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RELIGIOUS INTERCOURSE
BETWEEN
CEYLON AND SIAM
IN THE EIGHTEENTH CENTURY.

II.
SYĀMŪPADASAMPADĀ.

The adoption of the Siamese Order of
priesthood in Ceylon.

Saka Era 1673 (1751 A. C.)

Compiled by the
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THERO of PUSPARAMA
Monastery in Kandy (Ceylon) in A. C. 1775.

Printed under the auspices of the Committee of
the Vajirañāna National Library.

BANGKOK:
Printed at "The American Presbyterian Mission Press."

1914.

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W. 81741

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C3127
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IN 1908, the Committee of the Vajiraṇāṇa National Library reprinted as Volume I of the "Religious Intercourse between Ceylon and Siam in the 18th Century," the account of King Kirti Sri's Embassy to Siam in Saka 1672.

As a second instalment, the Committee is now issuing the translation of the "SYĀMŪPADASAMPADĀ," which they have received through the great courtesy of Phya Arthakara Prasiddhi (W. A. G. Tilaka).

This version when compared with the Siamese records which are still in existence, cannot be considered strictly historical.

In the transliteration of Pāli and Sinhalese terms, some inconsistencies could not be avoided. In reading the proof sheets, the Library has to acknowledge with thanks, the valuable assistance rendered to them by the Reverend M. Jinananda, of Dipaduttamarama Kotahena.

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Reverence
to the Blessed one,
the Holy one,
the Fully-Enlightened One.

IN the year of our all merciful Lord Buddha 2318, and on Thursday the full moon day in the month of Medindina (March, April), the illustrious Minister Wilbagedara came to the Pusparama Vihāra in the city of Senkadagula (Kandy) having in his hand a record of certain matters relating to Siam as well as his own country, with dates according to the Saka Era, the solar and lunar months, the days and the asterisms. He appeared before the Thero called Siddhartha Buddharakkhita, who was a mine to all gem like virtues, an expert in all orthodox Buddhist doctrines, an observer of all religious duties, an authority in all sciences, a dignitary in the Buddhist Church and a pupil of the Sangharaja called Saranankara, who was an observer of all precepts possessor of all virtues and an authority in all matters relating to the religion and sciences. He (the Minister) presented the aforesaid Thero with the book referred to

with a request that it be revised and that a work embodying the facts which it contained be composed for the benefit of the world in the future.

In accordance with the request thus made the following book is written extracting, in the first place, facts from old records relating to history from the first King Wijayo up to the 15th year of Wimaladhar-masuriya II, who reigned at Senkadagala, giving dates according to Buddhist Era and then by making use of the record of the Minister Wilbagedara, which gives the history of the 31st year of the great King Kirtisri Rajasimha. This is a religious work and may all good people listen to its recitation in eagerness.

Prior to four asankheyas and one hundred thousand kalpas the Dipankara Buddha was in the world. Our lord Buddha, then an ascetic called Sumedha, having seen him formed the resolution to attain Buddhahood. Afterwards he saw twenty-three subsequent Buddhas who foretold his attainment of Buddhahood. Fulfilling the thirty paramitas,* such as alms giving, moral virtues, &c. our Lord Buddha was born Wessantara and by his great alms giving caused the earth to quake seven times. Departing

* The duties which must be performed as a pre-requisite to the Buddhahship.

that life he was born in the heaven Tusita where he enjoyed heavenly bliss for five hundred and seventy six millions of years. Then upon the supplication of devas and Brahmas of ten thousand worlds he relinquished the deva world and was conceived in the womb of Mahamaya the queen of King Suddodhana of Kapilawastu. In ten and a half months he was born and grew up like the waxing moon, and on attaining the sixteenth year married the princess Yasodhara, who had forty thousand maids in attendance. Having thus lived 39 years as a layman (he left his home and having become an) asectic endured privations for six years, and in the seventh year on the full-moon day of the month of Wisakha he achieved the perfect Buddhahood. He harried seven times seven days in that vicinity and proceeding from thence to Baranasi he proclaimed his doctrine at Isipatara.

And having sojourned for forty-five years as a Buddha and having fulfilled every object of his mission to this world he attained Nibbana, in the city of Kusinara in the sacred arbour formed by two sal trees, on the full moon day of the month of Wisakha.

As recorded in the Dipawansa the King Wijaya with seven hundred warriors landed in the Island of Lanka on the day the Bud-

dha attained Nibbana and, having destroyed the Yakkhas, reigned at the city of Tam-menna for 38 years. Then came the reigns of Upatissa, Panduwasa, Abhaya, Pandukabhaya and Mutasiwa. After these six Kings the seventh in hereditary succession was called Devanampiyatissa and he became king of this Island in the eighteenth year of King Dharmasoka of Jambudipa and in the 236th year after the Nibbana of the Buddha. In his reign the Priest Mahinda, son of King Dharmasoka, came to Śrī Lankā, on the 19th asterism of the 1st quarter of the moon in the month of Poson (June to July), on the completion of the 12th year of his ordination, and in the first year of the reign of King Devanampiyatissa, and established the Buddhist religion in Lankā.

After this King Devanampiyatissa there followed Uttiya, Mahasiva, Suratissa, Assariya, Asela, Elala, Mahanarada, Yatalatissa, Golu Abhá, Kawantissa, Dutugemu, Sedehatissa, Thul, Lemanitissa, Kalunna and the five Tamils. After these 17 kings Walagam Aba succeeded to the throne 439 years 9 months and 10 days after the Pari-Nibbana of the Buddha ; and in the 5th month of his reign he met in battle seven Tamil warriors who came from a foreign country, and being defeated took refuge in the forests.

At that time 500 arahats who assembled at Aluwihara in the country of Matula, under the patronage of a certain Chief, recited and reduced to writing the doctrine of the three pitakas, which had been brought down orally in the succession of great priests.

Then after 14 years and 7 months the great King Walagamaba, having assembled the Sinhalese army, destroyed the Tamils and united the Kingdom, and having demolished the dwelling of the ascetic called Giri, uniting his name Abhaya with that of Giri, built the Vihara called Abhayagiri and offered it to a priest called Tissa, who had been of help to him. At this time 217 years, 10 months and 10 days had elapsed since the establishment of the Sasana in Lanka.

Then when the virtuous priests of the Maha-Vihara had assembled and charged the High Priest Tissa, who had received the Abhayagiri, with the offence of family association and convicted him of "pabbaganiya," an inferior pupil priest of that body named Mahadeliyatissa protested saying "do not act thus towards our High Priest." Then the priests convicted him of "ukkhepaniya karma," saying that he was conniving at sin.

Thereupon the priest burning with indignation caused a schism of about 500 priests, and leaving Theriya Nikaya proceeded to Abhayagiri Vihāra and lived there, and when a disciple of Dharmaruci Acari of Vajjaputra Nikaya came to him from the Pallararama Vihara of Jambudipa, he accepted their rules and lived under the title of Dharmaruci Acari. From that time those belonging to the Abhayagiri were known as the Dharmaruci Nikaya. Thus a Nikaya called Dharmaruci composed of a body of priests separated from the Theriya Nikaya was established in Abhayagiri Vihāra in the fifteenth year of the reign of Valagamabha and 454 years after the Nibbana of the Buddha.

Then in succession to the great King Valagamabha followed Mahadeliyatissa, Coranaga, Kudatissa, Balatsiwa, Vatuka, Niliya Purohita, Vasukiya, Vylatissa, Anula, Makalantissa, Bhatiya, Mahadeliya, Adagemunu, Kinihiridala, Kuda Abha, Sinhawalli, Elunna, Sandamuhunu, Yasasilu, Sukhabalata, Vahap, Vaknetissa, Gajabahu, Mahalumata, Bhatiyatissa, Culutissa, Kuhunna, Kudana, Kudasirina. After these 29 kings, a king named Vyavaharatissa, well versed in law and religion, became king of this country 752 years 4 months and 10 days after

the Nibbana. In the days of this king the priests of Abhayagiri of the Dharmaruci sect proclaimed and adopted the Vaitulyan Pitaka, which certain heretical Brahmins called Vaitulya, assuming the garb of priests for the purpose of destroying the religion had written in the time of the aforesaid King Dharmasoka. Thereupon the priests of the Theriya Nikaya having compared it with the authentic text, rejected the Vaitulyan doctrines, as they were heretical. The King Vyavaharatissa having heard of this sent for the Vaitulyan books and got his minister Kapila, a man who had exhaustively studied all branches of knowledge, to enquire into and report on them, and finding that they were not the words of the Buddha, burnt them and disgraced the sinful priests who had embraced them and caused the true religion of the Buddha to shine. As the Mahawansa says :

“Through the instrumentality of the Minister Kapila, suppressing the Vaitulyan heresy and punishing the sinful members, he re-established the supremacy of the true doctrines.

