

The Dipavamsa

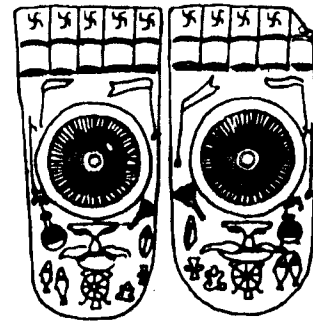


An Ancient Buddhist Historical Record

Hermann Oldenberg

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- * 31, HAUZ KHAS VILLAGE, NEW DELHI - 110016
Tel : 6560187, 6568594 Fax : 011-6852805, 6855499
e-mail : asianeds@nda.vsnl.net.in
website : www.aes-books.com
- * 5, SRIPURAM FIRST STREET, MADRAS - 600 014,
Tel : 8115040 Fax : 8111291
e-mail : asianeds@md3.vsnl.net.in

INTRODUCTION.

The DĪPAVAMSA, an edition of which I here lay before the public, is a historical work composed in Ceylon by an unknown author. George Turnour, who first drew the attention of European scholars to the Dīpavamsa¹⁾, declared it to be identical with a version of the Mahāvamsa to which the Mahāvamsa Tīkā occasionally alludes, the version preserved in the Uttaravihāra monastery. This is certainly wrong²⁾. We must undertake, therefore, a research of our own as to the origin of the Dīpavamsa and its position in the ancient literature of the Ceylonese.

The Mahāvamsa Tīkā, when commenting on the title

1) See the Journal As. Soc. Bengal, vol. VI, p. 790, 1054; VII, p. 919 et seq.

2) The arguments by which Turnour supports his theory are entirely founded on errors and inaccuracies. Turnour says, for instance, that the opening lines of the Dīpavamsa are quoted in that Tīkā as contained in the Uttaravihāra-Mahāvamsa. The Tīkā quotes those lines indeed (India Office MS. of the Mahāv. Tīkā fol. ko'), but without the slightest reference to the Utt.-Mahāvamsa. The only passage referring to the Mahāvamsa of the Uttaravihāra which I know, is quite sufficient to show that this work was different from the Dīpavamsa. In the Mahāvamsa Tīkā (India Off. MS. fol. gha') we are told, that the Uttaravihāra-Mahāvamsa contained a statement somewhat different from the usual one, with regard to the descendants of king Sihassara: „Uttaravihāravāsīnam pana Mahāvamse Sihassarassa rūñño puttapaputtakā caturāsītisahassāni rājāno ahesum, tesam kaniṭṭhako bhaggasakko (corrected to Bhaggasakko) nāma rājā. tassa puttapaputtakā dvāvisātisahassāni rājāno ahesum, tesam kaniṭṭhako Jayaseno 'ti vuttam.” The Dīpavamsa (3, 43, 44) in the contrary agrees with the statements of our Mahāvamsa (p. 9) which are in contradiction to the Mahāvamsa of the Uttaravihāra.

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of the Mahāvamsa, contains the following important remarks¹⁾:

„Mahāvamsam pavakkhāmīti mahantānaṃ vamsa tantipaveniparamparā 'ti pi sayam eva vā mahantattā ubhayattha paridīpitattā va Mahāvamsa, taṃ Mahāvamsaṃ. tesam pi buddhabuddhasāvakaḍḍināṃ pi guṇamahantānaṃ Mahāsammatāḍḍināṃ pi vā rājamahāmatṭanaṃ (rājamahantānaṃ?) pavenidīpitattā ca buddhāgamanāḍḍipakārehi mahādhikārattā sayam eva mahantattam veditabbaṃ.

anupamavamsaanauggahāḍḍināṃ (°ḍḍināṃ Paris MS.)

sabbam aññatam (aññatam Par. MS.) kataṃ suppakāsitam

apariyāgatam (ariyābhatam Par. MS.) uttamasabbhi vanṇitam

suṇantu dīpatṭhutiya sādhusakkatan ti (comp. Dīpav. 1, 4) iminā Atthakathānāyena' ev' assa mahantattam paridīpitam (paridīpitattam?) ca veditabbaṃ. — tenāhu porāṇā:

dīpāgamanam buddhassa dhātun ca bodhiāgamanam (bodhiyāgamanam Par. MS.)

saṃgahattheravāḍḍaṇ ca dīpamhi sāsanaāgamanam

narindāgamanam vamsam kittayissaṃ suṇātha me 'ti

(comp. Dīpav. 1, 1). imāya pana gāthāya nayena (gāthānāyena Par. MS.) pi assa sakhyā (saṃkhyā Par. MS.) mahantattaparidīpitattam ñeyyam. evaṃ Mahāvamsaṃ ti laddhanāmaṃ Mahāvihāravāsīnaṃ vācanamaggam porāṇatthakatham ettha Sīhalabhasam hitvā Māgadhikabhāsāya pavakkhāmīti adhippāyo.“

As two stanzas are quoted here, the first of which is said to be taken from an Atthakathā, the second from a work of the „Porāṇā“, and as immediately afterwards mention is made of the Sinhalese „Porāṇatthakathā“, the contents of which are expressed in the Mahāvamsa in Pāli, there can be very little doubt that this Atthakathā and

1) I give this passage according to the India Office MS. (fol. ko'), together with the various readings of the Paris MS. (fol. ko') which M. Feer has kindly communicated to me. — Comp. Turnour's Introd. to the Mahāvamsa, p. XXXI.

that work of the Porāṇā are identical with each other and with the Porāṇatthakathā mentioned afterwards. If I am right in asserting the identity of the works alluded to under these various expressions, we learn from this passage the following important fact, viz.: there was an Atthakathā handed down and probably also composed in the Mahāvihāra, written in Sinhalese, the introductory stanzas of which allude to a historical account of Buddha's visits to Ceylon, of the Councils, of Mahinda etc., intended to be given in that very Atthakathā, and these stanzas are almost identical with the opening lines of the Dīpavamsa. There must, therefore, most probably be some relation between this Atthakathā and the Dīpavamsa which will be of a sufficient interest to justify a further inquiry.

Let us see what results we may obtain as to the contents of this Atthakathā and as to its literary form? Let us ask particularly in what way the Pāli stanzas quoted from this Atthakathā were connected with its main substance which was composed in Sinhalese?

The Mahāvamsa Tīkā, after the passage quoted above, goes on to give some details about the way in which the author of the Mahāvamsa made use of this Sinhalese Atthakathā on which his own work is based. It is said in the Tīkā: „ayaṃ hi acariyo porāṇamhi Sīhala[tṭha]-kathā - Mahāvamse ativithārapunaruttidosabhāvaṃ pahāya taṃ sukhaggahaṇāḍḍippayojanasahitam katvā 'va kathesi“. The work in question is called here, as repeatedly afterwards, Sīhala[tṭha]-kathā - Mahāvamsa. It is not difficult to account for this expression where the two at first sight contradictory elements of a (theological) commentary (Atthakathā) and of an extensive historical narrative (Mahāvamsa) are combined together. If we look at Buddhaghosa's Atthakathā on the Vinaya, we find that the author has there prefixed to his explanation of the sacred texts a detailed historical account of the origin of the Tipiṭaka, its redaction in the three Councils, and its propagation to Ceylon by Mahinda and his companions. Buddhaghosa's commentary is based, as is well

known, on that very Sinhalese Atthakathâ of the Mahāvihāra, which we are now discussing, and we may assume almost with certainty, that to this Atthakathâ a similar historical introduction was prefixed which may have been even of a greater extent than that of Buddhaghosa. If our inference is correct, we have found in what way the title „Sihalaṭṭhakathâ-Mahāvamsa“ could apply most properly to this work: it is a historical account (Mahāvamsa) which forms a constituent part of a theological commentary (Atthakathâ), and which is composed in order to give to the dogmatical contents of the latter the indispensable historical foundation¹⁾.

We are not very likely to go too far astray, if we try to form an idea of the style of composition of this Sinhalese Atthakathâ-Mahāvamsa according to the analogy of what we have before us in Buddhaghosa's comment. According to this, the Atthakathâ-Mahāvamsa appears to have been written, in the main, in prose; it was intermixed, however, with a considerable number of stanzas in order to emphasize the more important points of the narration and to raise them above the level of the rest. The Pāli verses quoted above, which are taken apparently from the introduction to the whole work, render it highly probable that all these stanzas were composed in Pāli. It was necessary, of course, to convey to the Sinhalese clergy of that time the understanding of the sacred Pāli texts by a commentary written in Sinhalese; if, however, in the course of such a commentary the most important and remarkable points were to be expressed in a metrical form, we may easily understand, that for such a pur-

1) In order to show how an Atthakathâ could contain extensive and detailed historical statements, we may refer also to the quotations which the Mahāvamsa Tikā gives from the Atthakathâ of the Uttaravihāra, concerning the history of Susunāga (Turnour's Introduction, p. XXXVII), of the nine Nanda kings (l. l. p. XXXVIII), of Candagutta (l. l. p. XLII), of the descendants of Mahāsammata (l. l. p. XXXV). If we compare the last passage with the statements about the same subject given above (p. 1, n. 2) from the Mahāvamsa of the Uttaravihāra, we are lead to believe, that the Mahāvamsa also of the Uttaravihāra formed a part of the Atthakathâ of that monastery in the same way as was the case in the Mahāvihāra.

pose the language of the sacred texts which contained so abundant a stock of models for metrical composition, appeared much more appropriate than the popular dialect of the Sinhalese.

A considerable number of verses ascribed to the „Porāṇā“, i. e. taken from the ancient Sinhalese Atthakathâ, and quoted by Buddhaghosa or in the Mahāvamsa Tikā, present the same close resemblance and almost identity with passages of the Dīpavamsa, which we have observed in the two verses given above. In proof of this I give the following examples:

Samanta-Pāsādika (MS. Orient. 1027 of the Brit. Museum) fol. ga': tenahu porāṇā:

Vedisagirimhi Rājagahe vasitvā timsa rattiyo
kālo 'va gamanassā 'ti gacchama dīpam uttamam. |
paḷina Jambudīpāto hamsarājā va ambare
evam uppatita therā nipatimsu naguttame. |
purato purasēṭṭhassa pabbate meghasannibhe
patitṭhahimsu kūṭamhi hamsā va nagamuddhanīti.

Comp. Dīpav. 12, 35—37.

Samanta-Pās. fol. kāh' — kha: sa panāyam (i. e. the second Council)

yehi therehi saṃgītā saṃgītesu ca vissuta
Sabbakāmi ca Sāḷho ca Revato Khuddhasobhito |
Yaso ca Sāṇasambhūto, ete saddhivihārikā
therā Ānandatherassa dīṭṭhapubbā tathāgataṃ, |
Sumano Vāsabbhagāmi ca neyyā saddhiviharika
dve ime Anuruddhassa dīṭṭhapubbā tathāgataṃ. |
dutiyo pana saṃgīto yehi therehi saṃgaho
sabbe pi paṇṇabhārā te katakiccā anasava 'ti.

Comp. Dīpav. 4, 50—54.

Mahāv. Tikā fol. khau: tenāhu porana:
yakkhānaṃ buddho bhayajananam akasi,
te tājjitā taṃ saraṇaṃ akamsu buddham,
lokānukampo lokahite sadā rato
so cintayi attasukhaṃ acintamassa. |
imaṇ ca Laṅkāthala manusanaṃ

porānakappatthitam vutt[h]avāsam
vaśanti Laṅkāthala manusa bahu
pubbe va Ojamaṇḍavaradipe 'ti.

Comp. Dipav. 1, 66. 73.

Mahāv. Tīkā fol. tām: tenahu porānā:
Suppatitthitabrahmā ea Nandiseno Sumanadeviyā
putto mātā pita c' eva gihibhūtā tayo janā 'ti.

Comp. Dipav. 19, 9.

Mahāv. Tīkā fol. dhī: tenāhu porānā:
Anulā nāma yā itthi sā hantvāna naruttame
catumāsam Tambapaṇṇimhi issariyaṃ anusāsita 'ti.

Comp. Dipav. 20, 30.

These passages which we may almost with certainty pronounce to belong to the ancient Atthakathā-Mahāvamsa of the Mahāvihāra, will suffice to show, to what extent the author of the Dipavamsa borrowed not only the materials of his own work, but also the mode of expression and even whole lines, word for word, from that Atthakathā. In fact, a great part of the Dipavamsa has the appearance not of an independent, continual work, but of a composition of such single stanzas extracted from a work or works like that Atthakathā; many of the repetitions and omissions¹⁾ which render some chapters of the

1) The most striking example of such repetitions is the account of the three Councils, each of which is described twice,* the author, no doubt, having had before him two different authorities. The case is similar in the following passages:

(12, 51—53:)

samaṇo 'ti maṃ manussalokeyaṃ khattiya pucchasi bhūmipāla,
samaṇa mayaṃ mahārāja dhammarājassa sāvaka
tam eva anukampāya Jambudīpā idhagatā. |
āvudham nikkhipitvāna ekamantaṃ upāvisi,
nisajja rājā sammodi bahuṃ atthūpasambhitaṃ. |
sutvā therassa vacanaṃ nikkhipitvāna āvudham
tato theram upagantvā sammoditvā c' upāvisi.

(17, 27:)

punnakanaraka nāma ahū pajjarako tadā
tasmiṃ samaye manussānam rogo pajjarako ahū.

An instructive example of the abrupt and fragmentary character of some parts of the Dipavamsa is contained in the account of the conversion of young Moggallāna (5, 55—65), which would be almost unintelligible if we did not possess the same narrative in the Mahāvamsa (pp. 28—33).

Dipavamsa almost illegible, we may account for not by the inadvertence of copyists, but by this peculiar method of compilation.

The results we have obtained regarding the connexion between the Dipavamsa and the ancient Atthakathā of the Mahāvihāra, furnish us with a clue for gaining an insight into the relative position of the Dipavamsa and the second important historical text of the Pāli literature, the Mahāvamsa. The two works are, indeed, in the main nothing but two versions of the same substance, both being based on the historical Introduction to the great Commentary of the Mahāvihāra. Each work represented, of course, their common subject in its own way, the Dipavamsa following step by step and almost word for word the traces of the original, the Mahāvamsa proceeding with much greater independence and perfect literary mastership. The Dipavamsa, as regards its style and its grammatical peculiarities, betrays the characteristics of an age in which the Sinhalese first tried to write in the dialect of the sacred texts brought over from India; there are passages in the Dipavamsa which remind us of the first clumsy attempts of the ancient German tribes, to write Latin. The Mahāvamsa is composed very differently; its author masters the Pāli grammar and style with a perfect ease which cannot have been acquired but after many fruitless attempts, and which may be compared with the elegant mastership of Latin composition by which the Italian poets and scholars of the *renaissance* excelled. The turning-

A careful consideration, however, of this passage shows that the boundary-line between what is said and what is omitted does not present those signs of capricious irregularity which inevitably characterize gaps caused by a copyist's carelessness. The omissions are governed by a certain principle. The important and interesting parts of the story are fully told; the less prominent events which form only the connecting links between the chief points of the narrative, are altogether omitted. I think that both these omissions and those repetitions are to be accounted for, in the main, by the extremely awkward method in which the author compiled his work, though I do not deny, of course, that many of the gaps which are found throughout the whole work, are to be referred to a different origin, viz. to the misfortunes to which the tradition of the Dipavamsa has, from then till now, been exposed.

point between the ancient and the modern epoch of Pāli literature in Ceylon, is marked, no doubt, by the great works of Buddhaghosa, which were not less important from a literary than from a theological point of view.

Both Mahāvamsa and Dipavamsa finish their records at the same point, viz. with the death of king Mahāsena. This coincidence is, of course, nothing but a consequence of the two works' being derived from the same source. We may find in this a new confirmation of our opinion that this source is the Atthakathā-Mahāvamsa of the Mahāvihāra Monastery. The reign of that very king Mahāsena was a fatal time to this monastery. A hostile party succeeded in obtaining king Mahāsena's sanction for destroying the Mahāvihāra; during a period of nine years the monastery remained deserted by its former inhabitants; afterwards, after long and violent ecclesiastical struggles, it was reconstructed. We may easily understand, therefore, why historical writers belonging to the Mahāvihāra fraternity should stop just at the epoch of Mahāsena's reign, where the past destinies of their spiritual abode were divided from the present.

After these remarks about the relation of the Dipavamsa to the ancient theological commentaries and to the Mahāvamsa, we now proceed to collect the data which throw a light on the question, at what time the Dipavamsa was composed. Turnour infers its anterior origin, compared with the Mahāvamsa, from the fact of the first line's, as he says, of the Dipavamsa being quoted in the Mahāvamsa Tīkā, the authorship of which he ascribes to Mahānāma, the author of the Mahāvamsa itself. But apart from Turnour's opinion on the age of the Mahāvamsa Tīkā being totally wrong, we have seen, that those lines are quoted in the Mahāvamsa Tīkā not from the Dipavamsa itself, but from the Atthakathā on which the Dipavamsa is founded. So we lose the date on which Turnour's opinion is based. What remains, are the following data:

1) The Dipavamsa cannot have been written before A. D. 302, because its narrative extends till that year.

2) Buddhaghosa was acquainted with a version of the Dipavamsa which, however, differed in some details from that which we possess¹⁾.

3) The continuator of the Mahāvamsa (p. 257, ed. Turnour) tells us, that king Dhātusēna (A. D. 459—477) ordered the Dipavamsa to be recited in public at an annual festival held in honour of an image of Mahinda.

4) These data being given, it is only of a secondary importance, that the Mahāvamsa Tīkā, which was composed in much later times, mentions an Atthakathā on the Dipavamsa²⁾.

The result is, that the Dipavamsa — be it in that very version which we possess or in a similar one — was written between the beginning of the fourth and the first third of the fifth century. We do not know as yet the exact date of the composition of the Mahāvamsa³⁾, but if we compare the language and the style in which the two works are written, there will scarcely be any doubt as to the priority of the Dipavamsa. The words, besides, by which Mahānāma characterizes the works of his predecessors:

porāṇehī kato p' eso ativithhārito kvaci

atīva kvaci saṃkhitto anekapunaruttako,

apply so extremely well to those peculiarities of the Dipavamsa of which we have spoken above, that they appear to have been written most probably with reference to this very work.

1) Some lines from that version of the Dipav. are quoted in the Samantapāsādikā. They partly agree with our text; partly they differ in such a way that they cannot be reconciled with it. See my notes on Dip. 11, 17; 12, 1. — The Dipav. is also quoted in the Atthakathā on the Kathāvatthu; see the note on 5, 30.

2) fol. 9e (with reference to the ecclesiastical quarrels in Mahāsena's reign): ye keci bhikkhū vā ussāpitanikāyantaraladdhikā vā tath' eva ambhākam ācariyā akamsū 'ti vadēyyum, tesam pi tam parikkappitavipphanditam eva, tesam abhilaṃpamattam vā 'ti Dipavamsaṭṭhakathāyaṃ vuttam.

3) The arguments of Turnour who brings it under the reign of Dhātusēna (Introd. p. LIV), are extremely weak.

I have made use in editing the text of the Dīpavaṃsa, of the following MSS.:

I. MSS. written in Burmese characters.

- 1) *F*: MS. belonging to Major Fryer who brought it to England from British Burmah. About the third part of the Dīpavaṃsa (6, 87 — 15, 91) is wanting; instead of this the MS. contains a fragment of the Thūpavaṃsa. The MS. has been written Sakkarāj 1190 = A. D. 1828.
- 2) *N*: A Collation of the MS. presented by the late king of Burmah to the Colonial Library in Colombo. This MS. was collated by Gombadde Watte Dewa Aranolis with the MS. *M* (see below), for the use of Mr. Rhys Davids; its readings are indicated, for the most part in English characters, sometimes in Sinhalese writing, at the margin of *M*. If the reading of *N* is not expressly indicated by Dewa Aranolis, but if we are, from the silence of the collation, to draw the conclusion, that *N* agrees with *M* — a conclusion which is, of course, by no means always a safe one —, I designate such readings by *n*. If only a part of the single words is indicated, I include in brackets those parts which we are to supply from *M*.

II. MSS. written in Sinhalese characters.

- 3) *G*: MS. of the Paris National Library (collection Grimblot; fonds Pāli 365). Although this MS. is written in Sinhalese characters, its readings agree at a good many passages with the Burmese MSS. The text of *G* has been corrected from a MS. very similar to *B*.
- 4) *A*: MS. of the India Office (Pāli Collection no. 95)
5. 6) *B. C*: Copies of two MSS. of the Dadalle Wihāre, made for Mr. Rhys Davids, now in the Cambridge University Library (Add. 945. 946). In the five first Bhānavāras there are frequent corrections in *C* made from another MS. than that from which *C* has been copied. I designate these corrections by *c*.

- 7) *M*: Copy made by Gombadde Watte Dewa Aranolis for Mr. Rhys Davids from a MS. of the Busse Wihāre. Written on paper. Now in the Cambridge University Library (Add. 944).
- 8) *R*: MS. of the Cambridge University Library (Add. 1255). This is a copy of a MS. belonging to Mr. James d'Alwis.
- 9) *D*: MS. in the possession of Mrs. Childers, London; it is a copy made for the late R. C. Childers.
- 10) *E*: MS. of the Paris National Library (Coll. Grimblot, fonds Pāli 366).
- 11) *S*: A copy written on paper, which the priest Subhūti of Vaskaḍuve was kind enough to send me. There are some good corrections, written with pencil, on the first leaves, which I designate by *s*.

I have used, besides, the following abbreviations:

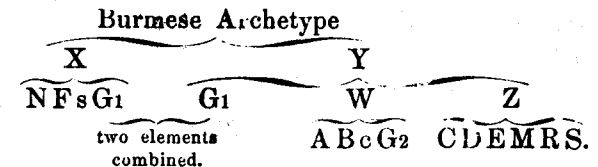
X = all Burmese MSS.

Y = all Sinhalese MSS.

Z = the class of MSS. represented by CDEMRS.

All our MSS. are derived from the same original source which was very incorrectly written in Burmese characters, as we may infer from some of the blunders common to all of our MSS.¹⁾ Perhaps this was the MS. brought in 1812 from Siam to Ceylon by the Modliar George Nadoris²⁾.

The way in which the single MSS. are derived from their common source, will be shown by the following table:



As to their critical value, the Burmese MSS. (*X*) deserve to be classed first: least is the value of *Z*, the

1) See, for instance, 1, 6. 55; 4, 45; 11, 8; 22, 18.

2) See Journ. As. Soc. Bengal VI, p. 790.

apparent correctness of which is owing not to real ancient tradition, but to arbitrary attempts of emendators.

It appeared desirable to print not the text corrected as far as possible, but the text of the *codex archetypus*, and to give in the footnotes my own emendations as well as those tried already in the MSS. In many passages I have refrained from correcting manifest grammatical blunders, errors in numbers of years etc., because I was afraid of correcting not the copyist but the author himself. Many passages also appeared to me too hopelessly corrupt for me to try to correct them. Of the various readings I could give, of course, only a selection, or the work would have increased to its threefold extent.

I cannot finish without having expressed my sincere thanks to the librarians and owners of MSS. who very liberally lent them to me or allowed me to collate them. My special thanks are due also to Dr. R. Rost who aided my undertaking from its beginning to its end with the greatest kindness in many various ways, and to my learned friends Dr. G. Bühler and Mr. Rhys Davids, but for whose kind and indefatigable assistance I should not have been able to add to the Pāli text of the *Dīpa-vaṃsa* a translation written in the language of a foreign country.

Berlin, September 1879.

The Editor.

Namo tassa bhagavato arahato sammāsam-
buddhassa.

Dīpagamanam buddhassa dhātu ca bodhiyāgamam
saṃghācariyavādaṇ ca dīpamhi sāsanaḡagamam
narindāgamam vaṃsam kittayissam, suṇātha me. |
pītipāmojjajananaṃ pasādeyyaṃ manoramaṃ
anekākārasaṃpannaṃ cittikavā suṇātha me. |
udaggacittā sumanā pahatṭhā tuṭṭhamānasā
niddosaṃ bhadravacaṇaṃ sakkaccaṃ sampatiṇchatha. |
suṇātha sabbe paṇidhāya mānaṃ, vaṃsaṃ pavakkhāmi
paramparāgataṃ
thutippasatṭhaṃ bahunābhivaṇṇitaṃ etaṃhi nānākusumaṃ
va ganṭhitaṃ, |
anūpamaṃ vaṃsavaraggavaṣiṇaṃ apubbaṃ anaññaṃ tatha
suppakāṣitaṃ
ariyāgataṃ uttamasabbhi vaṇṇitaṃ suṇātha dīpatṭhuti sā-
dhusakkataṃ. |

Those readings of the MSS. which the Editor thinks to be correct, are spaced out, as well as his own conjectures.

I, 1. This verse is quoted in the *Mahāvamsa* Tīkā (Turnour's MS.). dhātu ca ABGX, dhātuṇ ca Z. Mahāv. T. dhātu may be the genitive; compare some examples of similar genitives and locatives at 15, 21, 27; 16, 32; 17, 53. — 4. °ābhataṃ ABcG2, Mahāv. T., °ābhataṃ F, °āgataṃ NG1Z. — nānākusumavaraḡhūtagaṇṭhitaṃ N, nānākusumaṃ varaḡhūtagaṇṭhitaṃ F, nānākusumavadasutaḡaṇṭhitaṃ G1, etaṃhi nānākusumaṃ va ganṭhitaṃ Y, Mahāv. T. — 5. This (loka which is quoted in the *Mahāvamsa* Tīkā, runs there thus: anupamaṃ vaṃsaṃ anuggaḡhāḡiṇaṃ sabbaṃ aṇṇataṃ kataṃ suppakāṣitaṃ apariyāgataṃ uttamasabbhi vaṇṇitaṃ suṇanta dīpatṭhuti sādhusakkataṃ ti.

