake. Referring to the context, it should be *samkampī* and not *asamkampī*.

2 Identified with *Sineru*. It was very high. (*Dhammapada Commentary*, I. 107—68000 leagues high—*aṭṭhasaṭṭhiyojanasahassaubbedha*, Cf. *Jātaka* I, 202).

3 Acute arguer Cf., *Vālavēdhā* in *Visuddhimagga*, I p. 150; *Dīgha*, I, p. 26; *Majjhima*, I, 176.

4 *Mūlanidāna* may mean fundamental base.



33. At that time the learned Upāli had sixty years. Dāsaka received ordination from the Elder Upāli.

34. As far as the attainment of *Dhamma* of the most excellent Buddha was revealed, Upāli recited the entire nine-fold utterance<sup>1</sup> of the conqueror.

35. Upāli learnt from the Buddha the complete, whole and entire nine-fold (utterance), handed down in the *Suttas*, and recited it.

36. The Buddha told the learned Upāli in the midst of the congregation : 'In my religion Upāli is the chief and foremost among those versed in *Vinaya*'.

37. Thus being brought to the midst of the congregation the great Teacher recited<sup>2</sup> the three *Piṭakas* to one thousand pupils, the foremost of whom was Dāsaka.

38. Among the five hundred Elders whose sins were extinguished, who were free from impurities, who were holy, and who knew the true meaning, Upāli taught Dāsaka.

39. When the Exalted Buddha passed away, the Elder Upāli, the great Teacher, then taught *Vinaya* not less than thirty years.

40. Upāli taught the learned Dāsaka the whole of the eighty-four thousand nine-fold divisions of the religion of the Teacher.

41. Dāsaka learning the entire *Piṭaka* from the Elder Upāli taught like a teacher in the religion.

42. Placing the whole of *Vinaya* (in charge of) his pupil,<sup>3</sup> the learned Elder named Dāsaka, the great Teacher obtained *nirvāṇa*.

43. Prince Udaya reigned for sixteen years. The Elder Upāli obtained *nirvāṇa* when Udayabhadda was six years.

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1 *Bhāsitaṃ* may also mean speech or word.

2 *Vācesī* may also mean related, told, taught.

3 *Saddhivihārikam* means one who lives in the same monastery with another.



44. A respectable merchant Sonaka who came to Kāsi received ordination in the religion of the Teacher in the Veluvana<sup>1</sup> at Giribbaja.

45. The foremost of the group Dāsaka lived at Giribbaja of the Magadhas and ordained Sonaka in his thirty-seventh year.

46. The learned Dāsaka was forty-five; Nāgadāsa reigned for ten years; king Paṇḍu for twenty years; the Elder Sonaka received ordination from Dāsaka.

47. The Elder Dāsaka taught Sonaka the nine-fold division. Learning it from the Teacher he taught.

48. Dāsaka making the Elder Sonaka his pupil by regular succession, the foremost among those versed in Vinaya, obtained *nirvāṇa* in his sixty-fourth year.

49–51. The Elder named Sonaka was forty years (old); in the remaining ten years and half a month of Kālāsoka the Elder was well known for seventeen years; the remaining eleven years and six months having elapsed, during this time the Elder Sonaka was the chief of the group and gave ordination to Siggava and Candavajji.

52. At that time a century after the passing away of the Blessed One the Vajjiputtaka monks of Vesālī promulgated the ten points at Vesālī: the practice concerning salt in the horn is allowable; the practice concerning two fingers' breadths is allowable; the practice concerning 'among the villages' is allowable; the practice concerning dwelling is allowable; the practice concerning consent is allowable; the practice concerning what is customary is allowable; the practice concerning non-churning is allowable; to drink unfermented toddy is allowable; a mat with no border to sit on is allowable, gold and silver are allowable.<sup>2</sup>

53. When the Exalted Buddha obtained *parinibbāna* ten times in ten years, the Vajjiputtaka monks promulgated the ten points at Vesālī.

<sup>2</sup> *Samyutta*, I, p. 52 situated at Rājagaha.

<sup>4</sup> Cf. *Mahāvamsa*, IV, 9 ff.; *Vinaya-piṭaka* (PTS), II, pp. 294, 306 ff.



54. Sabbakāmi, Sālha, Revata and Khujja-sobhita proclaimed everything, improper and rejected by the *Tathāgata*.

55. Elders Yasa and Sānasambhūta, these were the pupils of the Elder Ananda, who formerly saw the *Tathāgata*.

56. Sumana and Vāsabhagāmi, these two were the excellent pupils of Anuruddha, who formerly saw the *Tathāgata*.

57. These seven hundred monks assembled at Vesālī and accepted the Vinaya placed in the religion of the Buddha.

58. All who have the pure insight, and who know the trance, whose load is gone, who are free from the ties of human passion, assembled in the congregation.

*The second council is finished.*



## Chapter Five

1. At the time of the passing away of the best of men<sup>1</sup> at Kusinārā, seven hundred thousand disciples of the Buddha assembled.

2. In this assembly the Thera named Kassapa was like the Teacher and a great leader. There is no such (Elder) in this world.

3. Kassapa selecting five hundred among the Elders, taking the excellent ones, made a collection of Norm.

4. Out of compassion for the living beings and in order to make the religion lasting for a long time, he made the collection of the Norm after a lapse of three months, when the fourth month belonging to the second *vassa* (lent) came.

5. This first council was finished during seven months at the entrance of the Sattapaṇṇa cave at Giribbaja of the Magadhas.

6. In this council many monks, who were the original repositories of the faith, all of them obtained perfection in the religion of the lord of the earth.

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1 *Naruttame*. Oldenberg is wrong in translating it as the best of towns—*Dīpavaṃsa* Tr. V, I.



7-9. Kassapa was the foremost among those who inculcate ascetic practices<sup>1</sup> in the religion of the conqueror, Ananda among the learned (in the suttas), Upāli in the *Vinaya*, Anuruddha in supernatural insight, Vaṅgīsa among those having ready wit, Punṇa among the religious preachers, Kumārakassapa among the eloquent speakers, Kaccāna in (teaching) the Vibhajja doctrine especially of the Buddha, Koṭṭhita among those having analytical knowledge; there were many other great Elders who were the original repositories of the faith.

10. By these and other Elders numbering five hundred who performed their duties properly, the collection of *Dhamma* and *Vinaya* was made. It is called the doctrine of the Elders because the collection was made by the Elders.

11. Asking Upāli about *Vinaya* and the learned Ananda about *Dhamma*, they made the entire collection of *Dhamma* and *Vinaya*.

12-13. The Thera Upāli and Ananda, who obtained perfection in the true Norm, both of them learnt *Dhamma* and *Vinaya* from the Conqueror. Those who were versed in *Sutta* proclaimed what was taught in the exposition and what was not taught in it, the natural and apparent meaning<sup>2</sup> to be known.<sup>3</sup>

14. Learning the excellent word of the Tathāgata from the First, the Elders, who were the original repositories of the faith, made the first collection; therefore the doctrine of the Elders is called the first doctrine.

1 *Samyutta*, II, 156; *Divyāvadāna*, 61, 395; Cf. *Visuddhimagga*, 59 ff.; *Milinda*, p. 359. The thirteen *dhutaṅgas* or ascetic practices are the following:—*Paṇsukūlikaṅgaṃ*, *tecīvarikaṅgaṃ*, *pīṇḍapātikaṅgaṃ*, *sapadānacārikaṅgaṃ*, *ekāsanekaṅgaṃ*, *pattapiṇḍikaṅgaṃ*, *khalupacchābhattikaṅgaṃ*, *ayoññaṅgaṃ*, *rukhamūlikaṅgaṃ*, *abbhokāsikaṅgaṃ*, *sosānikaṅgaṃ*, *yathāsānthatikaṅgaṃ*, *nesajjikaṅgaṃ* (Cf. Kern, *Manual of Indian Buddhism*, pp. 75—76.)

2 Natural or apparent meaning of saying according to Childers (*Pali Dictionary*, p. 292.)

3 Inner significance according to Childers. Cf. *Netti*, 21; *Anguttara*, I, 60.



15. The best of the doctrines of the Elders, pure and faultless, remained for a long time, ten times in ten years.

16. When the first hundred years completed and the second hundred years came, the best of the doctrines of the Elders met with a great dissension.

17. Twelve thousand Vajjiputtaka monks of Vesālī assembled and proclaimed the ten matters or subjects in the excellent city of Vesālī.

18. They proclaimed in the religion of the Teacher the practice concerning keeping salt in the horn, two-finger-breadths, the practice concerning 'among the villages', monastery, dwelling, consent, the practice concerning what is customary, churned milk, toddy, silver, and mat to sit on, without any border (cf. v. 52).

19. They proclaimed what was wrong, false *Dhamma* and false *Vinaya*,<sup>1</sup> and that which was removed from the religion of the Teacher, splitting up the meaning and *Dhamma*.

20. For the purpose of holding them back many disciples of the Buddha, twelve hundred thousand disciples of the conqueror, assembled.

21-23. In this assembly, eight distinguished monks, who were like the Teacher, who were great leaders, unapproachable,<sup>2</sup> and great Teachers (namely) Sabbakāmi and Sālha, Revata and Khujjasobhita, Vāsabhagāmi and Sumano, Sambhūta and Sānavāsi (some translate it as the son of Sāṇa), the sage Yasa, son of Kākaṇḍaka, who was praised by the Conqueror, assembled at Vesālī for the purpose of subduing the sinners.

24. Vāsabhagāmi and Sumano, who were the followers of Anuruddha, and the remaining followers of the Elder Ananda, formerly saw the Tathāgata.

25. At that time Asoka, son of Sisunāga, was the ruler, the prince ruled in the city of Pāṭaliputta.

1 It may also mean ex-Vinaya, that which is not in the Vinaya.

2 'Durāsadā' may be translated as 'difficult to approach'.



26. Eight Elders who were endowed with great miraculous powers, obtaining that side, destroying the ten points, removed the wicked persons.

27. Eight Elders, who were endowed with great miraculous powers, for the purpose of purifying their own doctrine, removed the sinful monks, destroying the false doctrine.

28. The monks selecting seven hundred among the Elders (Elect), taking the excellent ones, made a collection of *Dhamma*.

29. This second Council was finished in eight months in the pinnacled hall in the excellent city of Vesālī.

30-31. The sinful Vajjiputtaka monks, being expelled by the Elders, many people holding false doctrine, obtaining the other side, ten thousand, assembled and made a collection of *Dhamma*. Therefore this congregation of *Dhamma* is called the great congregation.

32. The monks belonging to the great council made the religion wrong, splitting up the original collection, they made another collection.

33. They made the Sutta collected in one place as belonging to another place; they destroyed the meaning and *Dhamma* in the five Nikāyas.

34-35. The monks not knowing what was taught in the exposition and what was not taught, the original and apparent meaning, and that to be known, placed in a different place what was said in connection with another. Those monks obscured many meanings under the shadow of words.<sup>1</sup>

36. Removing a portion of *Sutta* and the profound *Vinaya*, they made another Sutta-Vinaya similar to the original.

37. Rejecting so many (texts), *Parivāra* exegesis, *Abhidhammappakaraṇa*, *Paṭisambhidā*, *Niddesa* and a portion of *Jātaka*, they made another ones.

1 Sign, or mark, consonant, syllable, *byañjana*. A. P. Buddadatta, *Pali English Dictionary*. Childers says that *byañjanam* means a consonant, letter, syllable, word, sign, mark, characteristics etc. (*Pali Dict.* p. 592)



38. Giving up the original state, name, characteristic, decoration<sup>1</sup> and decent acts, they made it differently.

39. Those who held the great council were the first seceders; in imitation of them many seceders came into being.

40. Subsequently dissension arose in it; the monks were divided<sup>2</sup> into two : the *Gokulikas* and *Ekabyohāras*.

41. Two schisms among the *Gokulikas* subsequently arose; the monks were divided into two : the *Bahussutakas* and *Paññattis*. (*Bahussutikas* and *Paññathivādins*).

42-43. And again the disputants, the *Cetiyas*, brought about dissension in the great Council; all these five disputants originating from the great Council, destroyed the meaning and *Dhamma* and a portion of the collection; casting aside the knotty point in a portion, they made another.

44. Giving up the original state, name, characteristic, decoration, and decent acts, they made it differently.

45. Again dissension arose in the pure doctrine of the Elders. The monks were divided into two : the *Mahimsāsakas* and *Vajjiputtakas*.

46. Fourfold dissension arose in the doctrine of the *Vajjiputtakas* : the *Dhammuttarikas*, *Bhaddayānikas*, *Chandāgārikas* and *Sammitis*.

47. Two dissensions subsequently arose among the *Mahimsāsakas*; the monks were divided into two : the *Sabbatthavādas* and *Dhammaguttakas*.

48. The *Sabbatthavādas*, *Kassapikas*, *Kassapikas-Samkantikas*, subsequently another (sect), the *Suttavādas*, gradually became divided.<sup>3</sup>

1 The furniture of nouns & their genders, niceties of composition (Childers) *Pali Dict.*

2 *Bhijjittha* may be translated also as broken, dissolved.

3 Law, *The Debates Commentary*, P.T.S. Tr. Series, 1940, Introduction pp. 2—3.



49. These eleven doctrines were different from the doctrine of the Elders. They broke (obscured) the meaning and *Dhamma* and the collection in a portion. Casting aside<sup>1</sup> the knotty point in a portion, they made it differently.

50. Giving up the original state, name, characteristic, decoration and decent acts, they made it differently.

51. Seventeen were the schismatics; one doctrine remained unbroken; all of them were eighteen together with the unbroken doctrine.<sup>2</sup>

52. The best of the doctrines of the Elders is like a big banyan tree; it is without deficiency, not redundant and forms the complete religion of the conqueror; the remaining doctrines have come into existence like thorns in a tree.

53. There was nothing in the first hundred years; in the second hundred years seventeen schismatics arose in the religion of the conqueror.

54. Hemavatikas, Rājagirikas, Siddhatthas, Pubba and Aparaselikas,<sup>3</sup> another Rājagirika being the sixth, arose successively.

*The doctrine of the teacher is finished.*

55. In future after one hundred and eighteen years the monk will appear, a suitable recluse.

56. Falling down from the Brahma world he will be born among human beings, belonging to a brahmin family, he will be well versed in all the *mantras*.

57. He will be named Tissa under the designation of Moggaliputta. Siggavo and Candavajjo will give ordination to the son.

58. At that time Tissa obtained ordination and learnt<sup>4</sup> the Buddhist scripture, destroying the doctrine of the heretics, he will establish the religion.

1 It may also mean removing.

2 Vāda may also be translated as view.

3 Law, *The Debates Commy*. P.T.S. p. 5.

4 *Pāpuni* means obtained.



59. At that time the ruler of Pāṭaliputta was named Asoka the leader; he ruled the kingdom, being righteous and increaser of the kingdom.<sup>1</sup>

60. All the seven hundred monks, having given instruction in the religion, destroying the ten points, those Elders obtained *parinibbāna*.

61. Falling down from the Brahma world he arose in the human existence. He was well versed in all the *mantras*, when he was sixteen years old.<sup>2</sup>

62. I ask the monk the question, answer these questions (relating to) the *Rigveda*, *Yajurveda*, *Sāmaveda*, *Nighaṇḍu*<sup>3</sup> and *Itihāsa* the fifth.

63. The opportunity being given by the Elder, he asked question immediately after. Siggava spoke thus to a young brahmin who had a developed knowledge.

64. O young brahmin, I ask question taught by the Buddha. If you are skilful, you answer the question truly.

65. When the question was uttered I have neither seen nor heard. I shall thoroughly learn the *mantra*; ordination appears good to me.

66. A young brahmin coming out of a household life, full of inconvenience, and entering into the peaceful state of homelessness, obtained ordination in the religion of the conqueror.

67. The learned Candavajja instructed a novice desirous of learning and having mind full of respect in the nine-fold division of the religion of the Teacher.

68. Siggava taking the boy out, gave him ordination; the learned Candavajja instructed him who was well-trained and versed in the *mantras*, in the nine-fold division, those Elders obtained *parinibbāna*.

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1 *Raṭṭhavaḍḍhana* means one who increases his kingdom, one who makes it prosperous.

2 *Jātiyā* may be translated as by descent, birth.

3 A collection of words or names, a vocabulary, a lexicon in which the words are classed according to the subjects.



69. During two years of Candagutta, at that time Siggava was sixty-four, during fifty-eight years of king Pakuṇḍaka, Moggaliputta obtained ordination from the Elder Siggava.

70. Tisso, son of Moggali, learning Vinaya from Candavajja, became emancipated by the destruction of substratum of being.

71. Siggava and Candavajja taught the greatly resplendent Moggaliputta the entire Piṭaka, full of collections on both sides.

72. Siggava full of knowledge, making the greatly resplendent Moggaliputta the chief of Vinaya, obtained *nibbāna* at the age of seventy-six.

73. Candagutta reigned for twenty-four years; when he was fourteen years old, Siggava obtained *parinibbāna*.

74. The forest-dweller who inculcates some ascetic practices, who is contented, who finds delight in the forest, in every way, is devoted, subdued and obtains perfection in the true norm.

75. A hero, without any companion in a distant<sup>1</sup> and delightful abode, entering into a great forest, is like a lion in a mountain-cave.

76. Sixteen years elapsed since the passing away of the lord of the earth; at that time the learned Upāli had full sixty years.

77. Ajātasattu had twenty-fourth year and sixteenth year for Vijaya; Dāsaka obtained ordination from the Elder Upāli.

78. The learned Dāsaka by name had forty years, Nāgadāsa had ten years and twenty years for Pakuṇḍaka.

79. The Elder Soṇaka obtained ordination from Dāsaka. The wise Elder named Soṇaka was forty years old.

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1 *Panta* means border, verge, end.



80. After the lapse of ten years of Kālāsoka, it was in the eleventh year of residence inside Tambapanni, Siggava obtained ordination from the Elder Soṇaka.

81. After the lapse of two years of Candagutta, at that time Siggava was sixty-four, during fifty-eight years of king Pakuṇḍaka, Moggaliputta obtained ordination from the Elder Siggava.

82. After the lapse of six years of Asokadhamma<sup>1</sup>, Moggaliputta was sixty-six; during forty-eight years of king Muṭasiva, Mahinda obtained ordination from Moggaliputta.

83. Upāli learnt *Vinaya* from the Buddha; Dāsaka learning the whole of *Vinaya* from the Elder Upāli, taught it like a teacher in the religion.

84. The Elder Dāsaka taught Soṇaka the *Vinaya*, he learning (it) thoroughly from the teacher, taught (it).

85. The intelligent Soṇaka, who knew *Dhamma* and *Vinaya*, in his turn taught Siggava the whole of *Vinaya*.

86. Siggava and Candavajja were the pupils of Soṇaka; the Elder taught both the pupils the *Vinaya*.

87. Tissa the son of Moggali, learning *Vinaya* from Candavajja, became emancipated at the destruction of the substratum of being.

88. The Teacher Moggaliputta taught his pupil Mahinda the whole of *Vinaya* and the complete doctrine of the Elders.

89. When the Exalted Buddha obtained *parinibbāna*, the greatly resplendent Upāli taught *Vinaya* full thirty years.

90. The great wise man keeping his pupil the learned Elder named Dāsaka in place of *Vinaya*, obtained *nirvāṇa*.

91. Dāsaka in his turn making his pupil the Elder Soṇaka the chief of *Vinaya*, obtained *nirvāṇa* at the age of sixty-four.

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1 The righteous king Asoka is here meant.



92. Sonaka who had six supernatural faculties, keeping Siggava the son of the Elect in the place of Vinaya, obtained *nirvāṇa* at the age of sixty-six.

93. The wise Siggava making the boy Moggaliputta chief of *Vinaya*, obtained *nirvāṇa* at seventy-six.

94. Tissa the son of Moggali making his pupil Mahinda the chief of *Vinaya*, obtained *nirvāṇa* at the age of eighty-six.