Then together with Vyavaharatissa came a succession of six kings, viz., Abhattissa, Sirinaga, Vijayindu, Sanghatissa, Dehemi, Sirisangabó ; after them in the fourth

year of the reign over Sri Lanká of the Great King named Gothabhaya, the same shameless priests of Abhayagiri of the Dharmaruci sect put forward the Vaitulyan teachings as the doctrines of the Buddha. Then of these, the Maha Thera Ussiliyatissa having inquired into and ascertained how the priests who had embraced the Vaitulyan doctrines in the days of King Vyavaharatissa. suffered disgrace, thinking it inexpedient that should there be a repetition of this in the days of another king, said : “ Let us not unite with them,” and taking with him 300 priests left the Dharmaruci Nikaya and went to and settled in the Dakunu Girivihára. Amongst them a Maha Thera named Ságala dwelt there and propounded the religion. From that time his disciples who lived there were known by the name of (Sagaliya. Thus a sect called) (Sagaliya, separated from the Dharmaruci sect, was established in the Dakunu Girivihára 795 years after the death of the Buddha in the days of Golu Abhá. Afterwards in the reign of King Mahasen the Denánaka Vihára was established.

Then in the days of Golu Abhá, the great king, the priests of the five great monasteries having assembled and discussed this

matter it was agreed that the Vaitulyan doctrines were not the words of the Buddha. A number of sixty priests selected from the sinful priests who had adopted them were branded with marks on the body and expelled from the country. The Vaitulyan books were collected and destroyed by fire, and the Buddhist religion was glorified.

Then some of the sixty exiled priests went and settled in the city of Kavírá. At that time a certain young heretic came to Kávíra from afar and noticing the favours which the former were receiving from the citizens received ordination at their hands for the sake of wordly gain, and settled there and became known as Sanghamitra. One day, while these priests, according to their rules, had come to bathe and were disrobing, he saw the marks on their backs and wanted to know what they were. They replied "the king called Golu Abhá of Lanká at the instigation of the priests of the Mahá Vihára, caused sixty of us of the Abhayagiri Vihára who had adopted the Vaitulyan doctrines to be branded on our bodies and expelled the country." He asked, "Is there anything I can do for you in the matter." They said : "If you are clever enough there is much to be done to our enemies." "Very well," said he ; "I will

see that the priests of the Mahá Vihará do either adopt the Vaitulyan doctrines or that the Vihára is uprooted and destroyed." With this wicked intent he came to Lanká, and having won the favour of Golu Abhá, began to teach his sons Prince Detatis and Prince Mahasen. But he gave up (teaching) Prince Detatis, who was aware of his religious opinions, and occupying himself with the younger Mahasen taught him with a view to make him further his plans by word and deed. After a righteous reign of thirteen years the Maharaja Golu Abhá departed this life.

Thereupon Sanghamitra, through fear of Prince Detatis went to the Soli country and dwelt in the city of Kávira. Prince Detatis became king and died after a righteous reign of ten years. Hearing of this he (Sanghamitra) returned to Lanká and taking up his abode in Abhayagiri Vihára did his utmost to persuade the priests of the five great Vihára to adopt the Vaitulya doctrines; but in vain. He then approached his pupil, King Mahasen, who had succeeded to the throne 818 years after the death of the Buddha, and having after much persuasion won him over, a royal edict was proclaimed by beat of tom-tom forbidding any one to give alms to the priests of the Mahá Vihára on

pain of a fine of 100 pieces of money. Then the priests of the Māha Vihāra came to the town, and having after three days' begging received no alms, gathered together at the great hall of assembly and thus expressed themselves :

“ Even though we starve, we cannot say that heresy is true doctrine. Should we say so, many others would follow us and go to perdition and their guilt would be on us. So even if we transgress the strict sacerdotal rules we shall refuse to adopt the Vaitulyan doctrine.” Thus saying, the orthodox priests of all the temples in the vicinity, including the Mahā Vihāra, Mirisweti Vihāra and Segiriya left their Vihāras and proceeded some to the Ruhunurata and some to the land of Malaya. Thereupon the friend of Sin, Sanghamitra, with the support of a Minister named Sōna, got the king to uproot and destroy about three hundred and sixty-four colleges and temples, including Lovamahapaya, and got their sites ploughed and sown with salt. Then the Dharmaruci sect of the Abhaya giri Vihāra went and occupied Segiriya.

To quote the Mahāvansa : “ After the destruction of the Mahā Vihāra by the sinful Mahasen, the priests of the Dharmaruci sect occupied the Cetiya rock.”

Later on this King Mahasen, under the salutary influence of a trusty Minister named Méghavarna Abhaya built a new Maha Vihāra, and having sent for the priests who had gone away, supplied them with the four priestly necessaries. The lady who was chief Queen of this King, a daughter of the royal Lemini race, got a carpenter to decapitate Sanghamitra during the construction of the Thúpárama and having impaled his body, she sent for and burnt the Vaitulayan books. The citizens in their rage invaded the house of the Minister named Sóna, a supporter of Sanghamitra, and having overpowered and killed him cast his body into a dung heap. At this time in spite of Sanghamitra's death King Mahasen being unable to discriminate between good and bad priests in consequence of his association with sinful men, placed his trust in the dishonest Mahá Théra, Kohntissa by name, of the Dakunugiri Vihāra, and began to build for him the Dená Vihāra in the garden Jótīya, which lay situate within the grounds of Mahá Vihāra. Then the priests of the Mahá Vihāra protested against the construction of Vihāra of different sects within their limits. The foolish king listening to the priests of Abhayagiri ordered that the boundary marks be rooted up, if that

were so. But they refused saying that the limits should remain to the end of religion and having secretly concealed seven priests in a tunnel left the Vihāra and went away. Then the priests of Denānaka began to root out the boundary marks. Hearing of this a Sāmanera priest of the Situlpahu Vihāra, possessed of supernatural powers, appeared among the crowd in the guise of a rākshasa with an iron club uplifted in his hands, and putting to flight the priests of Denānaka in various directions, proceeded towards the city. Hearing of this, King Mahasen inquired "what should be done to appease him?" And it being replied that he would not cease at this point unless, he saw the priests of the Maha Vihāra the king ordered that they be searched for and produced without delay. Then the Ministers entrusted with the order of the king brought and displayed the seven priests, who first had concealed themselves in the tunnel. At that moment the Sāmanera priest who had come in the guise of a rākshasa vanished and retired within the Situlpahu Vihāra.

Then the king, being unable to uproot the boundary marks, built the Denā Vihāra within the limits and granted the same to Kohentissa Mahā Thera himself. Subsequently, a charge was laid before the Sangha

against this priest Tissa that he had committed the greatest possible offence, and upon an inquiry into it being held by one of the King's judicial officers, Dharmika by name, the charge was found to be true, and the Mahá Théra, although against the king's wish, was actually disrobed. To quote the words of the Mahavámsa: "A charge involving excommunication was brought against the priest Tissa who received the Vihára. The charge being well founded, it was duly investigated by a Minister named Dharmika, who caused him to be expelled and disrobed, although against the wishes of the king."

Thereupon the priests of Sagali came from the Dakunugiri Vihára and settled in Denavihara, and in the days of King Anūbaherana Salamevan embraced the Vaitulyan doctrines. And in this wise, after the (afore-said King Mahasen and after the) reigns of Kitsirimevan, Detatissa, Bujasraja, and Upatissa a king called Mahanama reigned over this country. Then the commentator called Buddhaghosha, renowned for his great erudition, came to this country from Jambudipa and wrote a commentary on the three Pitakas (which contained 275,250 stanzas) in a work consisting of 361,750 stanzas and thus glorified the doctrinal texts. Then there reigned in succession Sengotraja,

Lemenitissa, Mitsenraja, the six Tamils Dasenkáli, Sigirikasubu, Mugalanraja, Kumáradása, Kiritiséna, Médisivuraja, and Lemeniupatissa. After them in the year of the Buddha the King Anubaherana Salamevan ascended the throne. In the twelfth year of his reign, a merchant called Púrna, who had gone from here to the Kási country, obtained a book expounding the Vaitulyan doctrines, and excepting as the truth, brought it to this country and presented it to the king. Then this king not being qualified like unto his predecessors to discriminate between true and false doctrine, after consulting the priests of Abhayagiri placed the book of Vaitulyan doctrines and Dena Vihára, and ordered the priests to reverence it. Then the priest of Śágali, who had come from Dakunugiri Vihára and were living at Dena Vihára having heard that former kings had disgraced and exiled the priests who had embraced the Vaitulyan doctrines were rather reluctant to accept them. Then the priests of Abhayagiri tried persuasion and won over the ignorant priests of Dena Vihára, and got them to observe them, just as little children are deceived by similarity in colour to eat beetles instead of damba fruit. On the contrary the priests of the Mahá Vihára and a great many of the learn-

ed men of Anurádhapura refused to respect them. Then a great priest and teacher named Jótípála, coming from Jambudipa, exposed the fallacies of the Vaitulyan doctrine which in his days fell into disrepute and died off. The Cūlavansa makes this reference: “At that time a Mahá Therá Jótípála carried on a controversy with the Vaitulya heretics and defeated them.” Then, as there were no flowers of the Vaitulyan doctrines, the priests of the two Nikáyas won over a member of the royal household and having got a man appointed to the important office of royal informant through him placed the Vaitulyan books before the king. Later on after his death the priests of Denávaka being humbled came under the subjection of the priests of the Mahá Vihára. Thus it will be seen the Vaitulyan doctrines were brought to Lanká on three occasions and were burnt to ashes by sincere Buddhist Kings, and for a fourth time they were introduced by that merchant called Púrna 852 years after the introduction of Buddhism into this country and 1088 years after the death of the Buddha, in the days of the King Anubaherana Salamevan and were observed by the ignorant people of the land.