Āsabhaṇ ṭhānapallaṇkam acalaṃ dāham akampitaṃ
caturāṅge patitṭhāya nisīdi purisuttamo. |
nisajja pallaṇkavare narāsaḥho dumindamūle dipadānam ut-
tamo
na chambhati vītabhayo va kesarī disvāna Māraṃ saha-
senavāhanam. |

Māravādāṃ bhinditvāna vitrāsetvā sasenakam
jāyo attamano dhīro santacitto samāhito |
vipassanākammatṭhānam manasikāraṇ ca yoniso
sammāsi bahuviddham dhammam anekākāranissitam. |
pubbenivāsañāṇaṇ ca dibbacakkhuṇ ca cakkhamā
10 sammāsanto mahāñāṇī yāme tayo atikkamī. |
tato pacchimayāmamhi paccayākāram vivatṭayi
anulomam paṭilomaṇ ca manas' ākā sirighaṇo. |
ñātvā dhammam pariññāya pahānam maggabhāvanam
anusāsi mahāñāṇī vimutto upadhisamkhaye. |
sabbāññutañāṇavaram abhisambuddho mahāmuni
buddho buddho 'ti tam nāmam samāññā paṭhamam ahū. |
bujjhita sabbadhammānam udānam katvā pabhamkaro
tad' eva pallaṇkavare sattāham vītināmayi. |
samītasabbasantāso katakicco anāsavo
udaggo sumano haṭṭho vicintesi bahum hitam. |
khaṇe khaṇe laye buddho sabbalokam avekkhati,
pañcacakkhu vivaritvā olokesi bahū jane. |
anāvarapañāṇan tam pesesi dipaduttamo,
addasa virājo satthā Laṅkādīpam varuttamam |
sudesam utusampannam subhikkham ratanākaram
pubbabuddhamanuciṇṇam ariyaganasevitam. |
Laṅkādīpavaram disvā sukhettam ariyālayam
ñātvā kalam akālāṇ ca vicintesi anuggaho: |
Laṅkādiṇe imam kalam yakkhabhūtā ca rakkhasā
o sabbe buddhapāṭikuttā, sakka uddharitum balam. |

6. āsabhaṇ ṭhānam pallaṇkam? Dasabalasutta: dasabalasam-
annāgato bhikkhave tathāgato catūhi vesārajehi samannāgato āsabhaṇ
ṭhānam paṭijānāti paṭisaṇu sīhanādam nadati. — dāham X, dūṭṭham Y. —
caturā aṅge X. Compare Abhidhānapp. 157. — 7. sahasenam āgataṃ Z,
[sahasenajvāgatam] N, sahasenavāhanam ABFG. The reading of Z may be
correct. — 12. anusāsi Ns, anuñāsi F, anussābhi (corrected into anussāsi)
13, anussāhi ABG2, anussari Z. — 16. pañca cakkhum s.

nīharitvā yakkhagane piśāce avaruddhake
khemam katvāna tam dīpam vasāpessāmi mānuse. |
tiṭṭhantesu ca ime pāpe yāvatāyūṃ asesato,
sāsanantaram bhavissati Laṅkādīpavare tabim. |
uddharitvāṇ' aham satte pasādetvā bahū jane
ācikkhitvāna tam maggam āñjasam ariyāpatham |
anupādā parinibbāyi suriyo atthamgato yathā.
parinibbute catumāse hessati paṭhamasamgaho, |
tato param vassasate vassāṇ' atthārasāni ca
tatiyo samgaho hoti pavattatthāya sāsanam. |
imasmim Jambudīpamhi bhavissati mahīpati
mahāpuñño tejavanto Asokadhammo 'ti vissuto. |
tassa rañño Asokassa putto hessati paṇḍito
Mahīdo sutasampanno Laṅkādīpam pasādayam. |
buddho ñātvā imam hetum bahum atthūpasamhitam
kālākālam imam dīpam ārakkham sugato kari. |
pallankam animisaṇ ca caṅkamam ratanāgharam
ajāpālanucalindo khīrapālena sattamam. |
sattasattābhakaraṇīyam katvāna vividhañ jino
Bārāṇasim gato vīro dhammacakkam pavattitum. |
dhammacakkam pavattento pakāsento dhammam uttamam
atthārasannam koṭīnam dhammābhisamayam ahū. |
Koṇḍañño Bhaddiyo Vappo Mahānāmo ca Assaji
ete pañca mahātherā vimuttā anattalakkhaṇe. |
Yasasahāyā cattāri, puna paññāsa dārake
Bārāṇasi Isipatane vasanto uddharī jino. |

22. tiṭṭhantoham ime pāpe XG1s, tiṭṭhantesucam ime pāpe Z, tiṭṭhan-
tesu ca pāpesu ABG2. I think that at least one line is wanting. We may
fill up the gap thus:

„piśāce pavesessāmi Giridīpam manoramam,
tiṭṭhantu ca ime pāpā yāvatāyūṃ asesato.“

24. parinibbāyi G1XZ, parinibbeyam ABG2. parinibbeyam? —
25. vassasate vassānatth° XZG1, dve vassasatānatth° A2BG2, vassasatānatth°
A1. I think that the reading of XZG1 is correct, and that a Cōka which
contained a mention of the second Council has been omitted in our MSS. —
27. pasādaye Y (°yūṃ G1), °yam Xs. — 31. pavattento all the MSS.; pa-
vattente? — pakāsento AB. — 33. Yasasahāyā cattāro? — Bārā-
ṇasi may be a locative; compare the note on dhātu 1, 1, and the expression
„jāti vijjante“ in the Buddhavaṃsa (Jāt. vol. I, p. 4). But perhaps we
should write Bārāṇasim, comp. v. 34 and the comment on Kaccāyanā's
Grammar, 2, 18.

Bārānasim vasitvāna vutthavasso tathāgato.
 Kappāsike vanasāṇḍe uddhari Bhaddavaggiye. |
 anupubbañ caramāno Uruvelam avasari,
 35 addasa virajo satthā Uruvelakassapañ jaṭim. |
 agyāgāre ahināgam dāmesi purisuttamo.
 disvā acchariyam sabbe nimantimsu tathāgataṃ: |
 hemantañ cātumāsamhi idha vihara Gotama,
 mayam taṃ niccabhāttena sadā upatthahāmase. |
 Uruvelāyam hemante vasamāno tathāgato
 jaṭile sapārisajje vinesi purisāsabho. |
 mahāyaññam pakappimsu Aṅgā ca Magadhā ubho,
 disvā yaññe mahālābham vicintesi ayoniso: |
 mahiddhiko mahāsamaṇo ānubhavañ ca taṃ mahā,
 40 sace mahājanakāye vikubbeyya katheyya vā, |
 parihāyissati me lābho Gotamassa bhavissati,
 aho nūna mahāsamaṇo nāgaccheyya samāgamam. |
 caritam adhimuttiñ ca āsayañ ca anūsayaṃ
 cittassa solāsākāre vijānāti tathāgato. |
 jaṭilassa cintitam natvā paracittavidū muni
 piṇḍapātaṃ Kurudipe gantvāna mahāiddhiyā |
 Anotattadahe buddho paribhūñjitvāna bhojanam
 tattha jhānasamāpattiṃ samāpajji bahum hitam. |
 buddhacakkhūhi lokaggo sabbalokam vilokayi,
 45 addasa virajo satthā Laṅkāḍipavaruttamam. |
 mahāvanam mahābhīmam āhu Laṅkātaṃ tadā.
 nānāyakkhā mahāghorā luddā lobitabhakkhasā |
 caṇḍā ruddā ca pisācā nānārūpavihesikā
 nanādhimuttikā sabbe sannipāte samāgatā. |
 tattha gantvāna tammajjhe vimamsetvāna rakkhase
 niharitvā pisācānam manussā hontu issarā. |
 imam attham mahāvīro cintayitvā bahum hitam

37. cātumāsamhi? — 40. ca („ca“ is wanting in BG) mahā sace mahājanakāye ABG, ca taṃ mahā s° m° Xs, ca mahā sace mahante janakāye ca Z. If we take the reading of X as correct, ānubhavaṃ instead of ānubhāvo is well in keeping with the style of the Dipavaṃsa, and perhaps we may even accept mahā (or maham?) as a neuter nominative. — 46. ahū? — 47. nānārūpā vihesakā? — 48. gantvāna tammajjhe FG1, gantvānabham majjhe N, gantvān' aham majjhe s, gantvāna te majjhe Y. — 48. vibhīpsetvāna (vibh° G2) ABcG2, vimamsetvāna (vim° X) XG1Z. viddhamsetvāna?

nabham abbhuggamitvāna Jambudipa idhāgato. |
 yakkhasamāgamamajjhe upari siramatthake
 nisidanam gahetvāna dissamāno nabhe thito. | 50
 thitam passanti sambuddham yakkhasenā samāgatā
 'buddho 'ti taṃ na mananti yakkho annataro iti. |
 gaṅgātīre Mahiyāsu pokkhaḥesu patitthite thūpaṭṭhāne Su-
 bhaṅgaṇe
 tasmim padesasmi thito naruttamo samappito jhānasamā-
 dhim uttamam. |
 jhānam lahum khippanisantikāro muni samāpajjati citta-
 kkhāṇe,
 sahasa tam utthāti jhānakhaṇiya samāpayi sucittehi para-
 migato. |
 thito naro iddhi vikubbamāno yakkho va mahiddhi mahā-
 nubhāvo,
 khaniyam ghanā meghasahassadhārā pavassati sitalavāta-
 duddini. |
 aham karomi te upham, mama detha nisīditum,
 atthi tejabalam mayham parissayavinodanam. | 55
 sace vinoditum sakkā nisidāhi yathicchitam,

52. Gaṅgātīre — Subhaṅgaṇe is wanting in BG2Z. — Mahiyāsu AG1, Mahissāsu X. I have written Mahiyāsu, this being the site of the Mahiyāgaṇaṭhūpa, as is said in the Mahāvamsa (p. 3), or of the „Mahi nāma uyyānam“ (Mahāv. Tīkā). — Sutamkhāṇe AG1, Subhaṅgaṇe N, Sutaṅgaṇe F (which may be correct). — 53. khippanisantikāro NG1, °kāro BG2, °kā A, khippanippantikāro F, khippati santikāro Z. In several passages of the Aṅguttara-Nikāya, a man who is endowed with promptitude of attention, is called „khippanisanti kusalesu dhammesu“. — cittakkhāṇe F, cittakkhāṇe N, cintane A, cittāṇe G1, cintāṇe BG2. Z has the following reading: muni samāpajji sacintane tadā. There is in the Kathāvatthu (Phayre MS. fol. yāh) a chapter called „khanikakathā“, in which the proposition is discussed: „ekacittakkhāṇikā sabbe dhammā 'ti.“ This means, I believe: „all qualities may be considered in a moment by one thought“. Perhaps we may compare also Lal. Vist. p. 447: „sarvam tad ekacittakshayaśamāyuktam“. I feel inclined, therefore, to correct: muni samāpajjat' ekacittakkhāṇe, and to translate: „he entered upon meditation (by revolving) in a moment by one thought (the whole system of Dhamma's).“ — The following hemistich may be corrected thus: sahasā tam' utthāti, jhānam khaṇe viya samāpayi sucittapāramigato. — 54. naro AG1X, nabhe Z, which may be correct. — iddhi AG1FZ, iddhi N. — khaniyam ghanā meghasahassadhārā X (khaṇiyamkhaṇā° F), khaṇayamahāmeghasahassadhāro (khaṇ° G1) AG1, khaṇāya m° dhāro Z. ghaṭṭayam (gantṭayam?) gl° m°? — sitalavātauddini AFG, °dundubhi ZN. Compare Mahāvagga I, 3, 2. — 55. karomi vo upham?

sabbehi samanunñātāṃ, tava tejabalaṃ kara. |
 unhaṃ yācatha maṃ sabbe, bhiyyo tejaṃ mahātapāṃ
 khippāṃ karoma accuṇhaṃ tumbhehi abhipatthitaṃ. |
 tñite mājñhantike kāle gimhānaṃ suriyo yathā
 evaṃ yakkhānaṃ ātāpo kāye tñapita dāruṇaṃ. |
 yathā kappaparivatte catusuriyāātapo
 evaṃ nisīdane satthu tejo hoti tatuttari. |
 yathā suriyaṃ udentāṃ na sakkā āvaritum nabhe
 60 evaṃ nisīdanañ cammaṃ n' atthi āvaraṇaṃ nabhe. |
 nisīdanaṃ kappajālaṃ va tejaṃ suriyaṃ va pathaviṃ
 mahātapāṃ vikirati aggijālaṃ v' anappakāṃ. |
 aṅgārārāsijalitātapaṃ tañhiṃ nisīdanaṃ abbhāsamaṃ pa-
 dissati
 pakkāṃ va ayomayapabbatūpamaṃ. |
 dīpesu unhaṃ nidasseti dussahaṃ, yakkhāsu paṭisaraṇaṃ
 gavesayum
 puratthimaṃ pacchimadakkhiṇuttaraṃ uddhaṃ adho dasa
 disā imāyo. |
 kathaṃ gamissāma sukhī aroga kadā paṃuñcāma imaṃ
 subheravaṃ. |
 sace ayaṃ yakkho mahānubhāvo tejo samāpajjati pajjalāyati
 sabbeva yakkhā vilayā bhavissare bhusaṃ va mutthi ra-
 65 jam vātakhittāṃ. |
 buddho ca kho isinisabhaṃ sukhāvaho disvāna yakkhe du-
 kkhite bhayattite
 anukampako kāruniko mahesi vicintayi attasukhaṃ amānuse.

56. tava tejabalaṃ phara? Comp. Buddhavaṃsa (Jāt. I, p. 24, v. 168).
 — 58. bhavittha dāruṇaṃ, s; tñapito d°? — 59. tatuttari (°ri B) AB,
 taduttari FZ, tatuttari N. tat' uttarim? — 60. nara Y, nabhe X (at the
 two places). — 61. A1G1F omit va. — pathavi X, patthapi ABG, pat-
 thuri Z. Mahāvamsa Tikā (fol. kho): te paṭhavisuriyatejajacammakhiṇāpābhi-
 bhūtāya (sic) yakkhagaṇā. — 62. patṭam va N, sakkam va F, pakkā va Y.
 — 63. dīpisa XG1, dīpesu Y (dīpetu B1). — nidasseti N, nidassoti F, nida-
 yeti Y. I do not think that nidasseti is correct, but I do not know how to
 correct it. — paṭissaraṇaṃ N, saraṇaṃ F, maraṇaṃ Y. — gavesayum N,
 gavesisum F, bhavesisu G1, bhavesu ABG2, bhayatajjitesu Z. — 64. ka-
 haṃ gamissāma? — 66. nisabha = rishabha or vṛishabha? I have found
 this word at the following passages: in the Samyutta-Nikāya (Phayre MS.
 part I, fol. ko) Buddha is compared with a nāga, a siha, an ājāniya, a ni-
 sabha, a dhorayha. In the Majjhima-Nikāya (Turnour's MS., fol. 11am) it is said
 of Buddha „nisabhassa appameyyassa“. Sutta-Nipāta (Phayre MS., fol. gau):
 „gantvāna disvā isinisabhaṃ paṇanno“. Buddhavaṃsa (Phayre MS., fol. jī):

ath' annādipaṃ paṭirūpakaṃ imaṃ ninnāṃ thalaṃ sabba-
 thānekasādisaṃ
 nadipabbatatalākasunimmalam dīpaṃ Girim Laṅkātalasamū-
 pamaṃ |
 sunibbhayaṃ gopitasāgarantakaṃ paḥūtabhakkhaṃ bahu-
 dhaññamākulaṃ
 uttusaṃmatthaṃ harisaddalaṃ mahim vamaṃ Giridīpaṃ imassa
 uttarim |
 rammaṃ manunnaṃ haritaṃ susitalaṃ āramavanarāmaṇey-
 yakaṃ vamaṃ,
 santidha phullaphaladhārino dumā, suññaṃ vivittaṃ, na ca
 koci issaro, |
 mahannaṇave sāgaravārimajjhe sugambhīre tñi sadā pabbhi-
 jare,
 suduggame pabbatajālamussite sudukkaraṃ attha anittham-
 antaraṃ. | 70
 paravānarosā parapitthimaṃsikā akāruṇikā parahethane-ratā
 caṇḍā ca ruddhā rabhasā ca niddayā vidappanikā sapathe
 idha ime. |
 atha rakkhasā yakkhagaṇā ca dutthā dīpaṃ imaṃ Laṅkā-
 ciranivāsitaṃ
 dadāmi sabbaṃ Giridīpaporaṇaṃ, vasantu sabbe supajā
 anighā. |
 imaṃ ca Laṅkātaṃ mānusānaṃ porāṇakappaṭṭhitavuttha-
 vāsaṃ,
 vasantu Laṅkātale mānusa bahū pubbe va Ojāvaramaṇḍa-
 sādisaṃ. |
 etehi aññehi guṇeh' upeto manussavāso anekabhaddako
 dīpesu dīpissati sāsaṇ' āgate supunnacando va nabhe upo-
 sathe. |

tato padakkhiṇaṃ katvā bodhimaṇḍaṃ naruttamo āparājitanisabhaṭṭhāne bo-
 dhipallaṅkamuttame pallaṅkena nisiditvā bujjhissati mahāyaso.

68. gopitas° N, gopikas° F, sobhitas° Y, gobhitas° G1. gopitaṃ a°?
 — uttari XG1. uttarim? — 71. ca ruddā (comp. v. 47) AB, va ruddā
 BG2, ca ruddhā Zn, varuddhā F. I cannot correct the last words. —
 72. °nivāsitaṃ XG1, °nivāsinaṃ Y. — v. 73 is quoted in the Mahāvamsa Tikā,
 fol. khau („tenāhu porāṇa“). Laṅkāthalamānusānaṃ, °tthitaṃ, vasanti Laṅkā-
 thalamānusa, Ojamaṇḍavaradīpe Mahāv. T. °maṇḍapādīpaṃ F. Ojāvara-
 maṇḍadīpe? — 74. anek° AFG1, va anek° N, api nek° BG2Z. — dīpesa
 dīpissati sāsaṇāgate ABG2, dīpassa dīpā sadisā anāgate Z, dīpissati (dis-
 sissati F) sāsaṇāgate FG1, dīpissati sāsaṇaṃ etthānāgate N.

dīpaṃ ubho manusa rakkhasā ca ubho ubhinnaṃ tulayam
 sukhaṃ muni
 bhiyyo sukhaṃ lokavidū ubhinnaṃ parivattayī goṇayugam
 75 va phāsukaṃ. |
 samkaddhayī Gotamo dīpaṃ iddhiyā bandhaṃ va gonam
 dalharajjukaddhitam,
 dīpena dīpaṃ upanamayī muni yugam va navaṃ dalha-
 dhammaveditam. |
 dīpena dīpaṃ yugalaṃ tathāgato katvāṃ ulāraṃ viparī ca
 rakkhase,
 vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasaṇaṃ va
 vatthitam. |
 gaṇgaṃ gimhamhi yathā pipāsītā dhavanti yakkhā Giridī-
 pam atthikā,
 pavatthā sabbe anivattane puna, pamuñca dīpaṃ yathābhū-
 miyaṃ muni. |
 yakkhā sututthā supahattharakkhasā laddhā sudīpaṃ ma-
 nasābhipatthitam
 abhāyimsu sabbe atippamoditā, otarimsu sabbe chaṇe na-
 kkhattamaham. |
 natvāna buddho sukhite amānuse katvāna mettaṃ parittaṃ
 bhāṇi jino.
 katvāna dīpaṃ tividhaṃ padakkamaṃ sadā rakkhaṃ ya-
 kkhagaṇavinodanaṃ, |
 80 santappayitva piṣāce amānuse rakkhaṇ ca katvā dalhaṃ
 mettābhāvanam
 upaddavaṃ dīpe vinodetvā gato Uruvelaṃ puna tathā-
 gato ti. |
 bhāṇavāraṃ paṭhamāni. yakkhadamaṇaṃ nīṭṭhitam.

75. mānuse rakkhase ca? — 76. dalhadāmaveṭṭhitam? —
 77. viparīva ANG1, °rica BMG2, °rica CRF. — Giridīpe? — sapakkamāsā
 vasaṇaṃ va vatthitam Y, sapakkāsā capanaṃ pavatthitam F, disaṃ pakka-
 mānā manasā va vatthitam N. I do not try any correction. — 78. Gaṇ-
 gaṇ ca gimh°? — Giridīpavattikā N, Giripavattitā F. — pamuñci AL
 G2. — 79. Compare Mahāv. Tikā fol. khau: „atha te (rakkhasā) ambhakaṃ
 icchitāṃ patthitāṃ nippannaṃ ti mahāhasitaṃ nāma hasitvā nakkhattachana-
 kilāṃ kilipsu. I propose to read, therefore: abhāyimsu sabbe; chaṇaṃ
 nakkh°. — 81. [dal]ha[m]mettābhāva[ṇa]ṃ N. — Z, apparently for the sake
 of metrical correctness, reads thus: „up° dīpa vinodayitvā gatoruvelaṃ puna
 pi tath°.“

II.

Arahaṇaṃ pana sambuddho Kosalānaṃ puruttamaṃ
 upanissāya vihāsi Sudattārāme sirīghano. |
 tasmiṃ Jetavane buddho dhammarājā pabhaṃkaro
 sabbalokaṃ avekkhanto Tambapaṇṇivar' addasa. |
 atikkante pañcavassāhi Tambapaṇṇitalaṃ agā,
 avaruddhake vinodetvā suññaṃ dīpaṃ akā sayam. |
 uragā ajja dīpaṃhi pabbateyyā samutthitā
 ubhaviyūlhasaṃgāmaṃ yuddhaṃ karimsu dāruṇaṃ. |
 sabbe mahiddhikā nāgā sabbe ghoravisā abhū
 sabbeva kibbisā caṇḍā madamānā avassitā. |
 khippakāpi mahāteja padutthā kakkhalā kharā
 ujjhānasaññī sukopā uragā vilaratthikā. |
 Mahodaro mahātejo Cūlodaro ca tejaso
 ubho pi balasampannā ubho pi vaṇṇāṭisaya. |
 na passati koci samaṃ samuttari, Mahodaro manamattena
 tejasā
 dīpaṃ vināsesi sasalakānaṃ: ghātemi sabbe paṭipakkha-
 pannage. |
 Cūlodaro gajjati mānanissito: āgacchantu nāgasahassako-
 tiyo,
 hanāmi sabbe raṇamajjhaṃ āgate, thalaṃ karomaṃ satayoja-
 naṃ dīpaṃ. |
 padūsāyanti visavegadussahā sampajjalanti uragā mahi-
 ddhikā
 rosadhammā bhujagindamucchitā ussahanti raṇasatthu ma-
 dditum. | 10
 disvāna buddho uragindakuppanaṃ dīpaṃ vinassanti niva-
 ttahetukam

II, 2. samutthitā G1XZ, samuddikā ABG2, comp. Mahāvamsa, p. 5,
 II. 1. 2. — 4. ubhaviyūlhas°? Mah. Tikā fol. gū: saṃgāmaṃ ti ubhato-
 byulhasaṃgāmaṃ. — 5. avassitā? — 6. viralattikā Z, viralattikā N,
 pīlarattikā F, vilarattikā ABG. vilayatthikā? bilaratthikā? — 8. sam-
 uttari AFG1nZ, °rim BcG2. samuttaraṃ (instead of samuttāraṃ)? —
 10. padhūpāyanti? comp. Mahāvagga I, 15, 4. — °sattu ABG2, °satthu
 G1Zn, °pattum F. — pararosaḍhammā (comp. I, 71) bhujagiṇḍā
 mucchitā ussāhayanti raṇasattū madditum? — 11. °kuppanaṃ F,
 °kubbanam N, °dubbalam Y. — vināsesi F, vināsesi N, vinassanti G1Z,
 vināssa ABG2. uragindakuppanaṃ d° vinassantaṃ nivattihet-
 ukam?

lokassa cāri sugato bahum hitam vicintayi aggasukham
sadevake. |
sace na gaccheyyam na pannagā sukhi, dipam vināsam na
ca sādhu 'nāgate, |
nāge anukampamāno sukhathiko gacchām' aham dipasu-
kham samicchitum. |
Laṅkādiṇe guṇam disvā pubbe yakkhavinoditam
mama sādhuakatam dipam mā vināsentu pannagā. |
idam vatvāna sambuddho utthahitvāna āsanā
15 gandhakuṭṭito nikkhamma dvāre atthāsi cakkhumā. |
yāvatā Jetavane ca ārame vanadevatā
sabbe 'va upatthahimsu mayam gacchāma cakkhuma. |
alam sabbe pi tiṭṭhantu Samiddhi yeko 'vagacchatu,
avagaccha saharukkho dhārayitvāna piṭṭhito. |
buddhassa vacanam sutvā Samiddhi sumano ahū
samālam rukkhā ādāya saha gacchi tathāgataṃ. |
naruttaman taṃ sambuddham devarājā mahiddhiko
chāyam katvāna dhāresi buddhasetthassa piṭṭhito. |
yattha nāgānam saṅgāman tattha gantvā naruttamo
20 ubhonagavaramajjhe tṭhito sattānukampako. |
nabhe gantvāna sambuddho ubhonāgānam upari
tibbandhakārataman ghoram akāsi lokanāyako. |
andham tamam tadā hoti kesaramayaiddhiyā,
andhakārena onaddho sihitā yarukkho ahū. |
aññamaññam na passanti tasitā nāgā bhayattitā
jitam pi na passanti kuto saṅgāma kārītum. |
sabbe saṅgāman bhinditvā pamuñcitvāna āvudham
namassamānā sambuddham sabbe tṭhitā katanjali. |
salomahaṭṭhe nātva disvā nāge bhayattite
25 mettacittena pharivāna upharamsim pamuñcayi. |

11. attasukham? comp. 1, 66. In the Mahāv. Tika (fol. khau) a stanza of the Porāṇa is quoted which contains the words „so cintayi attasukham acintamassa (sic).“ — 13. disapamukham icchitum ABG, dipavudhim samicchitum Z, dipasamukham icchitum F, dipasukham samijjhitum N. samicchitum = sk. sam-irte? dipasukham samijjhatu? — 17. avagaccha FG1N, āgaccha ABcG2, āgaccha Z. avagacchi? — 20. sattānukampako? comp. v. 47. — 22. kesarimahāiddhiyā? — onaddhā A1X, °ddho A2BGZ. — sihitā Y, patitā F, sihitā N. — yarukkho abu Y, yarukkho ahosi F, yadukhā aham N. on° pihito sarukkho ahū? — 23. jitam pi BG, jinam pi A, jiyam pi te Z, jvitam pi F, jvitam pi N. jinam pi te?