95. Upāli had seventy-four years, Dāsaka, sixty-four years, the Elder Soṇaka, sixty-six years, Siggava, seventy-six years, Moggaliputta, eighty years. This was the ordination of all.

96. The learned Upāli was the chief of *Vinaya* at all times, the Elder Dāsaka had fifty years and Soṇaka forty-four years, it was the fifty-fifth year of Siggava and the Elder named Moggaliputta, sixty-eight years.

97. The prince Udaya reigned for sixteen years. The Elder Upāli obtained *nirvāṇa* after six years of Udayabhadda's reign.

98. The lord Sisunāga ruled for ten years. Dāsaka obtained *parinibbāna* after eight years of Sisunāga's reign.

99. After the death of Sisunāga, he had ten brothers; all of them reigned for twenty-two years according to lineage. Soṇaka obtained *parinibbāna* during their six years.

100. Candagutta reigned for twenty-four years. Siggava obtained *parinibbāna*<sup>1</sup> after fourteen years.

101. The son of Bindusāra, the greatly famous prince Asokadhamma, reigned for thirty-seven years.

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Attainment of *Nirvāṇa* (Pali *nibbāna*), extinction, annihilation.



102. After the lapse of 26 years of Asoka, Moggaliputta, making the religion resplendent, obtained *nirvāṇa*<sup>1</sup> at the destruction of his mortal existence.

103. The learned Elder Upāli in the seventy-fourth year, placing his pupil the learned elder named Dāsaka in charge of *Vinaya*, the great teacher obtained *nirvāṇa*.

104. Dāsaka in his return making his pupil the elder Soṇaka the chief of *Vinaya*, obtained *nirvāṇa* at sixty-four.

105. Soṇaka, who had six supernatural faculties, placing Siggava the son of the Elect, in charge of *Vinaya*, obtained *parinibbāna* at sixty-six.

106. The wise Siggava making the boy Moggaliputta the chief of *Vinaya*, obtained *nirvāṇa* when he was seventy-six.

107. Tissa, the son of Moggali, making his pupil Mahinda the chief of *Vinaya*, obtained *nirvāṇa* at his eightieth year.

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1 *Nirvāṇa* means annihilation of passion, hatred & delusion. It is the waning out of all evils, the diminishing of the vicious & the weak in the man, which is the negative aspect of his positive advance in becoming. Childers says that it means the state of blissful sanctification of worldly existence in which Arhatship ends. In its negative aspect it means the going out of greed, ill-will, dullness and also freedom from these. (Law, *Concepts of Buddhism*, p. 95).



## Chapter Six

1. Two hundred and eighteen years after the passing away of the Exalted Buddha, Piyadassana was crowned king.

2. When Piyadassana was crowned king, the miraculous power of the king was obtained, the power of virtue shone forth one yojana above and one yojana below. The wheel of his strength rolled in the great kingdom of Jambudvīpa.<sup>1</sup>

3. At that time the gods always brought the sixteen celestial jars full of all kinds of medicinal herbs from the Anotatta lake existing at the top of the Himalaya mountain.

4. At that time the gods always brought the celestial tooth-stick of the nāga-creeper, well perfumed, grown on the mountain, soft, glossy, sweet, full of juice and pleasing.

5. At that time the gods always brought the celestial myrobalan and medicinal herb, well perfumed, grown on the mountain, soft, glossy, full of juice and served by the great kings.

6. At that time the gods always brought the celestial drink and ripe mango, full of juice and well perfumed.

7. At that time the gods always brought from the Chaddanta lake the celestial five coloured cloak and under-garment.

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<sup>1</sup> It is one of the four *mahādīpas* or the four great continents including India. For a detailed study, vide Law, *Geography of Early Buddhism*, Intro. XVI.



8-9. At that time the serpent kings always brought the celestial scented powder for washing the head, also unguents, soft, seamless, jasmine flowered garment to put on, valuable collyrium and everything from the world of serpents.

10. At that time the gods always brought the celestial sugar-cane, a quantity of areca-nut and a yellow towel.

11. The parrots brought nine thousand loads of paddy cleaned<sup>1</sup> by rats; the bees made honey; bears formed with sledge-hammer.

12. Birds of good breed, sweet-voiced *karavikas* always sang before men by the power of Asoka's merit.

13. A great serpent having the lease of life of a *kalpa* (cycle), server of four buddhas, tied with a gold chain, came through the power of merit.

14. Piyadassi of great fame was worshipped with red garlands. One having a good appearance obtained the consequence of alms.

15. This grandson of Candagutta, the son of Bindusāra, was a prince then, the head in charge of the collection of the revenue of Ujjenī.<sup>2</sup> Proceeding gradually he went to the city of Vedissa.<sup>3</sup>

16. There the daughter of a banker known by the name of Devī gave birth to an excellent son, having cohabited with him.

17. Mahinda and Saṅghamittā liked ordination. Both of them renouncing, destroyed the bond of existence.

18. Asoka ruled Pāṭaliputta,<sup>4</sup> the best of towns. Three years after having been inaugurated a king, he had faith in the religion of the Buddha.

1 Picked up—Oldenberg, *Visodhitā* does not convey this meaning.

2 Ujjenī was the capital of Avantī which roughly corresponds to modern Malwa, Nimar and adjoining parts of the Central provinces.

3 Vidisā, the old name of Besnagar, a ruined city situated in the fork of the Bes or Vedisā river and the Betwa within 2 miles of Bhilsa.

4 It was the capital of Magadha in Asoka's time. It had four gates (*Saman-tapāsādikā*, I, p. 52). It was the older Pāṭaligāma where the ministers of Ajātasattu built a fort to repel the Vajjis (*Dīgha*, II, 86).



19. When the Exalted Buddha obtained *parinibbāna* at Upavattana,<sup>1</sup> when Mahinda was born in the family of the Moriyas, how great is the number of years counted within this period?

20. Two hundred years and four years had elapsed, Mahinda the son of Asoka was born immediately after.<sup>2</sup>

21. When Mahinda was ten years old his father killed his brothers. He spent four years in ruling Jambudīpa.

22. Killing one hundred brothers and continuing his lineage Asoka was made the ruler in the fourteenth year of Mahinda.

23. Asoka being crowned king obtained miraculous power, having great power, and endowed with virtue, and the mover of the wheel of Law in the island.<sup>3</sup>

24. Piyadassi was anointed king in full twenty years. Three years were spent in mastering the idea of the heretics.

25-26. There were sixty-two upholders of false views, ninety-six heretics, who were the originators of the *Sassata* and *Uccheda* doctrines; all of them were established in two. There were *Nigaṇṭhas* (Jains), *Acelakas* and other wanderers or wayfarers, other brahmins and other upholders of heretical views.<sup>4</sup>

27. Searching for truth and untruth he invited the upholders of separate heretical views, *pāsaṇḍas* who were outside the faith, heretics having different false views, upholders of *sassata*<sup>5</sup> and *uccheda*<sup>6</sup> doctrines and the bewildered holders of mean heretical views.

1 It was a *sālavana* (*Dīgha*, II, p. 169.)

2 *Samantaramhi* should be *Samanantaramhi*.

3 Asokadhamma really means Dhammāsoka (Asoka the righteous).

4 *Puthu* may be translated as separate, broad etc. and *Laddhi*, heretical view: it is a later term for the earlier *ditṭhi* (vide *PTS Dictionary*; vide also Law, *Historical Gleanings*, Chap II.)

5 Eternalism, *Dīgha*, I, 13; III, 108; *Samyutta*, II, 20; III, 99 etc.

6 Doctrine of annihilation, *Vinaya*, I, 235; III, 2; *Dīgha*, I, 34; *Samyutta*, II, 18 (*nirodha*); *Aṅguttara*, IV, 174 etc.



28. Inviting the groups of heretics, making them enter into his abode, giving large gifts to them, he asked excellent question.

29. Being asked the question they were unable to make it clear by their own capability. The unwise explained like one who being asked about mango answering about the bread fruit tree.

30-31. Everything is small. Enough of your further preaching. Destroying all the heretics and removing the upholders of separate heretical views, the king thought thus—who else should gain—those who are *Arahats* (saints) in the world, and those who see the path of saintship?

32. These exist in the world. This world is not devoid of them. When should I approach to have a sight of good men? Listening to this good saying I shall give my sovereignty along with the kingdom.

33. The king thinking thus, did not find anybody worthy of charity. The king always sought for the virtuous and skilful.<sup>1</sup>

34. Walking about in his palace and seeing many men, he saw the monk Nigrodha moving about for alms on the road.

35-41. Whose advancing, going back and looking at were full of faith, who lifted his eyes upwards, the elect having peaceful mind, who obtained the best control, subdued, protected, well-defended, who did not mix with the noble people like the pure moon in the sky, fearless like a lion, bright like the mass of fires, venerable, unconquerable, steadfast, with tranquil mind and attentive, free from sins, who had cleaned himself of all sins, the best of men, who led a wandering life, discerning clearly, the best of monks, endowed with all virtues, he thought of Nigrodha, his former companion, who formerly did meritorious acts and who obtained fruition in the path of the Elect, the thoughtful<sup>2</sup> sage

1 *Supesala* may be translated as well-behaved.

2 *Moneyyavussati*—living in the mind. *Vussati* is the passive of *vasati*.



moved about on the road for alms. The wise thought full of desire.

42. This Thera was undoubtedly one among the revered ones, who was like the Buddha in the world and the noble disciple, who stood in the fruition of the transcendent path and who obtained liberation and perfect beatitude.

43. He obtained fivefold joy and faith, greatly delighted and pleased in mind; he who was like Sakka became delighted like a poor man who has obtained wealth and like one who has become prosperous and obtained the desire of his mind.

44-45. He addressed one of his ministers: Behold, quickly conduct that monk, the young man moving on the road like an elephant, graceful and peaceful by nature, fearless and possessed of the quality of tranquillity.

46. The king obtained great faith, highly delighted he thought in his mind: This best of men, who was not formerly seen, undoubtedly obtained the excellent Norm.

47. While investigating he again said thus: "Well-arranged seat is spread. Sit down on the seat for obtaining ordination. His prayer is granted by me."

48. Receiving the word of the king, taking by hands, circumambulating he mounted the seat, he sat on the most excellent seat like the fearless king of gods, Sakka, sitting on the yellow blanket.

49. The king thought "This excellent boy is immovable and fearless. Now there exists (for) him."

50. The king seeing the excellent young boy who kept up the customs of the saints, well trained, well-versed in *Dhamma* and *Vinaya*, fearless and possessed of the quality of tranquillity, being pleased in mind again said thus to the son of the conqueror who was well-dressed:



51. "Teach me the Norm which you have learnt. You will be my teacher and I shall be taught by you. Oh great sage, I will act according to your word. Instruct me, I will listen to your instruction."

52. Listening to the exceedingly powerful speech of the king, he who was acquainted with the analytical knowledge in the ninefold doctrine of the Teacher, thought over highly valuable *Tipiṭaka* and found good instruction on earnestness.

53. Earnestness is the path of immortality; indolence is the path of death. Those who are earnest, do not die. Those who are indolent are as if dead.<sup>1</sup>

54. While the wise Nigrodha approving, the king knew the best reason. This is the foundation of all doctrines, whatever is taught by the omniscient Buddha.

55. Today I take refuge in you the *Buddha*, in *Dhamma* and in *Saṅgha*. With wife, and children, and relatives I announce (my) discipleship.

56. After having been established in the refuge with wife and children and on account of the advent of the good friend Nigrodha, I worship the Elder with four hundred thousands of silver, and eight portions of food daily.

57. There are many disciples of the Buddha, who are saints, free from sins, well-acquainted with the knowledge of the nature of the heart or thoughts of others, who have acquired miraculous power and well-versed in three branches of knowledge.

58. The king again said to the Elder: 'I desire to see the precious *Saṅgha* (Church). I will pay respects to the assembly of monks, as many as they are assembled, and listen to the doctrine.'

59. Sixty-thousand monks assembled, the messengers informed the king: a well-contented assembly

<sup>1</sup> Vide *Dhammapada*, V. 21.



of monks, a great congregation, you go as you desire to see the *Saṅgha* (church or congregation of monks).

60. The great king Asoka listening to the word of the messenger addressed the group of relatives, friends, ministers<sup>1</sup> and kinsmen.

61. We shall give present when there will be a great congregation of monks; we shall do service or duty<sup>2</sup> according to our capability or strength.

62. Let them quickly make ready for me a pavilion, seat, water, attendant, gift and food worthy of charity and suitable.

63. Let those who prepare soup and boiled rice and well-cooked pure rice-gruel, quickly make ready for me delightful, pure food.

64-65. I shall make a great gift to the assembly of monks, the best of the congregations; let them beat drums in the city, let them clean the road, let them scatter white sand and five coloured flower. Let them place here and there garland, arch, kadali tree (plantain tree), auspicious jar full to the brim, and dagoba, best for the season.

66. Let them make the banner with cloths, bind them here and there, decorated with flower garlands let them beautify the city.

67. Khattiyas, Brāhmaṇas, Vessas, Suddas, and others belonging to different families, decorated with various kinds of ornaments, taking garment, ornament, flower and burning lamp, let them go to see the congregation.

68. Let well-trained musicians of different families, sweet-voiced, pleasant to hear, play on all bands of music and let them go to see the best congregation.

<sup>1</sup> *Amacca* may be translated as privy councillor, companion.

<sup>2</sup> *Veyyāvatikam* really means service or duty performed by an inferior for a superior.



69. Happy dancers and acrobats giving pleasure being decorated,<sup>1</sup> let all of them approach the cogregation and amuse those who are assembled.

70. Let them worship with various kinds of flowers in large heaps and various kinds of powder,<sup>2</sup> paint or rouge.

71. Let them prepare in the city all gifts which are desired and the miracle.

72. Let the dwellers of the kingdom solemnly undertake to worship throughout the day and do homage to the entire assembly of monks during all the watches of the night.

73. After the lapse of the night the prince made ready in his own house food of excellent flavour.

74-75. The illustrious one, the greatly famous one, gave orders to his ministers and attendants: 'Let many people bring heap of scented flower-garlands, many flowers, parasols, banners, and the lamp burning during the day. Let them bring as much as I have ordered.'

76. In this city all traders from four quarters all the royal officers, with coaches drawn by bullocks,<sup>3</sup> troops, and vehicles, let all follow me to see the congregation of monks.

77. The best of kings proceeded with great royal dignity. The lord of the earth shone like Sakka while proceeding to the Nandana garden.

78. The joyous king going hurriedly near the congregation of monks, saluting with folded hands consented.

79. He informed the congregation of monks: 'Let compassion be on me. As long as the monk reached the inside of all the dwellings.'

1 *Laṃkāra* or *Lakāra* stands for *alaṃkāra*.

2 *Puṇṇakaṃ* should be *cunṇakaṃ*. *Puṇṇakaṃ* does not convey any meaning here.

3 *Yogga* (lit) means 'what may be yoked.'



80. The prince taking the alms bowl of the Thera, the father of the congregation, worshipping him with many flowers, entered the excellent city.

81. Making them enter the abode and causing them to sit on the seat, he gave with extended hand rice gruel and many kinds of valuable food, hard and soft, as much as they wanted and desired.

82. When the congregation of monks had finished their meals and removed their hands from the bowls, he gave a pair of garments to each monk.

83. He gave foot-unguent,<sup>1</sup> oil, umbrella and slipper, all the requisites of a monk, molasses, and honey.

84-85. The lord of the earth, Asokadhamma, sat down, surrounding; the king being seated offered requisite to the congregation of monks (saying) as much as the monks desire I give them whatever they choose.

86. Satisfying them with requisites and causing them to refuse<sup>2</sup> the requisites, subsequently they asked the profound and well-taught divisions of *Dhamma*.

87. Venerable Sirs! is there any chapter taught by the kinsmen of the sun, having noun, gender, inflexion, section and composition? Tell, is there any counting of so many divisions of *Dhamma*?

88. Oh king, it has been taught by the kinsmen of the sun, after counting; it is well-divided, well proclaimed,<sup>3</sup> well-explained and well taught.

89-92. The best of the bipeds taught the good saying with reason, full of meaning, without fault, right recollection, right-exertion, basis of miraculous power, and the organ of sense, potentiality, constituent

1 *Pādasambhañjana*—its meaning is not at all clear.

2 *Sampavāretvāna* conveys the idea of liberal hospitality. It means that the host handed dishes until the guest said "I have enough" and refused further food (Vide Childers' *Pali Dictionary*, p. 439).

3 *Supaññattam*—it may also mean 'well promulgated'.



of enlightenment,<sup>1</sup> a portion of the right path, well-divided and well-taught and the seven divisions of the most excellent constituents of true knowledge,<sup>2</sup> transcendent, excellent law, the nine-fold division of the Teacher's doctrine, expanded and well-divided. Complete eighty-four thousand divisions of Norm were taught by the kinsmen of the sun, out of compassion for the living beings.

93. He taught the best ambrosia, the excellent Norm, which gives freedom from worldly life, the path leading to the destruction of all sufferings, and which is the medicine of *nirvāṇa*.

94. The king, listening to the word uttered by the congregation of monks, the bull among men, excited, much delighted, full of mirth, uttered this word in the royal assembly.

95. Full and complete eighty-four thousand precious divisions of the Norm were taught by the most excellent Buddha.

96. I shall build eighty-four thousand monasteries, worshipping each monastery of each division of the Norm.<sup>3</sup>

97. The prince spent ninety-six koṭis of wealth; the king instantly gave orders on that very day.

98. At that time there were eighty-four towns in the Jambudīpa. In each town he built one monastery.

99. The prince building the monastery<sup>4</sup> within three years, when the monasteries were finished, he worshipped for a week.

1 *Bojjhaṅga* means requisites for attaining the supreme knowledge of a Buddha. The *bojjhaṅgas* are seven in number.

2 *Bodhipakkhiyam uttamam*—Accessory to the supreme knowledge. The *Bodhipakkhiyadhammā* are thirty-seven in number. They are constituents of true knowledge.

3 The above is the literal translation. "Honouring each section of truth by one monastery" as translated by Oldenberg is surely a deviation from the text.

4 *Vihāram* occurs in the text and therefore it is translated as a monastery. Really it should be monasteries (*vihāre*).



## Chapter Seven

1. There was a great assembly from all parts of the Jambudīpa, eighty koṭis of monks and ninety-six thousands of nuns; monks and nuns possessing six supernatural faculties<sup>1</sup> were very many.

2. Monks through the influence of their miraculous power, making the surface of the earth even, making the world's emancipation,<sup>2</sup> showed religious festivals worthy of veneration.

3. The king standing in the Asoka monastery looked at the Jambudīpa. Through the influence of the miraculous power of the monks Asoka saw everywhere.

4-5. He saw all the monasteries built everywhere on earth, raised banner, flower, arch and garland, plantains, jars full of water decorated with flowers of different kinds; he saw the circumference of the continent and decoration in the four quarters.

6-8. Being delighted, pleased in mind, looking at the religious festivals which were being celebrated, at the congregation of assembled monks and the assembled nuns, abundant alms which were prepared were being given to the beggars, seeing eighty-four thousand monasteries which were worshipped, Asoka being delighted informed the congregation of monks: "Venerable sirs, I am a kinsman in the religion of the Teacher Buddha."

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1 Childers, *Pali Dictionary*, p. 5.

2 *Lokavivaranam* may mean world-show.



9. Great sacrifice was made by me for the tellers of truth in the religion.

10-11. Spending great wealth to the extent of ninety-six koṭis, eighty-four thousand monasteries were built by me for the worship of the division of the Norm taught by the excellent Buddha; he began (making offerings) daily four hundred thousand.

12-13. One shrine-worship, one to the monk named Nigrodha, one for the preachers of the Norm, one for the requisite of the sick, boiled rice like the great Gaṅga is given daily and always. I do not find any other greater sacrifice. My faith is more firm and therefore I am a kinsman in the religion.