Then with King Anubaherana Salamevan there was a succession of six kings, viz.,

Dápulusenraja, Dalamugalan, Kudákit-Siri-
mevan, Senevimahanaraja, and Lemenising-
ána. After them the king named Agrabódhi
ascended the throne. In his reign there
flourished these twelve illustrious scholars
— Sakdamala, Asakadamala, Demi, Bemiri
Dalabis, Prince Anurut, Prince Dalagot
Prince Dalasala, Prince Kitsiri, Prince Pura
vadu, Súriyabáhu and Kasup'ota Epá.

Then after Agrabódhi there followed a
succession of twenty-five kings, viz. :—
Kudá Akbóraja, Sanghatissa, Lemenibóna,
Asiggahaka, Sirsangabó, Lemenikatusara,
Dalapatissa, Pesulukasubu, Dapuluraja,
Lemenidalapatissa, Pesulu Sirisangabó, Val-
pitivasi-datta, Hunannaruriyandala, Maha-
lepano, Agrabódhi, Sulukasubu, Pesulu Akbó,
(Kudá Akbó, Salamevanmihindu), Udaya-
raja, Sómihindu, Medi Akbó, Kudá Dápulu,
and Pesulu Akbó. After them, 1126 years
after the introduction of Buddhism and
1362 years after the death of the Bud-
dha, King Matvalasen became king of
this country, but did not associate with
men of learning. During his reign an
ascetic of the Vajiraparavata Nikáya, clad in
robes of a priest came to this country
from Jambudipa and lived in the dwell-
ing called Viránkura. Having present

ed fifteen kalan of gold, which he had brought, to the cook of the royal household, Girivasesen by name, he got the latter to sing his praises to the king, who hearing of his virtues, just as the palangetiya (grass hopper) jumps into the fire taking it to be gold, went to the ascetic, and being impressed with his secret teachings, accepted the false Vájiri doctrines, and abandoning the true doctrines, such as Ratnasútra, which shines forth and are spread over 100,000 Kótis of worlds, and by reason of his embracing these false doctrines, fled from the place he lived, and giving up the city to the Tamils went to Polonnaruwa, and died there. At that time the Ratnakúta teaching were introduced into Lanka.

Then after the death of that King Matvalasen, the Maharaja Mungayinsen, who succeeded to the throne of Lanka, taking with him a Sinhalese army set out and invaded the Kingdom of Pandi, and having slain and defeated the Tamils, recovered the bells of victory which had been captured in the days of King Matvalasen and returned to Lanka. He restored the Lóvámahapáya, which had been damaged by enemies, repaired the breaches on its walls, settled the observances of the three Nikáyas, and made

them conform to religion, and placing guards round the coasts to prevent the arrival of the false priests in Lanka reigned in righteousness. Thus the Cūlavāṇsa :—

“Seeing the prevalence of false doctrines in the world he placed guards round the sea coast for protection.”

Nevertheless since the doctrines of Vājirīya were clandestinely observed as secret doctrines so from the days of Matvalasen, they continued to be maintained by the foolish and ignorant. But the Nilapata-darsnaya became popular, it remained. It is as follows :—

In the days when the afore mentioned Kumārādasa ruled this country there reigned a King called Srihasa in South Madura in Jambudīpa. At that time a wicked priest of the Sammittiya Nikāya, clever but impious, went to the house of a harlot at night, clad in a blue garment, and having slept there returned at daylight to the Vihāra. His pupils noticing his dress, asked him if that was a proper garment. Then as many had seen the garment he had on he lauded it and emphasized its property. The priests, who believed his words, gave up their robes and donned blue garments. Then this man adopting as the three incomparable gems in

the three worlds, sinful harlots, fermented toddy, and the god of lust, and worshipping them, despised the other gems as if they were kada stone (silicious earth) and composed a work in grantha called Nilapata-darsana. Thus it is said :—

“The harlot gem, the spirit gem, and the gem of lust these three gems do I worship. The other three are gems of clay.” When thus the Nilapata-darsana began to be promulgated King Śriharsa sent for it and perused it.

“Fool what dost thou drink ? Dost thou wish to go to hell ? Spirit over a pinch of salt is scarce even in heaven !”

Noticing this illogical stanza and realizing that this in sooth is no doctrine but a breach of religion, which if treated with indifference by a ruler such as he was would lead to the death of Buddhism and to the destruction of many men, he determined to protect the religion of Buddha, whose duration is 5,000 years. Pretending to be convinced he sent for the blue-clad members of this sect and for their books, and having got them and their books into a house destroyed them by fire. A few who escaped on that occasion, like a disease not entirely uprooted, still continued to don the same garments. Afterwards after the death of

King Mungayinsen the following nineteen kings ruled Śrī Lankā, viz. :—

Udaraja, Kasupraja, Pesulukasubu, Dāpularaja, Kuḍā Dapuluraja, Udayaraja, Senraja, Udamaharaja, Pesulusenarāja, Medisenarāja, Kudāmidelrāja, Salamevanaraja, Mihindurāja, Vikramabāhuraja, Mahāleraja, Vikramapandirāja, Jagatipāla, Parakramapañḍi, Lōkēsvarasenevi.

After them the Maharāja named Mahālu Vijayabahu became king over Śrī Lankā and destroyed the large numbers of Tamils who for 86 years had overrun the villages, the cities and capital towns all over Lankā and brought Śrī Lankā under one canopy. He commenced the ordination of priests for the propagation of religion, seeing to his Sorrow that there could not be found for convocation even five priests who rightly observed the precepts. He sent to foreign parts lacs of pearls and gems and got out from Aramana twenty pious elderly priests and books, and having secured ordination for thousands of priests in Lankā, he disseminated the religion.

Then following Mahālu Vijayabāhu and his three successors Jayabāhu, Vikramabāhu and Gajabāhu. After the lapse of 1,696 years

from the death of the Buddha there became king over Śri Lankā the great King Śri Saṅghabōdi Śri Parākramabāhu of the Mahāsammata dynasty of the royal race, king of Kings, his fame refulgent the wide world over, like unto a garland of solar rays, inured to regal success, and earning the guerdon of great merit (of past lives) he subdued some 364 Vannipattu (districts) and became sovereign of the whole island. And in Lankā (once) the prey to many a foreign invasion, he assembled together all the available Sinhalese including 24 lacs and 25 thousand of Agampadi, and 9 lacs and 95 thousand of victorious marines and selecting 10 per cent. of the two armies, he sent over to foreign parts 21 lacs and 25,000 Sinhalese warriors, and having subdued all the kingdoms from Sōli and Pāndi to Aramana established his sway alike over his own and foreign countries. And with a view to maintain his rule without disturbance in Śri Lankā he established the following important offices, viz :—Adhikāra, Senevi. Mahareṭinā, Anunayaka, Sabhāpātina, Situnā, Siritlenā, Dulēnā, Viyatnā, Mahavedana, Mahānakatina, Dahampasakna, and apportioned the remuneration.

In the city of Polannaruwa above

described he constructed among others the following grand Vihara, viz. :—Purvárāma, Dakshinārāma, Pacchimārāma, Uttarārāma, Kapilavastu, Isipatana, Kusinārāma, Veluvanārāma, Jētavanārāma, Lankātilaka, Tri-vanka, Etubalena, and placed in residence therein several thousands of priests of standing.

He built 360 sets of cloisters and named some of them in memory of his recent victories, viz. :—

Satrurājacélakulāntaka, Uddhatarājanimūla, Nirlajji-Madhanaya (subduer of heretics), Durnitivārana (the extinction of bad laws), Prakutagna.

Parakrutagna, Sakaladigvijaya (victor of all parts of the world), Anantas'marasab'tru Vijaya (endless memory of victory over enemies), Saranagata Vajirapañjara, Paramantraprabhēda Vikramapratāpa, Akalanka, Sarvasatrusiromāni, Prakrityanukrityanis-çaya, Pararājagōdhurjāti, Nriharikeravara-jahansa, Paranādisahōdara, Āriyarāja Vesyābhujanga.

And he having provided for the perpetual maintenance of 3,700 ordained priests lived in comfort. He became aware of the decline of religion during the 1254 years intervening between the fifteenth year of

the previously mentioned Valagam Abá and the fourth year of his own reign, the result of the adoption of sinful priests. for the sake of destroying religion as previously stated as true doctrine of Vaitulyan and other false doctrines shamelessly started and continued by heretics. Perceiving so great a stain on the sublime purity of the Buddhist religion, he thought that if so great a ruler as he paid no heed, the Buddhist religion would die out and many mortals led to perdition. "It is meet," thought he, "that I should be of service to the religion of Buddha which is to last 5,000 years, and with a heart influenced by mercy tempered with wisdom. With whose help would I be able to purify the religion thus declining so that it may endure without blemish." Then he went up to the priests of the Maha Vihára whose chief was the Thera Maha Kásyapa of the grove of Andumbaragiri, a man helpful to the threefold religion, possessed of countless virtues, and obedient to the precepts, and informed him of his desires Thereupon he sent for many hundreds of sinful evil-practising priests of the three sects called Dharmaruci, Sāgalika, and Vaituliya, which by their evil practices stain the purity of the Buddhist religion, and seated them in the Latamandapaya, and standing without intermission during

the three watches of a night, he expelled them all and purifying the Buddhist religion reconciled the three sects. And on account of the merit of this good act he was upon his death reborn as the God Naradeva with a Kalpás' lifetime on a peak of the Himalayan mountain range which shines with 84,000 rocky peaks.