āloko 'va mahā āsi abbhuto lomahamsano
sabbe passanti sambuddham nabhe candam va nimmalam. |
chahi vaṇṇehi upeto jalanto nabhakantare
dasa disā virocanto tṭhito nāge abhāsatha: |
kimatthiyam mahārāja nāgānam vivādo ahū?
tumheva anukampāya javāgacchim tato aham. |
ayaṃ Cūlodaro nāgo ayan nāgo Mahodaro
mātulo bhāgineyyo ca vivadanto dhanatthiko. |
anudayaṃ caṇḍanāgānam sambuddho ajjhabhāsatha:
appo hutvā mahā hoti kodho bālassa āgamo. | 30
kim udisvā bahū nāgā mahādukkham nigacchatha,
imam parittam pallaṅkam mā tumhe nāsayissatha,
aññamaññam vināsetha akatam jivitakkhayan. |
saṃvejesi tadā nāge nirayadukkhena cakkhumā.
manussayonim dibbaṃ ca nibbānaṃ ca pakittayi. |
pakāsayanam saddhammam sambuddham dipaduttaman
sabbe nāgā nipatitvā khamāpesum tatthagataṃ. |
sabbe nāgā samāgantvā samaggā hutvāna pannagā
upesum saramam sabbe asīti pāṇakotiyo. |
sabbe nāgā vinassāma imam pallaṅkahetukam. | 35
ādāya pallaṅkavaram ubho nāgā samatthikā:
patiganbatha pallaṅkam anukampāya cakkhuma. |
adhivāsesi sambuddho tumhibhāvena cakkhumā,
adhivāsanaṃ viditvāna tuṭṭhā mahoragā ubho: |
nisīdatu 'mam sugato pallaṅkam veluriyamayan
pabhassaraṃ jātivantam nāgānam abhipatthitam. |
patitthapimsu pallaṅkam nāgā dipānam antare,
nisīdi tattha pallaṅke dhammarājā pabhaṅkaro. |
pasādetvāna sambuddham asīti nāga°otiyo
tattha nāgā parivisum annapānaṃ ca bhojanam. | 40
onitapattapānin tam asīti nāgakotiyo
parivāretvā nisīdimsu buddhasetthassa santike. |
Kalyāṇike gaṅgāmukhe nāgo ahū saputtako
mahānāgaparivāro nāmenāpi Maṇiakkhiko, |

27. jalante Y, which may be correct. — virocanto F. — 28. kim-atthāya? comp. 13, 2. — 31. kim udisvā ABG2, kim d° Z, kimad° G1, kamaṃ d° F, kimaṃ d° N. kim uddissa? — 36. samatthikā ABG, samaggikā Z, sapattikā N, papattikā F. — 42. nāmenāsi AZ, °āpi BGX.

saddho saraṇasampanno sammâditt̃hi ca sīlavā.
 nāgasamāgamam gantvā bhīyyo abhipasīdati. |
 disvā buddhabalam nāgo anukampam phañimayam
 abhivādetvā nisīdi āyāceti tathagatam: |
 imam dīpanukampāya paṭhamam yakkhavinoditam,
 45 idam nāgānam 'nuggaḥam dutiyam dīpanukampanam, |
 puna pi bhagavā imam anukampam mahāmuni,
 ahañ c' upatthahissami veyyāvaccam karom' aham. |
 nāgassa bhāsitaṃ sutvā buddho sattānukampako
 Laṅkādīpahitatthāya adhivāsesi sugato. |
 paribhūñjitvā pallaṅkam vutthahitvā pabhaṅkaro
 divāvihāram akāsi tattha dīpantare muni. |
 dīpantare dīpān' aggo divasaṃ vītināmayi
 samāpatti samāpajji brahmavīhārena cakkhumā. |
 sāyaṇhakālasamaye nāge āmantayī jino:
 idh' eva hotu pallaṅko, khīrapālo idhāgacchatu,
 50 naga sabbe imāṃ rukkhāṃ pallaṅkāṃ ca namassatha. |
 idam vatvāna sambuddho anusāsetvāna pannaḃe
 paṇibhogacetiyam datvā puna Jetavanam gato. |
 nagadamanam nitt̃hitam.

Aparam pi atthame vasse nāgarājā Maṇikkhiko
 nimantayī mahavīram pañcabbhikkhusate saba. |
 parivāretvāna sambuddham vasibhūtā mahiddhikā,
 uppatitva Jetavane kamamāno nabhe muni
 Laṅkādīpam anuppatto gaṇḃam Kalyāṇisammukham. |
 sabbe ratanamaṇḃapam uragā katvā mahātale
 nānāraṅgehi vatthehi dibbadussehi chādayam. |
 nānāratanaḃkārā nānāphullavicittakā
 55 nānāraṅgadhajā nekā maṇḃapam nānāḃamkatam. |
 sabbasanthataṃ santharitvā paññāpetvāna āsanam
 buddhapamukhasamghassa pavesetvā nisīdīmsu. |

44. phañimayam ACG2R, pañim° G1, phañim° BM, manimayam X.
 phañibhayaṃ? — 46. imam AB2G1X, map B1G2, amham Z. — anu-
 kampa A, °paṃ BGX, °pāya Z. — 49. samāpattim N. samāpatti? —
 50. idha gacchatu XG1, idhāg° ABeG2, idhacchatu Z. — 53. gaṇḃak°
 ABFG, gaṇḃam k° N, gaṇḃāk° Z. gaṇḃam Kalyāṇikam mukham?
 comp. v. 42. — 54. sabbaratanam°? — mahitale? — 56. nisīdasam A,
 °disam BG, °dayam Z, °dīmsu F, °disu N. nisīdayam appears to be the
 correct reading.

nisīditvāna sambuddho pañcabbhikkhusate saba
 samāpatti samāpajji mettam sabbadisam phari. |
 sattakkhattum samāpajji buddho jhānam sasāvako
 tasmim thāne mahāthūpo patitthāsi cettīyam uttamam. |
 mahādānam pavattesi nāgarājā Maṇikkhiko,
 paṭiggahetvā sambuddho nāgadānam sasāvako
 bhutvāna anumoditvā nabh' uggacchi sasāvako. |
 orohitvā nabhe buddho thāne Dīghavāpicetiye
 samāpajji samāpattim jhānam lokānukampako. |
 vutthahitvā samāpatti tamhi thāne pabhaṅkaro
 vehāyasam kamamāno dhammarājā sasāvako
 Mahameghavane tattha bodhiṭṭhānam upāgami. |
 purimā tīpi mahābodhi patitthīmsu mahitale
 tam thānam upagantvāna tattha jhānam samāpayi. |
 tisso bodhi imam thāne tayo buddhāna sāsane,
 mamañ ca bodhi idh' eva patitthissat' anāgate. |
 sasāvako samāpatti vutthahitvā niruttamo
 yattva Meghavanāramam agamāsi narāsabho. |
 tatthāpi so samāpattim samāpajji sasāvako.
 vutthahitvā samāpatti byākarosi pabhaṅkaro: |
 imam padesam paṭhamam Kikūsandho lokanāyako
 imam pallaṅkathānamhi nisīditvā paṭiggahi. |
 imam padesam dutiyam Konaḃmano narāsabho
 imam pallaṅkathānamhi nisīditvā paṭiggahi. |
 imam padesam tatiyam Kassapo lokanāyako
 imam pallaṅkathānamhi nisīditvā paṭiggahi. |
 aham Gotamasambuddho Sakyaputto narāsabho
 imam pallaṅkathānamhi nisīditvā samappito 'ti. |
 bhāṇavaram dutiyam.

III.

Atitakappe rājāno thapetvāna bhavābhavē
 imamhi kappe rājāno pakāsissāmi sabbaso. |

57. samāpattim N. samāpatti? — 60. nabhe X, nate G1, nage AB
 G2, nabham Z. nabhā? — 62. mahābodhi? — 63. tisso bodhi?
 64. °vane ramme G1N, °vane rame F, °vanārāman ABcG2, °vanāramam Z.
 °vanam ramam?

jātiñ ca nānagottañ ca āyūñ ca anupālanam
 sabban tañ kittayissāmi, tañ sunātha yathākatham. |
 paṭhamābhisitto rājā bhūmipālo jutindharo
 Mahāsammato nāma nāmena rajjam kāresi khattiyo. |
 tassa putto Rojo nāma, Vararojo nāma khattiyo,
 Kalyāṇavarakalyāṇa, Uposatho mahissaro, |
 Mandhātā sattamo tesan catudīpamhi issaro,
 5. Caro, Upacaro rājā, Cetiyo ca mahissaro, |
 Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca,
 Sāgaradevo, Bharato ca, Aṅgiso nāma khattiyo, |
 Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca,
 Panādo, Mahāpanādo ca, Sudassano nāma khattiyo, |
 Mahāsudassano nāma, duve Nerū ca, Accimā,
 atṭhaviṣati rājāno, āyu tesam asaṃkhaṇḍā. |
 Kusāvatī, Rājagahe, Mithilāyaṃ puruttame
 rajjam kāreṃsu rājāno, tesam āyu asaṃkhaṇḍā. |
 dasa dasa satañ c' eva, satañ dasa saḥassāyo,
 saḥassam dasa dasasaḥassāñ ca, dasa dasasaḥassam satasa-
 10 lassāyo, |
 dasa satasaḥassāñ ca koṭi, dasakoṭi, koṭippakoṭiyo,
 nāhutan ca, ninnahutañ ca, abbudo ca, nirabbudo, |
 ababañ, atatañ c' eva, ababañ, kumudāni ca,
 sogandhikaṃ, uppalako, puṇḍarīkapadumaṃ, |
 ettakā gaṇitā saṃkhepā gaṇanāgaṇikā taḥim,
 tato uparimabbhūmi asaṃkheyyā 'ti vuccati. |
 ekasutañ ca rājāno Accimassāpi atrajā
 mahārajjam akāreṃsu nagare Pakulasavhaye. |
 tesam pacchimako rājā Arindamo nāma khattiyo,
 puttā paputtakā tassa chapaññāsañ ca khattiya
 15 mahārajjam akāreṃsu Ayujjhanagare pure. |
 tesam pacchimako rājā Duppasabo mahissaro,

III, 2. yathātatham? — 6. Bhagiraso nāma? — 8. 9. asaṃkhiyā
 ABcG2. — 9. kāreṃsu? — 11. dasa satasaḥassāñ ca koṭi, pakoti,
 koṭippakoṭiyo? compare Burnouf, Lotus, p. 854; Sp. Hardy, Manual,
 p. 6. — 12. kumudena ca? — 13. gaṇanāgaṇikā ABGX, 2^a Z. ettakā
 gaṇitā saṃkheyyā gaṇanāgaṇiyyā taḥim? — uparimā XGIZ. "mam
 ABcG2. — bhūm. XC1G1R, "mim ABcG2M. — 14. Sakulasavhaye ABG,
 I akulasavhaye N, Pagulasavhaye F, Kapulasavhaye Z. Sāgalasavhaye?

puttā paputtakā tassa satṭhi te bhūmipālakā
 mahārajjam akāreṃsu Bārāṇasipuruttame. |
 tesam pacchimako rājā Abhitatto nāma khattiyo,
 caturāsīti saḥassāni tassa puttapaputtakā
 mahārajjam akāreṃsu Kapilānagare pure. |
 tesam pacchimako rājā Brahmadatto mahissaro,
 puttā paputtakā tassa chaṭṭimsāpi ca khattiya
 mahārajjam akāreṃsu Hatthipuravaruttame. |
 tesam pacchimako rājā Kambalavasabho aḥṭṭ,
 puttā paputtakā tassa battimsāpi ca khattiya
 nagare Ekacakkhumhi rajjam kāreṃsu te idha. |
 tesam pacchimako rājā Purindado Devapūjito
 puttā paputtakā tassa atṭhaviṣati khattiya
 mahārajjam akāreṃsu Vajirāyaṃ puruttame. |
 tesam pacchimako rājā Sādhino nāma khattiyo,
 puttā paputtakā tassa dvāvīsa rājakhattiya
 mahārajjam akāreṃsu Madhurāyaṃ puruttame. |
 tesam pacchimako rājā Dhammagutto mahabbalo,
 puttā paputtakā tassa atṭhārāsa ca khattiya
 nagare Ariṭṭhapure rajjam kāreṃsu te idha. |
 tesam pacchimako rājā narindo Siṭṭhināmaṃ,
 puttā paputtakā tassa sattārāsa ca khattiya
 nagare Indapattamhi rajjam kāreṃsu te idha. |
 tesam pacchimako rājā Brahmadevo mahāpati,
 puttā paputtakā tassa pannārāsa ca khattiya
 nagare Ekacakkhumhi rajjam kāreṃsu te idha. |
 tesam pacchimako rājā Baladatto mahāpati,
 puttā paputtakā tassa cuddasa rājakhattiya
 mahārajjam akāreṃsu Kosambimhi nagare pure. |
 tesam pacchimako rājā Bhaddadevo 'ti vissuto,
 puttā paputtakā tassa nava rājā ca khattiya
 nagare Kaṇṇagocchamhi rajjam kāreṃsu te idha. |
 tesam pacchimako rājā Naradevo 'ti vissuto,
 puttā paputtakā tassa satta ca rājakhattiya

17. Ajitajano (instead of Abhitatto) A2. — 21. Sādhino Z. Mahā-
 vamsa Tikā: Sādhano. — 23. Mahāv. Tikā: Brahmasivi. — 24. 25. Mahāv.
 Tikā: Brahmadatta, Baladeva. — 26. Mahāv. Tikā: Hatthideva.

mahārajjaṃ akāresuṃ Rojānanagare pure. |
 tesam pacchimako rājā Mahindo nāma khattiyo,
 puttā paputtakā tassa dvādasa rājakhattiya
 mahārajjaṃ akāresuṃ Campākanagare pure. |
 tesam pacchimako rājā Nāgadevo mahīpati,
 puttā paputtakā tassa pañcavisa ca khattiya
 mahārajjaṃ kārayimsu Mithilānagare pure. |
 tesam pacchimako rājā Buddhaddatto mahabbalo,
 puttā paputtakā tassa pañcavisa ca khattiya
 30 mahārajjaṃ kārayimsu Rājagahapuruttame. |
 tesam pacchimako rājā Dīpaṃkaro nāma khattiyo,
 puttā paputtakā tassa dvādasa rājakhattiya
 mahārajjaṃ kārayimsu Takkaṣilāpuruttame. |
 tesam pacchimako rājā Tālissaro nāma khattiyo,
 puttā paputtakā tassa dvādasa rājakhattiya
 mahārajjaṃ kārayimsu Kusinārāpuruttame. |
 tesam pacchimako rājā Purindo nāma khattiyo,
 puttā paputtakā tassa nava rājā ca khattiya
 mahārajjaṃ kārayimsu nagare Malitthiyake. |
 tesam pacchimako rājā Sāgaradevo mahissaro,
 tassa putto Makhādevo mahādānapati ahū. |
 caturāsīti sahasāni tassa puttapaputtakā
 35 mahārajjaṃ kārayimsu Mithilānagare pure. |
 tesam pacchimako rājā Nemiyo Devapūjito
 balacakkavatti rājā sāgarantamahīpati. |
 Nemiya-putto Kalārajanako, tassa putto Samaṃkaro,
 Asoko nāma so rājā muddhāvasittakhattiyo. |
 caturāsīti sahasāni tassa puttapaputtakā
 mahārajjaṃ kārayimsu Bārānasipuruttame. |
 tesam pacchimako rājā Vijayo nāma roabissaro,
 tassa putto Vijitaseno abhijātajutindharo. |
 Dhammaseno, Nāgaseno, Samatho nāma, Disampati,
 40 Reṇu, Kuso, Mahākuso, Navaratho, Dasaratho pi ca, |

27. Rocanagare N. Mahāv. Tika: Rojanāmanhi nagare. — 30. Mahāv. Tika: Samuddadatto. — 32. Tālissaro ABG2X, Tāliyo G1, Tāliso Z. Mah. Tika: Kālissaro. — 33. Purindo AEC, [Purindado N. Purindado Z, Suddinno F, Mahāv. Tika. — Mahāv. Tika: Tāmalitthiyānagare. — 37. Samānkuro ABG2, Mah. Tika.

Rāmo, Bilāratho nāma, Cittadassī, Atthadassī,
 Sujāto, Okkāko c' eva, Okkāmakho ca, Nipuro, |
 Candimā, Candamakho ca. Sivi rājā ca, Sañjāyo,
 Vessantaro janapati, Jālī ca, Sihavāhano,
 Sihassaro ca yo dhiro pavēnipālo ca khattiyo, |
 dveasīti sahasāni tassa puttapaputtakā
 rajjaṃ kāresuṃ rājāno nagare Kapilasavhaye. |
 tesam pacchimako rājā Jayaseno mahīpati,
 tassa putto Sihahanu. abhijātajutindharo. |
 Sihahanussa ye puttā yassa te pañca bhātaro
 Suddhodano ca Dhoto ca Sakkodano ca khattiyo |
 Sakkodano ca so rājā rājā ca Amitodano,
 ete pañca pi rājāno sabbe Odananāmakā. |
 Suddhodanassāyaṃ putto Siddhattho lokanāyako
 janetvā Rāhulabaddhaṃ bodhāya abhinikkhami. |
 sabbe te sataśāssāni cattāri nahutāni ca
 apare tīni satarājāno mahesakkhā siyāyaca. |
 ettakā paṭhavipālā bodhisattakule vuttā. |
 aniccā vata saṃkhārā uppadavayadhammino,
 uppajjitvā nirujjhanti, tesam vūpasamo sukho 'ti. |
 Mahārājavamso nīṭhito.

Suddhodano nāma rājā nagare Kapilasavhaye
 Sihahanussāyaṃ putto rajjaṃ kāresi khattiyo. |
 pañcannaṃ paḍbatamajjhe Rājagahe puruttame
 Bodhiso nāma so rājā rajjaṃ kāresi khattiyo. |
 sahāyā aññamaññā te Suddhodano ca Bhātiyo.
 [Imamhi paṭhame kappe pavēnipā janādhipā.]
 jātiyā atthavassamhi uppannā pañca āsāyā: |

41. Bilāratho AZ, Bilāratho BG, Pi[lāratho] N, Pi[lāratho] F. Vilāratho Mah. T. — Mah. T.: Cittarasi Ambarasi. — ca Nipuro N, va Nipuro F, ca Nipuro A, va Nimukho BGC, va Timukho R, va Timukho M. Mah. T.: Nipuro: Lokadipāsāra (India Off. MS., fol. khā): Nipuro. — 42. yo dhiro Y (ye dhirā AZ), bodhiro N, rodhiro F. — 45. tassa te? — 48. apare A2N, aparo A1BGZF. — mahāyakanāyāya ca G1N, mahāyananāyāya ca F, mahesakkhā ('sakkā Z) siyāya (siyāpi A) ca Y. mahesakkhā vināyaka, or something like that? — 49. vuttā X, puttā G1, jātā Y. — 52. paḍbatamajjhe Y, 'tāmajjhe F, 'tāna m' N. — Bodhiso XG1, Bodhi Z, Bhātiyo ABG2. — 53. Bhātiyo AZ, Bhātiso B, Bhāti G2, Bodhiso G1N, Bodhiyo F. — Imamhi — janādhipā appears to be the second hemistich of v. 49. One or two lines containing a mention of Bimbisāra, are wanting here.

pitā maṃ anusāseyya attho rajjena khattiyo,
 yo mayhaṃ vijite buddho uppajjeyya narāsabho, |
 dassanaṃ paṭhamam mayhaṃ upasaṃkame tathāgato,
 55 deseyya amataṃ dhammaṃ, paṭivijjheyam uttamaṃ. |
 uppannā Bimbisārassa pañca āsayakā ime.
 jātiyā pannarase vasse 'bhisitto pitu accaye, |
 so tassa vijite ramme uppanno lokanāyako,
 dassanaṃ paṭhamam tassa upasaṃkami tathāgato,
 desitaṃ amataṃ dhammaṃ abbhāññāsi mahāpati. |
 jātivassam mahāvīraṃ pañcatimsa anūnakam,
 Bimbisāra samā timsā jātavasso mahāpati.
 viseso pañcahi vassehi Bimbisārassa Gotamo. |
 paññāsaṃ ca dve vassāni rajjam kāresi khattiyo,
 sattatimsam pi vassāni saha buddhehi kārayi. |
 Ajātasattu battimsa rajjam kāresi khattiyo,
 60 atthavassābhisittassa sambuddho parinibbuto. |
 parinibbute ca sambuddhe lokajetthe narāsabhe
 catuvīsativassāni rajjam kāresi khattiyo. |
 bhāṇavāraṃ tatiyaṃ.

IV.

Satt' eva satasahassāni bhikkhusaṃghā samāgatā
 arahā khīṇāsavā suddhā sabbe guṇaggataṃ gatā. |
 te sabbe vicinitvāna uccinitvā varam varam
 pañcasatānaṃ therānaṃ akāṃsu saṃghasammataṃ. |
 dhutavādānaṃ aggo so Kassapo jinasāsane,
 bahussutānaṃ Ānando, vinaye Upālipaṇḍito, |
 dibbacakkhumhi Anuruddho, Vaṅgiso paṭibhānavā,
 Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo,
 vibhajjanamhi Kaccāno, Koṭṭhito paṭisambhidā.
 5 aññe p' atthi mahātherā agganikkhattakā bahū. |

54. atthe rūjūna(m)? Comp. Mahāvagga V, 1, 3. — so mayhaṃ vijite? — 58. mahāvira A1FG, "ram N, "viro A2. "mahāviraṃ" is correct, comp. "Upālipaṇḍitaṃ" 4, 28 (5, 76). — samā hisā A1GF samā hisa N, samatimsā A2. Bimbisāro samā timsa (or: samatimsa) jāti-asso m°. — 59. buddhena ABcG2.

IV, 5. Koṭṭhito Yn, Koṭṭhuko G, Koṭṭipakoṭi F.

tehi c' aññehi therāhi katakiccehi sādhuhi
 pañcasatehi therehi dhammavinayasamgaho
 therehi katasamgaho theravādo 'ti vuccati. |
 Upālim vinayaṃ pucchitvā dhammaṃ Ānandasavhayaṃ
 akāṃsu dhammasamgahaṃ vinayaṃ cāpi bhikkhavo. |
 Mahākassapathero ca Anuruddho mahāgaṇi
 Upālithero satimā Ānando ca bahussuto |
 aññe bahuabhiññātā sāvaka satthuvannitā
 pattapaṭisambhidā dhīrā chaḷabhiññā mahiddhikā
 samādhijhānam anuciñṇā saddhamme pāramitā, |
 sabbe pañcasatā therā navaṅgaṃ jinasāsanam
 uggahetvāna dhāresuṃ buddhasettḥassa sanūke. | 10
 bhagavato sammukhā sutā paṭiggahitā ca sammukhā
 dhammaṃ ca vinayaṃ cāpi kevalam buddhadesitaṃ, |
 dhammadharā vinayadharā sabbe pi āgatāgamā
 asaṃhīrā asaṃkuppā satthukappā sadā garū, |
 aggasantike gahetvā aggadhammā tathāgatā
 agganikkhattakā therā aggaṃ akāṃsu saṃgahaṃ.
 sabbo pi so theravādo aggavādo 'ti vuccati. |
 Sattapaṇṇaguhe ramme therā pañcasatā gaṇi
 nisinnā pavibhajjimsu navaṅgaṃ satthusāsanam. |
 suttaṃ geyyaṃ veyyākaraṇam gāthudānitivuttakam
 jātakabbhutavedallaṃ navaṅgaṃ satthusāsanam. | 15
 pavibhattā imaṃ therā saddhammaṃ avināsanam
 vaggapaññāsakan nāma samyuttaṃ ca nipātakaṃ
 āgamapitakaṃ nāma akāṃsu suttasammataṃ. |
 yāva tiṭṭhanti saddhammā saṃgahaṃ na vinassati
 tāvatā sāsanaṃ addhānam ciraṃ tiṭṭhati satthuno. |
 katadhammaṃ ca vinayaṃ saṃgahaṃ sāsanaṃ
 asaṃkampi acalaṃ bhūmi dāḷham appaṭivattiyam. |
 yo koci samaṇo vāpi brahmaṇo ca bahussuto
 parappavādakusalo vāavedhi samāgato
 na sakkā paṭivattetaṃ, Sineru va suppatitṭhito. |

6. pañcasatehi saṃgito (or a similar word) dhamma? comp. 5, 10. — 9. bahū abhiññātā, d'Alwis (Catal. p. 133). — 13. aggadhammaṃ tathāgataṃ? comp. 5, 14. — 14. pavibhajjimsu? — 18. katham dhammaṃ ca A. — saṃkampi BG2. — ubbi ABG2, bhūmi M2n, bhūmi F; this word is wanting in Z.

devo Māro vā Brahmā ca ye keci paṭhavittṭhitā
 20 na passanti anumattam kiñci dutṭhāsitaṃ padam. |
 evaṃ sabbaṅgasampannaṃ dhammavassasamgahaṃ
 suvibhattaṃ supaticchannaṃ satthu sabbaññutāya ca |
 Mahākassapapāṃmokkhā therā pañcasatā ca te
 kataṃ dhammaṃ ca vinayasamgahaṃ avināsaṇaṃ |
 sammāsambuddhasadisāṃ dhammakāyasabhāvanāṃ
 ñatvā janassa sandehaṃ akāṃsu dhammasamgahaṃ. |
 anaññāvādo sāratto saddhammamanurakkhano
 tṭhiti sāsanaaddhānaṃ theravādo sahetuko. |
 yāvata ariyā atthi sāsane buddhasāvaka
 25 sabbe pi samanunñanti paṭhamam dhammasamgahaṃ. |
 mūlanidānaṃ paṭhamam ādipubbamgamaṃ dhuraṃ
 therā pañcasatā katā aggā ājāniyā kulan ti. |
 Mahākassapasamgahaṃ nitṭhitaṃ.