14-16. Listening to the word uttered by the king Asokadhamma, Moggaliputta who was learned, well-versed in scriptures, and a skilful investigator, in order to secure the existence of the congregation and for the patronage of the religion, the skilful one, listening to the news in the future time answered the question asked by Asokadhamma: One by the name of the relative of the requisites is a stranger to the religion.

17. He who giving up his son or daughter born in the womb and connected, ordained them; he becomes a kinsman in the religion.<sup>1</sup>

18-20. King Asokadhamma, the lord of the earth, listening to the word, addressed both his son Prince Mahinda and daughter Saṅghamittā. I shall be a kinsman in the religion. Both the children listening to the word of the father, agreed: Well, Sir, we agree; we will act according to your word; quickly ordain us. Be a relative of the faith.

21. Mahinda, son of Asoka, was full twenty years. Saṅghamittā should be eighteen years of age.

1 Cf. *Mahāvamsa* (Geiger Ed) p. 47; *Thūpa V.* 42; “*Paccayadāyako tvaṃ mahārāja, yo pana attano puttam ca dhītaram ca pabbājesi ayam sāsanaṃ dāyādo nāmāti.*” It may be translated as follows: ‘Oh Mahārāja, you are named as a giver of requisites. He who ordained his son and daughter is called a kinsman of the religion.’



22. Both the children received ordination during six years of Asoka; similarly Mahinda, the illuminator of the island, received *upasampadā* ordination.

23. At that time Saṅghamittā undertook to learn the precepts. He (Mahinda) was like Moggaliputta, a great teacher of the doctrine of the Theras.

24. Asokadhamma was crowned king when he was fifty four years of age. From the time of the coronation (the Thera) named Moggali was sixty years of age; thereafter Mahinda attained ordination from Moggaliputta.

25. Mahādeva ordained him, Majjhanta (conferred) *upasampadā* ordination; these were the leaders who showed compassion towards Mahinda in three ways.

26. The preceptor Moggaliputta taught Mahinda, the illuminator of the island, all the *piṭakas*, their whole meaning and the doctrine.

27. During ten years of Asoka, Mahinda was four years old. He became a teacher of the scriptures as handed down and had many pupils.

28. Mahinda learnt and retained in his memory the doctrine of the *Theras*, well-taught and well-divided *suttas* as settled in both the convocations.

29. Moggaliputta taught Mahinda, son of Asoka, three sciences, six supernatural faculties and four kinds of analytical knowledge.

30. Tissa, the son of Moggali, continuously taught Mahinda his pupil all the *Piṭakas*.<sup>1</sup>

31. During three years came Nigrodha, during four years (he killed his) brothers, during six years Mahinda, the son of Asoka, received ordination.

32. Both the sons of Konti, the theras Tissa and Sumittaka, who possessed miraculous powers, obtained *parinibbāna* in the eighth year of Asoka.

<sup>1</sup> *Agama* means Buddhist scriptures. *Piṭakas* and *Agamas* convey the same idea.



33. These princes received ordination and both the elders obtained *nibbāna*.

34. Many Khattiyas and Brahmins showed the state of a lay disciple. Great gain and honour arose in the religion of the Buddha.

35-36. Heretics and schismatics lost their gain and honour. *Paṇḍaraṅgas*, *Jaṭilas*, *Nigaṇṭhas*, *Acelakas*, and others stood for seven years; there was the pleasant *uposatha* ceremony. The saints, amiable and modest, did not attend the *uposatha* ceremony.

37. On the attainment of one hundred years and one hundred and thirty six years, sixty thousand monks lived in the Asoka monastery.

38. *Ajivakas*<sup>1</sup> and other holders of different views spoiled the religion. All those wearing yellow robes spoiled the religion of the conqueror.

39. Surrounded by one thousand monks, Moggaliputta, who possessed great miraculous power and six supernatural faculties, the leader of the group, summoned the religious convocation.

40. The greatly wise Moggaliputta, the destroyer of other doctrines, making the doctrine of the Theras firm, held the third Council.

41. Destroying different doctrines and removing many shameless people, making the religion lustrous, (he) published the *Kathāvatthu* ("Points of controversy").<sup>2</sup>

42. Mahinda, who was the pupil of Moggaliputta, thoroughly learnt the true religion from the teacher.

1 See *Indian Antiquary*, XLI, 1912, p. 289; *E.R.E. Ajivikas* by Hoernle. Gosāla was the leader of the Ajivika sect and the powerful exponent of the Ajivika system. As for the rules of the Ajivikas See *Aupapatika sūtra* (Leumann Ed., p. 80) *The Ajivikas* by B. M. Barua, Pt. I. is the best treatise on the subject. A. L. Basham's book entitled "History and doctrines of the Ajivikas" is not at all interesting and upto date.

2 Law, *History of Pali Literature*, I, 316 ff.



43. He taught the five *Nikāyas*<sup>1</sup> and seven *Pakaraṇas*, a skilful hero learnt from his teacher the two *Vibhaṅgas*,<sup>2</sup> *Vinaya*,<sup>3</sup> *Parivāra*<sup>4</sup> and *Khandhaka*.<sup>5</sup>

44. When two hundred years and thirty-six years elapsed, again a dissension arose among the Theravadins.

45. The Prince reigned in the city of Pāṭaliputta; the great king Dhammāsoka had faith in the religion of the Buddha.

46. He gave great charities to the church, the best and the most excellent of congregations. In a day he gave up<sup>6</sup> four hundred thousand.

47. He made a gift of one to the Cetiya and one to the listener of the religion. He spent one requisite for the sick and one for the church.

48. The heretics, sixty thousand in number, seeing the gain and great honour, were the companions of the thieves.

49. In the monastery called Asokārāma the *Pātimokkha*<sup>7</sup> was marked out. Causing the *Pātimokkha* to be made, a minister killed the saints.

50. In order to rebuke the heretics many disciples of the Buddha, sixty thousand in number, sons of the conqueror, assembled.

51. In that congregation the Elder, who was the son of Moggali, was like the teacher, a great chief, and there was none similar to him on earth.

52. The king asked the Elder about the act of killing the saints; performing the miracle he removed the doubt of the king.

1 *Dīgha*, *Majjhima*, *Aṅguttara*, *Saṃyutta* and *Khuddaka*.

2 *Mahā* and *Culla*. 3. *Vinaya*piṭaka, the book on discipline.

4 It is the name of the last book of *Vinaya*piṭaka. See Law, *History of Pali Literature*, p. 78.

5 *Khandhaka* is the treatise in set fragments comprising two divisions. It means section or chapter. See Law, *History of Pali Literature*, p.61.

6 It may be translated here as *spent*.

7 It was composed to be used at penitential assemblies. It is the nucleus of the *Vinaya*piṭaka.



53. The king, learning the religion from the Elder, destroyed the sign of ruination of the monks, who were the companions of the thieves.

54. Disrespectful heretics having obtained ordination according to their doctrine, destroyed the word of the Buddha like pure gold.

55-56. All of them were the holders of different doctrines, opposed to *Theravāda*. In order to rebuke them and make his own doctrine lustrous the Elder taught the *Kathāvatthuppakaraṇa* of the *Abhidhammapiṭaka*, which destroys the doctrines of others; there was no such rebuke.<sup>1</sup>

57-58. The elder, who was the leader, having taught the *Kathāvatthuppakaraṇa* of the *Abhidhammapiṭaka*, in order to purify his own doctrine and to make the religion lasting for a long time, selected one thousand saints and taking the excellent ones held the religious convocation.

59. In the monastery called the Asokārāma<sup>2</sup> built by king Dhammāsoka this third convocation was finished in nine months.

The convocation of true religion was finished on the ninth month.

1 It may also mean punishment, ruination, etc.

2 Cf. *Samantapāsādikā*, P.T.S. Ed., p. 48.



## Chapter Eight

1-3. Far-seeing Moggaliputta saw the establishment of the religion in the border country in future, with his divine eyes, sent Majjhantika and other Elders, each with five for the establishment of religion in the border countries and for the enlightenment of human beings.<sup>1</sup> Out of compassion for the living beings of the border countries, you teach the excellent religion shining powerfully.

4. The great sage Majjhantika went to the Gandhāra country, satisfying the enraged serpent, released many from fetters.

5. Mahādeva, who was endowed with great miraculous powers, went to Mahisa kingdom, urging (people) by suffering in hell, released many from fetters.

6. Then another (elder) Rakkhita, well acquainted with the magical or miraculous transformations, having risen into the air, taught the *Anamataggiya*<sup>2</sup> discourse.

7. The greatly wise elder named Yonakadhammarakkhita, converted Aparantaka by preaching the *Aggikkhandhopamasutta*.<sup>3</sup>

8. The elder Mahādhammarakkhita, who possessed great miraculous power converted Mahārāṭṭha by preaching the *Nāradakassapajātaka*.<sup>4</sup>

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<sup>1</sup> It may also be translated as purity of the human beings.

<sup>3</sup> *Mahāvamsa* 12, 31; *Samyutta*, II, pp. 178—193.

<sup>4</sup> *Aṅgutara*, IV, 128 ff.

It should be *Mahānārada Kassapa Jāt*. Jāt. No. 544—Jāt. VI 219—55; cf. Jāt. I. 83.



9. The elder Mahārakkhita, who possessed great miraculous power, converted the Yonaka region by preaching the *Kālakārāmasuttanta*.<sup>1</sup>

10-11. The elder Majjhima belonging to the Kassapa family Durābhisāra Sahadeva, and Mūlakadeva converted the group of Yakkhas in the Himalayan region. There they preached the discourse called the *Dhammacakkappavattana* (Turning the wheel of Law).

12. Soṇa and Uttara who possessed great miraculous powers, went to Suvannabhūmi,<sup>2</sup> removing the groups of demons, released many from fetters.

13. Mahinda having self as the fifth went to the excellent island of Laṅkā, making the religion firm, freed many from fetters.

1 *Theragāthā commentary*, Sinhalese Ed. 1. 284.

2 It is identical with lower Burma (Pegu and Moulmein dists). According to the *Sāsanavamsa* (P. 10) it is Sudhammanagore, that is, Thaton, at the mouth of the Sittaung river.



## Chapter Nine

1. This island of Laṅkā existed as Sīhala after the lion. Listen to this chronicle of the origin of the island which I narrate.

2. This daughter of the king of Vaṅga on account of (her) co-habitation with a lion living in the forest, gave birth to two brothers.

3. Sīhabāhu and Sīvali were beautiful boys, the mother's name was Susīmā and the father was called Sīha.

4. When sixteen years had elapsed, coming out of the cave, there he built the best and most excellent town called Sīhapura.

5. There in the kingdom of Lāḷa greatly powerful king Sīhaputta ruled the great kingdom in the best and the most excellent Sīhapura.

6. Thirty-two brothers were the sons of Sīhaputta, Vijaya and Sumitta were the eldest among the good brothers.

7. The prince named Vijaya was bold and untrained. He did the act of plundering and most wicked and dreadful acts.

8. Countryfolk and traders assembled, having approached the King, they declared the fault of Vijaya.

9-10. Hearing their word the king being enraged, ordered the ministers thus: "Remove this prince. Let them remove from the country all those attendants, his sons, wives and friends, maid-servants, man-servants and hired workers."



11. Then removing him and making him separated from his kinsmen, they ascended the ship, at that time the ship sailed on the sea.

12. Let them go away wherever they like. All will be invisible. Let them not come again to dwell in the kingdom and the country.

13. The ship in which the boys ascended, came to an island uncontrolled, which was then named as the Naggadīpa.

14. The ship in which women ascended, came to an island uncontrolled, which was then named as the Mahilā kingdom (*Mahilāraṭṭham*).

15. The ship in which men ascended, as if not floating on the sea, went to the port of Suppāra, being completely destroyed and puzzled regarding direction.<sup>1</sup>

16. Then those seven hundred descending at Suppāra, the people of Suppāraka<sup>2</sup> greatly honoured them and showed them hospitality.

17-18. When they were being shown hospitality, Vijaya and all his companions did the act of plundering without knowing, committed life-slaughter, theft, adultery, falsehood, and slander and (acts) of bad conduct, immoral and most dreadful.

19. Doing cruel, rough, terrible, and dreadful acts, being irritated, they thought thus: 'Quickly we will kill the fraudulent people.'

20. There existed Ojadīpa, Varadīpa, or Maṇḍadīpa, the designation of which is the island of Laṅkā, which is known by the name of Tambapaṇṇi.

21. When the best of the bipeds, the Exalted Buddha, obtained *parinibbāna*, this son of Sīhabāhu was named prince Vijaya.

1 *Disāmūlhā* may be translated here as mis-directed, puzzled, as regards direction.

2 It is modern Sopara or Suppāra in the Thana dist. Bombay state, 37 miles north of Bombay and about 4 miles north-west of Bassim. (Law, *Historical Geography of Ancient India*, p. 299).



22. Having reached the island of Laṅkā, leaving Jambudīpa, the excellent Buddha said "the prince will be the king."

23. Then the teacher addressed Sakka, the lord of gods: 'O Kosiya, do not neglect your eagerness for the island of Laṅkā.'

24. The lord of the gods Sujapati listening to the words of the Exalted Buddha, told Uppalavaṇṇā to guard the island.

25. Devaputta (the celestial being), who possessed great miraculous power, listening to the words of Sakka, guarded the island of Laṅkā with his attendants.

26. Vijaya staying at Bharukaccha<sup>1</sup> for three months, annoying the people, ascended the ship.

27. The vast crowd ascending their ship, as if floating on the sea, was thrown by the force of the wind and lost the bearing.<sup>2</sup>

28. Having reached the island of Laṅkā, descending, they stood on the land, they were established on each; exhausted by great hunger and thirst, they were unable to walk on foot.<sup>3</sup>

29. Making a junction on earth with both their hands and feet, rising up and standing at the centre, they saw their hands resplendent.

30. Their hands and feet were besmeared with red-coloured dust of the ground; (hence) it was then named as Tambapaṇṇi.

31. The first town was Tambapaṇṇi in the most excellent island of Laṅkā; Vijaya dwelling there ruled it.

1 Sansk. Bhrigukaccha meaning high coast land. It was a sea port town from which ships sailed for different countries. According to the Brahmanical tradition it was so called because it was founded by Bhrigu (*Imp. Gaz. of India* IX. p. 30). It is identical with Barygaza of Ptolemy (pp. 38 & 152) and the *Periplus of the Erythrean sea* (pp. 40, 287). It is modern Broach in Kathiawar.

2 *Nadīmūḥā* puzzled in the river.

3 Here the text is corrupt. It means they went on foot but with reference to the context the meaning is not at all clear. It should be 'they were unable to walk on foot because they were tired'.



32. Vijaya, Vijita, and he with the act of guarding the ship, Accutagāmi, and Upatissa, first of all, came here.

33. Crowded with men and women many assembled. The prince built the town in different directions.

34. Tambapaṇṇi was the town built by Vijaya on the most excellent river-bank, in the south, with suburbs all round.<sup>1</sup>

35. Vijita built Vijita; he built Uruvela. The minister named Nakkhatta built Anurādhapura.

36. He who was named Accutagāmi built there Ujjenī. Upatissa built the town of Upatissa, having well-arranged market, opulent, prosperous, extensive beautiful and charming.

37. The king named Vijaya first of all reigned a Tambapaṇṇi, also called the beautiful island of Laṅkā.

38. When the seventh year came the country was crowded. The prince reigned for thirty eight years.

39. On the ninth month of the Exalted Buddha the Yakkha army was destroyed. On the fifth year of the Exalted Buddha the conqueror subdued the Nāgas. On the eighth year of the Exalted Buddha he completed abstract meditation.<sup>2</sup>

40. On these three occasions the Tathāgata came here. On the fifth year of the Exalted Buddha Vijaya came here.

41. The Exalted Buddha, the best of the bipeds, made it fit for human habitation. The Exalted Buddha obtained *Nibbāna* on the utter annihilation of the substratum of existence.

1 *Samantaputabhedaṇaṃ* means opening the basket all round. It is impossible to arrive at the idea of a suburb as pointed out by Oldenberg. The text seems to be corrupt. It may be literally translated as "breaking the basket all round."

2 It may be translated as 'attainment, trance'.



42. When the Exalted Buddha, the king of righteousness, and resplendent, obtained *parinibbāna*, the prince reigned for thirty eight years.

43. He sent a messenger to Sumitta at Sīhapura: 'Let you come quickly to us at the most excellent island of Laṅkā.'

44. After my death there was none to become the ruler of this kingdom; I hand over this island (to you) obtained by me through my strength.



## Chapter Ten

1. This daughter of Paṇḍusakka named princess Kaccānā came here from Jambudīpa in order to preserve the lineage.

2. She was inaugurated a queen of Paṇḍuvāsa by sprinkling sacred water. Eleven children were born on account of her co-habitation.

3-4. Abhaya, Tissa, Uttiyo, Tissa, Asela the fifth, Vibhāta, Rāma, Siva and Mattā with Mattakala; their youngest daughter was well-known by the name of Cittā. She gave delight to the people who saw her; she was called Ummādacittā.

5. He came to the Upatissa village in the year of his coronation. The prince reigned for full thirty years.

6. The seven Sākyas were the grand-children of Amitodana, Rāma, Tissa, Anurādha, Mahāli, Dīghāvu, Rohiṇi, Gāmaṇī, the seventh of them, belonging to the family of the lord of the world.

7. The prince named Abhaya, the son of Paṇḍuvāsa, at that moment reigned for twenty years.

8. The steady and wise Gāmaṇī, son of Dīghāvu, waiting on Paṇḍuvāsa, co-habited with the girl Cittā.

9. On account of his co-habitation the prince named Paṇḍuka was born. Guarding his own self, he dwelt at Dovārikamaṇḍala.



## Chapter Eleven

1. On the twentieth year of Abhaya Pakuṇḍa was twenty years old. Pakuṇḍaka was crowned king on the thirty-seventh year from his birth.

2. On the twentieth year of Abhaya Pakuṇḍaka was a thief. In the seventeenth year killing seven maternal uncles, he was crowned king in the town of Anurādhapura.

3. When the tenth year elapsed and the sixty years to come he fixed the boundaries of the village and made security stable.

4. Pakuṇḍa reigned for full seventy years, possessing both *Yakkhas* and men.

5. A prince named Muṭasiva was a son of Pakuṇḍaka; the lord lived for sixty years in Tambapaṇṇi.

6-7. When there were other ten brothers, sons of Muṭasiva, Abhaya, Tissa, Nāga, Utti and Mattābhaya, Mitta, Siva, Asela, Tissa and Kira, these ten. Anulādevī and Sivalī were the daughters of Muṭasiva.

8. On the eighth year of Ajātasattu, Vijaya came here. Then Vijaya expired in the fourteenth year of Udaya. On the sixteenth year of Udaya, he made Paṇḍuvāsa king by besprinkling him with sacred water.

9. In between the two kings Vijaya and Paṇḍuvāsa Tambapaṇṇi was then without a king for a year.



10. On the twenty-first year of Nāgadāsa<sup>1</sup> Paṇḍuvāsa then died. They inaugurated Abhaya a king by besprinkling him with sacred water.

11. During seventeen years twenty-four.<sup>2</sup>

12. On the fourteenth year of Candagutta the king named Pakuṇḍaka died. On the fourteenth year of Candagutta he made Muṭasiva a king by besprinkling him with sacred water.

13. It was the seventeenth year since the coronation of Asoka. Muṭasiva then died.

14. There on the seventeenth year and next six months, in the second month of winter, under the best nakkhatta of Asālha, the lord, the beloved of the gods, was crowned in Tambapaṇṇi.

15-17. At the foot of the Chāta mountain<sup>3</sup> there were three bamboo poles. One pole was white like silver and the creeper shone like gold. It was blue, yellow, red, white, bright and black, beautiful and like flower-shape; likewise the flower-pole, the bird-pole, where the birds with natural colours appeared; in like manner there the quadrupeds (appeared).