Thus the pure form of religion established at this time continued to be maintained in purity for 37 years from the death of that king, and again it began to decline as before. Then after the death of this King Parákrama in the fulness of years, there followed fifteen Sovereigns in succession, viz. :—Pandita Vijayabáhu, Kilinkesdámihĩndu, Kirtisirinissanka, Virabáhu, Vikramabáhu, Codagañga, Lilávati, Sahasamalla, Kalyānavatī, Dhārmāsoka, Eniyangana, Lilávati, Lokésvara, Lilávati, Parákrama Pāndi. After them the foreign king named Kālinga Vijayabáhu originally known as Magha became king of Sri Lanká. And in the great battle in the first part of his reign Vijayabáhu fled from Polonnaruva, the ancient city, leaving the books, etc.; wherever they chanced to be, and seeking for help arrived at Māyārata and there lived supporting the priests giving them the fourfold

necessaries. In the Maha Vihāra, which he built, called Vijayasundarārāma after his name he assembled the great body of priests headed by the Maha Thēra Sangharakshita, a (well-known) preacher of the day and pupil of the Maha Thēra Sariputra; and the Maha Thēra Mēdhānkara, the hermit of the Dimbulāgala forest, and settled after much effort various disputes which had arisen among the priesthood, and formulated a new code of rules and did great service to religion. The son of this great King Kalikala Sar'varññāsāhitya Pandita Parākramabāhu, versed in all knowledge, like unto the summer sun drying up the mud of enemies, living at Dambadeniya, became the Mahārāja of Sri Lankā, and endowing himself with exceeding royal glory put an end to hostile troubles arising from Tamils, Malalas, and Jāvakas, who had built forts in different places, viz. :—Polonnaruwa, Pulaceri, Kota, Saragantala, Kaudāpulukurundu, Padimāna, Matugona, Debarapattuna, Urātota, Govisilāpatota, and Mandali, Mannāram; and bringing under his power the whole surface of Lanka and enjoying royal prosperity, built magnificent Vihara in various places, such as Srivardhanapura, and settling priests in them provided them with the fourfold offerings, robes, meals, beds, and refreshments. And

hearing of the prevalence of much misconduct, calculated to damage religion, of those who had been worthy men when ordained, but were (now) living negligent lives; and realizing the impropriety of the religion, which former kings had with great effort maintained in harmony, falling into such disrepute in his day, he gathered together the councillors of the two sects of priests under the leadership of the Maha Théra Aranáyaka Médhankara, the chief pupil of the Maha Théra Buddhavaṃsa Vanaratna of the Dimbulagala succession; and coming to the assembly with kindly heart and placing before it the true aspect of religion, expelled those guilty of misconduct as unsuited to the priestly office, and purified the religion. He advised that negligent priests be not indulged, and got rules formulated for the observance of those who devote themselves to the study of the scriptures, so that religious observances might be maintained in conformity with discipline for 5000 years. And with a view to the perpetuity of the two sects he constructed a great building, like unto a dwelling in the Brahma world called Putabhattaséla (Palábatgala) and settled therein hermit priests full of virtues, of little wordly desires, and able to undergo the strictest rules of discipline, and gave Upasampadá Ordination to thousands of

Priests. Through his younger brother Bhuwanaikabáhu Epá he secured instruction for a large number of priests and glorified the Buddhist religion by greatly increasing its prosperity. At this time 1809 years had elapsed since the nibbana of the Buddha.

The following great priests lived after the Maha Théra named Buddhaghosha commentator who lived in the reign of King Mahánáma, viz :—The Maha Théras Buddhadinna, Dharmapála, Jótipála, Kshéma, Dharmasri, Nanda, Ananda, Anuruddha, Upatissa Buddharakshita, Maudgályayana, as also beginning with the Maha Théra Sáriputra of keen intellect, who hearing but once, could carry in his mind several thousands of stanzas, Sangharakshita, Sumaṅgala, Vāgiswara, Dharmakirti, Nágaséna, Ananda, Védéha, Buddhapriya, Anawamardasi. These great priests produced various commentaries and annotations and introductions to numerous doctrinal works, translations, glossaries, editions etc. and glorified the sublime religion of Buddha.

Similarly the following priests Slokasiddhártha, Sahityavilgammula, Anuruddha, Dípaṅkara, Mayúrapada, Dhármaséna, and the following lay scholars, Súrapáda, Dharmakirtipáda, Dhiranágapála, Rajamurári,

Kavirājasekhara, Guruludemi, Ágamacakra-varti, Parákrama Pandita, and Agra Pandita, produced religious poems, explanatory translations and glossaries, and numerous doctrinal treatises. Upon which up to the present day succeeding writers have based their religious works, which flourished to the glory to the sublime religion of the Buddha.

Thereupon after Pandita Parákrama-báhu there ruled in succession, these seven kings : Bósat Vijayabáhu, Maha Bhuwanaikabáhu who dwelt in Yápu, Parákrama-báhu, Vathimi Buvanaikabáhu, Pandita Parákramabáhu, who dwelt at Hastisailapura, Vanni Bhuwanaikabáhu and Vijayabáhu. After them Bhuwanaikabáhu IV. became king in the city of Gaṅgasripura on the banks of the Mahaweli-gaṅga, and in the fourth year of his reign 1894 years had elapsed since the death of the Buddha. At that time a certain minister called Sēnalānkādhikāra Senevirat born of Menawara wamsa sent large quantities of riches, such as pearls and gems, and got a stone image-house built at Kāncipura, a three-storied image-house for a standing image (of Buddha) built at Devnuvara, a great image-

house, 18 cubits square, at Akbó Vihára. Likewise he constructed a great royal Vihára called Abhinava Lañkátílaka, on the top of the Parnasaila mountain, (beauteous as the Kailasá mountain), in the city of Siduravána, his ancestral estate, and adding to himself many other meritorious actions lived faithful (to religion). Hearing of the prevalence of misconduct endangering religion of men of standing he brought the fact to the notice of a council of priests of both sects under the leadership of the Maha Théra Vanaratana of Amaragiri Vihara, and empowered with the authority of the king inquired into (the state) of religion, and for a time established the religion in purity. Then on the death of that Bhuvan-aikabáhu Mahárája there succeeded the King Parákrama. On the latter's death the Mahárája Vikramabáhu succeeded to the throne in the same city and in his reign flourished a minister by name Alagakkónára of the lofty lineage of the Girivamsa, world renowned for his influence and might.

The city Kelani is resplendent with its noble places, bo trees, beautiful walks, pavilions, the city walls, image houses, relic shrines, shops, and its gates and porticoes.

In the Islands of Sri Lanká in the number of its auspicious places was the

noble city of Kelani full of prosperity referred to in the above stanza. Containing rows of lofty buildings like the Chakravāta mountain, adorned with different kinds of houses, one, two, three and five storied with walls, pillars, and stairways ornamented with various kinds of frescoes, and rows of palaces resembling the white Kailāsa rock, glittering with various kinds of Cētiya gardens ; bodhi gardens, image houses, walks, large rows of gateways, and many beautiful streets both sides of which were crowded with people from many lands, and by means of his retinue of officers, virtuous, docile, obedient, and learned, and suited to every emergency, competent to perform all good actions, endowed with firm faith, inclined to benefit others as much as themselves, and prepared to resist hostile opposition and helpful to the world's religion, he conveyed his orders and near the harbour of Colombo in the midst of a lake, always well filled with water, and around Darugama got a moat dug of big dimensions, and of a depth very great and fearful as a precipice, and as a fortification erected on the top of the moat a great rampart all rock, elaborately decorated at intervals' like unto a work of Visvakarma, (architect of the deva world) and in places constructed Ittahini, pulimugan, bhumiyantattu, watch towers and but-

tresses and (thus) built the fort famous by the name of "Abhinawa Jayawardhana," Cotta on the top of the great rampart of that city he caused to be built separate temples for the protection of the four quarters (dedicated) to the four guardians deified Kings Kihireliupulvan, Kamanboksel, Vibhishana, Sandakumāra to whom are entrusted the welfare of Sri Lanka. He ordained that offerings should at all times be made to them accompanied by various kinds of tom-toms, and dancing and singing, and caused, (the city) to overflow with abundant prosperity and a teeming population. And inside the inner city he stationed himself surrounded by his great armies of Sinhalese and Tamils, lion-like in bravery like unto a pictorial representation of the narrative in the Umandā, when King Culanibrahmadatta with one hundred kings and a great army of eighteen Aksanhini surrounded the city of Miyulu, and the Sri Mahabōdhisat, Mahaushada by name, intent on good for mankind, sat without fear or timidity, and drove away and obtained victory over the great hostile army. And at that time like unto the hosts of Māra who came with distorted features to the sacred enclosure of the bo tree, tearing up both heaven and earth with various kinds of weapons, such as Candracakra, so did Āryacakrawarti come with a mighty

host of Tamils at once by sea and land with warlike purpose, clad in arrow of various hues, armed with weapons, and having erected Visapelali, Nadasala, Mārasi them he drove away. Then as if to emulate and show how great was the glory of Dutthagāmini, and other ancient kings when they destroyed the various Tamil camps at Ambatota, Miyuguna, Denagama, Aturaba, Polvatta, Dhanu, Tambunna, Kasātota, Satbekotta, Gāminigama, Vasithagama, Hālakolapura, Dighābhaya, Māgalla, Kumbhabāna, Kāndamunna, Vijitapura, Girinilnuvara, Mahēla, and Anurādhapura he captured their encampments at Colombo, Wattala, Negombo, and Chilaw, and defeating the mighty hostile hosts who were swarming (in those places) caused his fame and glory to spread over the ten directions.