Nibbuta lokanāthasmim vassāni soḷasaṃ tadā,
 Ajātasattu catuvīsaṃ, Vijayassa soḷasaṃ ahū, |
 samasatṭhi tadā hoti vassaṃ Upālīpaṇḍitaṃ,
 Dāsako upasampanno Upālītherasantike. |
 yavatā buddhasettṭhassa dhammappatti pakāsita
 sabbam Upālī vācesi navaṅgaṃ jinabhāsitaṃ. |
 paripuppaṃ kevalam sabbam navaṅgaṃ suttaṃ āgataṃ
 30 uggahetvāna vācesi Upālī buddhasantike. |
 saṃghamajjhe viyākāsi buddho Upālīpaṇḍitaṃ:
 āggo vinayapāṃmokkho Upālī mayha sāsane. |
 evaṃ upāṇito santō saṃghamajjhe mahāgaṇī
 saḥassaṃ Dāsakapāṃmokkhaṃ vācesi piṭake tayo. |
 khīṇāsavānaṃ vimalānaṃ santānaṃ atthavādinam
 therānaṃ pañcasatānaṃ Upālī vācesi Dāsakaṃ. |
 parinibbutamhi sambuddhe Upālīthero mahāgaṇī
 vinayaṃ tāva vācesi tiṃsa vassaṃ anūnakaṃ. |

21. superich° N. — 22. katā Y, kataṃ N; kata F; comp. v. 18 — vi-
 nayaṃ samgahaṃ Z. — 23. °kāyasabhāvanāṃ AFG1Z, °kāyassa bh°
 BNG2, °kāyaṃ sabhāvato, d'Alwis. — 24. °rakkhano? — tṭhitiyā sāsana-
 ddhānaṃ, d'Alwis. tṭhiti sāsanaaddhānaṃ ("it will last as long as the
 Doctrine")? — 26. I do not know how to correct kulam. — 29. dhamma-
 pālī? — 33. atthav° ABe, athav° GZ, tathav° N, tatthāvādinam F. —
 Upālī vācesi sāsanaṃ?

caturāsīti saḥassāni navaṅgaṃ satthusāsanaṃ
 vācesi Upālī sabbam Dāsakaṃ nāma paṇḍitaṃ. | 35
 Dāsako piṭakaṃ sabbam Upālītherasantike
 uggahetvāna vācesi upajjhāyo va sāsane. |
 saddhivihārikaṃ theram Dāsakaṃ nāma paṇḍitaṃ
 vinayaṃ sabbam tṭhapetvāna nibbuto so mahāgaṇī. |
 Udayo soḷasa vassāni rajjaṃ kāresi khattiyo,
 chabbasse Udayabhaddamhi Upālīthero sa nibbuto. |
 Sonako mānasampanno vāṇijo Kāsira āgato
 Giribbaje Veluvane pabbaji satthusāsane. |
 Dāsako gaṇapāṃmokkho Magadhānaṃ Giribbaje
 viḥāsi sattatimsamhi pabbājesi ca Sonakaṃ. | 40
 pañcatālīsavasso so Dāsako nāma paṇḍito,
 Nāgadāsadasavassam, Paṇḍurājassa vīsati,
 upasampanno Sonako thero Dāsakasantike. |
 vācesi Dāsako thero navaṅgaṃ Sonakassa pi,
 uggahetvāna vācesi upajjhāyassa santike. |
 Dāsako Sonakaṃ theram saddhivihāri anupubbakaṃ
 katvā vinayapāṃmokkhaṃ catusatṭhimhi nibbuto. |
 cattāris° eva vasso so thero Sonakasavhayo,
 Kālāsokassa dasavasse addhamāsaṃ ca sesake, |
 sattarasannaṃ vassānaṃ thero āsi paṇḍako,
 atikkantekādasavassam chamāsaṃ cāvasesake, | 45
 tasmiṃ ca samaye thero Sonako gaṇapumgavo
 Siggavaṃ Candavajjīṃ ca akāsi upasampadam. |
 tēna kho pana samayena vassasatamhi nibbut° bhagavati
 Vesālikā Vajjiputtakā Vesāliyaṃ dasa vatthūni dīpenti:
 kappati siṅgilonakappo, kappati dvāṅgulakappo, kappati
 gāmantarakappo, kappati āvāsakappo, kappati anumati-
 kappo, kappati ācinṇakappo, kappati amathitakappo, ka-
 ppati jalogiṃ pātum, kappati adasakaṃ nisīdanam, ka-
 ppati jātarūparajatan ti. |

37. vinayaṭṭhāne tṭhapetvāna? — 39. Kāsiyāgato A2, comp. Ma-
 bhāvaṃsa, p. 29, l. 9. — 41. Dāsakatherasantike ABC2G2. Probably we
 ought to adopt this reading and to expunge „thero“. — 43. saddhivihāri-
 nupubbakaṃ N. saddhivihāriṃ anuppadam? comp. 5, 91. 104. —
 44. atthamāsaṃ F. — 45. satt° vass° coro āsi Pakuṇḍako? comp. 11, 2.
 — 46. Instead of Candavajji, °vajjīṃ, the MSS. often have Candavajjo,
 °vajjam.

dasadasakavassamhi sambuddhe parinibbute
 Vesāliyaṃ Vajjiputtā dīpenti dasa vatthuke. |
 tathāgatenā patikkhitaṃ sabbam dīpenti akappiyaṃ.
 Sabbakāmi ca Sālho ca Revato Khujjasobhito |
 Yaso ca Sāṇasambhūto ete saddhivihārikā
 50 therā' Ānandatherassa dīṭṭhapubbā tathāgataṃ, |
 Sumano Vāsabhaḡāmi ca seyyā saddhivihārikā
 dve ime Anuruddhassa dīṭṭhapubbā tathāgataṃ, |
 ete sattaṣaṭṭhā bhikkhū Vesāliyaṃ samāgata
 vinayaṃ paṭigāhanti ṭhapitaṃ buddhasāsane. |
 sabbe pi visuddhacakkhū samāpattimhi kovida
 pannabhāra visamyuttā sannipāte samāgata. |
 dutiyasaṃgahaṃ nīṭṭhitaṃ. bhaṇavāraṃ catutthaṃ.

V.

Parinibbānasamaye Kusinārāyaṃ naruttame
 satta sataṣaṭṭhāni jinaṇuttā samāgata. |
 etasmim sannipātamhi therō Kassapaṣavhaya
 satthukappa mahānāgo, paṭhavyā n' atthi idiso, |
 arahantānaṃ paṇcasataṃ uccinitvāna Kassapa
 varaṃ varaṃ gaṇetvāna akāsi dhammasaṃgahaṃ. |
 paṇiṇaṃ anukampāya sāsanaṃ dighakālikāṃ
 akāsi dhammasaṃgahaṃ tinnāṃ masanaṃ accaye
 sampatte catutthe māse dutiye vassupānāyike. |
 Sattapaṇṇaguhadvāre Māgadhānaṃ Giribbaje
 5 sattaṃmāsehi nīṭṭhasi paṭhamo saṃgaho ayaṃ. |
 etasmim saṃgahe bhikkhū agganikkhittakā bahū
 sabbe pi pāramippattā lokanāthassa sāsane. |
 dhutavādānaṃ aggo so Kassapa jinasasane,
 bahussutānaṃ Ānando, vinaye Upālisavhaya, |
 dībbacakkhumhi Anuruddho, Vaṅgiso paṭibhānava,
 Puṇṇo ca dhammakathikānaṃ, vicitrakathī Kumārakassapo, |
 vibhajjanamhi Kaccāno, Kottthiko paṭisambhidā,

48. °vassamhi Y, °vassāni FG1, °vassānaṃ N. — 51. The Samantapāsādikā, in which this stanza is quoted, has neyyā instead of seyyā.

V, 1. puruttame Z. — 4: comp. 7, 57. — 5. Māgadhānaṃ! —

aññe p' atthi mahātherā agganikkhittakā bahū. |
 tehi c' aññehi therehi katakiccehi sādhuhi
 paṇcasatehi therehi dhammavinayo ca saṃgito.
 therehi katasamgaho theravādo 'ti vuccati. | 10
 Upāliṃ vinayaṃ pucchitvā dhammaṃ Ānandapaṇḍitaṃ
 akāṃsu dhammasaṃgahaṃ vinayaṃ cāpi kevalaṃ. |
 jinassa santike gaṇitā dhammavinaya ca te ubho
 Upālithero ca Ānando saddhamme paramigato |
 pariāyadesitaṃ cāpi atho nipariāyadesitaṃ
 nīṭṭhaṇ c' eva neyyatthaṃ dīpiṃsu suttakovidā. |
 agassa santike aggaṃ gaṇetvā vākyāṃ tathāgataṃ
 agganikkhittakā therā aggaṃ akāṃsu saṃgahaṃ,
 tasmā hi so theravādo aggaṇvādo 'ti vuccati. |
 visuddho apagatadoso theravādānaṃ uttamo
 pavattittha cirakālaṃ vassānaṃ dasadhā dasā 'ti. | 15

Nikkhante paṭhame vassasate sampatte dutiye sate
 mahābhedo ajāyittha theravādānaṃ uttamo. |
 Vesālivaṃjiputtakā dvādasā saṇassā samāgata
 dasa vatthūni dīpesuṃ Vesāliyaṃ puruttame. |
 siṅgilonādvāṅgulakappaṃ gāmantarārāmaṇvāsanaṃ
 numatiācinnamathitajalogiṇ cāpi rūpiyaṃ
 nisīdanāṃ adasakaṃ dīpiṃsu buddhasāsane. |
 uddhammaṃ ubbinayaṃ ca apagataṃ satthusāsane
 atthaṃ dhammaṃ ca bhinditvā vilomāni dīpayiṃsu te. |
 tesāṃ niggahaṇatthāya bahū buddhassa sāvaka
 dvādasā sataṣaṭṭhāni jinaṇuttā samāgata. | 20
 etasmim sannipātasmim paṇokkhā attha bhikkhavo
 satthukappā mahānaga durāsada mahagaṇi: |
 Sabbakāmi ca Sālho ca Revato Khujjasobhito
 Vāsabhaḡāmi Sumano ca Sāṇavāsi ca Sambhuto |
 Yaso Kākaṇḍakaputto jinena thomito isi,
 pāpānaṃ niggahaṇatthāya Vesāliyaṃ samāgata. |

10. The words „paṇcasatehi therehi“ are wanting in all the MSS. except N. Comp. 4, 6. — 12. dhammavinayaṃ Z. — 15. vassāni? — 16. theravādānaṃ AF. — anumati° Z. — 19 et seq. Compare d'Alwis, Introd. to Kaccāyana, p. 54 et seq., Catalogue, p. 142 et seq. — 19. apagataṃ satthusāsanaṃ? apagatasatthusāsanaṃ? Cullavagga: iti p' idam vatthum uddhammaṃ ubbinayaṃ apagatasatthusāsanaṃ. — vilomāyi ABG, °māsi F, °māni N, °maṃ Z.

Vāsabhaḡāmi ca Sumano Anuruddhassānuvattakā,
 avasesā therānandassa diṭṭhapubbā tathāgataṃ. |
 Susunāgassa putto Asoko tadā āsi mahāpati,
 25 Pāṭaliputte nagaramhi rajjaṃ kāresi khattiyo. |
 taṃ ca pakkhaṃ labhivāna atṭha therā mahiddhikā
 dasa vatthūni bhindivā pāpe niddhamayimsu te. |
 niddhametvā pāpabhikkhū madditvā vādapāpakaṃ
 sakavādasodhanatthāya atṭha therā mahiddhikā |
 arahantānaṃ sattasataṃ uccinitvāna bhikkhavo
 varam varam gahetvāna akaṃsu dhammasaṃgahaṃ. |
 Kūṭāgārasālāy' eva Vesāliyaṃ puruttame
 atṭhamāsehi niṭṭhāsi dutiyo saṃgaho ayan ti. |
 Nikkaḍḍhitvā pāpabhikkhū therehi Vajjiputtakā
 30 aññaṃ pakkhaṃ labhivāna adhammavādī bahū janā |
 dasa saḡassi samāgantvā akaṃsu dhammasaṃgahaṃ,
 tasmāyaṃ dhammasaṃgīti Mahāsaṃgīti vuccati. |
 Mahāsaṃgītikā bhikkhū vilomaṃ akaṃsu sāsanaṃ,
 bhindivā mūlasaṃgahaṃ aññaṃ akaṃsu saṃgahaṃ. |
 aññattha saṃgahitaṃ suttaṃ aññattha akarimsu te,
 atthaṃ dhammaṃ ca bhindimsu ye nikāyesu pañcasu. |
 pariyāyadesitaṃ cāpi atho nippariyāyadesitaṃ
 nitatthaṃ c' eva neyyatthaṃ ajānitvāna bhikkhavo |
 aññaṃ sandhāya bhaṇitaṃ aññatthaṃ ṭhapaṃsu te,
 35 byañjanacchāyāya te bhikkhū bahu atthaṃ vināsayuṃ. |
 chaḍḍetvā ekadesaṃ ca suttaṃ vinayaṃ ca gambhīraṃ
 paṭirūpaṃ suttavinayaṃ taṃ ca aññaṃ karimsu te. |
 parivāraṃ atthuddhāraṃ abhidhammappakaraṇaṃ
 paṭisambhidaṃ ca niddesaṃ ekadesaṃ ca jātakam
 ettakaṃ vissajjetvāna aññāni akarimsu te. |
 nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca
 pakatibhāvaṃ vijahetvā taṃ ca aññaṃ akaṃsu te. |

30—33. These stanzas are quoted in the Kathāvatthu-Atthakathā (MS. of the Paris National Library, fonds Pāli, 229); I designate the readings of this MS. by K. — 30. nikkaḍḍhitā K, d'Alwis. — 31. saḡassa K, d'Alwis. — mahāsaṃgīti vuccati NK, d'Alwis, vuccati (omitting mahāsaṃgīti) FG1, sattasatikā ti v° Z, saṃgīti pavuccati ABG2. mahāsaṃgīti vuccati? — 33. bh° nikāyesu ca pañcasu, d'Alwis; bh° vināye nikāyesu ca pañcasu K. — 35. bahuṃ K, d'Alwis. — 36. vinayagambhīraṃ ZK, d'Alwis. — abhidhammaṃ chappakaraṇaṃ K, d'Alwis. — 38. vijahitvā AK.

pubbaṃgamā bhinnavādā Mahāsaṃgītikāraḡā,
 tesaṃ ca anukāreṇa bhinnayādā bahū abhū. |
 tato aparakālaṃhi tasmim bhedo ajāyatha:
 Gokulikā Ekabyohārā duvidhā bhijjittā bhikkhavo. | 40
 Gokulikānaṃ dve bhedā aparakālaṃhi jāyatha:
 Bahussutakā ca Paññatti duvidhā bhijjittā bhikkhavo. |
 Cetiya ca punavādi Mahāsaṃgītibhedakā.
 pañca vādā ime sabbe Mahāsaṃgītimūlakā |
 atthaṃ dhammaṃ ca bhindimsu ekadesaṃ ca saṃgahaṃ
 gaṇṭhiṃ ca ekadesaṃhi chaḍḍetvā aññaṃ akaṃsu te. |
 nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca
 pakatibhāvaṃ vijahetvā taṃ ca aññaṃ akaṃsu te. |
 visuddhatheravādaṃhi puna bhedo ajāyatha:
 Mahimsāsakā Vajjiputtakā duvidhā bhijjittā bhikkhavo. | 45
 Vajjiputtakavādaṃhi catudhā bhedo ajāyatha:
 Dhammuttarikā Bhaddayānikā Chandagārikā ca Sammiti. |
 Mahimsāsakānaṃ dve bhedā aparakālaṃhi jāyatha:
 Sabbatthavādā Dhammaguttā duvidhā bhijjittā bhikkhavo. |
 Sabbatthavādā Kassapikā Kassapikā Saṃkantikā,
 Suttavādā tato añña anupubbena bhijjatha. |
 ime ekādasa vādā pabhinna theravādato
 atthaṃ dhammaṃ ca bhindimsu ekadesaṃ ca saṃgahaṃ
 gaṇṭhiṃ ca ekadesaṃhi chaḍḍetvāna akaṃsu te. |
 nāmaṃ līgaṃ parikkhāraṃ ākappakaraṇāni ca
 pakatibhāvaṃ vijahetvā taṃ ca aññaṃ akaṃsu te. | 50
 sattarasa bhinnavādā eko vādo abhinnako,
 sabbe' atṭhārasa honti bhinnavādēna te saha. |
 nigrodho va mahārukkho theravādānaṃ uttamo
 anūnaṃ ānadhikaṃ c' eva kevalaṃ jinasāsanaṃ,
 kaṇṭakā viya rukkhāhi nibbattā vādasesakā. |
 paṭhame vassasate n' atthi, dutiye vassasatantare
 bhinnā sattarasa vādā ūpanna jinasāsane. |

39. ahuṃ N. — 41. Bahussutikā K, d'Alwis; Bāhulikā ABG2. — Paññatti. — 42. punavādi. — 44. vijahitvā AK. — 46. Channagarikā ca Sammiti? — 47. 48. Sabbatthivādā, d'Alwis. — 48. añña? K: Sakantikānaṃ Suttavādi anupubbena bhijjatha. — 49. chaḍḍetvā aññaṃ akaṃsu te K. — 50. vijahitvā AK

Hemavatikā Rājagirikā Siddhattha Pubbāparaselikā
aparo Rājagiriko chaṭṭhā uppanna aparāparā. |
ācariyavādam nitṭhitam.

Anāgate vassasate vassān' atṭhārasāni ca
55 uppajjissati so bhikkhu samaṇo paṭirūpako, |
brahmaloka cavitvāna uppajjissati mānuse
jacco brāhmaṇagottena sabbamantāna pāragu, |
Tisso 'ti nāma nāmena Putto Moggalisavhaya.
Siggavo Candavajjo ca pabbājessanti dāraṇam. |
pabbajito tadā Tisso pariyaṭṭi ca pāpūni
bhinditvā titṭhiyavādam patitṭhapessati sāsanaṃ. |
Pāṭaliputtē tadā rājā Asoko nāma nāyako
anusāsati so rajjaṃ dhammiko ratṭhavadḍhano. |
sabbe sattasatā bhikkhū anusāsetvāna sāsanaṃ
60 dāsa vatthūni bhinditvā therā te parinibbutā. |
brahmaloka cavitvāna uppanno mānuse bhava,
jātiyā soḷasavasso sabbamantāna pāragu. |
pucchāmi samaṇaṃ paṇhaṃ ime paṇhe viyākara,
iruvēdam yajuvēdam sāmavedam pi nighaṇḍum itihāsaṃ ca
paṇcamam. |
therena ca katokāso paṇhaṃ pucchī anantaro.
paripakkaṇāṇaṃ maṇavaṃ Siggavo etad abravi: |
aham pi maṇava paṇhaṃ pucchāmi buddhadesitaṃ,
yadi pi kusalo paṇhaṃ byākaroḥi yathātathaṃ. |
bhāsitena saha paṇhe: na me diṭṭhaṃ na me sutam,
65 pariyaṇuṇāmi taṃ mantam, pabbajjā mama ruccati. |
sambādhāya gharāvāsā nikkhamitvāna mānava
anagāriyaṃ santibhāvaṃ pabbaji jinasāsane. |
sikkhākāmaṃ garucittaṃ Candavajjo bahussuto
anusāsitha sāmāneraṃ navaṅgaṃ satthusāsanaṃ, |
Siggavo niharitvāna pabbajāpesi dāraṇam,
susikkhitaṃ mantadharaṃ Candavajjo bahussuto
navaṅgaṃ anusasetva therā te parinibbutā 'ti. |

54. Apararājagirikā? — chudhā N. — 57. The MSS. almost constantly read Candavajjo instead of Candavajji. — 60. anusāsivāna? — 62. samaṇa? comp. v. 65: mānava. — 63. anantaram A1, °ro A2 G1 N, °rā BG2 F, °re Z. anuttaram? comp. 6, 28. — 65. bhāsitena saha paṇhena? — 66. sambādhama?

Candaguttassa dvevasse catusatṭhi ca Siggavo tadā,
atṭhapañṇāsa vassāni Pakuṇḍakassa rājino,
upasampanno Moggaliputto Siggavatherasantike. |
Tisso Moggaliputto ca Candavajjassa santike
vinayaṃ uggahetvāna vimutto upadhisamkhaye. | 70
Siggavo Candavajjo ca Moggaliputtaṃ mahajutim
vācesum piṭakaṃ sabbam ubhātosamgahapunnakaṃ. |
Siggavo nāṇasampanno Moggaliputtaṃ mahajutim
katvā vinayaṇamokkhaṃ nibbuto so chasattati. |
Candagutto rajjaṃ kāresi vassāni catuvīsati,
tasmiṃ cuddasavassamhi Siggavo parinibbuto |
ārañṇako dhutavādo appiccho kānane rato
sabbaso so rato danto saddhamme pāramigato |
pantasenāsane ramme ogāhetvā mahāvanaṃ
eko adutiyo suro siho va girigabbhare. | 75
nibbuto lokanāthassa vassāni soḷasaṃ ahū,
samasatṭhi tadā hoti vassaṃ Upālipaṇḍitaṃ, |
Ajātasattu catuvīsati, Vijayassa soḷasaṃ ahū,
Dāsako upasampanno Upālitherasantike. |
cattālīs' eva vassāni Dāsako nāma paṇḍito,
Nāgadāse dasavasse, Pakuṇḍakassa vīsati, |
upasampanno Sonako therō Dāsakasavhaya, |
cattālīsavasso dhiro therō Sonakasavhaya, |
Kālāsokassa dasavasse, Tambapaṇṇiantarāvāse vassaṃ eka-
dasam bhava,
Siggavo upasampanno Sonakatherasantike. | 80
Candaguttassa dvevasse, catusatṭhi Siggavo tadā,
atṭhapañṇāsa vassāni Pakuṇḍakassa rājino,
upasampanno Moggaliputto Siggavatherasantike. |
Asokadhammassa chavasse chasatṭhi Moggaliputto ahū,
atṭhacattārisa [vassāni] Muṭasivassa rājino,
Mahindo upasampanno Moggaliputtassa santike. |
uggahesi vinayaṃ ca Upāli buddhasantike,

71. ubhosamgahasuttakaṃ? Comp. 7, 28. — 76. lokanāthassaṃ? comp. 4, 27. — 78. Paṇḍurājassa vīsati? comp. 4, 41. — 82. Instead of chasatṭhi it ought to be satṭhi. — atṭhacattālīsam Muṭasivassa rājino N, atṭhacattārisam (°sa A) ABG, omitting the following words; āṭhavadḍi-paṇi F. Z: atṭhacattārisavassamhi Mahindo nāma yatiṣaṇo upasampanno suvisuddho Mogg° s°.

Dāsako vinayaṃ sabbaṃ Upālitherasantike
 uggahetvāna vācesi upajjhāyo va sāsane. |
 vācesi Dāsako thero vinayaṃ Sonakassa pi,
 pariyāpunitvā vācesi upajjhāyassa santike. |
 Sonako buddhisāṃpanno dhammavinayakovidō
 85 vācesi vinayaṃ sabbaṃ Siggavassa anuppadam. |
 Siggavo Candavajjo ca Sonakasaddhivihārikā,
 vācesi vinayaṃ thero ubho saddhivihārike. |
 Tisso Moggaliputto ca Candavajjassa santike
 vinayaṃ uggahetvāna vimutto upadhisamkhaye. |
 Moggaliputto upajjhāyo Mahindaṃ saddhivihārikam
 vācesi vinayaṃ sabbaṃ theravādam anūnakam. |
 parinibbute sambuddhe Upālithero mahājūti
 vinayaṃ tāva vācesi tiṃsa vassaṃ anūnakam. |
 saddhivihārikam theram Dāsakam nāma paṇḍitam
 90 vinayattāne tṭhetvāna nibbuto so mahāmāti. |
 Dāsako Sonakam theram saddhivihārikam anuppadam
 katvā vinayapāmoḁkham catusatthimhi nibbuto. |
 Sonako chaḷabhināṇo Siggavam ariyatrajam
 vinayattāne tṭhetvāna chasatthimhi ca nibbuto. |
 Siggavo nāṇasampanno Moggaliputtaṃ ca dārakam
 katvā vinayapāmoḁkham nibbuto so chasattati. |
 Tisso Moggaliputto ca Mahindaṃ saddhivihārikam
 katvā vinayapāmoḁkham chāsītivassamhi nibbuto. |
 catusattati Upāli ca, catusatthi ca Dāsako,
 chasatthi Sonako thero, Siggavo tu chasattati,
 95 asīti Moggaliputto, sabbesaṃ upasampadā. |
 sabbakālamhi pāmoḁkho vinaye Upālipaṇḍito,
 paṇḇāsaṃ Dāsako thero, catucattārīsaṃ ca Sonako,
 paṇcapaṇḇāsavassaṃ Siggavassa, atthasatthi Moggaliputta-
 savhaya. |
 Udayo soḷasa vassāni rajjam kāresi khattiyo,
 chavasse Udayabhaddamhi Upālithero nibbuto. |
 Susunāgo dasavassaṃ rajjam kāresi issaro,
 atthavasse Susunāgamhi Dāsako parinibbuto. |

85. dhammavinayiko muni N, °yako muni F, °sokā muni G1. —
 94. chāsītivassamhi N, atthattimamhi Y, atthatisāmbi F. The correct num-
 ber would be eighty.