18. Horse-pearl, elephant-pearl, chariot pearl, leaf-pearl, myrobalan-pearl, bracelet-pearl, signet-pearl, the Kakudha-like<sup>4</sup> pearl, these were then eight pearls.

19. When the beloved of the gods arose, through the influence of his coronation, they brought three gems from the country of Malaya, three poles from the feet of Chāta and eight pearls from the sea-shore.

20. The gems were produced at Malaya worthy of a king. Many people brought in for a week on account of the virtue of the beloved of the gods.

1 The first Nāgadāsa is superfluous.

2 The text is incomplete.

3 It existed more than two yojanas south-east of Anurādhapura (cf. *Mahāvamsā*, XI. 10).

4 *Kakudha* means the hump of a bull. It also means sign of royalty. cf. *Thūpavamsā* (PTS), p. 45.



21-23. The king seeing the gem, valuable and costly, unequalled, incomparable, wonderful and rare, being pleased in mind spoke thus: I am well-born, noble and foremost among men. Such is the fruition of my good deed; the gem of many hundred thousand kinds is obtained (by me) in consequence of my meritorious act. Who is worthy to receive the offering of my gems?

24. My mother, father, brother, relatives, friends or companions? The king thinking thus remembered the prince Asoka.

25. Devānampiyatissa and the conqueror of men, Dhammāsoka, both of them were good friends, firmly devoted, though they had not seen each other.

26. I have my beloved friend, the lord of the continent of India, greatly virtuous Asokadhamma, my friend as dear as life.

27. He is worthy of receiving the offering of my gems. I am worthy to give (him) the best wealth of religion.

28. Arise, O doer,<sup>1</sup> quickly taking this jewel, going to the continent of India, to the town named Puppha, make a present of the best jewel to my friend Asoka.

29. The beloved of the gods sent these four messengers, Mahāriṭṭha, Sāla, Brahmin Parantapabbata and the astrologer Puttatissa.

30. The beloved of the gods sent many jewels with the attendant, three lustrous gems, eight excellent pearls, three bamboo poles like the goad, and the excellent conch-jewel.

31. The prince being delighted<sup>2</sup> sent the minister Ariṭṭha and the general Sāla, Parantapabbata and the astrologer Puttatissa.

<sup>1</sup> *Kattāra* means maker, agent.

<sup>2</sup> The Pali word should be *hatṭho*. *Hatthe* occurring in the text bears no meaning.



32-35. Umbrella, chowrie, conch, turban and ear-ring, Ganges-water, water-jug, conch and palanquin prospering right-hand chank, are sent for the coronation of the king; low canopy, a pair of cloth, and costly napkin, valuable yellow sandal wood, clay of reddish colour, yellow myrobalan and myrobalan (are also sent). He sent this message: The Buddha is the chief of those worthy of charity, the religion is the best of those who are passionless and the church is the best field of merit—these three are the best things in the worlds of gods and men.

36-38. O prince, I salute this for excellent welfare. Staying for five months those four messengers, taking away the present sent by Asokadhamma, came here from Jambudīpa on the twelfth of the fortnight of the month of Vesākha. The retinue for the coronation was sent by Asokadhamma.

39-40. The second coronation of king Devānampiya was celebrated. He was crowned king for the second time on the sabbath day of the month of Vesākha. Having spent three months on the sabbath day of the month of Jetṭha Mahinda came here from the continent of India being the seventh.

*(The account of) the articles for  
the coronation is finished.*



## Chapter Twelve

1-4. Chowrie, turban, sword, parasol, and slipper, diadem, sārāwood,<sup>1</sup> gold vase, right hand chank, palanquin, conch, Ganges-water, low canopy, koṭis of clothes, gold pot, spoon, costly napkin, water from the Anotatta lake, glass,<sup>2</sup> excellent yellow sandalwood, earth of the colour of the sun, eye-collyrium brought by the Nāgas, yellow myrobalan, myrobalan, costly nectar-like medicine, one hundred and sixty cart loads of paddy brought by parrots, Asoka by name sent that which was produced<sup>3</sup> by meritorious acts.

5. I have taken refuge in the *Buddha*, *Dhamma* and *Sangha*.<sup>4</sup> I preach the state of a lay disciple in the religion of the Buddha, the son of a Sakiyan.

6. You cherish faith in these three things in the excellent religion of the conqueror and take refuge in the Teacher.

7-8. Honouring this the greatly famous Asoka-dhamma sent them to Devānampiya with the messenger who had gone. Many Elders who possessed great miraculous powers in the excellent Asokārāma said thus to Mahinda out of compassion for the plane of Laṅkā.

9. You establish religion in the island of Laṅkā as it is the time. O greatly virtuous one! you go and establish faith in the island of Laṅkā.

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1 A kind of wood, probably *khadira*.

2 Clay used in making glass.

3 Sprung up, arisen, born etc.

4 Known as the Buddhist Triad. These three Refugees are the supreme objects of devotion & worship (Law, *Concepts of Buddhism* Ch. I).



10-11. The wise and learned Mahinda, the illuminator of the island, listening to the word of the congregation consented with his group. Putting the garment on one shoulder, stretching out his folded hands, and saluting with his head: 'I go to the island of Laṅkā.'<sup>1</sup>

12-13. Mahinda by name was at that time the Elder of the congregation. Itṭhiya, Elder Uttiya, Bhaddasāla and Sambala and novice Sumana who possessed six supernatural faculties and great miraculous power, these five great elders who possessed supernatural faculties and great miraculous powers, coming out of the Asoka monastery, moved about with their groups.

14-15. Gradually moving about they went to Vedissagiri and dwelt in the Vedissagiri monastery as long as they liked. Instructing his mother in the refuges, precepts, and uposatha ceremonies, he established the dwellers of the island in the true law and religion.

16. In the evening retiring for the purpose of meditation, the elder Mahinda, who had many disciples or followers, thought of right or wrong time being alone.

17-18. Knowing the determination of the elder, Sakka, the lord of the gods, appeared before the elder and said near him: 'O the great hero, it is the time for you to make the island of Laṅkā full of faith, quickly go to the excellent island out of compassion for the living beings.'

19. Go to the excellent island of Laṅkā and preach the Norm to the living beings, make the four truths known and release people from fetters.

20. Make the religion of the best Buddha luminous in the island of Laṅkā. It was predicted to the Nāga, and the congregation of monks approved.

<sup>1</sup> *Dīpalaṅjakam*. *Laṅjaka* lit. means making known, declaring. Some hold that it is the same as *laṅcaka* meaning present. Vide PTS Dictionary.



21. On his arrival at Laṅkā I shall do service and perform all duties. It is the time for you to depart.

22. Mahinda, the illuminator of the island, listened to the word of Sakka. It was well predicted<sup>1</sup> by the Buddha and approved by the congregation of monks.

23. Sakka entreated me. I shall establish the religion. I shall go to Tambapaṇṇi. The people of Tambapaṇṇi were skilful.

24. They do not listen to the well-told path leading to the destruction of all sufferings. I shall make it known to them and I shall go to the island of Laṅkā.

25-27. Mahinda, son of Asoka, who knew the right time and due season, knowing his going to the plane of Laṅkā told the members of his group: Mahinda was the leader of the group. There were four equal preceptors; novice Sumana and the lay disciple Bhaṇḍuka; he who possessed great miraculous power made (it) known to the six who possessed six supernatural faculties: Let us go to-day to the most excellent and extensive island of Laṅkā, let us make many people believing, we shall make the religion established.

28. Consenting by saying 'right', all were delighted: 'Venerable Sir, we shall go to the mountain called Missaka. The king goes out of town for hunting.'

29. Sakka, the chief of the gods,<sup>2</sup> being delighted, said this word near the elder Mahinda who had gone into solitude.

30. Venerable Sir, it was well predicted to you by the Blessed One. "In future times the monk Mahinda will convert the island, will expand<sup>3</sup> the

1 *Subyākato* lit. means well-explained or well-declared.

2 *Vāsavindo* — Vāsava is Sakka.

3 It may also mean spread.



religion of the conqueror, will turn the Wheel of Law, saving people from great sufferings, will make them established on the stable ground, he will act for the good of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and men.”

31. It has been thus pointed out by the Blessed One. “Now you are commanded by the Elder and the monks for the conversion of the island. O great hero, it is the time to convert the island; O great hero, the time has come to convert the island, this turn has reached you, carry this burden, convert Tambapaṇṇi, expand or spread the religion of the Conqueror. I am your faithful disciple who moves behind you and does business for you.”<sup>1</sup>

32. Accepting the word of the Blessed One, the Teacher, I shall save Tambapaṇṇi and show light, I shall fully increase the power of the Conqueror. Tambapaṇṇi is covered and closed with the overclouding darkness of ignorance and of worldly existence, it is destroyed by jealousy and selfishness and followed by reverses, delusion and bad religion. It has obtained the wrong path, it has gone astray, it is entangled like a ball of string and covered with blight.<sup>2</sup> Tambapaṇṇi has become like *munja* or *babbaja* grass; it has come entirely under the influence of obstacles and sins and it is enveloped in darkness of ignorance and shrouded in darkness of ignorance and of worldly existence. It is covered, closed, clothed and enveloped in darkness of ignorance and in great darkness.

33. Removing darkness of ignorance I shall show light to Tambapaṇṇi. I shall only make the religion of the Conqueror luminous. Thus encouraged by Sakka, the chief of the gods, by such a speech rising up from solitude, having obtained energy and perfection, he looked at the congregation of monks.

<sup>1</sup> It may also mean agent (*veyyāvaccakaro*).

<sup>2</sup> The text is corrupt. It should be *tantākaḷajātā guḷāgunṭhikajātā*.



34. Let us go to Tambapaṇṇi. The people of Tambapaṇṇi are skilful. They do not listen to the well-told path leading to the destruction of all sufferings; we shall satisfy them, let us go to the island of Laṅkā.

35. Staying at the beautiful Vedissa hill for thirty nights; it is now the time to go, let us go to the excellent island.

36. Fallen from the Jambudīpa, having thus arisen, like the king of swans in the sky, the Elders descended on the best mountain.

37. To the east of the best of towns on a cloud-like mountain they established themselves on the top of the Missaka mountain like swans on the summit of a mountain.

38-39. At that time the chief of the congregation was Mahinda by name. Itṭhiya, Elder Uttiya, Bhaddasāla and Sambala and the novice Sumana and the lay disciple Bhaṇḍuka; all of these possessing miraculous powers made Tambapaṇṇi full of faith.

40-42. There the Elder arose like the king of swans in the sky and established himself on the cloud-like mountain, to the east of the best of towns, on the top of the Missaka mountain, like swans on the summit of a mountain. At that time king Devānampiyatissa, the son of Muṭasiva, was the lord of Tambapaṇṇi. Asoka when crowned king was eighteen years old.

43. On the full seventh month since the coronation of Tissa, Mahinda, who was 12 years old, came here from Jambudīpa.

44. In the last month of summer in the uposatha ceremony in the month of Jeṭṭha, under the esterisms *Anurādhā* and *Jeṭṭha*, Mahinda, the chief of the group, came to the Missaka mountain.<sup>1</sup>

<sup>1</sup> Cf. *Mahāvamsa*, XIV, 2; XVII, 23. It is modern Mihintale mountain east of Anurādhapura, Ceylon.



45. The king went out for hunting, reached the Missaka mountain. A god showed himself before the king in the form of an elk.<sup>1</sup>

46. The king seeing the elk quickly departed. Following behind it he entered into a mountain.

47. There the *Yakkha* (demon) disappeared in the presence of the Elder, he saw the Elder seated. At that time the king was terrified.

48. Let the king being alone see me alone, he is not frightened. When his army reaches (him) let him see the monks.

49. There he saw the prince, the lord of the earth, who appeared like a wicked person moving about to hunt; he addressed him by the name of the prince: at that time he said thus: 'Tissa come'.

50. Who is this shaven-headed, wearing yellow robe, and covered with one of the three robes (of a Buddhist monk)<sup>2</sup> alone, and having no companion? Who speaks to me in the language of a non-human being?

51. O prince, the lord of the earth, ask me, as I am an ascetic, belonging to the world of men. O great king, we are ascetics, disciples of the king of righteousness. Out of compassion for him we have come here from Jambudīpa.

52. Throwing aside the weapon he sat on one side; the king being seated exchanged friendly greetings with words full of many meanings.

53. Listening to the word of the Elder, throwing aside the weapon, then approaching the Elder, having exchanged friendly greetings he entered.

54. Ministers and army gradually assembled; forty thousand men stood surrounding.

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1 A species of large deer.

2 *Ticivaram*.



55. When the army came seeing the Elders seated: Are there many other monks, disciples of the most Exalted Buddha?

56. There were many disciples of the Buddha, who had three-fold knowledge, who possessed miraculous power, who knew the nature of the heart or thoughts of others, whose passion was extinct and who were Elect.

57. This victorious one, who was wise, knowing by the simile of the mango, taught there the excellent *Hatthipāda* discourse.

58. Listening to the excellent religion forty thousand men took refuge in you like an intelligent one having obtained faith.

59. Then the king being pleased, greatly delighted and joyful addressed the congregation of monks: 'Let us go to the town, the city.'

60. He quickly converted the devout, wise, and intelligent king Devānampiya with his army.

61. Mahinda hearing the word of the king said thus: O great king, you go, we shall stay here.

62. Mahinda, the illuminator of the island, taking leave of the king, addressed the congregation of monks: We shall ordain Bhaṇḍuka.

63. Hearing the word of the Elder, all quickly turning their attention, examining the village boundary, ordaining Bhaṇḍuka, received there ordination and saintship.

64. The Elder who stood on the summit of a mountain, told the charioteer: enough, the chariot is not suitable, it is rejected by the Tathāgata.

65. The Elder who subdued his senses and possessed miraculous power, taking leave of the charioteer, departed<sup>1</sup> through the sky like the king of the swans in the sky; descending from the sky he established himself on earth.

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1 It should be *pakkami* instead of *pakkamimsu*.



66. Seeing them who wore under-garment and who put on the robe the charioteer being pleased informed the king.

67. Sending away the charioteer the king addressed the ministers: prepare the pavilion in the city in the interior of the abode.

68. Let the princes, princesses, women of the house, and queens desirous of meeting (them), see the Elders who have come.

69. The ministers born in good families hearing the word of the king, made a pavilion covered with cloth in the midst of the interior abode.

70. The canopy is covered with cloth, pure, white, and free from impurities and is decorated with banner, couch, covering, and cloth.

71. White sands are spread well strewn with white flowers and decorated with white pavilion like cold inner-room.<sup>1</sup>

72. Decorating the pavilion entirely with white cloth, making the interior even, they informed the king.

73. O great king the well-made and beautiful pavilion is completed. O lord, you know the seat to be in accordance with those who are ordained.

74. At that moment the charioteer has arrived to inform the king: O lord, the chariot is not fit for the congregation of monks to sit down.

75. This is a wonder O lord; all the Elders, who possess great miraculous power, first of all remaining behind, after sending me away, have again come.

76. High bed and big bed are not suitable for monks. Find out a carpet, the Elders are coming.

77. Hearing the word of the charioteer the king being delighted in mind went to meet the Elders and saluting them exchanged friendly greetings.

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1 'The region of dew and frost aloft in the air (*himgabbha*)—Childers' *Pali Dictionary*. It also means old closet, bed-room.



78. Taking the alms-bowls of the Elders, worshipping them with perfumed garlands, the prince with the Elders approached the gate of the palace.

79. The Elder entering into the pavilion in the inner apartment of the king, saw the seat spread on the ground, covered with cloth.

80-82. When they sat down on the prepared seat covered with cloth the king gave (them) water, rice-gruel and food, when seated, and served them with his own hand the excellent food. When the Elder finished his meal and removed his hand from the bowl, he addressed the Queen Anūlā with the people in the inner apartment: 'O Queen, you know the opportunity. It is time to pay respects to them.'

83-86. The queen Anūlā by name surrounded by five hundred girls saluting and worshipping the Elders as long as she desired; approaching and saluting the Elder she sat down. He preached religion to them. The great leader<sup>1</sup> made known the dreadful Peta-stories, the Vimāna stories and *Saccasamyutta*.<sup>2</sup> At that time the queen Anūlā with five hundred girls listening to the excellent religion like an intelligent one in whom faith has arisen, stood in the fruition of the first stage of sanctification. It was the first comprehension or clear understanding.

<sup>1</sup> *Mahāgaṇī* — one having many disciples.

<sup>2</sup> Cf. *Thūpavamsa* (P.T.S.), p. 47. Law, *History of Pali Lit.* I pp. 260 — 261 ff; *Samyutta*, V. pp. 414 — 478.



## Chapter Thirteen

1. The entire crowd and a number of people who had not seen the Elders, assembled at the gate of the palace. They heard a great noise.

2. The king hearing the great noise usual in the city asked: 'why all the people and big army are assembled?'

3. O lord, this big army<sup>1</sup> has come to see the congregation of monks; not getting the sight they made a great noise.

4. The interior of the city was too small for the multitude to stand fast; the elephant-shed was not too small; let those people see the Elder.

5. When he (Mahinda) had finished his meal, gave thanks, rose up from his seat, went out of the palace and reached the elephant-shed.

6. They prepared a costly couch in the elephant-shed; Mahinda, the illuminator of the island, sat on the excellent couch.

7. Mahinda, the leader<sup>2</sup> of the group, being seated on the excellent couch, preached there the most excellent *Devadūtasutta*.

8. Hearing the *Devadūta* discourse<sup>3</sup> (which deals with) the most dreadful former acts, being frightened and terrified by the fear of hell, they were agitated.

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1 Army of people, many people.

2 *Puṅgava* means bull, nobleman.

3 Those who are reported to do evil acts in the world are punished by Yama; *Majjhima*, III, 178—187; *Anguttara*, I, 138—142—reference to three *devadūtas*.



9. Knowing the people terrified he made known the four truths. At the end there was the comprehension or clear understanding of one thousand beings for the second time.

10. Coming out of the elephant-shed followed by many people (he went) satisfying many people as the Buddha did at Rājagaha.

11. Many people came out of the town by southern gate. There was the garden named Mahānandavana to the south of the town.

12. They prepared a costly couch in the royal garden. There the Elder sat down and preached the excellent religion.

13. There he preached the excellent *Bālapaṇḍita sutta*.<sup>1</sup> There was the comprehension or clear understanding of the religion of one thousand beings.

14–15. At that time there was a big crowd at the Nandana garden; noble women, maidens, daughters-in-law, and daughters of noble families, then being crowded together, came to see the Elder. Evening came when he exchanged friendly greetings with them.

16. Let the Elders stay here in the Mahānandana garden. It is too late to go from here to the distant mountain dwelling.

17. The border of the village is very near, having many people scattered, the noise is great at night; enough, let us go to this mountain which is like the palace of Sakka, and fit for solitude.

18. My garden named Mahāmeghavana<sup>2</sup> is lonely, fit for going and coming, not very far, not near.

19. Easily approachable for men who are desirous of (seeing you), during the day it is quiet<sup>3</sup>, there is no noise at night.

1 *Majjhima*, III, 163 ff. This sutta forms a prose background of the Bāla & Paṇḍitavaggas of the *Dhammapada* (Law, *History of Pali Lit.*, I., p. 153).

2 It stretched south of the capital city of Anurādhapura (cf. *Mahāv.* Geiger p.10).

3 *Appakiṇṇa* means quiet.



20. It is fit for solitude, suitable for those who are ordained, endowed with belief and shadow, bearing fruits and flowers, beautiful.

21. It is well surrounded by a fence, well-protected by towers at the gates, the royal gate is well-arranged in my delightful garden.

22. The tanks are well proportioned<sup>1</sup> and covered with lotus and water-lily, the cold water is well-placed, sweetly scented by flowers.

23. My garden is thus delightful and comfortable (for you) with the congregation of monks; let the Elder dwell there and let him be compassionate for my sake.