“May Wira Alakēswara prosper, clever in breaking up enemies like unto a lion breaking up the proboscis of elephants, living in the golden mountain of fair Lanka, bearing on it large and lofty structures.”

He, thus praised by many a poet, was admitted into the five kinds of royal ranks, viz., ruler of an island, ruler of a religion, the ruler of a province, the ruler of a district, and Prime Minister, and pleased the

hearts of men with the four moral virtues, namely, almsgiving, affability, promoting the prosperity of others, and loving others as ourselves, and caused the ordination of priests for the benefits of future lives, and spending money lavishly in many thousands constructed the Royal Maha Vihara such as the Sindurugiri Vihara and established cloisters naming them after his tribal names, Kāñchipurapurandara, Girivamsaṣekhara, Nissanka Alakesvara. Further he built separate Vihara for the Maha Sangha living in villages and forests in the vicinity of his birth right, the city of Rayigam, replete with all the good things requisite in a city, and coveted by a great number of various races. He accrued great merit unto himself by offerings of the four sacerdotal necessities. This Nissanka Alagakkonara of Aparagiri, minister who thus lived in faith hearing of the misdeeds of sinful priests who lived unrestrained lives in various places, seeking for a remedy, in the manner of the cultivators of El paddy, who protect the corn by rooting out the tares and weeds from amongst the corn blades, became aware of how in the olden days pious kings and ministers by force of their commands with great effort maintained the religion, and of their deeds and words at various times from beginning to end in the course of religion, and brought

these facts to the notice of our Chief Priest Sri Dharmakirti by name, whose fame and glory were spread over the ten directions, possessed of great virtues and influence, the home and abiding place of a mountain of moral precepts, the lineal representative of the Vanavási succession of Palábatgala, and having called together (1912 years after the death of Buddha) a council of the priesthood of the two sects, standing in the midst of the priesthood and putting forward the authority of the king, he empowered the good priests to inquire into the state of religion, and to disrobe a number of sinful priests, and (thus) for a time established in peace the maintenance of religion.

The harmony of the church then established prevailed unbroken up to the fifteenth year of the fifth Bhuvanékabáhu. Up to this fifteenth year there had elapsed 1929 years from the death of our Buddha. Afterwards, in the 20th year of that Bhuvanékabáhu, the brother-in-law of that king the Prince named Virabáhu came to the throne. True to his name in virtue, knowledge, fame, glory, majesty, prosperity, and in similar excellent qualities, as also in great physical strength and personal prowess, and master of the various kinds of strategic warfare, he overcame all rapacious hostile designs of Tamils, Malalas, Moors, etc., and

bringing the whole surface of Lanká under one canopy he enjoyed royal prosperity. With the idea that he should not waste the abundance of wealth which had accrued to him from the merits of his past lives he made offerings of rice, flowers, and lamps in the name of Buddha and rendered help to those versed in religion ; with love he listened to preaching, and having set apart for the priesthood the revenues of wooded villages provided them with the fourfold necessaries. To some Brahmins he gifted villages, lands, fields, and wealth, to others clothes, ornaments and corn, to some Brahmins and bards he gifted slaves, oxen, buffaloes, horses, elephants, cows, gems, maidens, and to the other mendicants he gave food, drink, clothes, and made them happy.

Thus by the power and majesty of his arm he maintained the precepts of charity and of religion, the only certain means of securing happiness in the two worlds, and covered both this and foreign countries at one and the same time with his glory :—
“ Like unto a mine of virtue, strong as the Mount Méru, subduing his enemies, like a lion subdues elephants, to poets like a brilliant sun on lotus flowers (thus) Virabáhu, the adipada ruler, glorified the whole of Lanká.
“ Endowed with a pure and abundant faith,

fond of excessive almsgiving, he gave large villages, oxen, elephants, horses, wealth, and slaves to all Brahmins of the Buddhist faith, well versed in all knowledge and with hearts full of charity and kindness." Thus are described the special virtues which he naturally possessed :—" Surpassing other kings in glory, rivalling Iswara in the greatness of his charities, the subject of praise by kings and people, he ruled the threefold Lanka freed from enemies."

" Ever he delights the hearts of crowds of suppliants by the taste of charities just as crowds of bees are delighted by rutting elephants ; and is himself delighted by these praises and thanks."

Hearing of the great attributes of former kings thus described and desirous of emulating their example and with mind bent upon maintaining in conformity with the times all royal customs connected with religion as they prevailed in the days of the pious potentates of Lanka, constantly engaged in assisting the world's religion, delighting his heart in the pursuit of the triple gem for the protection of the isle of Sri Lanka prosperous with the splendour of the nine gems and of the three gems, he assigned suitable salaries to his brave soldiers and made them dexterous in the arts of fencing, javelin throwing, archery, and the like.

By his mere equipments of armies, transport, and weapons of warfare he scared away fierce foes, rid himself of foreign enemies, and established the Kingdom in tranquillity. Day by day advancing in happiness, and increasing his virtuous desires he built halls for almsgiving and gave alms to people of various creeds, such as Pandaranga and others of the Panda Sect and other mendicants. He gifted in increasing proportions corn, clothes, ornaments, bed, and conveyances to Brahmins and bards and delighting their hearts, was himself delighted by the clamour of their gratitude.

Moreover as by nature he was of a religious disposition he made great offerings to the priesthood of both sects, gave them robes from the royal treasury, procured ordination to the sons of noble families, looked and searched for fit persons for the future protection of religion, and appointed them to the offices Agatan Malapadavi, etc., and enjoyed happiness and delight by seeing the priesthood on stated occasions, and with his innate love of religion dedicated to the priesthood his best son. While thus he was living in gradually increasing faith in religion, hearing of the prevalence of misdeeds among some bad priests living in the interior, he called together an assembly of the priesthood of the two sects under the

leadership of the Second Dharmakirti Mahá Théra, at that time a councillor in religion, the Anujátá pupil of Sri Dharmakirti Mahá Théra, far famed all over the ten directions, and endowed with an abundance of worldly virtues, such as those of protection, of administration, and of observation of precepts, together with the Mahá Théra Maitri of Galaturumula, a pillar of religion, according to ancient custom he authorized the good priests to inquire into and purify the religion by removing the stain of impiety and thus glorified the religion of Buddha. At this time there had elapsed 1939 years since the nibbána of Buddha.

After this king there reigned in succession the following eighteen Kings, viz., Parakkramabāhu VI., Jayabāhu II., Buwanekabāhu VI., Pandita Parakkramabāhu VII., Vira Parakkramabāhu VIII., Dharma Parakkramabāhu IX., Vijayabāhu VII., Bhuwanekabāhu VII., Māyādunne, Rājasinha I., Wimaladharmasuriya I., Senerat, Rājasinha II, Wimaladharmasuriya II., Sri Wiraparakkrama Narendrasinha, Sri Wijayarajasinha and Kirtisri Rajasinha. In the year of Buddha 2085 the great King Wikkrambāhu became king in the city of Sri Vardhanapura called Senkadagala in Katubulu in the hill country and gained the good will

of the people by the observance of the four moral virtues. He caused to be built to the South of his palace a relic house as well as a two storied building on stone pillars for the confession of priests. He caused to be built also in various places 86 monasteries ; and the priests who lived in them were supplied with the four requisites. He caused the doctrines to be rehearsed during 55 nights in an ornamented hall, the three pitakas to be copied on 30,000 olas, and 189 images and about 140 relic caskets to be made at great cost. Also he acquired much merit by making a journey on foot to the shrine at Maiyangana and offering flowers, &c., by ascending the Adam's Peak which he illuminated with a lamp 15 cubits in circumference and 5 cubits in height and fed with 100 pots of oil, and by causing 780 stone steps to be made at Heramitipana. He caused a large number of fields to be cultivated under his personal supervision and with the grain thus obtained gave alms to priests. He caused to be built at the Getambe ferry a large number of houses to be used at ordinations and having assembled priests from the three Kingdoms gave them alms. Out of these priests he selected 35 of whom the priest Dhammakitti was chief and had the ordination of Upasampadā conferred on 350 priests. This king who was greatly delight-

ed with the three gems (Trividharatna) acquired merit by the offering of 2,180 robes to priests and by performing meritorious acts at an expense of 587,000 pieces of money and by the offering of 60 elephants and horses, and 450 cattle. Having thus glorified the religion and having ruled the country righteously he departed this life. At this time the King Mayadunne reigned at Sitawaka and was engaged in war with the inhabitants of Cotta. He too performed meritorious acts at the same time. He had a son called Rajasinha, who mounting the throne by putting his father to death, subdued the whole Kingdom and lived at Sitawaka in great splendour. One day he invited the priests and gave them alms and then inquired of them how he could be purged of the sin of parricide which he had committed. The priests replied that such a sin could not be purged. On hearing this the king flew into a rage like a serpent beaten with a rod. He then put the same question to a Sivaite who answered so as to conciliate the king. Rajasinha consequently embraced the religion of the Sivaites and renounced the religion of Buddha of which he became an opponent. He destroyed the Buddhist books and priests, assigned the income of the Adam's Peak to fakirs and buried much royal treasure so that none might be benefitted by it. He reigned unrighteously and was re-born in