Susunāgass' accayena honti te dasa bhātaro,
 sabbe bhāvisati vassaṃ rajjam kāresu vamsato.
 imesaṃ chatṭhe vassānaṃ Sonako parinibbuto. |
 Candagutto rajjam kāresi vassāni catuvīsati,
 100 tasmiṃ cuddasavassamhi Siggavo parinibbuto. |
 Bindusārassa yo putto Asokadhammo mahāyaso
 vassāni sattatimsam pi rajjam kāresi khattiyo. |
 Asokassa chavīsativasse Moggaliputtasavhaya
 sāsanaṃ jotayitvāna nibbuto āyusamkhaye. |
 catusattativassamhi thero Upālipaṇḍito
 saddhivihārikam theram Dāsakam nāma paṇḍitam
 vinayattāne tṭhetvāna nibbuto so mahāgaṇi. |
 Dāsako Sonakam theram saddhivihārikam anuppadam
 katvā vinayapāmoḁkham catusatthimhi nibbuto. |
 Sonako chaḷabhināṇo Siggavam ariyatrajam
 105 vinayattāne tṭhetvāna chasatthimhi parinibbuto. |
 Siggavo nāṇasampanno Moggaliputtaṃ ca dārakam
 katvā vinayapāmoḁkham nibbuto so chasattati. |
 Tisso Moggaliputto so Mahindaṃ saddhivihārikam
 katvā vinayapāmoḁkham asītivassamhi nibbuto. |
 bhāṇavāram paṇcamam nitthitam.

VI.

Dve satāni ca vassāni atthārassa vassāni ca
 sambuddhe parinibbute abhisitto Piyadassano. |
 āgatā rājaidhhiyo abhisitte Piyadassane,
 pharati puṇṇatejaṃ ca uddham adho ca yojanaṃ,
 Jambudīpe mahārājje balacakke pavattati. |
 vaso Anotatto daho Himavāpabbatamuddhani,
 sabbosadhena samyuttā soḷasaṃ pi kumbhiyo
 tadā devasikam niccam devā abhiharanti te. |

99. Kāśāsokass' accayena? — vissuto AZ, vissutā BG2. vamsato X.
 — 107. chāsīti N; asīti, the other MSS.

VI, 2. mahārājje ABG2, °jja CG1R, °jja MnF. — balacakkam? —
 3. vasso Anotatto yo A, vasso Anodatto dayo G, vaso Anotatte dahe N.
 vahe Anodattadahe F, Anodattodakam yeva Z. In B these words are wanting.
 yo so An° daho? tassa Anotatte dahe? Samantapās.: „devasikam eva
 tassa devatā... āharanti.“ — soḷasamhi k° A1, °sam pi A2, °sam pi BG,

nāgalatādantakattham sugandham pabbateyyakam
 mudusiniddham madhuram rasavantam manoramam
 tadā devasikam niccam devatābhiharanti te. |
 āmalakam osadhañ ca sugandham pabbateyyakam
 mudusiniddham rasavantam mahābhūteh' upatthitam
 5 tadā devasikam niccam devatābhiharanti te. |
 dibbapānam ambapakkañ ca rasavantam sugandhakam
 tadā devasikam niccam devatābhiharanti te. |
 Chandalahato va pañcavaṇṇam pāpuraṇahivāsanaṃ
 tadā devasikam niccam devatābhiharanti te. |
 sisanhānagandhacūṇṇam tathā cānuvilepanam
 mudukaṃ pārupattāya sumanadussam asuttakam,
 mahārāham añjanañ ca sabban tam nāgalokato
 tadā devasikam niccam nāgarājāharanti te. |
 ucchuyatthipūgamattam pītakam hatthapuñchanam
 10 tadā devasikam niccam devatābhiharanti te. |
 nava vāhasahassāni suvāharanti sāliyo undurehi visodhitā,
 makkhikā madhukam karuṃ, acchā kūṭamhi koṭayum, |
 sakunā suvaggajātā karavikā madhurassarā
 Asokapuññatejena sadā sāventi mānuse. |
 kappāyuko mahānāgo catubuddhaparicārako
 suvaṇṇasaṃkhalikābaddho puññatejena āgaṭṭo,
 pūjesi rattamālehi Piyadassi mahāyaso.
 vipāko piṇḍapātassa paṭiladdho sudassano. |
 Candaguttassāyam nattā Bindusārassa atrajo
 rājaputto tadā āsi Ujjenikaramolino,
 15 anupubbena gacchanto Vedissanagaraṃ gato. |
 tatrapī ca setthidhītā Devī nāmā 'ti vissutā
 tassa saṃvāsam anvāya ajāyi puttam uttamam. |
 Mahindo Saṃghamittā ca pabbajjam samarocayum,

*sam ca Z, *sam pi ca N, *sa pi caca F. solasa ambukumbhiyo?
 sol' pāniyakumbhiyo? Samantapās.: „Anotattadabato ... solasa pāni-
 yaghaṭe ... devatā āharanti.“

5. *hupattitā A, *hupattitām B, *hupattitām G, *su patthitam Z, *hi
 patthitam N, *hi patthitām F, mahābhūtehi patthitam? — vv. 6—10 are
 wanting in all the Sinhalese MSS., vv. 6—9 in F also. — 7. Chaddantato
 pañc? — pārupanattāya? Samantapās.: pārupanattāya asuttamayi-
 kam sumanapupphapaṭam. — 11. kūṭehi koṭayum? — 15. [Ujjeni]-
 nagara[molino] N, Ujjenikaramolino (*yo Z) Y, Uccenikaramolino F. —
 16. tassā Y. — uttamo YF.

abho pi pabbajitvāna bhindimsu bhavabandhanam. |
 Asoko rajjam kāresi Pāṭaliputte puruttame,
 abhisitto tīni vassāni pasanno buddhasāsane. |
 yadā ca parinibbāyi sambuddho Upavattane
 yadā ca Mahindo jāto Moriyakulasambhavo
 etthantare yaṃ gaṇitam vassam bhavati kittakam? |
 dve vassasatāni honti catuvassam paṇ' uttari
 samantaramhi so jāto Mahindo Asokatrajo. |
 Mahindadasavassamhi pitā bhāte aghātayi,
 Jambudīpaṃ 'nusāsento catuvassam atikkami, |
 hantvā ekasate bhāte vaṃsam katvāna ekato
 Mahindacuddasame vasse Asokam abhisīncayum. |
 Asokadhammo 'bhisitto paṭiladdhā ca iddhiyo,
 mahātejo puññavanto dīpe cakkapavattako. |
 paripuñṇavisavassamhi Piyadass' ābhisīncayum.
 pāsandaṃ parigaṇhanto tīni vassam atikkami. |
 dvasatthiditthigatikā pāsandaṃ channavutikā,
 sassataucchedamulā sabbe dvīhi patitthitā, |
 nigaṇṭhācelakā c' eva itarā paribbajakā
 itarā brāhmaṇā 'ti ca aññe ca puthuladdhikā. |
 niyantisassatucchede sammūlhe hinaditthike
 itobahiddhāpāsande titthiye nānādītthike
 sārāsāram gavesanto puthuladdhī nimuntayi. |
 titthigāṇe nimantitvā pavesetvā nivesanam
 mahādānam padatvāna pañham pucchi anuttaram. |
 pañham puttā na sakkonti vissajjetum sakā balā,
 ambaṃ puttā labujam vā byākariṃsu apaññakā. |
 anumattam pi sabbesam alan te puna desanam.
 bhinditvā sabbapāsandaṃ haritvā puthuladdhike

22. Mahindacuddasavasse Z, *dacudda-ame vasso (*sse A) ABG.
 *dacuddasamavasse F, *de cuddasame vasse N. — 24. pāsande A. Comp.
 v. 30. — 26. itarā brāhmaṇā N; itarā is wanting in the other MSS. —
 brāhmaṇāpi ca? — 27. niyatisass? nigaṇṭhasass? — 28. nimun-
 tetvā A. — nivesane YF. — 29b. puttā AZ, *ttham BGN, suttham F.
 ambaṃ puttā (putthā?) labujam va? — 30. The king, as is related
 in the Samantapāsādikā, invited the ascetics to sit down on what seats they
 judged due to themselves. They placed themselves on different kinds of
 low seats, whereas Nigrodha took his seat on the royal throne. I there-
 fore propose to correct this line thus: anumattam pi sabbesam alan te
 nisidanam.

iti rājā vincintesi: aññe pi ke labhāmase
 ye loka arahanto ca arahattamaggañ ca passanti? |
 samvijjanti ime loka, na yimañ lokam asuññatam,
 kadāham sappurisañam dassanañ upasaṃkame?
 tassa subhāsitañ sutvā rājāñ demi savijitañ. |
 iti rājā vicintento dakkhiṇeṇ na passati,
 niccaṃ gavesati rājā silavante supesale. |
 cañkamañ tamhi pāsāde pekkhamāno bahū jane
 rathiyā piṇḍāya carantañ Nigrodhañ samañam addasa. |
 pāsādikam abhikkantañ paṭikkantañ vilokitañ
 35 okkhittacakkhusampannañ arahantañ santamānasañ |
 uttamadamathappattañ dantañ guttañ surakkhitañ
 kulagaṇe asaṃsatthañ nabbe candañ va nimmalam,
 kesarī va asantāsañ, aggikkhandhañ va tejitañ,
 garuṇa durāsadañ dhīrañ santacittañ samāhitañ, |
 khīṇāsavañ sabbaklesasodhitañ purisuttamañ
 cāravahārasampannañ sampassañ samañuttamañ |
 sabbagunagatañ Nigrodhañ pubbasahāyañ vicintayi
 pubbe sucinnakusalañ ariyamaggaphale tthitañ, |
 40 rathiyā piṇḍāya carantañ munim moneyyavussati. |
 jigimsamāno sa dhīro cintayi: |
 buddho ca loka arahā sāvaako lokuttaramaggaphale tthito
 mokkhañ ca nibbānagato asaṃsayam aññatara esa therō
 gurūnañ. |
 so pañcapītipasādañ paṭilabhi ulārañ pāmojjamanappa-
 sādito,
 nidhim va laddhā adhana pamodito iddho manoicchitañ
 va Sakkopamo. |

32. apaññakam N. suññatam? Comp. the following stanza of the Buddhavaṃsa: evaṃ nirākulañ āsi suññatam tithiyeṇi taṃ, vicittaṃ arahanteṇi vasibhūtehi tādihi. — savijitañ A, savijitañ BG, yaṃ jitañ Z, savijitañ N, samvājitañ F. — 35. okkhittac° A. Comp. Mahāvagga I, 23, 2. — 36. kulagaṇe A. — 38. sampassañ X, °ssa G1, °ssi Y. — 39. pubbasamayañ? — 40. piṇḍāya is wanting in all the MSS., except in N. — 40. 41. sunimonaṇvayitañ jigimsamāno virācintayi AG1, sunimonaṇvassitañ jigimsamāno sa viro cintayi F, munim moneyyavussati jigimsamāno sa dhīro cintayi N, passitvā so vicintayi Z. These words are wanting in BG2. munim moneyyavussitañ ... jigimsamāno sa dhīro vicintayi? — 42. buddho va? — sasāvako A. — After „tthito“ we ought to insert „muni“ or a similar expression. — 43. pāmojjam manappasādito?

āmantayī aññatarekamaccaṃ: handa bhikkhañ tam tara-
 mānarūpo
 nayebi pāsādikam santavuttiñ nāgo va yantañ rathiyā
 kumārakam |
 asantāsañ santagunādhivāsitañ. | 45
 rājā pasādavipulañ paṭilabhi udaggahattho manasābbhicin-
 tayi:
 nissamsayañ uttamadhammapatto adiṭṭhapubbo ayañ puris-
 uttamo. |
 vīmaṃsaṃmāno punad evaṃ abravī: supaññattañ āsanañ ...
 patthatañ,
 nisīdayī pabbajitattañ āsane, mayā anuññātañ tassābhi-
 patthitañ. |
 ādāya rañño vacanañ padakkhiṇaṃ ... gahetvā abbirūhi
 āsane,
 nisīdi pallaṅkavare asantāso Sakko va devarājā Paṇḍu-
 kambale. |
 vicintayī rājā: ayañ aggadārako niccālo asantayī .. atthi nu
 taṃ |
 disvā rājā taṃ taruṇaṃ kumārakam ariyavattaparihāra-
 vamañ
 susikkhitañ dhammavinayakovidam disvā rājā taruṇaṃ ku-
 mārakam pasannacitto punad evaṃ abravī: | 50
 deseḥi dhammañ tava sikkhitañ mama, tvam eva satthā,
 anusāsitañ tayā
 karomi tuyhañ vacanañ mahāmuni, anusāsa mañ ... su-
 noma desanañ. |
 sutvāna rañño vacanañ sutejitañ navaṅgasatthe paṭisa-
 bhidaṭṭhito

44. bhikkhantañ Y, °nto G1N, °nte F. bhikkhantañ tam? — 45. na-
 yeha? — santagunādhivāsitañ (°kam F) YF, santagunādhivāsitañ N. santa-
 gunādhivāsitañ? — 46. pasādañ v°? — uttamadamathapatto N. —
 47. nisīdayī pabbajitagghamāsañ (Mahāvagga, p. 25, l. 6: „anurūpe
 āsane“) mayā anuññātañ tayābhipatthitañ? — 48. ca dakkhiṇaṃ
 AB. sa dakkhiṇaṃ karaṃ (see Mahāvagga, p. 25, l. 8) gahetvā? —
 49. asantāpiti (°piti BG2) tañ ABG2, asantapi akatthinañ tañ G1, asan-
 tapi (°yi N) atthi nu tañ X, santapiti atthi Z. asantāso ...? — 50. va-
 raṇa N, cari F, dhari Y. — The repetition of „disvā — kumārakam“ ought
 to be expunged. — 51. sutopadesanañ (sun° G1) ABG, which may be
 correct. In Z, v. 52 and the last Pāda of v. 51 are wanting.

vilolayī tepitakam mahārahaṃ, tam addasa appamādasu-
desanaṃ: |
appamādo amatapadaṃ, pamādo maccuno padaṃ,
appamattā na miyanti, ye pamattā yathā matā. |
Nigrodhadhīraṃ anumodayantaṃ rājā vijāniya tam agga-
hetuṃ,
ye keci sabbaññubuddhadesitā sabbesaṃ dhammānaṃ imassa
mūlakā. |
ajj' eva tumhe saraṇaṃ upemi buddhaṃ ca dhammaṃ sara-
ṇaṃ ca saṃghaṃ,
55 saputtadāro sahaññātakajjano upāsakattaṃ paṭivedayāmi taṃ.
saputtadāro saraṇe paṭitthito Nigrodhakalyāṇamittassa
āgaṇā:
pūjemi caturo sataśahassarūpiyaṃ aṭṭhaṭṭhakaṃ niccabha-
ttaṃ ca therāṃ. |
tevijjā iddhippattā ca cetopariyāyakovidā
khiṇāsavā arahanto bahū buddhassa sāvakā. |
theraṃ avoca punad eva rājā: icchāmi saṃgharatanassa
dassanaṃ,
saṃgamaṃ sannipatanti yāvatā abhivādayāmi suṇāmi dham-
maṃ. |
saṃgataṃ satthiśahassabhikkhū, dūtā ca rañño paṭiveda-
yimsu:
saṃgho mahāsannipāto sututtho, gacchasi tvaṃ icchasi saṃ-
ghadassanaṃ. |
dūtassa vacanaṃ sutvā Asokadhammo mahipati
60 āmantayī natisaṃghamittāmacce ca bandhave: |
dakkhiṇadānaṃ dassāma mahāsamghasamāgame,
karoma veyyāvatikaṃ yathāsattim yathābalaṃ. |
maṇḍapaṃ āsanaṃ udakaṃ upaṭṭhānaṃ dānabhōjanaṃ
paṭiyādentu me khippaṃ dānārahaṃ anucchavaṃ. |

54. vijāniya taṃ aggaṇetuṃ ABG2, vijānimsu taṃ aggaṇetuṃ Z, vijāni
(°ni N) bahuni (°hūni N) gahetuṃ (ggaṇetuṃ G1) XG1. — °buddhena
desitā ABG2. — imassa mūlakā XG1, imaṃ mūlakaṃ ti (°kan ti A, °kā
ti B) ABG2, imassa mūlakā Z. im(aṃ) assu mūlakaṃ? — 58. sānni-
patanti ABG, santi pataṇti Z, sannipatantu X. — 59. sannipatiṃsu tuṭṭhā
(sant° A; kutṭhā Z) Y, sannipātā sututthā G1, sannipāto sututtho N, sannipā-
dātā sudutthā F. — gacchāhi Z. — icchāmi F, gacchāhi tvaṃ icchi-
taṃ s°? — 61. dakkhiṇadhammaṃ (°dhammaṃ N) XG1. dakkhiṇādā-
naṃ? — 62. pānabhōjanaṃ? — anucchavaṃ ABG2.

supeyyabhattachārā ca suciyāgususaṃkhatā
paṭiyādentu me khippaṃ manuññaṃ bhojanaṃ sucim. |
mahādānaṃ ca dassāmi bhikkhusaṃghe gaṇuttame,
nagaramhi bheriyo vajjantu, vithi sammajjantu te,
vikirantu vālukāṃ setaṃ pupphaṃ ca pañcavaṇṇakaṃ, |
mālagghiyaṃ toraṇaṃ ca kadali puṇṇaghaṭaṃ subhaṃ
utukkamaṃ paraṃ thūpaṃ thapayantu taṃhiṃ-taṃhiṃ. |
vatthehi ca dhajāṃ katvā bandhayaṃtu taṃhiṃ-taṃhiṃ,
mālādāmasamāyuttā sobhayaṃtu imaṃ puraṃ. |
khattiyā brāhmaṇā vessā suddā aññakulāsu ca
vattāṃ ābharaṇaṃ pupphaṃ nānālaṃkārabhūsitā
ādāya dīpaṃ jalamānaṃ gacchantu saṃghadassanaṃ. |
sabbaṃ ca tālāvacaraṃ gandhabbā nānākulā sikkhitā
vajjantu vaggusavāniyā sussaṇā, gacchantu aggavaraṃ saṃ-
ghadassanaṃ. |
laṃkārakāmadā c' eva sotthiyaṇaṇātakā
sabbe saṃghaṃ upayantu hāsayaṃtu samāgataṃ. |
pupphaṃ ca anekaṇidhaṃ puṇṇakaṃ ca anekaḍḍā vividdhaṃ
vaṇṇakaṃ c' eva karontu pūjaṃ anekarāsiyo. |
nagarassa paṭihāraṃ antare
dānaṃ sabbāṃ paṭiyantu patthitaṃ. |
pūjaṃ samādaya sabbāṃ divasaṃ ratthavāsikā
rattin ca sabbāṃ niyāme asesato karontu saṃghādhikārassa
ārabhi. |
taṃ rattiyā accayena bhattaṃ sakanivesane
paṇītarasasampannaṃ paṭiyādetvāna khattiyō |
sāmacce sapaṇivāre āṇāpesi mahāyaso:

63. suciyāgū susaṃkhatā? — 64. vithiyaṃ Z. vithiyo? —
65. utukkamaṃ paraṃ (°paraṃ ce F) XG1, upakkamaṃ paraṃ ABG2, ussā-
pitadājaṃ Z. — tupaṃ G1. — thapayantu N, thapayanta F, upayantu G1,
ussāpantu ABG2, ussāpetuṃ Z. I prefer no to try any conjecture. —
67. °kulāni BG2, °kulāsu AZ, °kulesu XG1. aññakulāpi ca? — 68. vā-
dentu? — 69. laṅkārapamadā ABG2. Comp. 21, 27. — 70. puṇṇakaṃ
G1X, puṇṇaghaṭaṃ Z, puṇṇakaṃ ABG2. — puṇṇaṃ? — 71. paṭiyantu
N, °ntaṃ FZ, °nta BG1, °tta AG2. — patthitaṃ N, patthitaṃ YF. —
72. samādaya N, °yi FG1M, °yi ARC, °yūṃ BG2. — rattin ... ārabhi
tap is wanting in BG2Z. — niyāme asesato F, niyamenasesato N. niyāme
aseto AG1. — saṃghādh° N, saṃgha adh° AFG1.

... dānaṃ sabbāṃ asesato paṭiyādentu patthitaṃ. |
pūjaṃ samādaya sabbāṃ divasaṃ ratthavāsikā
rattin ca sabbāṃ tiyāmaṃ karontu saṃghābhīratā. | ??

gandhamālāpupphakūṭaṃ pupphachattadhajam bahum |
 divā dīpañ jalamānaṃ abhiharantu mahājana. |
 75 yāvata mayā ānattā tāvata abhiharantu te. |
 imamhi nagare sabbe negamā ca catuddisā
 sabbeva rājaparisā sayoggabalavāhanā
 sabbe maṃ anugacchantu bhikkhusaṃghassa dassanaṃ.
 mahatā rājānubhāvena niyāsi rājakuñjaro
 Sakko va Nandavanuyyānaṃ evaṃ sobhi mahīpati. |
 gatvāna rājā taramānarūpo bhikkhusaṃghassa santike
 abhivādetvāna sammodi vedajāto katanjali. |
 ārocayi bhikkhusaṃghaṃ: 'mam' atthaṃ anukampatu.
 yāva bhikkhu anuppatte sabbe antonivesane, |
 saṃghassa pitaraṃ therāṃ pattaṃ ādāya khattiyo
 80 pūjamaṇo bahupupphehi pāvisi nagaraṃ puram. |
 nivesanaṃ pavesetvā nisidāpetvāna āsane
 yāgum nānāvidhaṃ khajjaṃ bhojanañ ca mahārahaṃ
 adāsi payatapāṇi yāvadatthaṃ yadicchakaṃ. |
 bhuttāvi bhikkhusaṃghassa onītapattapāṇino
 ekamekassa bhikkhuno adāsi yugasātakaṃ. |
 pādasambhañjanaṃ telaṃ chattañ cāpi upāhanaṃ
 sabbaṃ samaṇaparikkhāraṃ adāsi phāṇitaṃ madhum. |
 parivāretvāna nisīdi Asokadhammo mahīpati,
 nisajja rājā pavāresi bhikkhusaṃghassa paccayaṃ: |
 85 yāvata bhikkhū icchanti tāva 'demi yadicchakaṃ. |
 santappetvā parikkhārena sampavāretvāna paccaye
 tato pucchimsu gambhīraṃ dhammakkhandaṃ sudesitaṃ:
 atthi bhante pariccheto desit' ādiccabandhunā
 nāmaṃ līgaṃ vibhattiñ ca koṭṭhāsañ cāpi saṃkhatam
 ettakaṃ 'va dhammakkhandaṃ gaṇanaṃ atthi pavediya?
 atthi rājā gaṇitvāna desit' ādiccabandhunā
 suvibhattaṃ supaññattaṃ sunidditthaṃ sudesitaṃ |

76. The words „sabbeva rājaparisā“ are wanting in the Sinhalese MSS. sabbe ca rājaparisā? — 77. Nandanuyyānaṃ Z. — 78. The metre is correct if we expunge „rājā“. — 79. The second hemistich seems to be out of its place here; we should insert it perhaps before v. 84. — yāva bhikkhū anupattā? — 83. pādukaṃ añjanaṃ? Comp. the Apadāna (Phayre MS., fol. 11e): „pāduka ... datvā ... osadhāṃ añjanaṃ datvā“. — 84. pavāretvāna? — 86. pucchi sugambhīraṃ BCG2R.

sahetum atthasampannaṃ khalitaṃ n' atthi subhāsitaṃ,
 satipatthānaṃ sammappadhānaṃ iddhipādañ ca 'indriyaṃ |
 balaṃ bojjhaṅgaṃ maggaṅgaṃ suvibhattaṃ sudesitaṃ,
 evaṃ sattappabhedañ ca bodhipakkiyaṃ uttamaṃ, | 90
 lokuttaraṃ dhammavaraṃ navaṅgaṃ satthusāsanaṃ
 vitthāritaṃ suvibhattaṃ desesi dipaduttamo; |
 caturāsītisahassāni dhammakkhandaṃ anūnakaṃ
 pāṇānaṃ anukampāya desit' ādiccabandhunā. |
 amatuttamaṃ varaḍhammaṃ samsāraparimocanaṃ
 sabbaḍukkakkhayaṃ maggaṃ desesi amatosadham. |
 sutvāna vacanaṃ rājā bhikkhusaṃghassa bhāsitaṃ
 pāmojjahāsabahuḷo devajāto narāsabho
 sarājikāparisāya imaṃ vākyaṃ udāhari: |
 caturāsītisahassāni paripunṇaṃ anūnakaṃ
 desitaṃ buddhasettḥassa dhammakkhandaṃ mahārahaṃ, | 95
 caturāsītisahassāni āramaṃ kārayaṃ ' ahaṃ
 ekekadhammakkhandaṃ ekekārāmaṃ pūjayaṃ. |
 channavutikotidhanaṃ vissajjetvāna khattiyo
 tam eva divasaṃ rājā ānāpesi ca tāvade. |
 tasmim samaye Jambudīpe nagarañ caturāsītiyo
 ekekanagaraṭṭhāne paccekārāmaṃ kārayi. |
 āto tiṇi ca vassāni vihāraṃ katvāna khattiyo
 pariniṭṭhitamhi ārame pūjaṃ sattāha kārayi. |
 bhāṇavāraṃ chaṭṭhaṃ.

VII.