24. Hearing the word of the king the Elder Mahinda with his group surrounded by the assembly of ministers then proceeded to Meghavana.

25. Requested by the king, the great leader, the Elder Mahinda entered into the suitable<sup>2</sup> Mahāmeghavana garden. In the garden the Elder who was a great leader, dwelt in the palace.

26–27. On the second day the king again went to the Elders. The king saluting them by lowering the head said to the Elders: Have you had a good sleep perhaps? Have you had a comfortable living here? It is lonely, fit for the season and the bed is worthy of human beings.

28–30. Dwelling (lit. lying and sitting) is suitable and fit for solitude. The king then being pleased, delighted and agitated in mind, stretching forth the folded hand, said this word. The lord of the earth taking the golden jar dedicated (it). O Sir, I give this beautiful Mahāmeghavana garden to the congregation of monks of four quarters, accept (it).

31. Mahinda, the illuminator of the island, listening to the word of the king, accepted the garden for the sake of a Buddhist monastery.

1 *Suvibhatta* means also well-distributed.

2 Instead of *Yuttajātikaṃ*, the variant, *Suddhajātikaṃ* is appropriate, meaning pure by nature.



32. At that time when the Mahāmeghavana was given and accepted, the earth quaked, thunder and shaking took place there in various ways.

33. The chief of men called Tissa set it up for the congregation of monks. They turned the Mahāmeghavana garden into Tissārāma.

34–35. The beloved of the gods set up the first monastery named Mahāmeghavana, worthy of the religion, for the congregation of monks. There the earth shook, wonderful and causing horripilation.<sup>1</sup> All the people having the hair of the body erect with wonder or fear with the king, asked the Elders.

36. In the most excellent island of Laṅkā this was the first monastery. For the growth of the religion there was the first shaking of the earth.

37. All seeing wonder, mystery, and horripilation, proceeded to wave the cloth. There is no such sort in the town.

38. Then the king, being pleased and excited, with folded hands presented many flowers to the illuminator of the island, Mahinda.

39. The Elder taking the flower threw it down in one place; there the earth shook; it was the second shaking of the earth.

40. The royal army together with the people of the kingdom, seeing this wonder, made an acclamation; it was the second shaking of the earth.

41. The king being delighted in mind, made the mind contented all the more. You remove my doubt; it was the second shaking of the earth.

42. They will do their duty towards the congregation of monks, sure, and worthy of the religion. Here at this place, O great king, there will be the consecrated enclosure.<sup>2</sup>

43. The king being pleased all the more brought the flower for the Elder. The Elder taking the flower

1 *Lomahamsanam* means astounding, stupendous.

2 *Mālakaṃ* means circular enclosure, yard, terrace.



threw it down in another place. There the earth shook; it was the third shaking of the earth.

44. What is the reason, O great hero, of the third shaking of the earth? Remove all the doubts. Tell, you are an expert.

45. Here at this place there will be the room where the fire is kept and the tank. Here the monks will always fill the room where the fire is kept.

46. The beloved of the gods, producing great joy and delight, presented to the Elder well-blossomed jasmine flower.

47. The Elder accepting the flower, threw it down in another place. There the earth shook, it was the fourth shaking of the earth.

48. Many people assembled seeing this wonder, stretching forth the folded-hand saluted the one who possessed great miraculous power.

49. The king being pleased and delighted asked immediately after; what is the reason, O great hero, of the fourth shaking of the earth.

50. The great hero, the son of a Sakiyan, was awakened regarding the entire religion near the *Assattha* tree;<sup>1</sup> he was the excellent Buddha (the Enlightened One); the tree will be placed here at this place in the excellent island.

51. Hearing the king, being pleased and delighted, with an agitated mind, presented to the Elder the most excellent jasmine flower (*jātipuppha*).

52. The Elder accepting the flower threw it down on the spot, there the earth shook, it was the fifth shaking of the earth.

53. Seeing the wonder the royal army with the people of the kingdom made an acclamation and waved the garment.

54. What is the reason, O greatly wise one, of the fifth shaking of the earth? Tell this matter, if it is conforming to your desire.

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1 *Ficus religiosa*.



55. At that time they will recite the *Pātimokkha* every fortnight. Here at this place there will be an *uposatha*-hall by name.

56. At another place an excellent flower was presented to the Elder. The Elder accepting the flower threw it down at that place. There the earth shook; it was the sixth shaking of the earth.

57. Seeing this wonder many people assembled. They make each other joyful; here the monastery will stand.

58. Pleasing the mind all the more the king said to the Elders: what is the reason, O greatly wise one, of the sixth shaking of the earth?

59. As long as there is a gain belonging to the Fraternity, the assembled congregation of monks will get it in future, O great king, here at this place.

60. Listening to the word of the Elder, the king being delighted in mind, presented to the Elder the most excellent flower.

61. The Elder accepting the flower threw it down at another place. There the earth shook; it was the seventh shaking of the earth.

62. Seeing the wonder the entire royal army and the people of the kingdom waved their garments, when the earth shook.

63. What is the reason, O greatly wise one, of the seventh shaking of the earth. O greatly wise one, explain it and remove the doubt of the multitude.

64. As long as very skilful people live in this monastery, there will be here, at this place, refectory and alms house.<sup>1</sup>

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1 *Bhojanasālā* means alms house where the food is distributed by the priests.



## Chapter Fourteen

1. Hearing the word of the Elder the king was pleased all the more; not obtaining the campaka<sup>1</sup> flower he brought it for the Elder.

2. The Elder threw down the Campaka flowers on the ground; there the earth shook, it was the eighth shaking of the earth.

3. Seeing this wonder the royal army together with the people of the kingdom shouted and waved their garments.

4. What is the reason, O great hero, of the eighth shaking of the earth? O greatly wise one, explain it, we listen to your speech.

5-6. There were eight *doṇas*<sup>2</sup> of the bodily relics of the Tathāgata. Those who possessed great miraculous power, O great king, bringing on *doṇa*, keeping it here at the spot, built the beautiful shrine which caused agitation and pleased many people.

7. All the assembled people, the royal army with the people of the kingdom, shouted at the shaking of the great earth.

8-9. Dwelling at the Tissārāma and spending the night, putting on the undergarment and the robe,<sup>3</sup> then taking the alms-bowl he entered into the town, the city. Moving about for alms he reached the royal gate.

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1. *Campā* (*Michelia champaca* Heilm). It is found in Bengal, a pretty large tree, flowering time is the rainy season (Jāt. V, 420; VI, 269; *Milinda*, 338 etc.).

2. A measure of capacity — 4 *āḷhakas* — 7 lbs. 11 oz — *Childers' Dict.* 126.

3. Three robes of a Buddhist monk: *sanghāṭi*, *uttarāsaṅga* & *antaravāsaka*.



10–12. He entered into the abode of the king, sitting down on a seat, taking food there, washing the alms-bowl with the hand; having taken his food, giving thanks, going out of the abode from the town by south-gate, then he preached there in the Nandana garden the most excellent *Aggikkhandha suttanta*.<sup>1</sup> There was the comprehension or clear understanding of the norm of one thousand living beings.<sup>2</sup>

13. Preaching the true religion and lifting up the living beings, the Elder rising up from his seat again dwelt at Tissārāma.

14–15. There staying during the night and spending the night, putting on the undergarment and the robe, then taking the alms-bowl he entered into the excellent town. Moving about for alms he reached the royal gate.

16–18. He entered into the abode of the king, sitting down on a seat, taking his food there, washing the alms-bowl with the hand, having taken his food, giving thanks, he came out of the town, the city. Spending the day in the excellent Nandana garden he preached there the excellent *Asīvisūpama suttanta*,<sup>3</sup> at the end there was the fifth attainment of one of the four paths of sanctification of one thousand living beings.<sup>4</sup>

19. Preaching the true religion and giving enlightenment to living beings, rising up from the seat, he reached the Tissārāma.

20. The king was pleased all the more at the eighth shaking of the earth. The king, being joyful, delighted, and happy, said to the Elders:

21. The monastery has been established and the costly monastery. O Sir, the basis of supernatural knowledge lies in the shaking of the great earth.

1 *Anguttara*, IV, pp. 128—35.

2 *Dhammābhisamaya* also means attainment of one of the four paths of sanctification.

3 Also called *Asīvisopama suttanta* — *Samyutta*, IV, pp. 172—75; *Ang.*, II, pp. 110—11; *Thūpavamsa*, p. 47.

4 *Dhammābhisamayo* occurs in the Sinhalese Ed., which may be translated as the comprehension or clear understanding of the norm.



22. O king, so far the monastery has not been established. The Tathāgata has sanctioned that which is named as the determination<sup>1</sup> of boundaries.

23–24. Announcing all round with eight marks of boundaries, the boundary within which the monks live as one community, not leaving the three robes, all the congregations of monks which are assembled, tell by an ecclesiastical vote or resolution, thus it is called ‘one living’ enclosed by boundaries; the monastery becomes stable, the monastery has been well-established.

25. My sons, wives, with ministers and attendants, all are your lay disciples and have taken refuge in the religion throughout their life.

26. O great hero, I pray to you, act according to my word; let the multitude live at the spot inside the boundary.

27. There will be protection through love and compassion. The king produces in you sacrifice, as you desire.

28–31. The congregation of monks, which has made sacrifice, will determine the boundary. Mahāpaduma and Kuñjara, two state-elephants, were first yoked to the golden plough at Koṭṭhamālaka. The four-fold great army with the Elders, the prince, the victorious one, showing the furrow of the golden plough, decorated with the auspicious jar, beautiful banner of various colours, the great triumphal arch heaped with various flowers and banners, and many garlands of moon lights, ploughed with the golden plough.

32. For the conversion of many people the prince with the Elders going round the town, came to the river-bank.

33. The furrow determined<sup>2</sup> the great boundary. What was ploughed with golden plough on earth there<sup>3</sup>, he came to the store-room.

<sup>1</sup> *Simāsammananam* means approval of boundaries.

<sup>2</sup> The variant *pariccheda* conveys better meaning.

<sup>3</sup> The variant *tattha* is better.



34. When the boundary was joined with the boundary at the assembly of many people, the earth shook there; it was the first shaking of the earth.

35. All the royal army together with the people of the kingdom seeing the wonder rejoiced each other. There will be a monastery within the boundary.

36. As far as in the determination of the boundary they fixed the mark in the enclosure. The lord, the beloved of the gods, made it known to the Elders.

37–42. Performing the duties which ought to be performed for the boundary and the enclosure, for the stability of the monastery which is comfortable to the congregation of monks, out of compassion towards me, let the Elder fix the boundaries. Mahinda, the illuminator of the island, hearing the word of the king addressed the congregation of monks: O monks, we fix the boundary. All the congregations assembled under the *uttarāsālha* constellation. Firmly establishing the enclosure let one endowed with supernatural insight, fix the boundary named dwelling as one community, making the most excellent Tissārāma monastery stable. Staying at Tissārāma and spending the night, putting on the undergarment and the robe, then taking the alms-bowl he entered into the excellent town.<sup>1</sup> Moving about for alms he came to the royal gate.

43–45. Entering into the abode of the king, sitting down on a seat, taking food there and washing the alms-bowl with the hands, having taken the food, giving thanks, he came out of the town, the city. Spending the day in the Nandanavana garden,<sup>2</sup> he then preached there the *Asīvisūpama suttanta*, the *Anamataggiya sutta*<sup>3</sup> and the excellent *Cariyāpiṭaka*.<sup>4</sup>

1 Variant *puram* means, town, city, house, fortress, etc.

2 It stretched between Mahāmegavana where now the Mahāvihāra stands and the southern wall of the city of Anurādhapura, Ceylon. Cf. *Mahāvamsa*, (Geiger's Ed.) p. 126.

3 *Samyutta*, II., 178 ff, *Thūpav.* p. 47; *Mahāv.* XV., 186.

4 It is not only the only work of the Pali canon on the systematic treatment of *pāramitās* but also a valuable contribution to the life history of the Buddha Gautama. It is the 15th book of the *Khuddaka-Nikāya* of the *Suttapiṭaka*.



46–48. There in the Mahānandana garden he repeatedly made known the *Gomayapiṇḍaovāda*<sup>1</sup> and the *Dhammacakkappavattana* (inauguration of the wheel of law). He made known with this discourse for a week. The Elder Mahinda, the illuminator of the island, set free eight thousand congregations and five hundred people from fetters, dwelling less than a month with the people of his group in the Tissārāma.

49. On the full moon day of Asālha when the rainy season approached, he addressed all in the town: there will be the rainy season.

*The acceptance of the Mahāvihāra is finished.*

50. Arranging the bed<sup>2</sup> Mahinda, the illuminator of the island, taking the alms bowl and the robe, departed from the Tissārāma.

51. Putting on the under-garment and the robe, then taking the alms bowl, he entered into the excellent town.

52. Moving about for alms he reached the royal gate; he entered into the abode of the king, they sat down on the proper seat.

53. Taking food there, washing the alms-bowl with the hand, he preached the *Mahāsamaya suttanta*<sup>3</sup> for the purpose of admonition.

54. Exhorting the king, Mahinda, the illuminator of the island, rising up from his seat, departed without permission.

55. The great leader coming out of the town by the east gate, sending back all the people, he went to the mountain.

56. The ministers with excited mind informed the king: “O lord, all the great Elders have gone to the Missaka mountain.”

1 *Mahāvamsa*, XV., 197; *Samyutta*, iii, 143 ff.

2 *Senāsana* — lying and sitting. It may also mean dwelling.

3 *Dīgha*, II, 253–262.



57-58. The king hearing, being agitated, making the war-chariot quickly ready, the prince with the queens quickly ascending the chariot, went to the foot of the mountain. The Elder Mahinda with the people of his group, bathing there in the lake named Nagaracatukka, built of rock, and drinking water, stood on the summit of the mountain.

59. The prince perspiring heavily on account of going quickly saw from a distance the Elder standing on the summit of the mountain.

60-61. Leaving the queens in the chariot, the prince descending from the chariot, approaching the elders, saluting, said this: "O great hero, what is the reason of your coming to this mountain abandoning the beautiful kingdom, myself and the people?"

62. We shall stay here full three months during the rainy season called the former and the latter as sanctioned by the Tathāgata.

63. I perform all the duties for the comfort of the congregation of monks; taking hold of compassion, instruct for my sake.

64. The monk belongs to the rainy season either in a village or in a forest; lying and sitting and living with closed doors are permitted by the Buddha.

65. This word, the entire meaning with the reason, are sanctioned; to-day I shall build a dwelling place comfortable to live in.

66. The greatly famous one purifying the accomplishment of a householder, looking out, arranged for the Elders: let them stay out of compassion.

67. It is good, Sir, enter upon this cave and the monastery; for the purpose of stability, O great sage, You fix the boundary of the monastery.

68-69. The son of the king's sister was famous as Mahāriṭṭha; greatly famous fifty-five princes belonging to noble families approaching the king, saluting him said this: We all shall receive *pabbajjā* ordination from one endowed with excellent wisdom.



70–72. We shall lead a holy life: O lord, you give consent. Hearing the whole speech the king, the lord of the earth, with a delighted mind approaching the Elders informed (them) thus: “(There are) fifty-five leaders headed by Mahāriṭṭha; O great hero, you ordain them as sanctioned.” Mahinda, the illuminator of the island, listening to the word of the king, addressed the congregation of monks thus: “O monks, we fix the boundary.”

73. The monks who lived as one community, not leaving their three robes, for the purpose of stability fixed the boundary of the monastery.

74. Mahinda, the illuminator of the island, placing the inner and outer boundary in the Tumba enclosure, proclaimed the great boundaries.

75–80. One endowed with divine insight, fixing the entire enclosure and the boundary, making the second monastery on the Tissa mountain stable, on the sabbath day, on the full moon day of the month of *Asāḷha* under the *Uttarāsāḷha* constellation, fixing the boundary on the mountain, he gave ordination to Mahāriṭṭha, who was the first in the second enclosure; the lord of the noble family of Tambapaṇṇi obtained *upasampadā* ordination there; there fifty-five obtained *pabbajjā* and *upasampadā* ordinations, there were thirty-two enclosures well established in the first *ārāma*; in the second *ārāma* there were thirty-two monasteries on the Tissa mountain, and the rest in small *ārāmas* in one enclosure each. Establishing the *ārāma*<sup>1</sup> and the monastery on the most excellent mountain, all the sixty-two Elders for the first time entered upon the rainy season.<sup>2</sup>

*The acceptance of the Cetiya mountain is finished.*

1 *Arāma* here means park, and *vihāra* here refers to a Buddhist monastery.

2 *Upagatā* — approached, reached, etc.



## Chapter Fifteen

1. In the first month of summer, on the full moon, on the sabbath day, we have come from Jambudīpa and have dwelt on the best mountain.

2. During five months we have dwelt at Tissārāma and on the mountain. We go to Jambudīpa; O, the lord of the charioteers, give permission.

3. We serve with food and drink, clothes and dwelling places. All the people have taken refuge: whence is your dissatisfaction?

4. Showing respect with folded hands, salutation and rising from the seat; O great king, the exalted Buddha, the best of the bipeds, has long been seen.

5. O Sir, I have understood, I shall build an excellent dagoba; ascertain a suitable place, I shall build a dagoba in honour of the Teacher.

6-7. You come, O chief Sumana, going to the city of Pāṭaliputta you address the righteous king Asoka thus: O great king, your friend has put faith in the religion of the Buddha. Give him the excellent relic, he will build a dagoba in honour of the Buddha.

8-9. He who was erudite, who retained his learning in religious literature, compliant and skilful in speaking, who had obtained perfection by means of miraculous power, firm and well-established, taking the alms-bowl and the robe, instantly departed from the mountain. He truly addressed the righteous king Asoka;



10. O great king, you listen to the word of the Preceptor; O great king, your friend has put faith in the religion of the Buddha, give him the excellent relic, he will build the dagoba in honour of the Buddha.

11. Hearing the word the king being delighted and with an agitated mind filled the bowl with the relic; O pious one, you quickly go.

12. Then taking the relic, one who was compliant and skilful in speaking, going through the sky, came to Kosiya.

13. One who was compliant approaching Kosiya said thus: O great king, you listen to the word of the Preceptor.

14. The king, who was beloved of the gods, put faith in the religion of the Buddha; give him the excellent relic, he will build an excellent dagoba.

15. Hearing his word Kosiya, who was delighted in mind, gave the right collar bone; O pious one, quickly go.

16. Novice Sumana going to Kosiya, taking the right collar bone, established himself on the best mountain.

17. The learned endowed with shame and fear of sinning and respect, sent by the chief of the Elders, established himself on the best mountain.

18. At that time the king with his brothers, having a great army, went to meet the relic of the excellent Buddha in the most excellent congregation of monks.

19. On the full moon day of the month of *Kattika*, on the night of the full moon, during four months<sup>1</sup>, the great hero came (and) established himself on the frontal globe of the elephant.

20. The elephant made a noise like a struck bronze plate. There the earth shook, when the sage came to the border country.

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1 The year is divided into three Cātumāsas or periods of four months each forming three seasons, winter, rainy, and summer.



21. The sound of the conch and of a small drum and the sound of the drum when struck (were heard). The prince surrounding the best of men worshipped him.

22. The noble elephant with its face towards the west departed in the presence of the foot-soldier. At that time it entered into the town by the east-gate.

23–26. Men and women worshipped with all kinds of perfume and garland, the best of the elephants came out by the south-gate. When the teacher Kakusandha, Konāgamana and Kassapa and ancient sages formerly established themselves on the spot, the noble elephant, the best of the elephants, came to that spot. The best of men established the relics of Sākyaputta (Buddha). When the relics were established, the gods there were delighted; the earth shook there, it was wonderful and astounding.<sup>1</sup>

27. (The king) with his brothers made the great ministers and the people of the kingdom happy. The novice named Sumana caused the bricks to be prepared for the dagoba.