hell. During the reign of this king the books on doctrine and science which had existed for generations, as well as the Upasampadā ordination were lost. After this king a prince of the Gampola Royal family, who had left the Hill country and fled to Colombo and subsequently to Goa through fear of Rajasinha, returned to Ceylon and in the year of Buddha 2135 became the king of Sri Wardhanapura of the Hill country by the name Wimaladharmasuriya I. He took for his queen a good princess of the Gampola royal family, brought the whole of Lankā under one canopy, surrounded the city with ramparts and lived in happiness making offerings to the three gems. This king having made inquires as to where the tooth relic of our Lord Buddha was and learning that it was at the Delgamuwa temple despatched ministers with a retinue to Delgamuwa in the district of Sabaragamuwa; and when the king was informed that the ministers were bringing the relic through Uva he was greatly delighted and taking his mantle in his hand proceeded to meet them. And seeing the relic he worshipped it and brought it to the palace. He then caused a two storied building to be erected closed to the palace. This building he adorned with costly canopies and having erected a throne deposited the

relic in it. He made grants of gold, silver, clothes, jewels, villages, fields, slaves, and cattle, and also daily offerings of flowers, etc. Thus he acquired great merit for himself in particular and the people of Ceylon in general. Having learnt that there was not in the whole of Lanka a sufficient number of good Upasampadā priests for the performance of religious ceremonies, and that consequently the religion was in danger, he sent ministers to the King of Rakkhanga with a letter and various presents as well as offerings to priests (pariskara), and succeeded in bringing over to this country the two chief priests called Nandichakka and Chandawisala and a chapter of ten priests. These were lodged and entertained in the Pusparama Vihāra. Then in the year of Buddha 2140 he held an Upasampadā ordination ceremony, and many youths of birth were admitted to the priesthood. He caused a three storied building to be erected in front of the two storied relic house. Having in this way acquired merit and after reigning 12 years he departed this life.

After the death of this king, his brother, who had entered the priesthood, disrobed himself and became king by the name of Senaratna. He made large offerings to the tooth relic. He took his brother's widow as his chief queen and brought up his brother's

sons. In the meantime the heretics called Portuguese, who were trading in Colombo, constructed forts in different places and gradually took possession of the four Korales and seven Korales. Then the tooth relic, which was worshipped at Sriwardhanapura, was moved to Medamahanawara and other places difficult of access and was deposited in temples built there. And King Senaratna removed the royal family and the treasures to a palace in the vicinity of Miyuguna and lived there safeguarding the religion and his subjects and devising means of driving away the enemies. In the meantime the hostile armies poured in like a flood, crossed the Mahaweliganga, constructed fortifications, and fearlessly occupied temples and Buddhist monasteries. At length the enemies quarrelled among themselves, abandoned the city of Sriwardhana, recrossed the river, built forts at Magantota and other places and lived there. At this time a Prince of merit was born to King Senaratna. The same night the chief of the hostile army dreamt that a fire as big as a glow worm rose up, gradually grew larger and larger entered the Fort of Colombo, and destroyed the whole place. The enemies who were in the vicinity of Kandy were alarmed by this dream and left the place. The (new born) prince grew up like the waxing moon and distinguished himself on the play ground.

As he was brave like a lion he was named Rajasinha. King Senaratna divided the Kingdom into 3 parts, viz.; Matale, Uva, and the Hill country and assigned them respectively to his son Rajasinha and the two sons of his brother, Wijayapala and Kumarasinha. He then returned to Kandy and after a reign of thirty years departed this life.

After the death of this king, the King Rajasinha and the other two kings jointly made war against the Portugese, who were in the forts constructed at Gannoruwa, Ambatenna, etc., and drove them away from the Hill country. Subsequently Rajasinha having become the Supreme King of all the three Kingdoms invaded the low country and having destroyed all the fortifications which the enemy had constructed in different places compelled the Portuguese to take shelter in their sea side forts. He now send letter to Batavia and obtained a Dutch army, with whose help he fought the Portuguese, destroyed their sea coast fortifications and drove them away from the island. Having thereafter stationed Dutch soldiers round the coast to protect the country from foreign invasions, the king reigned at Kandy in great splendour. He restored to the temples and Viharas, the villages and fields of which they had been deprived; appointed ministers of different grades,

Senewirat, Adigar, Disawa, Treasurer, &c. ; subdivided the country for the purposes of Government ; enacted laws for the due administration of the country and lived at Kandy in great prosperity. He caused the tooth relic to be brought back to Kandy and deposited in a two storied building constructed on the old site. Villages and fields were set apart for the upkeep of the relic house and the inhabitants of Lanka were thus enabled to make offerings and acquire merit. He brought princesses from Madura and made them his queens and having reigned 52 years departed this life.

After this king his son Wimaladharmasuriya ascended the throne and marrying a princess lived at Kandy. As there was not then a single Upasampadā priest in the whole of Lanka, the king sent priestly requisites and 500 robes with a letter to the country of Rakkhanga. Thereupon thirty priests headed by Santana and Logaraga Puggali arrived at Kandy. They arrived at Pusparama and were well treated. In the year of Buddha 2240 thirty-three Samanera priests were granted the Upasampadā ordination at the "Sima" of Getambe, and 120 youths of good parentage were ordained as "Samanera" priests. During 12 years the king maintained these priests and promoted the cause of Buddhism. He constructed a

three storied and beautifully painted building for the tooth relic. He made also a casket of 25,000 "rides" overlaid with gold. In this casket he placed the tooth relic surrounded by the nine kinds of gems. He made various offerings (animate and inanimate) such as gold, silver, pearls, gems, cloths, jewels, lands, fields, slaves, horses and cattle. And on account of the meritorious acts which he performed the king was delighted and was happy. He made a pilgrimage to Adam's Peak accompanied by his ministers and made offerings of canopies made of silver and other costly articles. He tarried seven days on the spot and having acquired great merit returned to the town. This king having administered the country in righteousness departed this life. He was succeeded by his son Sri Vira Parakkrama Narendrasinha, who married a queen brought over from Madura, and lived in happiness. He kept up the offerings to the tooth relic according to custom and visited in the company of ministers the sacred shrines at Anuradhapura, Adam's Peak &c., and made large offerings. He found that the Samanera priest Saranankara was an observer of all Buddhist precepts and he accordingly had all differences among sinful priests in matters of religion referred to and settled by him. He presented him with many books treating on science and religion and supplied

his pupils with the priestly requisites. At the request of the king this priest Saranankara composed Sarārtha Sangraha, paraphrase of the Mahābodhiwamsa and the Bhaisajja Manjusaya in Sinhalese. The king caused doctrinal books to be copied and the cost paid out of the treasury. He rewarded the priests and laymen, who copied books of the three pitaka, or built Viharas, made Shrines and Buddhist images. He caused to be made a large sized sitting image of Buddha in copper, inlaid with gold. He made offerings of robes and other priestly requisites, golden flowers, lamps, etc., to the relic house. He repaired the two storied relic house. After reigning 32 years this king departed this life. After the death of this king there was no son to succeed him. Consequently his brother-in-law became king by the name of Sri Wijayarajasingha, and having taken a queen from Madura reigned at Sri Wardhanapura gaining the good will of the people by the four-fold royal virtues. He constructed religious edifices of two stories and three stories in the city as well as in the interior, made offerings for the Buddhist Church, read doctrinal books and caused doctrines to be rehearsed for the benefit of the people. He caused the aforesaid Saranankara Samanera to reside at Pusparama Vihara with his

priestly pupils and supplied them with all requisites. He caused the image house at Alulena to be Prepared, and many Viharas with images with sitting and reclining postures to be built in different parts of the country. This ruler of the earth who was bent on acquiring merit, having being informed of the great merit acquirable by the illumination of Viharas caused all shrines and temples in the country to be illuminated at the same time at night. About 790,000 lamps being lighted in one night, the country appeared as if all the stars in the sky had descended to the earth. He made also an offering of 30,032,000 flowers in one day, and acquired great merit. And in order to have an Upasampadā ordination he sent ministers abroad with presents and letters and ordered a casket of eubits to be made of solid gold studded with rubies, sapphires, pearls, etc., and before this work was completed the king departed this life. On the death of this king, the chief Queen's brother, a descendant of Mahasammata royal family, a mighty prince of great renown became king by the name of Kirti Sri Rajasinha in the year of the Buddha 2,290. The narrative hereafter will be in accordance with the record presented by the minister referred to and in which the dates are given according to Saka Era.