Mahāsamaṅgamo hoti Jambudīpasamantato,
 bhikkhū asīti koṭiyo bhikkhūṇi channavuti sāhassīyo,
 bhikkhū ca bhikkhūniyo ca chaḷabhiññā bahūtarā. |
 bhikkhū iddhānubhāvena samaṃ katvā mahītaṃ
 lokavivaraṇaṃ katvā dassesaṃ pūjiye mahe. |
 Asokārāme tṭhito rājā Jambudīpaṃ avekkhati,
 bhikkhuiddhānubhāvena Asoko sabbattha passati. |

90. In Y the words „evaṃ satt. ca“ are wanting. — 92. pāṇānaṃ? — 94. vedajāto? — sarājikāya par° Z. — 97. ca tāvade N, ca kovide ABG, mahājane Z. — 98. caturāsīti sāhassīyo? With regard to the metre comp. 7, 1.

addasa vihāraṃ sabbam sabbattha mahiyam katam
 dhajam ubhopiyam puppham toraṇaṃ ca mālagghiyam |
 kadali punṇaghataṃ c' eva nānapupphasamohitam,
 5 addasa dīpamaṇḍalam vibhūsan tam catuddisam. |
 pamodito haṭṭhamano pekkhanto vattate mahe
 samāgate bhikkhusaṃghe bhikkhunī ca samāgate |
 mahādānaṃ ca paṇṇattam dīyamāne vanibbake
 caturāsītisahassāni vihāre disvāna pūjite |
 Asoko 'pi attamano bhikkhusaṃgham pavedayi:
 ahaṇ ca bhante dāyādo satthu buddhassa sāsane. |
 bahu mayham pariccāgo sāsane sāravādino; |
 channavutikoṭṭiyo ca vissajjetvā mahādbhanam
 10 caturāsītisahassāni āramā kārītā mayā |
 pājāya dhammakbandhassa buddhasettḥassa desite;
 cattāri satasahassāni devasikam pavattayi, |
 ekaṇ ca cetiyam pūjam ekam Nigrodhasavhayam
 ekaṇ ca dhammakathikānam ekam gilānapaccayam;
 dīyati devasikam niccam Mahāgaṇḍā va odanam. |
 añño koci pariccāgo bhiyyo mayham na vijjati,
 saddhā mayham dalhatarā, tasmā dāyādo sāsane. |
 sutvāna vacanam rañño Asokadhammassa bhāsitaṃ
 paṇḍito sutasampanno nipuṇatthavinicchayo |
 saṃghassa tesu vihāraṃ anuggahatthāya sāsanaṃ
 15 anāgate ca addhāne pavattim sutvā vicakkhaṇo |
 byākāsi Moggaliputto Asokadhammapucchitaṃ:
 paccayadāyako nāma sāsane paṭibāhiro, |
 yassa puttam vā dhītaram vā urasmiṇ jātam anvayam
 pabbājesi cajetvāna so ve dāyādo sāsane. |

VII, 4. sabbattha mahiyā katam A; s° mahiyam k° B, s° mahi[ya]lam-
 gatam G (ya is crossed), s° mahilamkatam N, sabbatthāpi mahitalam Z. —
 dhajam ussāpitaṃ? — 5. °samāhitam A. — 6. ca samāgatā? —
 9. sāravādino ABG2, ravādino G1, gārav° Z, varav° N. gāravā dino
 (= dinno)? — 11. pavattayim. — 12. cetiyapūjam ABG2. — 15. sam-
 ghassa therō suvihāro ABG2, saṃghassa theram tasuvihāram G1, [saṃghassa]
 tesu [vihāram] N, saṃghassa tāni vihāram Z. saṃghassa phāsuvihāram?
 As to the construction, comp. vv. 55. 57. — Instead of „suvā“ I should
 prefer „sātva“, which looks very similar in Burmese characters. — 17. pabbā-
 jeti Z. — dāyādasāsane NG1. — yo saputtam vā ... pabbājesi cajit-
 vāna? As to the preterite tense „pabbājesi“, comp. Mahāvamsa, p. 36, l. 7,
 and the Thūpavamsa: „paccayadāyako nāma tvaṃ mahārāja, yo pana attano
 puttā ca dhītaraṇ ca pabbājesi ayam sāsanaṃ dāyādo nāmā 'ti.“

sutvāna vacanam rājā Asokadhammo mahīpati
 Mahindakumāram puttam Saṃghamittaṇ ca dhītaram |
 ubho amantayi rājā: dāyādo homi sāsane.
 sutvāna pituno vākyam ubho puttādhivāsuyum: |
 sutṭhu deva sampaticchāma karoma vacanam tava,
 pabbājehi ca no khippam, dāyādo hohi sāsane. |
 20 paripunṇavīsativasso Mahindo Asokatrajo
 Saṃghamittā ca jātiyā vassam atṭhārasam bhavē. |
 chavassamhi Asokassa ubho pabbajitā pajā,
 tath' eva upasampanno Mahindo dīpajotako, |
 Saṃghamittā tadā yeva sikkhāyo 'va samādiyi.
 ahū Moggaliputto va theravādo mahāgaṇī. |
 catupaṇṇāsavassamhi Asokadhammo abhisitto,
 Asokassābhisittato chasatṭhi Moggalisavhayo,
 tato Mahindo pabbajito Moggaliputtassa santike. |
 pabbājesi Mahādevo, Majjhanto upasampade.
 ime te nāyakā tiṇi Mahindassānukampakā. |
 25 Moggaliputto upajjhāyo Mahindam dīpajotakam
 vācesi piṭakam sabbam attham dhammaṇ ca kevalam. |
 Asokassa dasavassamhi Mahindo catuvassiko
 sabbam sutapariyattim gaṇipācariyo ahū. |
 sudesitaṃ suvihattam ubhoṣaṃgahasuttakam
 Mahindo theravādakam uggahetvāna dhārayi. |
 vinīto Moggaliputto Mahindam Asokaatrajam
 tisso vijjā chalabhiñña caturo paṭisaṃbhida. |
 Tisso Moggaliputto ca Mahindam saddhivihārikam
 āgamapiṭakam sabbam sikkhāpesi nīrantaram. |
 30 tiṇi vassamhi Nigrodho, catuvassamhi bhātaro,
 chavassamhi pabbajito Mahindo Asokatrajo. |
 Kontiputtā ubho therā Tisso cāpi Sumittako
 atṭhavassamhi 'sokassa parinibbimsu mahiddhikā. |
 ime kumārā pabbajitā ubho therā ca nibbutā. |

20. paticchāma Y. — 23. theravāde B. — 24. Asokābhisitto
 chavasse satṭhi M°? — 25. upasampado Z. — 27. sutapariyattim AG1,
 suttapariyattim Z, sutapariyatti BG2N. — gaṇi° BG, gaṇi° A, gaṇi° CE,
 gaṇi° M, gaṇi N. gaṇi ācariyo? „pācariya“ does not mean „a pupil“,
 as Childers says, but „the teacher's teacher“. — 28. chalabhiñña M2N; the
 other MSS. omit these words. cha| abhiñña. — catasso? — 32. Comp.
 Mahāvamsa, p. 38.

- upāsakattam desimsu khattiyā brāhmaṇā bahū,
mahālābho ca sakkāro uppajji buddhasāsane, |
pahīnalābhasakkārā tithiyā puthuladdhikā.
35. paṇḍaraṅgā jaṭilā ca nigaṇṭhācelakādikā |
atthamsu satta vassāni, ahosi vagguposatho.
ariyā pesalā lajji na pavisanti uposatham. |
samppatte ca vassasate vassān chattimsa satāni ca
satthi bhikkhusahassāni Asokārāme vassimsu te. |
ājīvakā aññaladdhikā nānā dūsentī sāsanaṃ,
sabbe kāsāyavasana dūsentī jīnasāsanaṃ. |
bhikkhusahassaparivuto chaḷabhiñño mahiddhiko
Moggaliputto gaṇapāmokkko akāsi dhammasaṅgahaṃ.
Moggaliputto mahāpaṇṇo paravādappamaddano
40. theravādaṃ dalhaṃ katvā saṅgahaṃ tatiyaṃ kato. |
madditvā nānāvādāni nīharitvā alajjino bahū
sāsanaṃ jotayitvāna kathāvatthum pakāsayi. |
tassa Moggaliputtassa Mahindo saddhivihāriko
upajjhāyassa santike saddhammaṃ pariyāpuṇi. |
nikāye pañca vācesī satta c' eva pakaraṇe,
ubhatovibhaṅgaṃ vinayaṃ parivāraṇ ca khandhakaṃ
uggaḥi vīro nipuṇo upajjhāyassa santike 'ti. |
Nikkhante dutiye vassasate vassāni chattimsati
puna bhedo ajāyatha theravādānaṃ uttamo. |
Pāṭaliputtanagaraṃbhi rajjaṃ kāresi khattiyo
45. Dhammāsoko mahārājā pasanno buddhasāsane. |
mahādānaṃ pavattesi saṃghe gaṇavaruttame,
cattāri sataśahassāni ekāheṇ' eva nissaji. |
cetiyaṃ yajā ekam dhammaṃ savanassa ca
gilānānaṃ ca paccayaṃ ekam saṃghassa nissaji. |
tithiyā lābhaṃ disvāna sakkārāṇ ca mahārāhaṃ
satthimattasahassāni theyyasamvāsakā ahū. |
Asokārāmaṇavihāraṃbhi pātimokkko paricchijji,
kārapento pātimokkhaṃ amacco ariyaṇaṃ aghāṭayi. |

34. desayimsu Z. — 37. ca vassasate G1NZ, dve vassasate ABG2. —
vassa N, vassam Y. — chattimsatāni ABG2, chattimsa satāni G1NZ. —
43. dhiro N, viro Y. — 44. vassāni ca chattimsati? — 47. yajā ekam
N, yajājakaṃ G1, ca ekam ABG2, ca ekassa Z. pūjaṃ ekam? — sava-
nassa ca N, cassa ca G1, ca tattheva ca AZ, ca tattheva kā BG2. —
48. ahum N. — 49. paricchajji A, °ceaji BZ, °cehijji N, °cehiji G1.

tithiye niggahatthāya bahū buddhassa sāvaka
satthimattasahassāni jinaputtā samāgatā. |
ekasmim sannipātamhi therō Moggalīatrajo.
satthukappo mahānāgo paṭhavyā n' atthi idiso. |
ariyaṇaṃ ghātitaṃ kammaṃ rājā theram apucchatha,
pāṭihīraṃ karitvāna rañño kaṅkhaṃ vinodayi. |
therassa santike rājā uggahetvāna sāsanaṃ
theyyasamvāsabhikkhuno nāseti līṅganāsanaṃ. |
tithiyā sakavādena pabbajitvā anādarā
buddhavacanaṃ bhindimsu visuddhakaṇṇanaṃ iva. |
sabbe pi te bhinnavādā vilomā theravādato,
tesaṇ ca niggahatthāya, sakavādavirocanaṃ, |
desesi therō abhidhammaṃ kathāvatthuppakaraṇaṃ.
niggaho idiso n' atthi paravādappamaddanaṃ. |
desetvā therō abhidhammaṃ kathāvatthuppakaraṇaṃ
sakavādasodhanatthāya, sāsanaṃ dīghakālikam, |
arahantānaṃ sahaṃ uccinitvāna nāyako
varaṃ varaṃ gahetvāna akāsi dhammasaṅgahaṃ. |
Asokārāmaṇavihāraṃbhi Dhammarājena kārīte
navamāsehi tiṭṭhāsi tatiyo saṃgaho ayaṇ ti. |
saddhammasaṅgahaṃ navamāsaṃ tiṭṭhitam.
bhāṇavāraṃ sattamaṃ.

VIII.

Moggaliputto dīghadassī sāsanaṃ anāgate
paccaptamhi patitthānaṃ disvā dibbena cakkhunā |
Majjhantikādayo there pāhesi attapañcame:
sāsanaṃ patitthāya paccante sattabuddhiyā |
paccantakānaṃ desānaṃ anukampāya paṇinaṃ
pabhātukā balappattā desetha dhammaṃ uttamaṃ. |
gantvā Gandhāraṇiṇiṃ Majjhantiko mahā isi
kupitaṃ nāgaṃ pasādetvā mocesi bandhanaṃ bahu. |
gantvāna rattham Mahisaṃ Mahādeva mahiddhiko
coditvā nirayadukkhena mocesi bandhanaṃ bahu. |

51. etasmim ABG2. — 53. °bhikkhunaṃ G2, °bhikkhūnaṃ B. —
nāsesi ABG2. — 54. °kaṇṇanaṃ riva N, °kaṇṇanā iva Y.
VIII, 3. pabhātukā N. sabhātukā? (comp. 15, 18). — 4. bahuṃ AB.
bahū? — 5. codetvā? — bahuṃ ABC2. bahū?

athâparo pi Rakkhito vikubbanesu kovido
 vehâsam abbhuggantvâna desesi anamataggiyam. |
 Yonakadhammarakkhitathero nâma mahâmati
 aggikkhandhopamasuttakathâya Aparantakam pasâdayi. |
 Mahâdhammarakkhitathero Mahârattam pasâdayi
 Nâradakassapajâtakakathâya ca mahiddhiko. |
 Mahârakkhitathero pi Yonakalokam pasâdayi
 kâlakârâmasuttantakathâya ca mahiddhiko. |
 Kassapagotto ca yo thero Majjhimo Durabhisaro
 10 Sahadevo Mûlakadevo Himavante yakkhaganam pasâdayum, |
 kathesum tattha suttantam dhammacakkappavattanam. |
 Suvannabhûmim gantvâna Sonuttarâ mahiddhikâ
 niddhametvâ pisâcagane mocesi bandhanâ bahu. |
 Lañkâdîpavaram gantvâ Mahindo attapañcamo
 sâsanam thâvaram katvâ mocesi bandhanâ bahu. |
 bhânavâram atthamam.

IX.

Lañkâdîpo ayam ahû sîhena Sîhalâ iti.
 dipuppattim imam vamsam sunâtha vacanam mama. |
 Vaṅgarâjassâyam dhîta araññe vanagocaram
 sihasamvâsam anvâya bhâtaro janayî duve. |
 Sîhabâhu ca Sivalî kumârâ cârudassanâ
 mâtâ ca Susimâ nâma pitâ ca Sîhasavhaya. |
 atikkante soḷasavasse nikkhamitvâ guhantarâ
 mâpesi nagaram tattha Sîhapuram varuttamam. |
 Lâlâratthe tahim râjâ Sîhaputto mahabbalo
 5 anusâsi mahârajam Sîhapuravaruttame. |

6. The country which was converted by Rakkhita, is not named; and even in a work so full of the greatest blunders, as the Dipavamsa, we should scarcely be justified in changing „athâparo“ into „Vanavâse“. I rather conjecture: atha thero pi R°. — 10. Dundubhissaro ABG2, Durabhisaro G1, Durabhiyâparo N, durâsado Z. The Mahāv. Tîkā has Dundhabhinna-sarathero; the Sam. Pāsādikā, Dundubhissara (Paris MS.) and Duddabhiya (MS. of the British Museum); the Inscription given by Cunningham (the Bhilsa Topes, p. 316), Dadabhisāra. — 12. mocesum A2. — 12. 13. bahû?

IX, 1. Sîhalam ABG2, Sîhalâ G1Zn. — dipuppattim N, dipuppatti Y, which may be the correct reading; comp. the note on „dhātu“ I, 1. — 2. sîham s° N, which possibly is correct. — 4. rahantare Y, guhantarâ N.

battimsa bhâtaro honti Sîhaputtassa atrajâ,
 Vijayo ca Sumitto ca subhajeṭṭhabhâtara ahum. |
 Vijayo nâma so kumâro pagabbho âsi asikkhito
 karoti vilopakammaṃ atikiccam sudârunam. |
 samâgatâ jânâpadâ negamâ ca samâgatâ
 upasamkamma râjânam Vijayadosam pakâsayum. |
 tesam vacanam sutvâna râjâ kupitamânaso
 ânâpesi amaccânam: kumâram nîharatha imam, |
 paricârikâ ime sabbe puttadârâ ca bandhavâ
 dâsîdâsakammakare nîharantu janappadâ. |
 tato tam nîharitvâna visum katvâna bandhave
 âropetvâna te nâvam vuyhittha añṇave tadâ. |
 pakkamantu yathâkâmam honti sabbe adassanam
 ratthe janapade vâsam mâ puna âgamicchati. |
 kumârânam ârûlhanâvâ gatâ dipam avassakam,
 nâmadheyyam tadâ âsi Naggadîpan ti vuccati. |
 mahilânam ârûlhanâvâ gatâ dipam avassakam,
 nâmadheyyam tadâ âsi Mahilâratthan ti vuccati. |
 purisânam ârûlhanâvâ apilavantâ va sâgaram
 vippanatthâ disâmutlâ gatâ Suppârapattanam. |
 orohetvâna Suppâram sattasatañ ca te tadâ
 vipulam sakkârasammânam akamsu te Suppârukâ. |
 tesu sakkariyamânesu Vijayo ca sahâyakâ
 sabbe luddâni kamimâni kurumânâ nabujjhakâ, |
 pânam adinnam paradâram musâvadañ ca pesunam
 anâcârâñ ca dussilam âcaranti sudârunam. |
 kakkhalam pharusam ghoram kamam katvâ sudârunam
 ujjhâyetvâna mantimsu: khippam ghâtema dhuttake. |
 Ojâdîpo Varadîpo Maṇḍadîpo 'ti vâ ahû
 Lañkâdîpo ca paṇṇatti Tambapaṇṇitî nâyati. |

6. subhajeṭṭhabhâtara ABG, subhajeṭṭhamâtara Z, sutajeṭṭhabhâtara N. — 9. nihatha N. — 10. paricârike? — bandhave? — 11. vuyhatthum ABG2, vuyhatthe G1, vuyhittha N, uyihâpetum Z. — 12. yantu sabbe adassanam? — adassanâ N. — ratthe N, vutthâ Y. — vasum G1N. — âgamicchati N, âgamicchatu G1, âgacchantu ABG2, âgamantu yam Z. âgamissati? — 15. apilavantâva N, apilavanto G1, uplavantâ A, upallavanta BG2, upalavanto ca Z. pilavantâ 'va? comp. v. 27. — 16. sambhâram Y, Suppâram N. — 17. nabujjhakâ N, na bujjhati G1, caranti te Y. nabujjhaka = nâ-budhya-ka? — 19. katâ sudârunam ujjhâyitvâna? — 20. ti vâ N, ca ABG, ca tadâ Z, d'Alwis (Attanag., p. 7).

parinibbānasamaye sambuddhe dipaduttame'
 Sihabāhussāyaṃ putto Vijayo nāma khattiyo |
 Laṅkādīpaṃ anuppatto jahetvā Jambudīpavhayaṃ.
 byākāsi buddhaseṭṭho: so rājā hessati khattiyo. |
 tato ānantayaṃ satthā Sakkaṃ devānaṃ issaraṃ:
 Laṅkādīpassa ussukkaṃ mā pamajjatha Kosiya. |
 sambuddhassa vaco sutvā devarājā Sujampati
 Uppalavaṇṇassa ācikkhī dīpaṃ ārakkhakāraṇaṃ. |
 Sakkassa vacanaṃ sutvā devaputto mahiddhiko
 25 Laṅkādīpassa ārakkhaṃ sapariṣo paccupaṭṭhāti. |
 tayo māse vasitvāna Vijayo Bhārukacchake
 ujjhāyetvā janakāyaṃ tam eva nāvam āruhi. |
 ārohitvā sakaṃ navam pilavantā 'va sāgaram
 ukkhittavātavegena nadimūlā mahājanā |
 Laṅkādīpaṃ upāgama orohitvā thale tthitā,
 patiṭṭhitā dharanītale atijighacchitā have
 pipāsītā kilantā ca, padasāgamaṇaṃ jāyati. |
 ubhopānīhi jannūhi yogaṃ katvā puthuviyaṃ
 majjhe vutthāya tthavāna pānī passanti sobhaṇā: |
 surattaṃ paṃsu bhūmibhāge hatthapānīhi makkhite,
 30 nāmadheyyaṃ tadā āsi Tambapaṇṇī taṃ ahū. |
 paṭhamam nagaraṃ Tambapaṇṇi Laṅkādīpavaruttame,
 Vijayo tahiṃ vasanto issariyaṃ anusāsi so. |
 Vijayo Vijito ca so nāvam anurakkhena ca
 Accutaḡāmi Upatisso paṭhaman to idh' āgato. |
 ākiṇṇā naranārīhi bahū sabbe samāgatā
 tahiṃ tahiṃ disābhāge nagaraṃ māpesi khattiyo. |

22. jahitvā Z. — 25. sapariṣo (sapārūso G1) paccupaṭṭhāti AG1, saha-dayo paccubandhati N, tthāpesi Vāsudevako Z; the whole stanza is wanting in BG2. sapuriṣo paccupaṭṭhāti? — 26. ujjhāyatāni kāyaṃ tam (kāyā-nam A, kāyaṃ nam G2) ABG2, ujjhāyatāni kānaṃyam Z, ujjhāyetvā kāyaṃ G1, ujjhāyetvā janakāyaṃ N. — 27. ukkhittā vāt? — disāmūlā ABG2, d'Alwis (Attanag. 8); nadimūlā G1nZ. Comp. v. 15. — 28. have AZ, bhāve BG, vade N. — padasāgamaṇaṃ jāyati N, °gamaṇena jāyati G1Z, °gamaṇaṃ na jāyayam (jāyayam A) ABG2; padasāgamaṇena ca, d'Alwis. Dr. Bühler proposes to read: padasāgamaṇaṃ jhāyati. — 29. yogaṃ N, viyāgaṃ Y, viyātan d'Alwis. — majjhe G1Zn, d'Alwis, pacchā ABG2. — nabipassanti Y, d'Alwis. — 30. surattapaṃsu A. — makkhittam ABG, makkhitam Z, d'Alwis, makkhite N. makkhito? — v. 32 is wanting in B G2Z. — nāvam anurakkhena ca AG, °kkhena ca N. Anurādhanaḡkha-ttena ca? comp. v. 35. — paṭhamanto idhāgato GN, °nte idhāgato A. pa-ṭhaman to idhāgatā? — 33. bahū satta? comp. 12, 27; 13, 10.

Tambapaṇṇi dakkhiṇato naditire varuttame
 Vijayena māpitaṃ nagaraṃ samantāpuṭabhedanaṃ. |
 Vijito Vijitaṃ māpesi, so Uruvelaṃ māpayi,
 Nakkhattanāmakko 'macco māpesi Anurādhapuram. | 35
 Accutaḡāmi yo nāma Ujjenim tattha māpayi,
 Upatisso Upatissaṃ nagaraṃ suvibhattantarāpanaṃ
 iddhaṃ phitaṃ suvitthāraṃ ramaṇiyaṃ manoramaṃ. |
 Laṅkādīpavhaye ramme Tambapaṇṇinhi issaro
 Vijayo nāma nāmena paṭhamam rajjaṃ akārayi. |
 āgate sattavassamhi ākiṇṇo janapado ahū.
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |
 sambuddhe navame māse yakkhasenaṃ vidhamitaṃ,
 sambuddhe paṇcame vasse nāganaṃ damayī jino,
 sambuddhe atṭhame vasse samāpatti samāpayi. |
 imāni tiṇi tthānāni idhāgami tathāgato.
 sambuddhe pacchime vasse Vijayo idham āgato. | 40
 manussāvāsaṃ akārayi sambuddho dipaduttamo.
 anupādisesāya sambuddho nibbuto upadhisamkhaṇe. |
 parinibbutamhi sambuddhe dhammarāje pabhaṃkare
 atṭhatimsati vassāni rajjaṃ kāresi khattiyo. |
 dūtaṃ pāhesi Sihapuraṃ Sumittavhassa santike,
 labhaṃ āgacchatu 'mheko Laṅkādīpavaruttamaṃ. |
 n' atthi koci mam' accaye imaṃ rajjānusāsako,
 niyyādemi imaṃ dīpaṃ mamaṃ kataparakkamaṃ. |
 bhāṇavāraṃ navamaṃ.

X.

Paṇḍusakkassāyaṃ dhītā Kaccānā nāma khattiya
 kulavamsānurakkhanatthāya Jambudīpā idhāgatā. |
 abhisitā khattiyaḡbhisekena Paṇḍuvāsamahesiyā,
 tassā samvāsaṃ anvāya jāyimsu ekādasa atrajā. |
 Abhayo Tisso ca Utti ca Tisso Aselapaṇcamo.

35. Vijito N, Vijayo Y. — so BGN, yo AZ. — Nakkhattanāmakko N, Nakkhattarādhanaṃ so (°nāmo so ABG2) Y. — 39. vidhamitaṃ G1N, vidhamsitaṃ ABG2, vimadditaṃ Z. — samāpatti? — 43. °tumeḡ BG2. — 44. mamaṃ N, mama G1, mayā ABG2Z.

X, 2. mahesiyā ZG1n, mahesī sā A, mahesi BG2.

Vibhāto Rāmo ca Sivo ca Matto Mattakalena ca,
tesaṃ kaṇṭṭhadhātā tu Cittā nāmā 'ti viṣṭutā,
rañjayati jane diṭṭhe Ummādacittā 'ti vuccati. |
saṅkābhisekavassena āgami Upatissagāmake.
5 paripunnatimsavassāni rajjāṃ kāresi khattiyo. |
Amitodanassa nattā te ahesuṃ satta Sākiyā,
Rāmo Tisso Anurādho ca Mahāli Dighāvu Rohini
Gāmaṇi sattamo tesaṃ lokanāthassa vamsajā. |
Paṇḍuvāsassa atrajo Abhayo nāma khattiyo
visati c' eva vassāni rajjāṃ kāresi tāvade. |
Dighāvuss' atrajo dhīro Gāmaṇipañḍito ca yo
Paṇḍuvāsaṃ upatṭhanto Cittakañṇāya saṃvasi. |
tassa saṃvāsaṃ anvāya ajāyi Paṇḍukasavhaya,
attānaṃ anurakkhanto avasi Dovārikamaṇḍale. |
bhānavāraṃ dasamaṃ.