28. The princes worshipped the excellent dagoba individually, the most excellent relic (was) covered with excellent gems, shining like light.

29–30. Canopy, separate canopy, double breasted canopy, suitable ornament, beautiful chowrie<sup>2</sup> at the place where stood the dagoba, which are glittered with lamps in four quarters, beautify all sides like the rising sun.

31. The cloths which are spread are painted in various colours; the cloudless sky shines above.<sup>3</sup>

32. The canopy spreading with gold, decorated with gold sand, is encircled by that made up of gem and best crystals.

1 *Lomahamsana* means horripilation.

2 *Vālavijani* means a fan made of a Yak's tail.

3 The variant *uparūpari* means higher and higher, more and more, one above the other.



33. This exalted Buddha, Kakusandha, the leader, surrounded by forty thousand like himself, saw.

34–35. The Buddha who was endowed with divine insight, urged by compassion, saw created beings and suffering human beings at Ojadīpa, Abhayapura, many creatures and the great multitude destined to attain enlightenment at Ojadīpa, with the power of the rays of the Buddha, like the sun blooming the lotus.

36. Surrounded by forty thousand monks he was established at Ojadīpa, like the rising sun.

37. Kakusandha, Mahādeva, and the mountain Devakūṭa, the prince named Abhaya (reigned) at Ojadīpa, Abhayapura.

38. The well divided, beautiful, delightful and pleasant city, which was built, existed from the river at a place called Kadambaka.

39. Dangerous malignant fever named Puṇṇakanaraka arose, the people were in doubt like a fish in a funnel-shaped basket fish-net.

40–41. At that time through the power of the Buddha the malignant fever disappeared. When the immortal law was preached and the religion of the conqueror was established, there was the comprehension or clear understanding of the law among eighty-four thousand beings. At that time there was the monastery Paṭiyārāma and there existed Dhammakāraka shrine.

42. Mahādeva, who possessed great miraculous power, was accompanied by one thousand monks, the best of individuals, the conqueror, himself departed from there.

43. This exalted Buddha Konāgamana, the great sage, saw; the exalted Buddha accompanied by thirty thousand monks.

44. The exalted Buddha, who was endowed with divine insight or supernatural vision, sent forth compassion through ten thousand worlds; the great hero saw suffering people at Varadīpa.



45-46. When the great multitude, many beings, were destined to attain enlightenment at Varadīpa through the rays of the power of the Buddha, like the sun blooming the lotus, the exalted Buddha was accompanied by thirty thousand monks and was established at Varadīpa like the rising sun.

47-49. Konāgamana, Mahāsumana and the mountain Sumanakūṭa, the prince named Samiddha (reigned) at Vaḍḍhamāna, at Varadīpa. At that time there was drought, there was famine among the Yonakas;<sup>1</sup> people suffered from famine like fish in shallow water. When the knower of the world came, god poured forth abundant rain, the country was prosperous, he gave consolation to many people.

50-52. On the south side of the town bordering on the Tissatalāka<sup>2</sup>, there was the monastery Uttarārāma and there was the shrine Kāyabandhana. There was the comprehension or clear understanding of the law among eighty four thousand beings. When the immortal law was preached like the rising sun, Mahāsumana accompanied by one thousand monks was established, the great hero, the best of individuals, himself departed.

53. This exalted Buddha Kassapa, the leader of the world, saw; the exalted Buddha was accompanied by twenty thousand monks.

54. Kassapa, the knower of the world, saw the world of gods and men; through the pure vision of the Buddha he saw those who were destined to attain enlightenment.

55. Kassapa, the knower of the world, received offerings. Sending forth great compassion he saw the excited<sup>3</sup> dispute.

1 Yonakas were the Greeks. For a systematic account vide my *Tribes in Ancient India*, ch. XXXI.

2 *Talāka* may mean pond, pool, lake.

3 *Kuppitam* also means enraged, excited.



56. He saw many people who were destined to attain enlightenment at Maṇḍadīpa, through the power of the rays of the Buddha, like the sun blooming the lotus.

57. I shall go to Maṇḍadīpa and I shall cause the religion to shine. I establish proper splendour<sup>1</sup> like the moon in darkness.

58–60. The conqueror accompanied by groups of monks went through the sky; he was established at Maṇḍadīpa like the rising sun. (There were) Kassapa, Sabbananda, the mountain called Subhakūṭa, the town was named Visāla and the prince was named Jayanta. On the eastern side of the town bordering on the Khema-tāḷaka there was the monastery Pācīnārāma and there existed Dakasāṭika shrine.

61. The Exalted Buddha comforting and uniting the brothers preached the immortal law and established the religion.

62. When the immortal law was preached and the religion of the conqueror was established, there was the comprehension or clear understanding of the law among eighty four thousand beings.

63. Greatly famous Sabbananda, accompanied by one thousand monks, was established at Maṇḍadīpa; the leader of the world departed.

64. This Exalted Buddha, the leader of the world, appeared in the world: I shall save living beings out of compassion for created beings.

65. The Exalted Buddha, the formost in the world, the bull among men, saw the great army of the Nāgas assembled for the purpose of fighting.

66. The serpents gave forth smoke, were burning, raged, spread great fear and destroyed the vast island.

67. He went alone. I shall go to the excellent island and pacify the serpents, the uncle and the nephew.

68. This was the Exalted Buddha Gotama, on the mountain called Cetiya, there was a prince named Tissa in the beautiful Anurādhapura.

1 *Sammābhā* — proper radiance or splendour.



69. The Blessed, One, the Exalted Buddha, obtained complete *nirvāṇa* at Kusinārā<sup>1</sup> at the Upavat-tana of the Mallas on the destruction of substratum of being.

70. There will be two hundred and thirty six years, Mahinda by name will cause the religion to shine.

71. On the south side of the town, at a delightful place, there will be the beautiful monastery Thūpārāma.

72. At that time hearing that the island Tambapanni has arisen, my bodily relic will be established in the excellent island.

73. Queen named Anulā had faith in *Buddha*, *Dhamma*, and *Sangha*; she held honest view and put away thought about existence.

74-75. The king hearing the word of the queen said to the Elder thus: ordain Anulā who had faith in *Buddha*, *Dhamma*, and *Sangha*, who held honest view and put away thought about existence. O great king, it was not proper for the monks to ordain women.

76. O king, my sister Saṅghamittā will come, by ordaining Anulā, you make her free from all fetters.

77-79. Greatly wise Saṅghamittā and clever or skilful Uttarā, Hemā, Māsagallā and Aggimittā, who observed moderation in speech, Tappā, Pabbatachinnā, Mallā, and Dhammadāsiyā, so many nuns who were free from passion, attentive, who had pure mental determination, who found delight in true law and discipline, who had their sins attenuated (*khīṇāsavā*) who had their senses under control, who were well versed in three branches of knowledge, who knew well the miracle, and who were established in the highest bliss, they would come here.

80. At that time surrounded by ministers he sat down and thought; sitting down being desirous of consulting (he) said to the ministers thus.

<sup>1</sup> Kusinārā may be identified with the village of Kasia in the east of Gorakhpur dist. This identification appears to be correct (Cunningham, *Ancient Geography* p. 493). Different scholars hold different views (Law, *Historical Geography of Ancient India*, p. 103).



81–82. The prince named Ariṭṭha listening to what the king said, hearing the word of the Elder, learning religion, instructing the benefactor, departed towards the north.

83–84. Princesses making their residence in a certain quarter of the town, all the five hundred daughters born of noble families and light-givers, headed by Anūlādevī, solemnly undertook to observe the ten precepts. Many people surrounded Anūlā in the evening and morning.

85. The ship going to the harbour went on board a great ship; crossing the sea and reaching the land it was established.

86. The minister who possessed great strength crossed the Vindhya mountain, having reached Pāṭaliputta he went to the king.

87. O king, O the great king Piyadassana, your self-begotten son, the Elder named Mahinda sent (me) to you.

88. The king Piyadassana, the beloved of the gods, your friends, had faith in the Buddha, he sent (me) to you.

89–91. The great sage spoke to you the word of your brother: O Saṅghamittā, the princess named Anūlā and the daughters of the royal family, all of them placed in the front, looked to you for ordination. Clever Saṅghamittā hearing the message of her brother, having quickly approached the king, said this: “O great king, give me consent, I will go to the island of Laṅkā.”

92–94. The great sage spoke to me the word of my brother. Nephew Sumana and the son of your elder brother having gone, they prevented the going of my daughter, dear to you. O great king, my brother's word was serious to me. O great king, daughters of the royal family and the princess named Anūlā, placed in the front, looked to me for ordination.



## Chapter Sixteen

1. The prince having fitted the four-fold<sup>1</sup> great army, taking the branch of the Bo-tree of the Tathāgata, then departed.

2. The prince crossing the three kingdoms and the Viñjha mountain, crossing the great forest, reached the ocean.

3. The four-fold great army and the disciples of the congregation of nuns proceeded to the great sea taking the excellent Bo-tree.

4. The musical instrument of the gods above and that of men below, the musical instrument of men from four quarters (were heard) when the branch of the Bo-tree was proceeding to the ocean.

5. The prince Piyadassana, looking at the head, saluting the branch of the Bo-tree, said thus:

6-7. Learned, One endowed with miraculous power, virtuous and well-concentrated, improper to me in sight, and not satisfying the multitude, cried, shed tears there at the sight. The prince returned and went to his own abode.

8-9. The Nimmita Nāgas in water and the Nimmita gods in the sky, Nimmita gods in the tree and the Nāgas of the Nāga abode, all of them surrounded the excellent branch of the Bo-tree, which was moving. Disagreeable *Pisācas*, spirits, demons and *Rakkhasas*, non-human beings, surrounded the Bo-tree which was approaching the border country.

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1 Army consisting of four divisions.



10-13. The Tāvatiṃsa gods, Yama gods, Tusita gods, Nimmānarati gods and Vasavattī gods,<sup>1</sup> were joyful, delighted and pleased, when the Bo-tree was approaching the border country.

All the Tettiṃsa gods with Inda as their priest clapped their hands and laughed when the Bo-tree was moving towards the border country. Kuvera, Dhataratṭha, Virūpakkha and Virūlhaka, the four great kings of the four quarters, on all sides, surrounded the branch of the Bo-tree, while it was proceeding to Laṅkā.

14. Mahāmukha, Kettledrum, Divillas, drums and tabors (resounded); gods sported well when the Bo-branch was approaching the border country.

15. Pāricchattaka flower and the celestial Mandārava flower and the celestial sandal powder rained through the sky. The gods worshipped when the Bo-branch was approaching the border country.

16. The gods worshipped the branch of the great Bo-tree of the Teacher on the ocean with *campaka*, *salala*, *nimba*, *nāgapunnāga* and *ketaka*<sup>2</sup> flowers.

17. Nāga kings, Nāga daughters, Nāga sons and many people coming out of their abodes worshipped the excellent Bo-branch.

18. The Nāgas sported properly around the branch of the great Bo-tree on the ocean, dressed in garments of different colours and decorated with different colours.

19-20. The Nāgas worshipped the Bo-branch shining on the ocean with water-lily, blue lotuses, white esculent water-lily, honey-scented flower of the Atimutta creeper<sup>3</sup>, Takkārika flower, Koviḷāra flower, trumpet flower, bimbajāla flower, asoka, sāla flower mixed with Piyangu.<sup>4</sup>

1 For details vide Law, *Heaven & Hell in Buddhist Perspective*, pp. 7ff.

2 I. C. vol. XV. pp. 126, 140, 136 & 132; *Cūlavamsa* 73, 98.

3 *Hiptāge Mādhabilatā* gertn. I.C. vol. XV., 1-4.

4 *Setaria italica*, I. C. vol. XV. nos. 1-4. Beale (Agrost). Piyangu is recognised by its smell. It is very delicate.



21. The Nāga daughters were delighted and Nāga kings were pleased. The Nāgas sported well when the Bo-branch was approaching the border country.

22. There the ground was made up of gems and strewn with pearls and crystals. There were gardens and tanks decorated with various flowers.

23. Staying for a week (the Nāgas) with gods and men going out of their abode, worshipped the excellent Bo-branch.

24. Nāga daughters and gods (offered) bunches and wreaths of garlands, surrounding the *sambodhi* branch, went round their garments.

25. Gods sported well when the Bo-branch was approaching the border country. *Pāricchattaka* flower and celestial *mandārava* flower and the celestial sandal powder rained through the sky.

26–27. Nāgas, Yakkhas, and spirits, with gods and men, surrounding the sambodhi branch, while approaching the ocean, danced, sang, played on musical instrument, and laughed there and snapped their both hands,<sup>1</sup> surrounding the Bo-branch.

28. The Nāgas, yakkhas and spirits with gods and men announced blessing and welfare when the excellent Bo-branch was carried.

29. Beautiful Nāgas of blue lustre, holding banners, announced that the most excellent Bo-branch was established at Laṅkā.

30–31. Many people, the prince with his wives, coming out of the beautiful Anurādhapura, approached the sambodhi branch. The prince with his sons surrounded the sambodhi branch. They presented the scented garland and the best of the perfumes.

32. The roads were well swept and the respectful oblations were adorned. At that time the earth shook when the Bodhi branch was established.

1 *Bhuja* means arm.



33. The king caused the guarding of the Bo-branch to be given to the best among the eight princes and (appointed) eight persons to protect the excellent Bo-branch.

34. He gave all honour and all enviable ornaments out of reverence for the Bo-branch. Sixteen great lines were traced on earth.

35-37. Then pure covering was placed where the great lines existed. He made one thousand families and maintained the covered banner. He gave eight golden drums for the performance of festive ceremony and royal coronation. He gave one country and placed Candagutta there. He sacrificed Devagutta palace, one appropriate land or village-income for other families.

38. Five hundred daughters of the king who were first born and famous, all of them who were free from passion and concentrated, obtained ordination.

39. Five hundred virgins surrounding Anūlā, all of them who were free from passion and concentrated, obtained ordination.

40. The prince named Ariṭṭha, coming out of fear, obtained ordination in the religion of the conqueror, with a retinue of five hundred. All of them obtained full saintship in the religion of the conqueror.

41. In the first month of winter the trees on earth were full of flowers; the great Bo-branch, which was brought, was established at Tambapaṇṇi.



## Chapter Seventeen

1-2. The excellent island of Laṅkā was 32 yojanas long, 18 yojanas wide, 100 yojanas in circuit, surrounded by sea, the mine of jewels everywhere, and possessed of rivers, lakes, mountains, and forests.

3-4. The island, town, king, oppression, and relics, shrine, island, mountain, garden, Bo-tree, nun, monk and the most excellent Buddha, these thirteen were there. Listen to my speech about four names in one country.

5-7. It was called Ojadīpa, Varadīpa and Maṇḍadīpa. The excellent Laṅkādīpa by name was known as Tambapaṇṇi. Abhayapura, Vaḍḍhamāna, Visāla and Anurādhapura were the four names of the town in the dispensation of the four Buddhas. Abhaya, Samiddha, the lord of men, Jayanta, and Devānampiyatissa were the four kings.

8-10. Disease, drought, quarrel, and consent of the Yakkhas, these were the four oppressions removed by the four Buddhas. The relic of the blessed Kakusandha was the water-pot,<sup>1</sup> the relic of the Buddha Konāgamana was waist-land; the relic of the exalted Buddha Kassapa was water-garment (rain-cloak); the fortunate Gotama had a doṇa<sup>2</sup> of bodily relic.

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1 *Dhammakāraka* means "doer of religious acts".

2 A measure of capacity. According to Clough it is 7 lb. 11 oz. (Childers' *Pali Dictionary*, p. 126).



11–13. Paṭiyārāma was at Abhayapura, Uttarā of Vaḍḍhamāna, Pācīnārāma at Visāla, Thūpārāma of Anurādhapura, in the south, there were four shrines in the dispensation of four Buddhas. The town of Abhayapura was in the neighbourhood of Kadambaka, the town of Vaḍḍhamānaka was near the lake Tissa, the town of Visāla was near the lake Khema, there at Anurādhapura there remained the investigation of the four islands.

14–15. It was called Devakūṭa, Sumanakūṭa, Subhakūṭa; it was now called Silakūṭa, these were the four names of the mountains. (There existed) the garden named Mahātīttha, Mahānāma and Sāgara, Mahāmeghavana by name, resting in the noble path, (there) was the first dwelling place of the four lords of the world.

16. The Bo-branch of the Blessed Kakusandha was the most excellent *sirīsa*; Rucānandā, who possessed great miraculous powers, taking the south branch, planted it there in the Mahātīttha garden at Ojadīpa.

17–24. The Bo-branch of the Blessed Konāgamana was the most excellent *udumbara* (fig tree); Kandanandā, who possessed great miraculous powers, taking the south branch, planted it there in the Mahānāma garden at Varadīpa. The Bo-branch of the Blessed Kassapa was the most excellent *nigrodha* (banyan tree); Sudhammā by name, who possessed great miraculous powers, taking the south branch, planted the tree-shrine in the garden named Sāgara. The Bo-branch of the Blessed Gotama was the most excellent *assattha*; Saṅghamittā, who possessed great miraculous powers, taking the south branch, planted it in the beautiful Mahāmeghavana in the island of Laṅkā. Rucānandā, Kanakadattā, and Suddhammā who possessed great miraculous powers, learned and wise Saṅghamittā, who possessed six supernatural faculties; all the four nuns brought the Bo-branch. The *sirīsa* Bo-tree at Mahātīttha, *udumbara* at



Mahānāma, *nigrodha* at Mahāsāgara, at that time *assattha* at Meghavana, the four Bo-branches were placed on a mountain in four gardens. There was a beautiful dwelling place on a mountain in the dispensation of the four Buddhas.

25. Mahādeva who possessed six supernatural faculties, Sumana versed in analytical knowledge, Sabbananda who possessed great miraculous powers, and the learned Mahinda, these were the greatly wise Elders who were the converters of Tambapaṇṇi.

26. Kakusandha, the highest in the whole world, endowed with five kinds of vision, looking at the whole world, saw the excellent Ojadīpa.

27. At that time there was a malignant fever called Puṇṇakanaraka. At that time there was a malignant fever among men.

28. Many people affected by the disease sadly mourned like confused fish lying on the land.

29–30. Those who were troubled by fear did not obtain their happiness and peace of mind. They saw the afflicted beings who were spoiled by the bond of disease. The leader of the world Kakusandha with forty thousand came here from Jambudīpa for the purpose of destroying the disease.

31. Those possessed of great miraculous powers and endowed with six supernatural faculties, surrounded the exalted Buddha like stars (surrounding) the moon in the sky.

32. Kakusandha, the illuminator of the world, established himself with his disciples on the Devakūṭa mountain like a god spreading radiance.

33. Placed on the Devakūṭa at Ojadīpa, giving lustre, all thought like god. They did not know the Tathāgata.

34–35. Rising when the sun arose on the full moon day, on the Uposatha day, illuminating the rock with its burning forest, seeing the burning rock giving radiance to four quarters, all people of Abhayapura with the king became joyful and delighted.



36. Let all people, the people who went to Ojadīpa, see me; the leader of the world Kakusandha Buddha resolved thus.

37–38. Devakūṭa was approved by the sages and desired by men. When oppressed by a malignant disease, men, army, all the people with the king, going out of the town, the city,<sup>1</sup> going there saluted the best of men Kakusandha.

39. The royal army with the people of the kingdom saluted the exalted Buddha; great crowd came thinking of him as a god.

40–41. All people reached the most excellent Buddha, the best of men. Let the Blessed One give consent to dine today with the congregation of monks. 'We shall go to the town, the city.' The exalted Buddha consented at the request of the king by remaining silent.

42. The royal army together with the people of the kingdom knowing the consent, doing great honour and veneration, then reached the city.

43. This congregation of monks was great; the crowd of people was considerable; there was no place built in my town as it was too narrow.