In this prosperous Island of Lanka, during the 2054 years since the establishment of the religion of the Buddha, there were about 159 Kings from Devanampiyatissa up to the present King Kirtisri. During the regime of the virtuous of those kings the religion and the country prospered but at other times they suffered. Wimaladharmasuriya I. ascended the throne at Siriwardhanapura (Kandy) in the year of Saka 1514, denominated Nandana, the 6th in the Vishnu Vinsati. This king having resolved to protect the country and the religion and having known that there was not in Ceylon a sufficient number of ordained priests for the advancement of the religion, despatched ministers with priestly requisites, royal gifts and letters to the King of Rakkhanga and obtained from that country the two priests named Nandicakka and Chandavisala and over and above a chapter of ten priests. And in the year of Saka 1519, denominated Hemalamba, the eleventh in the Vishnu Vinsati, an Upasampada ordination was held at the Udakukhepe Simā of the Getambe Ferry. Thereafter many persons of good birth entered the priesthood. This great king having done meritorious acts during a period of 35 years, departed this life. His younger brother Senarat succeeded him and reigned 7 years and Rajasinha

II., the son of Senarat, reigned 54 years. During these 61 years these two kings were engaged in war with the Portuguese and consequently no Upasampadā ordination was held; and as a matter of course the ordination previously obtained was not perpetuated.

Rajasinha II. was succeeded by his son Wimaladharmasuriya II. who ascended the throne in the year of Saka 1606, denominated Rakthakshi, the 18th in Iswara Vinsati. This king protected the country and the religion. As there were no priests in Ceylon who had the Upasampadā ordination he resolved to revive it again by getting priests from abroad. With this in view he forwarded 500 sets of each of the priestly requisites, royal presents and letters to the King of Rakkhanga and the latter in compliance with the request of the King of Ceylon sent here thirty priests headed by the chief priests Santāna and Logarāpugali. The Pusparāma Vihara was set apart for the occupation of these priests who were usefully employed in matters relating to religion.

In the 15th year of the reign of the aforesaid King Wimaladharmasuriya and on the 7th lunar day of the month of Poson, in the year of Saka 1620 denominated Bahud-

hanya, the 12th in the Brahma Vinsati, and under the asterism Uttraputa, a child was born, whose father was a Mudaliyar of the Gahapati Caste, in the village of Weliwita in Tumpane. This child grew up like a crescent and commenced to learn letters when he was five years of age. He was reading books night and day, and in his sixteenth year he was known to be learned in and devoted to religion. Having been admitted to the priesthood by the priests who had received Upasampadā at the hands of Santana Thero, he was named Saranankara Herana.

Subsequently the above named King Sri Parakkrama Narendrasinha, having known that this Samanera priest, was admitted to the priesthood at the time when there were Upasampadā priests in Ceylon, gave over to him the Pusparāma Vihāra and also presented him with many treatises on philology and doctrine. The king also made offerings of the four priestly requisites to him and also to his many pupils. At the request made by the king in his old age the priest Saranankara composed Sarartha Sangraha, consisting of 11,000 stanzas, the paraphrase of Mahabodhiwansa and Bhaisujja Manjuse in Sinhalese.

On the death of this king, his younger brother became king by the name of Sri

Wijaya Rajasinha in the year of Saka 1661, denominated Siddhartha, the ninth in the Iswara Vinsati. This king caused to be built residences for priests at the Pusparama and various other places, and on his orders the priest Saranankara, who was the chief of the law abiding party of priests and his many pupils were supplied with the four requisites. At the request of this king the work called "the Satarabanawara Sanna was written by the priest Saranankara."

With the view to bringing over Upasampadā priests for the purpose of perpetuating the religion the king sent ministers abroad as before with presents and letters, but soon after this he departed this life. The ministers who were sent on this mission left the presents they took at Batavia and proceeded to the city of Ayodhya and informed of their arrival the King Dharmika the lord of Siam. Subsequently they saw the king and communicated to him the particulars of their mission. They were well received by the king but on receiving the news of the death of the king of Ceylon they returned to Siriwardhanapura.

The aforesaid King Kirtisri ascended the throne of Lanka in the year of Saka 1669 named Prabhanā, the first in the Brahma-Vinsati. This king was in the enjoyment of the four chief blessings in life, viz a good

country to live in, wise men to associate with, the opportunities to hear the recitation of true doctrine, and the merits accrued in former births. He knew what was right and what was wrong, and what should be done and what should not be done, and was possessed of boundless virtues. He gained the good will of his subjects by his four chief moral virtues, viz., alms giving, affability, promoting the prosperity of others, and loving others as himself. He was instructed in the doctrines of Buddhism and the laws of the land by the aforesaid priest Saranakara of the Pusparama Vihara. Being informed that there was not a single Upasampadā priest in the whole of Lanka this king resolved that he would in his time glorify the religion of Buddha. When enquired in what country the religion of Buddha was most prosperous he was told that it was in Siam. He then ordered the following ministers, viz., Attapola Mohottala, Ellepola Mohottala, Eriyagama Nilame of Yatinuwara, Wilbāgedara Nilame and Aittaliyadda Nilama, to proceed to Siam with valuable presents, royal letters and priestly offerings, which had been prepared by the king. The ministers to whom the above were entrusted and their attendants set off at dawn on Thursday the fifth lunar day, the sun being at the sign cancer, in the year of Saka 1672

denominated Pramodha, the fourth in the Brahma Vinsati. Proceeding on their journey they halted at the town of Wattaramt-
enne. Thence proceeding they came to the town of Godapola where they tarried three days. Proceeding from there they arrived at the port of Trincomali. There they went on board and arrived at the Siam harbour on Wednesday, the 8th lunar day in the month of Poson, the sun being at the 20th degree of gemini in the year of Saka 1673, denominated Prajapati, the 5th in the Brahma Vinsati. From the Port they went in procession, accompanied by the nobles who received them as far as the river. Here they got into boats, which were decorated and proceeded up the river. On their way they worshipped at shrines and spent their time in conversing with the Siamese nobles.

In the forenoon of Wednesday, the first day of the waxing moon in the month of Wak, in the aforesaid year, the sun being at the 7th degree in the sign libra, the Ceylon ministers saw the great King Dharmika, the lord of the city of Ayodhya, and keeping the presents aside, presented the royal letter to His Majesty. His Majesty having questioned the ministers in regard to their mission, gave orders that priests as well as the books which were not found in

Ceylon be sent here. The Sinhalese ministers who received great favours were highly pleased. During their stay in Siam they were enabled through the favour of the king to worship the holy foot print on the mountain Sachchabaddha and to acquire merits. Subsequently the great King Dharmika the lord of Ayodhyapura saw the Sangharaja of Siam and the other priests and gave an instructive address and then selected the priests to be sent to Ceylon. He ascertained which of the priests possessed the necessary qualifications for the propagation of the Buddhist religion in Ceylon. From amongst the dignitaries the following were selected, viz., Mahasthawira Upāli, who was a contented precept observing and learned priest, clever in the administration of everything relating to the Vinaya and full of perseverance. Aryamuni Sthavira, who was an observer of precepts. Mahanama Thero who was on the path of abstract devout meditation. The five priests named Brahmajoti, Mahapuñna, Chandasara, Saradwanda and Manijoti who were experts in recitations of the formulas prescribed for ecclesiastic proceedings among the priests in ordination etc., and the ten priests named Chandajoti, Indasuwanṇa, Brahmassara, Yasadinna, Mahasuwanṇa, Manisara, Dhammajoti, Mahamuni, Punṇajata, and Inda-

joti. These 18 as well as seven Samanera priests were ordered to proceed to Lanka'. The king ordered also to be sent to Ceylon a gold image of Buddha, the "Karmawakya" (formulas) prescribed for the four-fold religious acts of priests, written on leaves made of gold, copies of Pratimokkha, Mahaniddesa, written in native characters, Pratisambheda and many other doctrinal books which were not found in Ceylon, offerings to the sacred foot print and to the shrines; and also presents and letters to King Kirtisri. He ordered three ministers of Ayodhyapura to go as first, second, and third Ambassadors and in charge of the above. These Ambassadors set off on their journey to Lanka' in the morning of Thursday, the sun being at the 20th degree in the sign Scorpion, in the year of Saka 1674 denominated Angirasa, the sixth Cycle year of Brahmavinsati. Things required for the comforts of Priests and men to serve them were well provided with. The gold images and the golden books were deposited in letters carried on the back of elephants decorated with golden trappings. The two chief priests Upali and Aryamuni were seated in palanquins. Then all were conducted in procession to the port. A Siamese ship had been arranged for the priests, the King's Ministers and the Ceylon

Minister Wilbagedara. The remaining four nobles and the attendants received orders to go in a Dutch vessel. Having been well looked after during their voyage, they arrived at the bay of Trincomali on Sunday the fourteenth day of the moon in the month of Wesak in the year of Saka 1675 denominated Srimukha, the seventh in the Brah-mavinsati. The great King Kirtisri was duly informed of it. He being highly delighted sent ministers and people to welcome them. Thus the images, the royal letters, the presents and the priests were brought in procession to Alutgantota. Then the all powerful and good King Kirtisri proceeded to that place and having received the priests with due respect conducted them to the Malwata Vihāra and offered them a newly built house for their residence. The King being delighted as if he had received the vehicle of the Chakkrawarti Raja caused suitable arrangements to be made for the comfort of the Siamese nobles and their retinue. In the same cycle year Srimukkha and on Thursday the fourteenth lunar day when the sun was at the 2nd degree of the sign Cancer, arrangements were made to give the Upasampadā ordination to the Samanera pupil of the priest Upali. Of the two classes of Simas ordained for all functions of priests, viz., Baddha and Abaddha,

this Samanera was given Upasampadawa in the hall of the Grama Sima which belongs to the class called Abaddha Sima, subsequently in the first watch of the night of Saturday, the fifteenth day of the waxing moon in the month of Esala when the sun was at the third degree of the sign of Cancer, the all prosperous and illustrious King Kirtisri, the lord of Lanká being prompted by his great compassion went on foot to the aforesaid sacred hall and caused all the eighteen priests with Upali at their head to be assembled in that place. He then worshipped them having the five parts of his body touching the ground and begged them to confer the Upasampadā ordination on the following priests, viz., Kobbekaduwe, the high priest of the Upasatharama Vihara, Weliwitiye Saranankara, Halungamuwe, Bambaradenye, Tibbotuwawe, Nawinne the high priest of Asgiriya vihara. Accordingly they were given the Upasampadāwa, the want of which was greatly felt in Ceylon for many years. There was great rejoicing amongst the people who celebrated the occasion by beating drums, blowing conch shells, firing guns and shouting.