XI.

Abhayassa visativasse Pakuṇḍassa visati ahū,
sattatimsavasso jātiyā abhisitto Pakuṇḍako. |
Abhayassa visativasse coro āsi Pakuṇḍako.
sattarasamhi vassamhi hantvāna satta mātule
abhisitto rājābhisekena nagare Anurādhapure. |
atikkante dasavassamhi satthivassam anāgate
thapesi gāmasimāyo abhayāni gālhaṃ kārayi. |
ubhato paribhuñjitvā yakkhamānusakāni ca
anūnāni sattati vassāni Pakuṇḍo rajjāṃ akārayi. |
Pakuṇḍassa ca atrajo Muṭasivo nāma khattiyo
5 issaro Tambapaṇṇimhi satthi vassaṃ akārayi. |
Muṭasivassa atrajā ath' aññe dasa bhātukā,
Abhayo Tisso Nāgo ca Utti Mattābhayena ca |

4. rañjayanti AZ, °yati NG1, °yanti BG2. rañjayanti jane diṭṭhā? — 5. saṅkābh° BGZ, Laṅkābh° N, sakābhisekavassena A. — 6. te is wanting in NG1. nattāro ahesuṃ? — Rohano A, Rohini BCR, Rohini GMn. Comp. Mahāvamsa, p. 57, l. 1. — 7. visatiṃ Z. — 8. upatṭhanto A. — 9. tassa N, vassa G1, va asso B, assā AG2Z.

XI, 1. Pakuṇḍassa N, Paṇḍukassa (Paṇḍakassa G1) Y. — sattatimsavasso ABG2, sattatimsativassehi Z, sattatimsavassa G1, sattatimsāya N. — 3. °simāni N, °simāni G1. °simāni may be correct; comp. 14, 84. 37. 74; 13, 6; 22, 1. — gālha N, kulam Y.

Mitto Sivo Aselo ca Tisso Kirena te dasa,
Anulādevi Sivalā ca Muṭasivassa dhītaro. |
Ajātasattu atṭhame vasse Vijayo idham āgato,
Udayassa cuddasavassamhi Vijayo kālamkato tadā.
Udayassa solase vasse Paṇḍuvāsaṃ abhisīncayi. |
Vijayassa Paṇḍuvāsassa ubhorājānam antare
samvaccharam tadā āsi Tambapaṇṇi aparājikā. |
ekavisaṃ Nāgadāso Paṇḍuvāso tadā gato,
Abhayam pi Nāgadāsassa ekābhisekaṃ siñcayum. | 10
... sattaras' eva vassāni catuvisati. |
Candagutte cuddase ca vasse gato Pakuṇḍakasavhaya,
Candaguttassa cuddasavasse Muṭasivaṃ abhisīncayi. |
Asokassābhisittato sattarasavasso ahū Muṭasivo tadā gato. |
tamhi sattarase vasse chamāse ca anāgate
hemante dutiye māse āsālhinakkhattamuttame
abhisitto Devānampiyo Tambapaṇṇimhi issaro. |
Chātapabbatapādami veḷuyatṭhi tayo ahū:
setā rajatayatṭhi ca latā kaṇcanasannibhā, | 15
nilaṃ pītaṃ lobhitaṃ odātaṃ ca pabhassaram
kālakam hoti sassirikaṃ pupphasaṇṭhanatādisaṃ, |
tathāpi pupphayatṭhi sā, dijayatṭhi tathete,
dijā yattha yathāvaṇṇe evaṃ tattha catuppade. |

7. Khirena N. — Sivalā A, Sivalā BG, Silā N, Sivali Z. Comp. 17, 76. — 8. Paṇḍuvāso abhisīncayi A, °saṃ abhisīncayi BG, °saṃ bhisīncayi N, Paṇḍuvāsaṃ abhisīncayi Z. Comp. vv. 12. 39. It seems to me rather doubtful if we are to read „abhisīncayum“ in all these passages. — 9. samvaccharam Y, sabbabhūri N, sabbabhari G1. — hoti G1N, āsi Y. — aparājikā A. — 10. Nāgadāso? — ekābhisekaṃ abhisī° N; ekavise° bhisīncayum A2. — vv. 11—14 [anāgate] are wanting in BG2Z. — 11. sattarase vassāni Y. — 12. Muṭasivo abhisīncayi (°sivātis° G1, °sivābhis° G2) Y, Muṭasivaṃ abhisīncayi N. Comp. v. 8. — 14. āsālhinakkh°. — 15. veḷuyatṭhi? — vv. 16 [kālakam] ... 17 [tath' eva te] are wanting in BG2. — 17. °[ya]tṭhi sā N, yaṭṭhalatā CM, °yaṭṭhilatā R, °latṭhitā AG1. — tath' eva te AG1, tathete N, tatheteti Z. — [dijā yattha yathāvaṇṇe evaṃ] tattha catuppade N, dijayatṭhi (°latṭhi BG1) latāvaṇṇa (°ṇṇo Z, °ṇṇe G1M2) evaṃ yatṭhi (latṭhi G1) catuppade Y. — The Samantapāsādikā contains the following quotation: vuttam pi c' etaṃ Dīpavamsa:

Chātapabbatapādami veḷuyatṭhi tayo ahu,
setā rajatayatṭhi ca latā kaṇcanasannibhā,
nilādiyādisaṃ puppham pupphayatṭhimhi tādisaṃ,
sakuṇṇa sakupayattimhi sarūpen' eva saṇṭhitā 'ti.

We may try to correct vv. 15—17 in some such manner:

setā rajatayatṭhi ca, latā kaṇcanasannibhā;
tathāpi pupphayatṭhi sā, [tattha atimanoramam] |

hayagajarathâ pattâ âmalakavalayamuddikâ
kakudhasadisâ nâma ete attha tadâ muttâ. |
uppanne Devânampiye tassâbhisekatejasâ
tayo mañi âharimsu Malayâ ca janappadâ,
tayo yatthi Châtapâdâ, attha muttâ samuddakâ. |
mañiyo Malayâ jâtâ rājārahâ mahājanā
20 Devânampiyapuññena anto sattâham âharum. |
disvāna rājā ratanam mahagghañ ca mahārahām
asamam atulam ratanam acchariyam pi dullabham |
pasannacitto giram abbhudirayi: aham sujāto kulino naraggo,
suciñnakammasa me idisaṃ phalam, ratanam bahusatasā-
hassajâtikam |
laddham mama puññakammasambhavam.
ko me arahati ratanānam abhihāram sampaticchitum, |
mâtâ pitâ ca bhâtâ vâ nātimittâ sakhâ ca me?
iti rājā vicintento Asokam khattiyam sari. |
Devânampiyatisso ca Dhammāsoko narābhībhū
25 adiṭṭhasahāyâ ubho kalyāṇā dalhabhattikā. |
atthi me piyasahāyo Jambudīpassa issaro
Asokadhammo mahapuñño sakhâ paṇasamo mama, |
so me arahati ratanānam abhihāram sampaticchitum,
aham pi dātum arahāmi aggam sāsanaṃ dhanam. |
utthehi kattāra taramāno ādāya ratanam imam
Jambudīpavhayam gantvā nagaram Pupphanāmakam
aggaratanam payacchehi Asokam mama sahāyakam. |

ntam pītam lohitaṃ odātaṃ ca pabhassaram
kaḷakam hoti sassirikaṃ pupphasaṃhānasādisam; |
dijayamhi tath'eva sâ, [sajivā viya dissare]
dijâ yattha yathāvanna evam tattha catuppadâ. |

Comp. Mahāvamsa, p. 68.

18. kakudhāyavīsā Z, kakudhasadisā N, kakudhasavisā ABG. kaku-
dhapākātikā? — etā attha? — Between vv. 18 and 19 probably a de-
scription was given of the three kinds of mañi (see Mahāvamsa, p. 69, l. 2).
Possibly the words „mañiyo Malayâ jâtâ“ (v. 20) belonged to this lost pas-
sage. — 22. balam Y, phalam N. — bahuānekasah° N, bahuchakenasah°
G1. — 23. In the collation of N, in the first hemistich the word „passatha“
is given, without any indication of the word it is intended to replace.
laddham mama passatha puññasambhavam? — 26. Jambudīpassa Y,
Jambumadissa G1N. — 27. sāsanaṃ dhanam ABG2, sāsanaṃ dhanam Z,
sāsanaodanam N, sāsanaṃ odakam G1. pasādhanaṃ dhanam? — 28. ut-
thehi kattāra N, utth° sattā G1, atthehi mutthehi Y. utthehi tātā? — pa-
vacchehi G1N, payacchehi Y. paticchehi? — mama sahāyakam N, sahā-
yam mama Y.

Mahāarittḥo Sālo ca brāhmaṇo Parantapabbato Putto Tisso
ca gaṇako

... ime caturo dūte pāhesi Devānampiyo. |
pabhassaramaṇi tayo attha muttāvarāni ca
patodayatthittayaṃ c' etam saṅkharatanam uttamam
bahuratanam parivārena pāhesi Devānampiyo. | 30
amaccam senāpatiṃ Arittham Salaṇ ca Paramcapabbatam
Puttam Tissagaṇakan ca hatthe pāhesi khattiyo. |
cattam cāmarasaṅkhaṇ ca vethanam kannabhūsanam
Gaṇgodakaṇ ca bhinkāram saṅkhaṇ ca sivikena ca |
nandiyāvattam vaddhamānam rājābhiseke pesitā
adhovimam vatthayugam aggaṇ ca hatthapuñchanam |
haricandanam mahāaggham aruṇavannamattikam
haritakaṇ āmalakam imam sāsanaṃ pi pesayi: |
buddho dakkhiṇeyyāṇ' aggo, dhammo aggo virāginam,
saṃgho ca puññakkhettaggo, tiṇi aggā sadevake. | 35
imam cāham namassāmi uttamattāya khattiyo. |
pañca māse vasitvana te dūtā caturo janā
ādāya te paṇākaram Asokadhammena pesitam |
visākhamaṇe dvādasapakkhe Jambudīpā idhāgata.
abhisekam saparivāram Asokadhammena pesitam |
dutiyaṃ abhisīcittā rājānam Devānampiyam.
abhisitto dutiyābhiseko visākhamaṇe uposathe. |
tayo māse atikkamma jetthamāse uposathe
Mahindo sattamo hutvā Jambudīpā idhāgato. | 40

rājābhisekabbandam nitthitam.
bhāṇavāram ekādasamam.

29. Comp. Mahāvamsa Tikā: dijan ti Hālipabbatam nāma brāhmaṇam,
amaccam ti Mallānāmakaṇ ca amaccam, gaṇakan ti Gaṇakaputtissam nāma
gaṇakaṇ cā 'ti. — 30. °ttayam cetam ABG2, °ttayam ceva Z, sayam cā-
tam G1, sayañjāta N. — bahuratanapar° A. — 31. Parantapabba-
tam? — hatthe? — 32. cattam ca sārāpāmaṅgaṇ? comp. 12, l.
17, 83. — kannasivakam G1N, kannabhūsanam Y; kannabhūsanam? —
saṅkham Y, kaṇham N. — 33. rājābhisekapesitā X. — dussayugam N, du-
kkavhagam (corr. into dukkavagam) G1, vatthayugam ABG2Z. vatthako-
tiṃ? comp. 12, 2. 17, 84. — aggam B, aggham AG2, anaggam CR, anag-
gham M, ekam G1N. — 36. uttamattāya ABG. After „khattiyo“, one
or two lines similar to 12, 6 are wanting. — 38. vesākhamaṇe A. —
39. dutiyābhisekena? comp. 17, 87. — vesākhamaṇe! — 40. tato
māsam ABG2.

XII.

Vālavijaniṃ uṇḥisaṃ khaggañ cattañ ca pādukaṃ
 veṭṭhaṃ sārāpāmaṅgaṃ bhikkāraṃ nandivattakam |
 sivikaṃ saṅkhaṃ Gaṅgodakam adhovimaṃ vatthakotiyaṃ
 suvaṇṇapātikaṭacchum mahagghaṃ hatthapuñchanam |
 Anotattodakam kājam uttamaṃ haricandanam
 aruṇavaṇṇamattikam añjanam nāgamāhaṭam |
 haritakam āmalakam mahagghaṃ amatosadham
 satthivāhasatam sāliṃ sugandham sukamāhaṭam
 puñṇakammābhiniḥbattam pāhesi Asokasavhaya. |
 ahaṃ buddhañ ca dhammañ ca saṃghaṃ ca saraṇaṃ gato
 5 upāsakattam desemi Sakyaputtassa sāsane. |
 imesu tisu vatthusu uttame jinasāsane
 tvam pi cittaṃ pasādehi saraṇaṃ upehi satthuno. |
 imaṃ sambhāvanam katvā Asokadhamino mahāyaso
 pāhesi Devānampiyassa; gatadūtena te saha |
 Asokārāme pavare bahū therā mahiddhikā
 Laṅkātalānukampāya Mahindaṃ etad abravum: |
 samayo Laṅkādīpamhi patitthāpetu sāsanaṃ,
 gacchatu tvam mahāpuñña pasāda dipalañjakam. |
 paṇḍito sutasampanno Mahindo dipajotako
 10 saṃghassa vacanaṃ sutvā sampatīcchi sahaggaṇo |
 ekamsaṃ cīvaraṃ katvā paggaheṭvāna añjalim
 abhivādayitvā sirasā: gacchāmi dipalañjakam. |
 Mahindo nāma nāmena saṃghathero tadā ahū,
 Itthiyo Uttiyo thero Bhaddasālo ca Sambalo |

XII, 1—6. Comp. 17, 83 et seq. These verses are quoted („vuttam pi c' etaṃ Dipavaṃse") in the Samantapāsādikā. — 2. Instead of „Gaṅgodakam adhovimaṃ" the Samantap. reads „vaṭṭamsaṃ ca adhovim". — °koṭi-kam, the Samantap. — 5. upāsakattam vedesiṃ, the Samantap. — 6. sad-dhāsarāvaṇṇam upehisi, the Samantap. — 7. samasamaṃ N, chamaghaṃ (corrected into samasamaṃ) G1, sambhāvanam ABG2Z. — gatam dūtena BGZ. — 9. gaccha tuvaṃ A. — pasāda (°dā BG) dipalaṃcakaṃ ABG, pasāda dipalañjakam N, Laṅkādīpam pasāditaṃ Z. pasādāya dip? I cannot give any satisfactory explanation of the last word, which is spelt in N with ñj, in the other MSS. frequently with ñc, sometimes with ñch. In the Apadāna (Phayre MS., fol. khai) it is said of a Buddha who is going to cross the Gaṅgā: āgantvāna ca sambuddho āruhi nāvālañcakaṃ. Prof. E. Kuhn proposes to take °lañjaka as connected with sansc. lañja which the lexicographers give as a synonym of kaccha.

sāmaṇero ca Sumano chaḷabhiñño mahiddhiko,
 ime pañca mahātherā chaḷabhiññā mahiddhikā
 Asokārāmambā nikkhantā caramānā sahaggaṇā, |
 anupubbena caramānā Vedissagiriyaṃ gatā.
 vihāre Vedissagirimhi vasitvā yāvadiccakam |
 mātaraṃ anusāsetvā saraṇe sile uposathe
 patitthapesi saddhamme sāsane dipavāsinaṃ. |
 sāyaṇhe paṭisallāna Mahindathero mahāgaṇi
 samayaṃ vā asamaṃ vā vicintesi rahogato. |
 terasamkappaṃ aññāya Sakko devānam issaro
 pātur ahū therasammukhe santike ajjhabhāsatha: |
 kālo te hi mahāvira Laṅkādīpapasādanam,
 khippaṃ gaccha varadīpaṃ anukampāya pāṇinaṃ. |
 Laṅkādīpavaṇṇam gaccha dhammaṃ desehi pāṇinaṃ,
 pakāsaya catusaccaṃ satte mochehi bandhanā. |
 sāsanaṃ buddhajeṭṭhassa Laṅkādīpamhi jotaya.
 byākatam c' asi nāgassa bhikkhusaṃgho ca sammato, |
 ahaṃ ca veyyāvatikaṃ Laṅkādīpassa cāgame
 karomi sabbakiccāni, samayo pakkamitum tayā. |
 Sakkassa vacanaṃ sutvā Mahindo dipajotako
 bhagavatā subyākato bhikkhusaṃghena sammato |
 Sakko ca maṃ samāyāci, patitthissāmi sāsanaṃ.
 gacchāmi ahaṃ Tambapaṇṇim, nipuṇā Tambapaṇṇikā, |
 sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.
 tesam pakāsāyissāmi, gamissaṃ dipalañjakam. |
 kālaññū samayaññū ca Mahindo Asokatrajo
 gamanaṃ Laṅkātalam natvā āmantayaṃ sahaggaṇe
 Mahindo gaṇapāmokkho samānupajjhāyake catu, |
 sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,
 channañ ca chaḷabhiññānam pakāsesi mahiddhiko: |

14. Vedissagiriyaṃgatā N, Vēdiyagirisamgatā G1, Cētiyagirisamgatā Y. Vedissagirikam gatā? — Cētiyagirimhi ABG, Cētiyagiri Z, Vedissagirimhi N. — 16. paṭisallino? — 17. terasamkappaṃ N, tesam samk° Y, therasamkappaṃ? — 20. byākatam cāsi (cāsi N) nāgassa G1N, byākato Sakyasiho ca (°siho A) ABG2, byākato Sakyasiḥassa Z. byākato c' asi nāgassa? — 23. patitthissāmi G1. patitthapessāmi? — 25. „Laṅkā-talam" may be the correct reading; I should prefer, however, „kālākālam" (the right and the wrong time). — sahaggaṇo N, sabagaṇo BG2, sahāgaṇe AZ, samāgaṇe G1.

âyâma bahulam ajja Laṅkāḍīpaṃ varuttamaṃ,
pasādema bahū satte, paṭiṭṭhāpessāma sāsanaṃ. |
sādhū 'ti te paṭissutvā sabbe attamaṇā ahū:
gacchāma bhante samayo nage Missakanāmake,
rājā ca so nikkhamati katvāna migavaṃ purā. |
Sakko tuṭṭho vāsavindo Mahindatherassa santike
paṭisallānagatassa idaṃ vacanam abravi: |

mārisa tvam pi bhagavatā subyākato: anāgatamaddhāne

Mahindo bhikkhu dīpaṃ pasādayissati, vitthārikam kari-
ssati jinasāsanaṃ, anupavattissati dhammacakkam, satte
mahādukkhā uddharitvā thale paṭiṭṭhāpessati, bahujaṇahi-
tāya paṭipajjissati bahujaṇasukhāya lokānukampāya atth-
30 āya hitāya sukhāya devamanussānaṃ ti. |

evaṇ ca pana bhagavatā niddiṭṭho idāni etarahi tnerena ca
āṇatto bhikkhūhi ca dīpapasādanāya. kālo mahāvīra dī-
paṃ pasādetum, samayo mahāvīra dīpaṃ pasādetum,
tuyh' eso vāro anuppatto, vahassu etaṃ bhāraṃ, pasādehi
Tambapaṇṇim, vitthārikam karoḥi jinasāsanaṃ. ahaṃ tava
sisso pubbuṭṭhāyī paṭṭhacaro veyyāvaccakaro homīti. |

bhagavato satthuno vacanaṃ sampaticchitvā Tambapaṇṇim
tāressāmi ālokaṇ ca dassessāmi, jinatejaṃ sammā vaḍḍhi-
ssami. aññānabhavatimirapaṭalapihitapaṭikujjitā issāma-
ccheraparetadandhaduddhamvavipallāsānuggatā kummag-
gapatipanna vipathe pakkhantā tantā kulakajātā gulāgun-
ṭhikajātā muṇjababbajabhūtā aññānabhavatimiraavijjan-
dhakārā nīvaranākilesasakalabbūtā mahātimiraavijjandha-
kārena āvutaophuṭapihitapaṭicchannapariyonaddhā Tam-
bapaṇṇi. |

27. 'lahum ABG2, balaṃ Z, bahulam G1N. — 28. nagaṃ *makaṃ
ABG2. — 30. Mahindo nāma bhikkhu A. Comp. the following pas-
sage which occurs identical both in the Samantapās. and in the Thūpa-
vaṃsa: „sammāsambuddhena ca tumhe byākatā anāgate Mahindo nāma bhi-
kkhu Tambapaṇṇidīpaṃ pasādessatīti“. — anupavattessati? — phale
ABG2. — 31. paṭṭhacaro N. piṭṭhacaro? I owe this conjecture to M. Se-
nart. — homīti N, niddiṭṭham A, niddiṭṭhim B, niṭṭhiṭṭhim G, niccaṃ Z. —
32. tāressāmi AZ, tāressāmi BG, tarissāmi N. — sambhāyissāmi N, sammā
vaḍḍhissāmi ABG2, sammā veyyissāmi G1, vaḍḍhissāmi Z. sammā vaḍḍhe-
ssāmi? — *paretā dandha? — *paṭipanna? — Comp. Grimblot,
Sept. S., p. 245. — *kilesajālabh° A, *kilesajalabh° BG2, *kilesasalabh° G1,
*kilesasalilabh° Z, kilesasakalabh° N. kilesasakalābbhūtā? — *ophuṭa°
N, *omuka° A, *omukka° BG2, *omuta° G1Z.

avijjandhakāraṃ bhinditvā ālokaṃ dassayissāmi, jotayissāmi
kevalaṃ Tambapaṇṇim jinasāsanaṃ ti. evaṃ ussāhito ca
pana vāsavindena devarājena evaṃvācasimkena utthāya
paṭisallānā viriyapāramippatto apalokayi bhikkhusaṃ-
ghan ti. |

gacchāma mayaṃ Tambapaṇṇim, nipuṇā Tambapaṇṇikā,
sabbadukkhakkhayaṃ maggaṃ na suṇanti subhāsitaṃ.
tesaṃ santappayissāma gacchāma dīpalaṇṇjakaṇ ti. |

Vedissagiriye ramme vasitvā timsa rattiyo:

kālaṇ ca gamaṇaṃ dāni, gacchāma dīpaṃ uttamaṃ. | 35

palinā Jambudīpato hamsarājā va ambare,
evaṃ uppatitā therā nipatimsu naguttame. |
purato purasetṭhassa pabbate meghasannibhe
paṭiṭṭhahimsu Missakakūṭamhi hamsā va nagamuddhani. |

Mahindo nāma nāmena saṃghatthero tadā ahū,

Itthiyo Uttiyo thero Bhaddasālo ca Sambalo |

sāmaṇero ca Sumano Bhaṇḍuko ca upāsako,

sabbe mahiddhikā ete Tambapaṇṇipasādakā. |

tattha uppatito thero hamsarājā va ambare

purato purasetṭhassa pabbate meghasannibhe | 40

paṭiṭṭhito Missakakūṭamhi hamsā va nagamuddhani.

tasmiṇ ca samaye rājā Tambapaṇṇimhi issaro |

Devānampiyatisso so Muṭasīvassa atrajo.

Asoko abhisitto ca vassaṃ aṭṭhārasaṃ ahū, |

Tissassa ca abhisitte sattamāse anūnake

Mahindo dvādasavasso Jambudīpā idhāgato. |

gimhāne pacchime māse jetṭhamāse uposathe anurādha-
jetṭhanakkhatte

Mahindo gaṇapāmokkho Missakagirim āgato. |

migavaṃ nikkhami rājā, Missakagirim upāgami.

devo gokaṇṇarūpena rājānaṃ abhidassayi. | 45

33. jotayissāmi is wanting in Y. — ālokaṃ dassayissāmi kevalaṃ
Tambapaṇṇim, jotayissāmi jinasāsanaṃ ti? — *vācayitena A, *vāca-
yintena BG2. evaṃvācakena? — 34. tesaṃ pakāsayissāma? (comp.
v. 24.) — 35. Cetiyaḍagiriye AZ, Cetiye g° BG, Vedissagiriye N. — Samantap.:
kālo ca gamaṇassā 'ti. I believe that we ought to adopt this reading in
the Dipavaṃsa also. — 36. patitā AG2, patinā B, paṭinā G1, palinā N,
Samantap.; idaṃ vatvā mahāvīro uggaṃchi Z. palinā? — 40. uppatitā
therā? — 41. paṭiṭṭhitā? — 44. gimhānaṃ GN, *na B, *ne AZ. —
*girim āgato ABG2, *girim uggaṇto N, *gripabbato G1, *gripabbate Z.

disvāna rājā gokannam tararūpo 'va pakkami,
 pitthito anugacchanto pāvisi pabbatantaram. |
 tatth' eva antaradhāyi yakkho therassa sammukhā,
 nisinnam theram adakkhi, bhīto rājā ahū tadā. |
 mamam yeva passatu rājā eko ekam, na bhāyati,
 samāgate balakāye atho passatu bhikkhunam. |
 tatth' addasam khattiyabhūmipālam paduttarūpam miga-
 vañ carantam,
 nāmena tam ālapi khattiyassa: āgaccha Tissā 'ti tadā avoca. |
 ko 'yam kāsāvavasano muṇḍo samghātipāruto
 50 eko adutiyo vācam bhāsati mam amānusim? |
 samaṇo 'ti mam manussalokeyam khattiya pucchasi bhūmi-
 pāla.
 samaṇā mayam mahārāja dhammarājassa sāvakā
 tam eva anukampāya Jambudīpā idhāgatā. |
 āvudham nikkhipitvāna ekamantam upāvisi,
 nisajja rājā sammodi bahum atthūpasamhitam. |
 sutvā therassa vacanam nikkhipitvāna āvudham
 tato theram upagantvā sammoditvā ca pāvisi. |
 amaccabalakāyo ca anupubbam samāgatā
 parivāretvāna atthamsu cattārīsa sahasīyo. |
 disvā nisinnatherānam balakāye samāgate:
 55 aṇṇe atthi bahū bhikkhū sammāsambuddhasāvakā? |
 tevijjā iddhipattā ca cetopariyakovidā
 khīṇāsavā arahanto bahū buddhassa sāvakā. |
 ambopamena jānitvā paṇḍit' āyam arindamo
 desesi tathā suttantam hatthipadam anuttaram. |
 sutvāna tam dhammavaram saddhājāto va buddhimā
 cattārīsa sahasāni saraṇam te upāgamum. |
 tato attamano rājā tuṭṭhahattho pamodito
 āmantayi bhikkhusamgham: gacchāma nagaram puram. |

46. tararūpo N, tadarūpo G1, tathārūpo Y. — 49. addasa A. — du-
 tthar° ABG, paduttar° Zn. — 51. The first line (samaṇo — bhūmipāla)
 is given in AG1N only, the second (samaṇā — sāvakā) in ABG2Z; in A
 in which both lines are given *manu prima*, the first is included in brackets.
 I believe, that both are written by the author of the Dipavamsa; see the
 Introduction, p. 6. — 'lokiyam? — pucchasi N, passasi A, pucchasi G1. —
 53. sammoditvāna Y, 'tvā ca N. — c' upāvisi! — 59. 60. Probably we
 ought to transpose these two verses.