44–45. I had a great garden the beautiful Mahātittha which was not too narrow nor too distant but fit for the ordained. It was suitable for solitude and for the Tathāgata. There I would make offering to the congregation of monks headed by the Buddha.

46. All people should see the Buddha obtain the sight of the church with forty thousand, placing the congregation of monks in the front.

47. The knower of the world, Kakusandha, reached Mahātittha, when the best of the bipeds was established in the Mahātittha garden.

48–49. Trees and creepers and anything whatever, were covered with untimely flowers. The lord of the earth taking the golden water-pot, dedicating it for the sake of Laṅkā, poured water on the hand. "O Sir, I shall make a gift of this garden to the Buddha

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1 Oldenberg takes *pura* to be the capital.



as the chief." It was a beautiful dwelling place for the comfortable living of the congregation of monks.

50. The leader of the world Kakusandha accepted the garden. The earth quaked, it was then the first dwelling place there.

51. The highest leader of the world stood causing the immovable earth to quake. O, indeed Rucānandā came there taking the Bo-branch.

52-54. The nun, possessed of great miraculous powers, knowing the thought of the Blessed Kakusandha, went to the great Sirīsabodhi and stood at its foot. The Buddha desired the Bo-tree to grow at Ojadīpa. It was the thought of men that she went there to bring the Bo-branch. Approved by the most excellent Buddha, and out of compassion for living beings, let the south branch be free through my miraculous power.

55. Rucānandā prayed for this speech with folded hands; setting free the south branch he fixed it in the flower-pot.

56-58. Rucānandā,<sup>1</sup> possessed of great miraculous powers, taking the Bo-branch in the golden flower-pot caused it to be surrounded by 500 nuns. At that moment the earth shook with the sea and the mountain. The light was great, wonderful and astounding. Seeing all were delighted, the royal army together with the people of the kingdom saluted the excellent Bo-branch, stretching forth their joined hands.

59. All the gods were pleased, gods being delighted in mind, shouted seeing the most excellent Bo-branch.

60. The four great kings, the famous guardians of the world, the gods at that time protected the Sirīsabodhi-branch.

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1 Cf. *Mahāv.* XV. 78.



61. The Tāvatiṃsa gods, Vasavattī gods, Yama, Sakka, Suyāma, Santusita and Sunimmita, all of them surrounded the most excellent Sirīsa-bodhi-branch.

62. The delighted congregation of gods stretching forth their joined hands, worshipped the most excellent Bo-branch with Rucānandā.

63. Taking the Sirīsa-Bo-Branch, Rucānandā possessed of great miraculous powers, went to the excellent Ojadīpa surrounded by the congregation of nuns.

64. Gods danced, laughed and clapped their both hands, when the most excellent Sirīsa-Bo-branch was carried to the excellent Ojadīpa.

65. Rucānandā possessed of great miraculous powers, surrounded by the congregation of gods, taking the Sirīsa-Bo-branch reached Kakusandha.

66. At that time Kakusandha the great hero and the leader of the world, was established at the place where the Bo-branch was in the Mahātīttha garden.

67. Rucānandā herself did not plant the lustrous Bo-branch; Kakusandha himself seeing stretched forth his right hand.

68. Rucānandā, possessed of miraculous powers, placing the south branch of the Bo-tree in the right hand of the Buddha, saluted him.

69. Kakusandha, the bull among men, the highest of the world, touching it, gave it to king Abhaya saying: 'plant it in this place'.

70. Whatever place the leader of the world Kakusandha pointed out, Abhaya, the increaser of the kingdom, planted it in that place.

71. When the Sirīsabodhi tree was planted on the beautiful place, the Buddha preached the religion, the four truths, which were smooth.

72. At the end there was the clear understanding of one hundred thousand and forty thousand men and thirty *koṭis* of gods.



73. The *Sirisa-Bo* tree of Kakusandha, *Udumbara* (fig tree) of Konāgamana, *nigrodha* (banyan tree) of Kassapa — there was the living<sup>1</sup> of three Bo-trees.

74. The Bo-tree of the incomparable Sākyaputta was the most excellent *Assattha*. Bringing it they then planted it at Mahāmeghavana.

75-76. Then the sons of Muṭasiva were other ten brothers, Abhaya, Tissa, and Nāga, Utti and also Mattābhaya; Mitta, Siva, and Asela, Tissa and Khira were brothers; Anūdevī and Anūlā were the daughters of Muṭasiva.

77. Vijaya then went to the most excellent island of Laṅkā when the son of king Muṭasiva was crowned. How many years were reckoned within this period?

78. Devānaṃpiya was crowned two hundred and thirty-six years after the exalted Buddha obtained *parinibbāna*.

79. When Devānaṃpiya (beloved of the gods) was crowned, royal miraculous powers came to him. The lord of Tambapaṇṇi emitted powers of meritorious deeds.

80. At that time the most excellent island of Laṅkā was the mine of jewels. Through the power of merit of Tissa many jewels arose.

81. The king seeing the jewel became delighted and agitated in mind. He sent it to Asokadhamma as a present.

82. Seeing the present Asoka was pleased; he in turn sent various jewels to be used at the coronation of Devānaṃpiya.

83-86. A fan made up of Yak's tail, turban, umbrella, sword and slipper, diadem, a vessel of sāra wood, water-pot, a right-hand chank, palanquin, conch trumpet, earring, *koṭis* of garments, golden vessel and spoon, valuable napkin, a man's load of water from the Anotatta lake, best yellow sandal wood, earth of the colour of the sun, eye-collyrium brought by the Nāgas, yellow myrobalan, embelic

1 *Vihāraṇā* may also mean the state of existence.



myrobalan costly *amata* drug, one hundred and sixty cartloads of sweet scented paddy brought by the parrots<sup>1</sup> — Asoka by name sent (these) rewards of meritorious deeds.

87. (The thing) for the coronation of Tissa as the king of Laṅkā was sent by Asokadhamma. The lord of Tambapaṇṇi was crowned for the second time.

88. Thirty nights were spent after the second coronation of Tissa. Mahinda, the leader of the group, came here from Jambudīpa.

89–91. He built the most excellent monastery called the Tissārāma. Then he planted the great Bo-tree at Mahāmeghavana. He built a great and beautiful shrine. Devānampiya constructed a monastery on the Cetiya mountain. He built the Thūpārāma monastery, Tissārāma, Vessagiri and Colakatissa.

92. The monastery, which was one yojana distant from that, was built by king Tissa. He established the most excellent Mahāpela which was a great gift. The prince ruled for 40 years.

93. Then the sons of Muṭasiva were other four brothers. Prince Uttiya ruled for 10 years.

94. The illuminator of the island obtained *nibbāna* 8 years after his coronation. He put down the body on the east side of Tissārāma.

95. Mahinda who completed his 12th year came here. He obtained *nibbāna* on the Cetiya mountain when he completed his sixtieth year.

96. The illuminator of the island obtained *nibbāna* when the lamps were burning, decorating the full jar, arch, and an oblation of garland.

97. The king named Uttiya built the most excellent and beautiful pinnacled building (hall) and worshipped the illuminator of the island.

98. Both gods and men, *Nāgas*, *Gandhabbas* (heavenly musicians) and *Dānavas* (demons), all of them, being sorrowful worshipped the illuminator of the island.

1 Cf. *Mahāvamsa* Chap. XI, vs 28 ff.



99. Worshipping for a week on the most excellent Cetiya mountain, some said thus "we shall go to the town, the city."

100. Here was a great and terrible noise. Here we shall burn the illuminator of the island of Laṅkā.

101. The king listening to what the crowd said: 'I shall build a great shrine on the east of Tissārāma.

102. Taking Mahinda, the illuminator of the island, with the pinnacled building, they with the king entered the town by the east gate.

103. Going through the centre of the town and coming out by the south gate they held a great worship for a week at Mahāvihāra.

104. Both gods and men, making the scented funeral pyre, placed it in the royal garden: "We shall burn the devout."

105. Taking Mahinda, the illuminator of the island, with the pinnacled building, surrounding the monastery, they caused to salute the excellent shrine.

106. The crowd, coming out of the monastery by the eastern gate, put down the body on the ground on all sides.

107. All ascended the funeral pyre weeping with joined hands, they saluting set fire to the funeral pyre.

108. The great teacher being entirely burnt, then all built the excellent shrine with the relic in the monastery which was one *yojana* in extent.

109. The putting down of the body of Mahinda, the illuminator of the island, was made. It was named for the first time as *Isibhāmi* (the land of the sages).



## Chapter Eighteen

1. Now there were other Elders, middle-aged and young, holders of the *Vibhajja* doctrine<sup>1</sup> and protectors of the tradition of *Vinaya* (discipline) and religion.

2-3. The learned and the virtuous illumine this earth; those who are endowed with the conduct of ascetic practices shine in the island of Laṅkā. Here there were many Sākyaputtas, who knew the true religion and its chronicle. One endowed with the supernatural vision arose in the world indeed for the sake of many. The conqueror removing darkness showed light.

4. Those in whom faith in the Tathāgata becomes firm and well-established, removing distress, are born in heaven.

5-6. Those who contemplate on the requisites for attaining the supreme knowledge of the Buddha, senses and potentialities, recollection, right exertion, and all the miraculous powers, the noble eightfold path leading to the destruction of suffering, conquering the army of death, become victorious in the world.

7. The younger sister of Queen Māyā born with her of the same mother, compassionate like mother, suckled the Blessed One.

8. She was famous by the name of Mahāpajāpatī Gotamī,<sup>2</sup> renowned, first depository of the faith,

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1 Cf. *Mahāvamsa*, V, 271. *Vibhajjavāda* is identical with *Theravāda*, Kern, *Manual of Indian Buddhism*, p. 110.

2 Rockhill, *The Life of the Buddha*, p. 14 & 2—Foster mother of the Buddha, the mother of Nanda & the head of the order of female mendicants.



endowed with six supernatural faculties and possessed of great miraculous powers.

9–10. Both Khemā<sup>1</sup> and Uppalavannā<sup>2</sup> were the chief female disciples. Paṭācārā,<sup>3</sup> Dhammadinnā, Sobhitā, Isidāsikā, Visākhā, Soṇā, Subalā and wise Saṃghadāsī, Nandā and Dhammapālā and those who were well-versed in discipline; these knew well *Vinaya* (discipline) and the path in Jambudīpa.

11–12. Therī Saṅghamittā and wise Uttarā Hemā and Pasādapālā, Aggimittā and Dāsakā, Pheggu, Pabbatā and Mattā, Mallā and Dhammadāsiyā, these young nuns came here from Jambudīpa.

13. They taught *Vinayapiṭaka* at Anurādhapura. They taught five *Vinayas*<sup>4</sup> and seven expositions.

14. Saddhammanandī, Somā, Giriddhī and Dāsiyā, Dhammā and Dhammapālā and those who were well-versed in *Vinaya* (discipline).

15–16. Mahilā who observed the ascetic practices, Sobhanā and Dhammatāpasā, greatly wise Naramittā, who was well-versed in discipline, Sātā who was an expert in the admonitions of the female elders, Kālī and Uttarā; at that time these nuns obtained *upasampadā* ordination in the island of Laṅkā.

17–18. Famous Sumanā who knew well the true religion and its chronicle; at that time these nuns who were free from passion and concentrated, the determination of whose mind was pure and who were devoted to the true religion and discipline, (came) with twenty thousand nuns. Uttarā was approved as good by the famous Abhaya belonging to a noble family.

1 Vide *Anguttara Nikāya*, I, p. 25; *Manorathapūraṇi* P.T.S. p. 342; *Therīgāthā Commy.*, 126 ff.

2 *Samantapāsādikā*, P.T.S. I, 272–73; *Therīgāthā Commy.*, 182 ff.; *Manorathapūraṇi*, P.T.S., p. 345; *Anguttara*, I, p. 25; *Dhammapada Commy.*, II, 48–52; *Ibid.*, III, 211.

3 *Therīgāthā Commy.*, P. T. S., 108 ff: *Monorathapurani* pp. 356–60 *Dhammapada Commy.*, II, 260 ff.

4 *Pārājikā*, *Pācittiya*, *Mahāvagga*, *Cullavagga* and *Parivāra*.



19. They taught the *Vinayapiṭaka* at Anurādhapura. They taught the five *nikāyas* and seven expositions.

20. Mahilā who was well-known and who knew well the true religion and its chronicle and Samantā, these were the daughters of king Kākavaṇṇa.

21–23. Learned Girikālī was the daughter of the chaplain. Dāsī and Kālī, who were entirely sinful, were the daughters of a gamester. At that time these nuns who were well-versed in all scriptures and unapproachable, the determination of whose mind was pure, and who were devoted to true religion and discipline, came to Rohaṇā<sup>1</sup> with twenty thousand nuns. They were worshipped by the famous king Abhaya. They taught *Vinayapiṭaka* at Anurādhapura.

24–25. Mahādevī and Padumā, Hemāsā and famous Unnalā, Añjalī, Sumā, at that time these were the nuns who were endowed with six supernatural faculties and possessed of great miraculous powers; Saṅghamittā came with sixteen thousand nuns.

26. They were worshipped by the king Tissa, the beloved of the gods. They taught the *Vinayapiṭaka* at Anurādhapura.

27. Mahāsoṇā and Dattā and wise Sīvalā, strenuous Rūpasobhiṇī were worshipped by gods and men.

28–30. Nāga and Nāgamittā and Dhammaguttā and Dāsiyā and Samuddā, who was gifted with vision and who knew well the true religion and its chronicle, Sapattā, Channā, Upālī and Revatā approved as good, these were the foremost among the best knowers of Vinaya, sons of Somanadeva, Mālā and Khemā and Tissā the best among the preachers of religion, taught first Vinaya after the death of Abhaya.

31–32. Sīvalā and Mahāruhā knew well the true religion and its chronicle, many people at Jambudīpa were converted to the faith, they came from Jambudīpa

1 Variant 'came from Rohaṇa'.



with twenty thousand nuns being requested by the famous king Abhaya.

33. They taught the *Vinayapiṭaka* at Anurādhapura. They taught the five *Nikāyas* and seven expositions.

34–35. Queen Sīvalā with Samuddanavā, daughters of the king, wise Nāgapālī and learned Nāgamittā, Mahilā, the protector of nuns and well-versed in Vinaya, Nāgā and Nāgamittā who knew well the true religion and its chronicle, these were the nuns then, who obtained *upasampadā* ordination in the island of Laṅkā.

36–37. All at that time well-born and famous in the religion, the best among the sixteen thousand nuns, approved as leaders, were worshipped by Kuṭikaṇṇa and famous Abhaya. They taught *Vinayapiṭaka* at Anurādhapura.

38–41. Cūlanāgā and Dhannā and Soṇā approved as good and well-known Saṇhā who knew well the true religion and its chronicle, the greatly wise and well-versed Mahātissā, the daughter of Gamika, Cūlasumanā, Mahāsumanā and the learned Mahākālī, greatly famous Lakkhadhammā born in an esteemed family, greatly wise Dīpanayā approved as good at Rohaṇa, well-known Samuddā who knew well the true religion and its chronicle; both of these, who were the holders of Vibhajja doctrine and of Vinaya, were the ornaments of the Fraternity of nuns.

42–43. These and other nuns who received *Upasampadā* ordination in the island of Laṅkā, the determination of whose mind was pure and who were devoted to true religion and discipline, learned and retainers of learning and free from sins, the greatly famous ones obtained *nibbāna* like the blazing mass of fire.

44. Now there were other *therīs*, middle-aged and young, holders of Vibhajja doctrine, and of Vinaya, protectors of tradition in the religion, the learned and virtuous, (who) illumined this earth.



45. Prince Siva reigned for ten years and established the monastery, Nagaraṅgaṇa Vihāra.<sup>1</sup>

46. Prince Sūratissa reigned for ten years, he built 500 monasteries, great, meritorious, and considerable.

47. The Damiḷas Sena and Guttaka, capturing Sūratissa, ruled righteously for twenty-two years.<sup>2</sup>

48. Prince Asela, the son of Muṭasiva, killing Sena and Guttaka, ruled for ten years.<sup>3</sup>

49. The prince named Elāra killing Asela by name ruled righteously for forty-four years.<sup>4</sup>

50. Avoiding the paths of desire, hatred, fear, and delusion he ruled righteously being incomparable.

51. There was no rainfall during winter, summer and rainy seasons; cloud always rained, there was rainfall for seven weeks.

52. There were three cases (which) the king decided. Cloud rained during the night and there was no rainfall during the day.

53–54. The prince named Abhaya was the son of Kākavaṇṇa, who was surrounded by ten warriors. Kaṇḍula was his elephant there. Killing 32 kings, alone continuing the family, the prince ruled for twenty-four years.

*Mahāvāra is finished.*

1 South of Anurādhapura. Cf. *Mahāvamsa*, Ch. 21, v. 4.

2 *Ibid.*, Ch. 21, vs. 10 and 11.

3 *Ibid.*, Ch. 21 vs. 11–12.

4 *Ibid.*, Ch. 21, vs. 13–14—Elāra was a Damiḷa. The Damiḷas were a warlike people, who had two settlements on both sides of the Ganges as the Pali chronicles of Ceylon tell us. (Law, *Geographical Essays*, 76 ff.)



## Chapter Nineteen

1. The king built the palace, nine-storied in height, invaluable, having four faces or fronts, spending 30 *koṭis*.

2-4. Chunnam work, thick stones, clay and bricks, pure earth, iron-net and gravel, small gravels, eight layers of stones and twelve layers of crystal and silver, the prince caused these foundation works to be done (with them), combining the congregation of monks, the circle of the shrine was described.

5-7. Indagutta, Dhammasena, great preacher Piyadassi, Buddha, Dhamma and Sangha and wise Mittanna, Anattana, Mahādeva, learned Dhammarakkhita, Uttara and Cittagutta and learned Indagutta, the great leader Suriyagutta skilled in prompt wisdom, all these fourteen came here from Jambudīpa.

8-9. Siddhattha, Mañgala, Sumana, Paduma and Sīvalī, Candagutta, Suriyagutta, Indagutta and Sāgara, Mittasena, Jayasena with Acala the twelfth, Supatīṭṭhita Brahmā and Nandisena and Sumanadevī, son, mother, and father, the three persons were householders.

10. He built the Mahāthūpa and the most excellent Mahāvihāra, spending twenty invaluable wealth.

11. Abhaya Duṭṭhagāmaṇi did meritorious acts and was greatly wise. The wise one after the dissolution of the body reached the Tusita heaven. (lit. obtained the body of a Tusita god).



12. Listening to the speech of the congregation of monks about the duty of travelling, he gave medicine and comfortable living to the traveller.

13. Listening to the well-spoken word of the nuns in proper time, the king, the lord, gave to the nuns whatever they desired.

14. He built the stone dagoba and the monastery on the Cetiya mountain. He built the most excellent assembly-hall called the Jalaka.

15. (A monastery) was built at the place where the Nigaṇṭha named Giri dwelt. The designation and name of Abhayagiri came into use.

16. Alavatta, Sābhiya, Panaya, Palaya and Dāṭhika, five kings reigned for 14 years and 7 months.

17. The prince named Abhaya was the son of Saddhātissa. Killing the Damiḷa Dāṭhika the prince reigned.<sup>1</sup>

18. He placed Abhayagiri between the stone dagoba and the shrine. The prince ruled for 12 years and 5 months.

19. The seven warriors of Abhaya built five monasteries, Uttiya, Sāliya, Mūla, Tissa, Pabbata, Deva and Uttara; these were the seven warriors.

20–21. Uttiya by name built Dakkhiṇavihāra; Sāliya (built) Sāliyārāma; Mūla, Mūlāsaya; Pabbata, Pabbatārāma; Tissa built Tissārāma; Deva & Uttara built Devāgāra.

22–23. The son of Kākavaṇṇa was the lord of the earth, Mahātissa. The lord of the earth making an agreement to work for wages in the paddy-field, gave to the Elder Summa who was of tranquil mind and meditative. He made a great gift to one thousand *koṭis* of monks, making an agreement for full three years to work at the machine.