Subsequently the priests who were assembled in that sacred hall having gone through the preliminaries had their eighth private confession in that summer season.

Then the priests having accepted the invitation of the illustrious King Kirtisri, the lord of the earth went in for their wassa, on Sunday the first day of waxing moon when the sun was at the sign Cancer. Then the great King Kirtisri, who was a luminary in the gem chamber like solar race, and his nobles were giving alms which poured in like a flood.

The king then determined to construct a "Baddha Sima" and obtained with difficulty the required stone marks and pillars. The hall constructed by King Wimaladharmā being in a dilapidated condition, the king desired to build on the same place a hall to be used for religious acts. Of the four rows of stone steps which had been constructed for the convenience of those who enter into and get out of the hall, the steps at the North, East, and West entrances were removed, leaving those at the Southern entrance. Enclosing this space mark stones were fixed at the eight corners. The space thus enclosed was 50 cubits in length and 24 cubits in breadth. This space was divided into 36 squares having a cubit for a side of each of the squares. Then the great and illustrious King Kirtisri, the lord of Lanka, accompanied by the nobles of the glorious city of Senkadagala, with music and a large concourse of people, proceeded

to the Malwata Vihara, in glory and majesty like unto God Sakkra. Here the King in due form honoured the golden book sent by the great King Dharmika, the lord of the city of Ayodhya and the following priests, viz., Upali, Aryamuni, Mahanāma, Brahma-joti, Mahapuñña, Chandasara, Sarachandra, Manijoti, Chandajoti, Indasuwanna, Brahmassara, Yasadinna, Mahasuwanna, Dhammajoti, Mahamanisara, Mahamuni, Puñña-joti, Indajoti—these foremost—and the pupil priest of Upali, Kobbekaduwe the chief priest of the Uposatharama, Weliwita Saranankara, Hulangamuwe, Bambaradeniya, Tibbotuwawe, Nawinne, the high priest of Asgiriya and others.

The King paid reverence to the Sima Tabernacle by circumambulating it three times in procession with music. After this the priests went up the sacred precincts through the southern entrance. Looking towards the east and encircling the north stone mark the nawaka priests stood, at prescribed distance from each other, looking towards the golden book. Then the two rubrics were read out. After that they walked on turning to the right and passing the 2nd, 3rd, and 4th square; and then passed four squares turning to the left. In this way the rubrics were read out 36 times at the 36 squares. Then the great priest

Upali walked up to the eastern stone pillar and stood there. A priest who was not ordained with Upasampadā went forward and squatted with his hands raised to his forehead. Then the priest Upali, who was seated, put him the following question, i.e. “Puratthimāya disāya Kin nimittam,” (what mark is the direction of the east)? Then the priest who was with uplifted hands answered, “Pāsāno bhante” (stone my lord). The priest Upali then said, “esō pāsāno nimittan” (it is a stone mark). The Thero Upali then turned to the right and put the question “puratthimāya unuda-sāya, dakkhinaya disaya?” and so on he reached the north stone sanctioning all the marks and then return to the east mark. When this ceremony was over all the priests walked up to the center of the Upasampadā hall and standing at the proper distances from each other read out the Sammata Kamma Wākkyā or Baddha Kamma Wākkyā. Then the lord of the Lankā, the nobles and the thousands of people who were there assembled shouted “Sadhu,” and the sound was heard as if the earth and the sky thundered at the same time. Then the olden book and the priests were conducted to the residence of the priests in great procession with music. After this the King

attended by his ministers retired to the palace.

Subsequently the king caused the Uposatha hall to be constructed on stone pillars which had been procured with difficulty. For this work the king employed men who were skilled in architecture, and the building after it was completed looked as if it was done by the artist of the gods. Thereafter the Upasampadā ordination was held in that building many a time.

At the termination of the “Wassa” the king caused to be constructed many buildings in the compound of the palace, and a great concourse of people being assembled the “Wassa” ceremony was performed in great ecstasy. Offerings were made of Kathina robes and of all other priestly requisites. Thus the great king acquired great merit.

The King Kirtisri was delighted when the royal letters, the presents and Ambassadors sent by his unseen friend the great King Dharmika of the City of Ayoddhya, were shown to him. The king gained the good will of the Ambassadors by presenting them with costly garments, jewels, elephants, and horses, and they were made happy by the exhibition of the tooth relic to which the king made costly offerings in

the presence of the priests of the two countries. Arrangements having been made by the king, the Siamese priests and the nobles visited Mahiyangana and Anuradhapura and worshipped the shrines in those places. The Siamese nobles having been further favoured was sent to their own country.

The great Thero Upali being honoured and favoured tarried here three years. During that period seven hundred priests were admitted to the order of Upasampadā and three thousand persons became Samanera priests. Sarankara Thero who had done much for the promotion of Buddhism in Ceylon was made Sangharājā. The king then caused many Uposatharamas to be established in various places in the City of Kandy. The Thero Upali spent the three years in doing good work.

When arrangements were being made for the departure of this great Thero a second batch of priests from the city of Ayodhya arrived in Ceylon in the year of Saka 1677 denominated Udha, the ninth of the Brahmavinsati. They were Suvisuddhachari, Waranānamuni, Chandasara, Dharmassura, Indajoti, and Suwannajoti. They were received honourably as was done at the first arrival of the Siamese priests, and were accommodated at the Pusparama Temple.

The newly arrived priests trained the Ceylon priests in many things relating to the religion, such as abstract meditation. The King Kirtisri was highly delighted at this second favour of the King of Siam to whom he sent an emblem of the holy tooth relic, an image of Buddha made of the gem lapis lazuli, a span in length, a conch shell with whorls to the right, costly royal jewels, other presents and a letter. The king ordered a number of Sinhalese noblemen to convey the above presents and to accompany the Siamese priests who arrived with the first mission.

The venerable Suvisuddhachari and the other priests who were of the second mission remained four years in Ceylon and were engaged in training the Ceylon priests in the practice of devout abstract meditation and other religious exercises. They gave the Upasampadā to three hundred priests and admitted hundreds of persons as Samanera priests. The King devoted much of his time in the cause of the religion. He caused to be built in delightful places, all round Kandy, monasteries and Viharas and the priests who occupied them were supplied with the fourfold priestly requisites. The chief priests who were devoted to religion and were learned in the doctrine and grammar were appointed

to places of dignity. The Upasampadā ordination was held yearly, and the priests who went in for “wassa” were supplied with alms in abundance, and the kathira robes and the eight requisites were offered to them. Viharas were built in various places and the priests who were in residence were offered all the things which they were at liberty to accept. Priests were requested by the King to practise devout abstract meditation and to instruct pupils. Two learned medical men were appointed to attend on priests. The priests of the two Viharas were required to meet at the Pusparama Vihara from time to time and acquaint themselves with Atuwās and Tikās of the Vinaya books which has been of great help in promoting the religion. With a view to maintaining the religion a new code of religion was enacted and steps were taken to remove from the priesthood all who would not observe the precepts and to support those who obey the ordinances. In this way the permanency of the establishments was secured. Copies were made of the three pitakas, their Atuwās and Tikās by paying their cost from the Treasury. Thus the great King acquired great merit.

When the King was engaged in propagating the religion the Siamese priests who were of the second mission having spent

four years in training the Ceylon priests in the practice of abstract meditation and in instructing pupil priests, expressed their wish to return to Siam. The King when informed of this went and stood in the midst of the priests and caused the priest Saranankara to be confirmed in the office of Sangharāja. He then made the necessary arrangements for sending the Siamese priests to their country with due honours.

The King then desired that all Ceylon priests should practice abstract meditation and that the priests of the two Viharas should read the Vinaya pitaka with its Atuwa and Tikā, and that they should meet and discuss matters in accordance with the rules of Vinaya. And the King regularly supplied the priests with the four priestly requisites.

On Monday the 2nd lunar day of the month of "Il" in the year of Saka 1686, denominated Taruna, the eighteenth in the Brahma Vinsati and in the 12th anniversary of the ordination of Saranankara Sangharāja, the King Kirtisri, the lord of Lanka with his nobles caused the Upasampadā ordination to be held by the Ceylon priests. This was done in a magnificent manner.