<sup>1</sup> Cf. *Mahāv.*, Chap. 33., V. 78 — *Dāṭhikaṃ Damiḷam hantvā sayam rajjam akārayi.*



## Chapter Twenty

1. The son of Kākavaṇṇa was greatly famous by the name of Tissa. Tissa built the great dagoba and the most excellent monastery.

2. The most excellent monastery was built by Kallakāla. Many other monasteries were built by Saddhātissa.

3. The valuable group of religion<sup>1</sup> was 84,000 in number. He worshipped each group of religion separately.

4. The greatly famous Saddhātissa built the beautiful palace, seven-storied, and covered it with iron and brick.

5-6. It received the name of Lohapāsāda for the first time. He made a solid lump, built the wall containing the figure of elephant, made a beautiful covering, a quadrangular lake for some time in the most excellent Mahāthūpa.

7. The prince reigned for 18 years. Performing many other meritorious deeds, making big charities, after the dissolution of the body, himself being wise, he obtained the body of a Tusita god.

8. The son of Saddhātissa was famous as Thūla-thāna. He built the great monastery, Alakandara-vihāra. The prince reigned for one month and ten days.

9. The son of Saddhātissa was famous as Lañjātissa (Lajjitissa). He governed the dominion for 9 years and 6 months.

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<sup>1</sup> It may also mean 'norm'.



10. He built Tilañcana in the most excellent Mahāthūpa; he established the beautiful Kumbhilādhi monastery.

11. He built the Dīghathūpa with Thūpārāma standing in front of it. He made a stone casing in the most excellent Thūpārāma.

12. After the death of Lajjitassa his younger brother Khallāṭanāga by name ruled for six years.

13. His general Mahārattaka by name, killing Khallāṭaka, ruled for a day, corrupt and ungrateful.

14. The younger brother of the king Vaṭṭagāmaṇi by name killing the wicked general ruled for five months.

15. The Daṃḍa Pulahattha ruled for 3 years. General Bāhiya ruled for 2 years.

16. Killing him Panayamāra ruled for seven years. Killing him Palayamāra reigned for seven months.

17. Killing him Dāṭhiya by name reigned for 2 years. These five Daṃḍa kings ruled for 14 years and 7 months in the interval.

18. The great king and greatly famous Vaṭṭagāmaṇi came, killing Daṃḍa Dāṭhika, himself ruled.

19. The king Vaṭṭagāmaṇi Abhaya ruled for 12 years and in the beginning of five months.

20. Formerly wise monks brought orally the text of the three Piṭakas and its commentary.

21-22. At that time seeing the loss of living beings the monks assembled. They wrote in books for the long standing of the religion. After his death Mahācūli Mahātissa ruled for 14 years righteously and impartially.

23. The king, full of faith, performing meritorious deeds in various ways, after the lapse of fourteen years, attained heaven.

24. The son of Vaṭṭagāmaṇi was renowned as Coranāga. He reigned for 12 years, being a bandit.

25. The son of Mahācūli was famous by the name of Tissa. The prince ruled the island for three years.



26. The king named Siva co-habited with the Queen Anūlā. He governed the dominion for one year and two months.

27. The king named Vatuka, a Damīḷa, belonged to another country. He governed the dominion for one year and two months.

28. The king named Tissa was famous as wood-cutter. Immediately he reigned for one year and one month.

29. Niliya by name was renowned as the Damīḷa king. He ruled and governed the dominion for three months.

30. The woman named Anūlā killing the kings governed the dominion at Tambapaṇṇi for four months.

31. Having fled and having obtained ordination one who obtained strength came here in time, killing the Queen Anūlā who had a sinful mind.

32. The son of Mahācūli named Kuṭikaṇṇatissa taking the sovereignty in the island, ruled righteously. (He) built the uposatha-hall in a monastery on the Cetiya mountain.

33. In front of the hall he built the beautiful stone dagoba; he planted the Bo-tree there and constructed a great building.

34. He built the bathroom for the purpose of giving it to the nuns and he built a wall round the Padumassara garden.

35. He caused the Khema and Dugga ponds to be dug with a temporary fencing; he caused the Setappala<sup>1</sup> and the beautiful Vaṇṇakāla to be dug. The prince reigned for twenty-two years.

1 Oldenberg calls it a well.



## Chapter Twenty-one

1. The prince named Abhaya, son of Kuṭikaṇṇa, himself went to have the sight in the excellent and beautiful Mahāthūpa.

2. Those who had their sins destroyed, controlled, free from impurities, and of pure mind, recited in the relic chamber and caught hold of it for the purpose of making an offering.

3. The king listened to the recitation in the beautiful relic chamber, went round the Thūpa, and did not see (them) at the four entrances.

4. The lord of men saluted the excellent recitation from all sides. The king thought thus: 'where does he catch hold of the recitation?'

5. He did not catch hold of it at the four entrances nor outside. Skilful persons caught hold of the recitation inside the relic chamber.

6. I am desirous of seeing the most excellent relic chamber; I shall listen to the recitation, and to have the sight of the congregation of monks.

7. The lord of the gods, Sakka, knowing the determination of the king, appeared in the relic chamber and addressed the Elders thus:

8. O Sirs, the king was desirous of seeing the inside of the relic chamber. They brought him into the relic-chamber for the sake of protecting the faith.

9. The king seeing the relic-chamber, being excited, with joined hands made a great offering and paid reverence to the relic for a week.



10. Seven times he made the most excellent offering of the article prepared with honey, and seven times he made all priceless offerings.

11-12. Seven times he duly made another suitable offering, and again and again seven times he made an offering of lamp. Seven times he made a beautiful offering of flowers. For a week he made an offering of water full (of flowers) and for a week he made an offering of water.

13-14. He caused to be made an invaluable net made up of corals; the Mahāthūpa was clothed as if dressed in a garment. Making firm the pillar for placing the lamp from all sides of the foot of the dagoba, filling up the tube with clarified butter, he caused the lamp to be lighted seven times.

15. Filling up the tube with oil from all sides of the foot of the Thūpa, he caused the oil lamp to be lighted seven times, repeatedly.

16. Filling up with scented castor, making the mat on the top, spreading blue lotuses on the hand, he made the offering seven times.

17. On the west side of the Thūpa, in the pond named Khema, applying the machine, he made the offering of water there.

18. He planted the flower (over) an entire *yojana* on all sides. He made a thicket of flowers in the most excellent Mahāthūpa.

19. The prince collecting the flower covered with opening buds, made the thicket of flower fourteen times, repeatedly.

20. Gathering different kinds of flowers he made the pillar of flowers with wall seven times, repeatedly.

21. He saw different forms, variegated, the prince made them similar in form.

22. He did the chunnam work in the most excellent Mahāthūpa; having celebrated the coronation he held a festival in connection with the chunnam work.

23. Sākyaputta, the great hero, penetrated into the entire religion, sublime, near the *assattha* tree.



24. The tree stood in the beautiful Meghavana which illuminated the island. The prince made a coronation and a bathing festival of the Bo-tree.

25. The congregation of monks which brings happiness, after having spent the rainy season, celebrated the Pavāraṇā ceremony. He made a Pavāraṇā gift for favouring the Pavāraṇā ceremony.

26. He made a gift of sandal to the congregation of monks, the most excellent group. He gave a big kettle-drum to the most excellent Mahāthūpa.

27. The best dancers and acrobats were the pride of Laṅkā. Collecting all he gave to the Mahāthūpa.

28. On the full-moon day of the month of Vesākha the exalted Buddha was born. He celebrated a festival twenty-eight times in honour of that month.

29. He built the Uposatha hall between the two monasteries in the beautiful Mahāmeghavana in the most excellent Thūpārāma.

30. He did many other meritorious acts and made a big charity. The prince reigned for twenty-eight years.

31-32. The prince named Nāga, son of Kuṭikaṇṇa, made bricks and other things made up of jewels in the most excellent Ambatthalathūpa. He made a seat for *Dhamma* everywhere in the excellent Ambatthalathūpa. He made a great offering called Giribhaṇḍagahaṇa.

33. As long as there were skilful monks in the island of Laṅkā, (he) gave all the garment to the congregation of monks, the excellent group; the prince reigned for twelve years.

34-35. Amaṇḍagāmaṇi, son of Mahādāthika was famous as Abhaya. He caused a well and the Gāmeṇḍi pond to be dug. He built the Rajatalaṇa. He made a double canopy made up of silver over the Thūpa in the most excellent Thūpārāma.

36. In the two excellent palaces of the Mahāvihāra and of the Thūpārāma he built the treasury and the treasure-cave altogether.



37. He prohibited the slaughter of animal life in the plane of Tambapaṇṇi. The prince reigned for nine years and eight months.

38. His younger brother was famous as king Kaṇirajānu. The prince reigned for full three years.

39. The son of Amaṇḍagāmaṇi was famous as Cūlābhaya. The king established the excellent Gagga-rārāma.

40. The lord of the earth Cūlābhaya reigned for one year. The woman named Sivalī was famous as Revatī.

41-43. The daughter of king Amaṇḍa reigned for four months. The son of the sister of Amaṇḍa removed Sivalī and ruled in the town named Ilanāga. The king named Ilanāga listened to the *Kapi-Jataka*<sup>1</sup>. The conqueror of the enemy caused the Tissa and Dura ponds to be dug. He reigned for six years in the island of Laṅkā.

44. Siva by name, famous by the name of Candamukha, built the Maṇikārāma in the monastery called the Issara.

45. The queen of that king, famous as Damiḷā-devī, gave to monastery her own income<sup>2</sup> in that village. The prince reigned for eight years and seven months.

46. The king named Tissa, famous as Yasalāla, reigned for eight years and seven months.

47. The son of the gate-keeper, famous as Subhārājā, built the Subhārāma and the beautiful Villavihāra.

48. Similarly he built the hermits' cells called after his own name. The king governed the dominion for six years.

1 *Jāt.*, II., 268 ff; *ibid.*, III., 355 ff.

2 *Vatṭam* means duty.



## Chapter Twenty-two

1. The king named Vasabha built ten thūpas in the Cetiyaṭṭabbata vihāra, the most excellent fruition of fame.

2. He built a delightful monastery in the Issariya ārāma and the delightful and beautiful Uposatha hall.

3. He made a kettle drum and built the excellent Mucela monastery. He gave six robes, when three years reached.

4. There were dilapidated monasteries everywhere in the island of Laṅkā. Everywhere he built the dwelling place and made priceless offerings to the monks.

5. He built the relic chamber in the most excellent Thūpārāma. The king held the Vesākha festival full forty-four times.

6. In the Mahāvihāra, in the Thūpārāma, in the Cetiyaṭṭabbata vihāra, at each of these places, he caused one thousand oil lamps to be lighted.

7-8. Mayantī, Rājuppala tank, Vaha, Kolamba, Mahānikkhavaṭṭi tank, also Mahārāmetti, Kehāla, and Kālī tanks, Jambuṭi, Cāthamaṅgana, Abhivaḍḍhamānaka, these were eleven tanks.

9-10. He made twelve canals for irrigation for the purpose of fertility. He did various kinds of meritorious acts; made a wall, a moat in the city; he made watch-towers at the gates and built a big building; he caused ponds to be dug at different places in the town, in the city.



11. The most eminent king allowed water to pass through a tunnel. The lord ruled for forty-four years.

12. The son of Vasabha was famous Tissa. The lord of the earth built the monastery named Maṅgala. He reigned for three years in the island.

13. The son of Tissa was Gajabāhukagāmaṇi. He caused the great Thūpa to be built in the delightful Abhayārāma.

14. The leader dug the pond named Gāmaṇi according to the wishes of his mother. The lord caused the monastery named Rammaka to be built. He reigned in the island for twenty-two years.

15-16. The lord by the name of Mahallanāga at Tambapaṇṇi built Sājilakandaka ārāma, Goṭapabbata in the south, Dakapāsāna ārāma, Sālīpabbata vihāra, Tanaveli and Nāgapabbata at Rohaṇa.

17-19. The spiritual leader caused the Girisālika monastery to be built; reigning for six years he expired. The son of Mahallanāga, renowned Bhātutissa, the lord, for the purpose of protecting the Mahāmeghavana garden, surrounded it with a fence, wall, and watch-towers at the gates; the king built the monastery named Vara.

20-25. The spiritual leader caused the pond named Gāmaṇi to be dug, the spiritual leader Bhātutissa gave it to the congregation of monks. He caused the pond named Randhakandaka to be dug, built the Uposatha hall at the delightful Thūpārāma. The spiritual leader made a great gift to the congregation of monks; he reigned in the island for twenty-four years. His younger brother, well-known by the name of Tissa, built the Uposatha hall at the delightful Abhayārāma. He built twelve palaces<sup>1</sup> in the most excellent Mahāvihāra; in the Dakkhiṇārāma he built a vihāra and a thūpa. Having performed many other meritorious acts in the good religion of the Buddha, he governed the dominion for eighteen years.

1 Edifices.



26. The sons of Tissa, the two brothers worthy of becoming kings, the leaders reigned in the island for three years.

27. Vaṅkanāsikatissa enriched with proper and meritorious acts, reigned at Anurādhapura for three years.

28. After the death of Vankanāsikatissa his son Gajabāhukagāmaṇi reigned for twenty-two years<sup>1</sup>.

29–31. After the death of Gajabāhu, the father-in-law of that king, Mahallakanāga ruled for six years<sup>2</sup>. After the death of Mahallanāga his son Bhātikatissa ruled over Laṅkā for twenty-four years<sup>3</sup>. After the death of Bhātikatissa his younger brother Kaniṭṭhatissa similarly ruled over the island of Laṅkā for eighteen years.

32. After the death of Kaniṭṭhatissa, his son famous as Khujjanāga reigned for two years.

33. King Kuñjanāga, the younger brother of Khujjanāga, killing his brother, ruled over Laṅkā for a year.

34. The victorious Sirināga ruled over Laṅkā for nineteen years in the excellent Anurādhapura.

35. Sirināga by name made an offering of jewelled garland to the most excellent Mahāthūpa and erected a parasol (*chattam*) over the thūpa.<sup>4</sup>

36. He built the Uposatha hall and the excellent Lohapāsāda;<sup>5</sup> the prince ruled for nineteen years<sup>6</sup>.

37. The son of Sirināga, the lord of the earth, named Abhaya, gave to the congregation of monks two hundred thousand silver pieces.

38. He constructed the stone altar all round at the most excellent Bo-tree. The king governed the dominion for twenty-two years.

1 Cf. *Mahāvamsa*, Ch. 35, v. 115.

2 Cf. *Ibid.*, Ch. 35, v. 123.

3 Cf. *Ibid.*, Ch. 36, v. 1.

4 Cf. *Ibid.*, 36, 24.

5 Cf. *Ibid.*, 36, 25. It was five-storied. (*pañcabhūmikaṃ*).

6 Cf. *Ibid.*, 36, 23.



39–40. His younger brother famous as a sage, king Tissaka made the excellent parasol in the Abhayārāma in the Mahāthūpa. He made the golden thūpa (dagoba) in both the excellent monasteries, at the beautiful Mahāmeghavana, and at the delightful Abhayārāma.

41–43. Having listened to the Gilāna discourse preached by the Elder Deva, he gave medicines for the sick and the five most excellent dwelling-places. Having seen the wonder at night and the Dassamālinī monastery he set up the figures of lamps at the delightful great Bo-tree. In the kingdom of that king they declared many improper things; having declared frivolous doctrines they spoiled the religion of the conqueror.

44–46. The king seeing the sinful monks spoiling the religion of the conqueror, taking the minister Kapila he chastised the sinful. Destroying the frivolous doctrines and making the religion to shine, he gave the Hatthapaṇihīhi palace and the boiled rice to Meghavana. The lord reigned for twenty-two years. The son of Tissa renowned as Sirināga ruled over the island for full two years.

47. This Sirināga built a palace, an encircling wall, and a pavilion around the great Bo-tree.

48. Saṅgatissa by name erected parasols made up of gold on the top of the Thūpa in the most excellent Mahāthūpa.

49. He instantly made an offering to the thūpa-flame made of gem in the most excellent Mahāthūpa in consequence of his work.

50. (Having heard) the *Andhakavinda discourse*<sup>1</sup> preached by the Elder Deva, the conqueror of the enemy made a continued distribution of rice-gruel at the four gates.

51. The son of Sirināga named Vijayakumāra after the death of his father, ruled for one year.

1 *Samyutta*, I. 154.



52. Saṃghatissa ruled for four years; he erected a parasol and did the work of gold at the Mahāthūpa.

53. The king named Saṃghabodhi was virtuous; the king who was a Khattiya, reigned for two years.

54. The conqueror of the enemy provided a continuous supply of rice gruel in the beautiful Meghavana garden and the supply of food by ticket in the excellent Mahāvihāra.

55. Abhaya famous by the name of Meghavaṇṇa built the stone pavilion in the excellent Mahāvihāra.

56–58. He built a cloister for meditation to the west of the Mahāvihāra; he erected an excellent stone altar surrounding the Bo-tree; he constructed a stone ditch and a costly arch; he made a stone couch in the excellent room of the great Bo-tree. He built the Uposatha hall within the Dakkhiṇārāma. He made a great offering to the congregation of monks, the excellent group.

59. The king building a royal palace, a beautiful big building, giving it to the congregation of monks, the king afterwards received it back.

60. Then the king celebrated the Vesākha festival at the Meghavana; he governed the dominion for thirteen years.

61. The son of Meghavaṇṇa was the lord of the earth Jetṭhatissa; the lord ruled over the island of Tambapaṇṇi.

62–65. He made an offering of costly gem in the most excellent Mahāthūpa; constructing the iron palace, and making an offering of the excellent gem to it, the bull among men gave the name of Maṇipāsāda (gem palace). Having constructed the Pācīnatissapabbata-ārāma, the lord of men named Tissa gave it to the congregation of monks. The lord of the world caused the Alambagāma pond to be dug;<sup>1</sup> the

1 Cf. *Mahāvamsa*, Ch. 36, vs. 129–31.



bull among men made an offering of it for eight years. The king ruled over Tambapanni for ten years.

66. After the death of Jeṭṭhatissa his younger brother king Mahāsena reigned for twenty-seven years.<sup>1</sup>

67-68. At that time the king thought thus, "Among the two monks in the religion, who are the monks who hold right doctrine and who hold false doctrine, who are shameful and who are shameless?" Investigating into this matter and searching for shameful people, he saw the sinful monks who were not true monks, & who looked like monks.

69. He saw (people) who were like foul corpses and like blue flies in conduct, who were wicked, who were not true monks, and who looked like monks.

70. Having approached Dummitta, Pāpasoṇa and other shameless people, and the sinful monks, he asked them about religion and its meaning.

71. Dummitta, Pāpasoṇa and other shameless, people consulted in solitude for the purpose of spoiling the pious.

72. Entire future was sanctioned in the story of Kumārakassapa, both the wicked and those enveloped in delusion, declared what was improper.

73. In the story of the Chabbaggiya monks the face of the colour of ivory was not permitted. The shameless courtesans with teeth, declared what was permitted.

74. About this and other matters many shameless monks without any reason and for the sake of their own advantage, declared the true religion as false.

75. The king Mahāsena having performed good or bad deeds throughout his life, in consequence of his association with the wicked passed, away according to his deed.

1 Cf. *Ibid.*, Ch. 37, v. 1.



76. Therefore one should give up from afar the association with the wicked, as from a snake or snake-poison, having his senses under control one should perform acts of welfare in this existence.

THE CHRONICLE OF THE ISLAND IS FINISHED.  
LET THERE BE THE CONSEQUENCE OF NIBBANA.



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20120-21



Printed by Thuppahigae Earnest Almeida at Saman Press (The New Asia Trading Co., Ltd.) No. 1, Dehiwala Road, Maharagama, for The Editor, Ceylon Historical Journal, 129, Dutugemunu St., Dehiwala.



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