Devānavhayaarājānam subbatam sabalavāhanam
 paṇḍitam buddhisampannam khippam eva pasādayi. | 60
 sutvāna raṇṇo vacanam Mahindo etad abravi:
 gacchasi tvam mahārāja, vasissāma mayam idha. |
 uyyojetvāna rājānam Mahindo dipajotako
 āmantayi bhikkhusamgham: pabbājessāma Bhaṇḍukam. |
 therassa vacanam sutvā sabbe turitamānasā
 gāmasimam vicinitvā pabbājetvāna Bhaṇḍukam,
 upasampadañ ca tatth' eva arahattañ ca pāpunī. |
 girimuddhani tthito thero sārathim ajjhabhāsatha:
 alam yānam na kappati paṭikkhittam tathāgatam. |
 uyyojetvāna sārathim thero vasi mahiddhiko
 gagane hamsarājā va pakkamimsu vehāyasā,
 65 orohetvāna gaganā pathaviyam patitthitā. |
 nivāsanañ nivāsente pārupite ca cīvaram
 disvāna sārathi tuṭṭho rājānañ ca pavedayi. |
 pesetvā sārathim rājā amacce ajjhabhāsatha:
 maṇḍapam paṭiyādettha antonivesane pure. |
 kumārā kumāriyo ca itthāgārañ ca deviyo
 dassanañ abhikañkhañtā there passantu āgate. |
 sutvāna raṇṇo vacanam amaccā kulajātikā
 antonivesanañmajjhe akamsu dussamaṇḍapam. |
 vitānañ chāditañ vattham suddham setam sunimmañ
 dhajasañkha parivāram setavattthehi 'lamkatam, | 70
 vikiñṇavālukā setā setapupphasusanthatā
 alamkatamaṇḍapā setā himagabbhasamūpamā. |
 sabbasethehi vatthehi alamkāretvāna maṇḍapam
 abbhantaram samam katvā rājānam paṭivedayum: |
 parinitthitam mahārāja maṇḍapam sukatañ subham,
 āsanañ deva jānāhi pabbajitānulomikañ. |
 tamkhañe sārathi raṇṇo anupatto paveditum:

60. Devānavhayaarājānam ('vharāj° M) Y, Devānampiyarājānam N. —
 61. gacchāhi? — 64. tathāgate? With regard to the grammatical con-
 struction comp. 14, 22. 62. — 65. therā v° mahiddhikā? — ārohitvāna
 Z, ārohetvāna ABG, orohetvāna N. orohitvāna? — 66. [pārupi]te N,
 pārupitam Z, °pitam A, phārupitañ B, phārupitañ G. pārupante? —
 69. kulapubbajā G1, kulapabbajā N. — antonivesane majjhe Y. — 71. alam-
 katamaṇḍapā seems to be corrupted; only one maṇḍapa was constructed (see
 also Mahāvamsa, p. 82, l. 2). °maṇḍapam setam °mam? — 72. abhutta-
 ram N, abbhuntara G1. — 74. pavedayi ('yī A, yip B) ABG2.

yānaṃ deva na kappati bhikkhusamghassa nisīditum. |
 ayaṃ acchariyaṃ deva sabbe therā mahiddhikā
 75 paṭhamam maṃ uyyojetvā pacchā hutvā pur' āgatā. |
 uccāsayanamahāsayanam bhikkhūnaṃ na ca kappati,
 bhummattharaṇaṃ jānātha te therā āgacchanti. |
 sārathissa vaco sutvā rājāpi tuṭṭhamānaso
 paccuggantvāna therānaṃ abhivādetvā sammodayi. |
 pattam gahetvā therānaṃ saha therehi khattiyo
 pūjento gandhamālehi rājadvāram upāgami. |
 raṇṇo antepuram thero pavisetvāna maṇḍapam
 addasa santhataṃ bhūmiṃ āsanam dussavāritam. |
 nisīdīmsu yathāpaññatte āsane dussavārite,
 80 nisinne udakam datvā yāgum datvāna khajjakam |
 paṇītam bhojanam raṇṇo sahatthā sampavārayi
 bhuttāvibhojanam theram onītapattapāṇinam |
 āmantayi Anulādeviṃ saha antoghare jane:
 okāsaṃ jānātha devi, kālo te payirupāsītum. |
 therānaṃ abhivādetvā pūjetvā yāvadicchakam
 Anulā nāma mahesī kañṇāpañcasatāvātā |
 upasamkamitvā therānaṃ abhivādetvā upāvisi.
 tesam dhammam adesesi petavatthum bhayānakam |
 vimānam saccasamyuttam pakāsesi mahāgaṇi.
 85 sutvāna tam dhammavaram saddhājātā vibuddhimā |
 Anulā mahesī sahakañṇāpañcasatā tadā
 sotāpattiṃphale 'tthamsu, paṭhamābhisamayo ahū. |
 bhānavāram dvādasamam.

74. °samghena N, °samghe G1. — 75. aho acchariyaṃ? — 76. āgacchanti Y (āgacchante G1), āgacchante N. — 79. pavisetvāna! — āsane dussacāruke ABG2, āsanam (āsana G1) dussavāritam G1N, āsanam dussalamkatam Z. ās° dussacchādītum? — 80. yathābuddham santhate dussapūṭhake A, yathāpaññatte āsane dussavārite (dussavārite G1, dussasanthate BG2, dussapasārite Z) BGNZ. dussacchādite? — 81. rājā sahatthā? vv. 81. 82 give a fair specimen of the grammatical incorrectness which prevails through the whole Dipavamsa. I do not think that we ought to make any corrections, or that anything is wanting. The passage of the ancient Sinhalese Atthakathā of which this is a metrical paraphrase, has been rendered thus in the Samantap.: „rājā there payitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā Anulādevipamukkhāni pañca itthisatāni therānaṃ abhivādanam pūjāsakkāraṃ ca karontū 'ti pakkosāpetvā ekamantaṃ nisīdi.“ — 83. This stanza is wanting in BG2. — °vatā AG1, ca tā Zn. — 84. tāsam? — 85. vibuddhimā N, bhībuddhimā Y. saddhājāto va buddhimā (comp. v. 58)?

XIII.

Aditthapubbā gaṇā sabbe janakāyā samāgatā
 mājanivesanadvāre mahāsadd' ānusāvayum. |
 sutvā rājā mahāsaddam upayuttamakampuram:
 kimatthāya puthū sabbe mahāsenā samāgatā? |
 ayaṃ deva mahāsenā samghadassanam āgatā,
 dassanam alabhamānā mahāsaddam akāmsu te. |
 antepuram susambādham janakāyā patitthitum,
 hatthisālam asambādham, theram passantu te janā. |
 bhuttāvi anumodetvā utthahitvāna āsanā
 rājagharā nikkhamitvā hatthisālam upāgami. |
 hatthisālamhi pallaṅkam pañṇāpesum mahārahamaṃ,
 nisīdi pallaṅkavare Mahindo dīpajotako. |
 nisinna pallaṅkavare Mahindo gaṇapumgavo
 kathesi tattha suttantaṃ devadūtam varuttamam. |
 sutvāna devadūtan tam pubbakammam sudāruṇam
 bhītā samvegam āpādum nirayabhayatajjitā. |
 ūatvā bhayaṭṭite satte catusaccam pakāsai.
 pariyosāne sahasānam dutiyābhisamayo ahū. |
 hatthisālamhā nikkhamma mahājanaparakkhato
 10 tosayanto bahū satte buddho Rājagahe yathā. |
 nagaramhā dakkhiṇadvāre nikkhamitvā mahājanā
 Mahānandavanam nāma uyyānam dakkhiṇā pure, |
 rājuyyānamhi pallaṅkam pañṇāpesum mahārahamaṃ,
 tattha thero nisīditvā kathesi dhammam uttamam. |
 kathesi tattha suttantaṃ bālapaṇḍitam uttamam,
 tattha pāpasahassānam dhammābhisamayo ahū. |
 mahāsamāgamo āsi uyyāne Nandane tadā,
 kulagharāṇi kumārī ca kulasuṇhā kulaputtiyo |

XIII, 1. gaṇā N, vanā G2, te Y. — 2. upasamkamma tepitam A, upasamkamma tam jacam Z, upasamkamma kārītam B, upayamkamma kārītam G2, upayuttam akampuram N, upayuttamakam mayam G1. I refrain from offering any conjecture. — 7. nisinno AB. — 8. bhītā samvegam āpādum N, bhītā samtemāpārum G1, bhītim sattā (satte Z) pāpuniṃsu Y. — 10. °sālāya Y, °sālāma G1, °sālāma N. — 11. dakkhiṇadvāro A1, °rā A2BG2, °re G1Zn. dakkhiṇadvārā? comp. 14, 11. 55. — Mahānandavanam BGN, °nandanavanam AZ. — dakkhiṇā pure N, dakkhine pure ABG2, dakkhiṇam puram G1Z. dakkhiṇā (°gam?) purā?

saṃgharītā tadā hutvā theram dassanam āgatā.
 15 tehi saddhim sammodento sāyaṇhasamayo abhū. |
 idh' eva therā vasantu uyyāne Mahānandane,
 atisāyaṃ gamiyantā ito dūre giribbaje. |
 accāsannañ ca gāmantam vippakiṇṇamahājanam,
 rattim saddo mahā hoti, Sakkaśālūpamam imaṃ
 paṭisallānasārūppam alam gacchāma pabbatam. |
 Mahāmeghavanam nāma uyyānam vivittam mama
 gamanāgamanasampannam nātidūre na santike, |
 atthikānam maṇussānam abhikkamanasukkhāgamam,
 appakiṇṇam divā saddena, rattim saddo na jāyati, |
 paṭisallānasārūppam pabbajitānulomikam
 20 dassanachāyāsampannam pupphaphaladharam subham |
 vatiyā supariikkhittam dvārattālasugopitam,
 rājadvāram suvibhattam uyyāne me manorame, |
 suvibhattā pokkharāṇi saṃchannam padumuppalam
 sītūdakam supatittham sādupupphabhiṇḍhiyam. |
 evaṃ rammam mam' uyyānam sahasaṃghassa phāsukam,
 āvasatu taṃ thero, mam' attham anukampatu. |
 sutvāna rañño vacanam Mahindo thero saḥaggano
 amaccasaṃghaparibbūlho agamā Meghavanam tadā. |
 āyācito narindena Mahindathero mahāgaṇi
 Mahāmeghavanuyyānam pāvisi yuttajātikam,
 25 uyyāne rājavatthumhi avasi thero mahāgaṇi. |
 dutiye puna divase rājā therān' upāgami
 abhivādetvā sirasā rājā therānam abravī: |
 kacci te sukham sayittha, phāsuvāso tuyham idha?
 vivittam utusampannam manussarāhaseyyakam |
 paṭisallānasārūppam sappāyañ ca senāsanaṃ.
 tato attamano rājā haṭṭho saṃviggaṃānaso |
 añjalim paggaḥetvāna idam vacanam abravī,
 sovaṇṇabhikkāram gaḥetvā onojesi mahāpati: |

15. saṃgharītā N, saṃghariva (*riva M) Y. saṃgharītā? — tāhi saddhim sammodento? — 16. gamiyantā BG, gamayantā A, gamiyantā Zn. Samantap.: „akālo bhante idāni tattha gantū.” I conjecture „agamaniyam”. — 19. appākiṇṇam BG. — 22. sādupupphabhiṇḍhiyam N, sādusuppagandhiyam G1, sādhu- (sādhuka- Z) suppagandhiyam Y. sādupupphābhigandhitam? — 23. āvasatu N, āsevatu BGZ, āsavetu A. — 25. yuttajātikam (suttaj' G1) Y, suddhajātikam N. — 26. kacci vo? — 29. We ought to transpose the two hemistichs.

im āham bhante uyyānam Mahāmeghavanam subham
 cātuddisassa saṃghassa dadāmi, paṭigaṇhatha. | 30
 narindavacanam sutvā Mahindo dipajotako
 paṭiggaḥesi uyyānam saṃghārāmassa kāraṇā. |
 dadantam paṭigaṇhantassa Mahāmeghavanam tadā
 kampittha paṭhavi tattha nānāgajjitakampanam. |
 patitthapesi saṃghassa narindo Tissasavhaya,
 Mahāmeghavanuyyānam Tissārāmaṃ akamsu tam. |
 patitthapesi saṃghassa paṭhamam Devānampiyō
 Mahāmeghavanam nāma ārāmaṃ sāsanāraham. |
 tatthāpi paṭhavi kampi abbhutam lomahaṃsanam.
 lomahatthā janā sabbe there pucchettha sarājikā. | 35
 imaṃ paṭhamam viḥaram Laṅkādiṇe varuttame,
 sāsanārūhanatāya paṭhamam paṭhavikampanam. |
 disvā acchariyam sabbe abbhutam lomahaṃsanam
 celukkhepaṃ pavattimsu, n' atthi idisakam pure. |
 tato attamano rājā vedajāto katanjali
 upanāmesi bahum puppham Mahindam dipajotakam. |
 puppham thero gaḥetvāna ekokāse pamañcayī,
 tatthāpi paṭhavi kampi dutiyam paṭhavikampanam. |
 idam pi acchariyam disvā rājasenā saratthakā
 ukkutthisaddam pavattimsu dutiyam paṭhavikampanam. | 40
 bhiyyo cittaṃ pasādetvā rājāpi tutthamānaso:
 mama kaṅkham vitārehi dutiyam paṭhavikampanam. |
 saṃghakammaṃ karissanti akuppaṃ sāsanāraham,
 idh' okāse mahārāja mālakan tam bhavissati. |
 bhiyyo attamano rājā puppham theram abhihari,
 thero puppham gaḥetvāna aparokāse pamañcayī.
 tatthāpi paṭhavi kampi tatiyam paṭhavikampanam. |
 kimatthāya mahāvīra tatiyam paṭhavikampanam?
 sabbe kaṅkhā viḥarehi akkhāhi kusalo tuvaṃ. |
 jantāgharapokkharāṇi idh' okāse bhavissati,
 bhikkhū jantāgharam ettha paripūrissanti sabbadā. | 45

32. paṭigaṇhante (pat' A) ABG2. — 36. sāsanārūhanatāya N, sāsanar-
 A G, sāsanārūhatāya B, sāsanārūhanatāya Z. sāsanāssārūhatāya? —
 40. pi is wanting in Y. — 41. viḥarehi ABG, vinodehi Z. — 44. AZ omit
 sabbe-tuvaṃ. — vitārehi? — 45. paripūrissanti N, paripūriyavanti ABG,
 paripūrayanti Z.

ulāraṃ pītipāmojjaṃ janetvā Devānampiyo
 upanāmesi therassa jātipupphaṃ suphullitaṃ, |
 thero ca pupphaṃ ādāya aparokāse pamuñcayi,
 tatthāpi paṭhaviṃ kampi catutthaṃ paṭhavikampanaṃ. |
 idaṃ acchariyaṃ disvā mahājanā samāgatā
 añjaliṃ paggahehvāna namassanti mahiddhikaṃ. |
 tato attamano rājā tuṭṭho pucchi anantaraṃ:
 kimatthāya mahāvira catutthaṃ paṭhavikampanaṃ? |
 Sakyaputto mahāvīro assatthadumasantike
 sabbadhammaṃ paṭibujhi buddho āsi anuttaro,
 50 so dumo idhaṃ okāse paṭiṭṭhissaṃ diputtame. |
 sutvā attamano rājā tuṭṭho samviggaṃānaso
 upanāmesi therassa jātipupphaṃ varuttamaṃ. |
 thero ca pupphaṃ ādāya bhūmibhāge pamuñcayi,
 tatthāpi paṭhaviṃ kampi pañcamaṃ paṭhavikampanaṃ. |
 tam pi acchariyaṃ disvā rājāsenā saratṭhakā
 ukkuṭṭhisaddaṃ pavattiṃsu, celukkhepaṃ pavattittha.
 kimatthāya mahāpañña pañcamaṃ paṭhavikampanaṃ?
 etaṃ atthaṃ pavakkhāhi tava chandavasānugā. |
 anvaddhamāsaṃ pātimokkhaṃ uddisissanti te tadā,
 55 uposathagharāṃ nāma idh' okāse bhavissati. |
 aparaṃ pi ca okāse therāṃ pupphavaraṃ adā,
 thero ca pupphaṃ ādāya tamokāse pamuñcayi.
 tatthāpi paṭhaviṃ kampi chaṭṭhaṃ paṭhavikampanaṃ. |
 idaṃ pi acchariyaṃ disvā mahājanā samāgatā
 aññamaññaṃ pamodanti viharo hissati idha. |
 bhiyyo cittaṃ pasādet. ā rājā therānaṃ abravi:
 kimatthāya mahāpañña chaṭṭhaṃ paṭhavikampanaṃ? |
 yāvataṃ saṃghikā lābhaṃ bhikkhusaṃghā samāgatā
 idh' okāse mahārāja labhissanti anāgate. |

50. paṭibujhi N, paṭicchi G1, paṭivijhi Y. — idhaṃ okāse paṭiṭṭhissanti ('ssanti G2) uttamo ABG2, i° o° paṭiṭṭhissaṃ diputtame G1N, idha hessati Z. i° o° paṭiṭṭhissati diputtame (comp. Mah., p. 86, l. 11)? — 53. rājāsenā! — °ukkhepe pavattittha ABG, [°ukkhepaṃ pavattittha N, °ukkhepa ('pam M) pavattayam Z. — 54. etaṃ atthaṃ mam' akkhāhi? — °ānugā ABG2, °ānugā G1Zn. — 57. aññamaññaṃ kamkhanti viharo-hirājeti idha ABG2, aññamaññaṃ pamodanti viharo hissati (hiraññati G1) idha G1N; in Z the hemistich is wanting. aññamaññaṃ pamodanti viharo hessati idha? — 59. lābhā?

sutvā therassa vacanaṃ rājāpi tuṭṭhamānaso
 upanāmesi therassa rājā pupphaṃ varuttamaṃ, |
 thero ca pupphaṃ ādāya aparokāse pamuñcayi,
 tatthāpi paṭhaviṃ kampi sattamaṃ paṭhavikampanaṃ. |
 disvā acchariyaṃ sabbe rājāsenā saratṭhakā
 celukkhepaṃ pavattiṃsu kampite dharaṇitale. |
 kimatthāya mahāpañña sattamaṃ paṭhavikampanaṃ?
 byākaroḥi mahāpañña, gaṇaṃ kaṅkhā vitāratha. |
 yāvataṃ imasmiṃ viharo āvasanti supesalā
 bhattaggaṃ bhojanasālaṃ idh' okāse bhavissati. |
 bhānavāraṃ terasamaṃ.

60

XIV.

Therassa vacanaṃ sutvā rājā bhiyyo pasīdati,
 aladdhā campakaṃ pupphaṃ therassa abhihārayi. |
 thero campakapupphāni pamuñcittha mahitale,
 tatthāpi paṭhaviṃ kampi atṭhamaṃ paṭhavikampanaṃ. |
 imaṃ acchariyaṃ disvā rājāsenā saratṭhakā
 ukkuṭṭhisaddaṃ pavattiṃsu, celukkhepaṃ pavattittha. |
 kimatthāya mahāvira atṭhamaṃ paṭhavikampanaṃ?
 byākaroḥi mahāpañña, suṇoma tava bhāsato. |
 tathāgatassa dhātuyo atṭha doṇā sārīrikā,
 ekaṃ doṇaṃ mahārāja āharitvā mahiddhikā |
 idh' okāse niharitvā thūpaṃ kāhanti sobhanaṃ
 saṃvegajananatṭhānaṃ bahujanapasādanaṃ. |
 samāgatā janā sabbe rājāsenā saratṭhakā
 ukkuṭṭhisaddaṃ pavattiṃsu mahāpaṭhavikampane. |
 Tissārāme vasitvāna vītivattāya rattiya
 nivāsaṃ nivāsetvā pārūpetvāna cīvaraṃ |
 tato pattaṃ gahehvāna pāvisi nagaraṃ puraṃ.
 piṇḍacāraṃ caramāno rājadvāraṃ upāgami. |
 pāvisi nivesanaṃ rañño, nisīditvāna āsane

63. gaṇi BG, gaṇi A, gaṇaṃ N, jana° Z. — viharatha ABG, vitāratha N, vinodatha Z.

XIV, 3. In Y the second hemistich runs thus: celukkhepe pavattittha aggārāmo bhavissati. — 6. niharitvā BG, niharitvā N, nidahitvā AZ. — kārenti Y. — vv. 7. 8 'are wanting in Y. — 8. pārūpitvāna?

- 10 bhojanam tattha bhuñjitvā pattam dhovivāna pāṇinā |
 bhuttāvi anumodetvā nikkhamitvā nivesanā
 nagaramhā dakkhiṇadvārā uyyāne Nandane tadā |
 kathesi tattha suttantaṃ aggikkhandham varuttamaṃ.
 tattha pāṇasahassānaṃ dhammābhisamayo ahū. |
 desayitvāna saddhammaṃ uddharitvāna pāṇinaṃ
 utthāya āsanā thero Tissārāme punāvāsi. |
 tattha rattim vasitvāna vitivattāya rattiya
 nivāsanam nivāsetvā pārutipvāna cīvaram |
 tato pattam gahetvāna pāvīsi nagaram puram.
 15 piṇḍacāram caramāno rājadvāram upāgami. |
 pāvīsi nivesanam rañño, nisiditvāna āsane.
 bhojanam tattha bhuñjitvā pattam dhovivāna pāṇinā |
 bhuttāvi anumoditvā nikkhami nagarā purā.
 divāvihāram karitvā Nandanuyyānamuttame |
 kathesi tattha suttantaṃ āsivisūpamaṃ subham.
 pariyoṣāne sahasānaṃ pañcamābhisamayo ahū. |
 desayitvāna saddhammaṃ bodhayitvāna pāṇinaṃ
 āsanā vutthahitvāna Tissārāmaṃ upāgami. |
 bhiyyo rājā pasanno 'si atthamaṃ pathavikampane.
 20 hattho udaggo sumano rājā therānam abravī: |
 patitthito vihāro ca saṃghārāmaṃ mahārāmaṃ
 abhiññāpādakaṃ bhante mahāpathavikampane. |
 na kho rājā ettavatā saṃghārāmo patitthito.
 sīmāsammannanam nāma anuññātam tathāgato. |
 samānasamvāsakasimaṃ avippavāsam ticīvaram
 atthahi sīmānimittehi kittayitvā samantato |
 kammavācāya sāventi saṃghā sabbe samāgatā,
 evaṃ baddhāni sīmāni ekāvāso 'ti vuccati;
 vihāram thāvaram hoti ārāmo suppatitthito. |

17. anumodetvā! — karitvā N, katvāna Y. — 18. saṃcābhisamayo N. — 20. atthamaṃ AG1, pathamaṃ N, atthame BZ. atthahi path°? atthapath°? — 21. abhiññāpādaka, as is seen from several passages of the Samantap., is an epithet of the fourth jhāna which an Arahant enters upon when desiring to produce a miracle, for instance an earth-quake. — 22. kho N, vo AG1, ve BG2Z. — anuññātam AG1N, aññātam Z, anuññāto B, anuññatā G2. — tathāgato G1. See 12, 64. — 24. kammavācam A. kammavācāyo? — Between v. 24 and 25 Z inserts the following words: idam vutte ca therena rājāpi etad abruvi.

- mama putta ca dārā ca sāmaccā saparijjanā
 sabbe upāsakā tuyham pāṇena saraṇam gatā. | 25
 yācāmi taṃ mahāvira, karohi vacanam mama,
 antosīmamhi okāse āvasantu mahājanā; |
 mettākaruṇāparetāya sadārakkho bhavissati.
 pariccāgaṇ ca janeti rājā tuyham yadicchakam, |
 saṃgho katapariccāgo sīmaṃ sammannayissati.
 Mahāpadumo Kuṇjaro ca ubho nāgā sumaṅgalā |
 sovaṇṇanaṅgale yuttā pathamaṃ Kotthamālake,
 caturaṅginī mahāsenā saha therehi khattiyo |
 suvaṇṇanaṅgalasitaṃ dassayanto arindamo,
 samalamkatam punnaghaṭam nānārāgam dhajam subham | 30
 nānāpupphadhajakinnam toraṇaṃ ca mahālamghiyā,
 bahucandijalamālā, suvaṇṇanaṅgale kasi. |
 mahājanapasādāya saha therehi khattiyo
 nagaram padakkhiṇam katvā naditiram upāgami. |
 mahāsīmapariccāgā sītā suvaṇṇanaṅgale
 yaṃ yaṃ pathaviyaṃ yattha agamā Kotthamālakaṃ. |
 sīmaṃ sīmena ghaṭite mahājanasamāgame
 akampi pathavi tattha pathamaṃ pathavikampanam. |
 disvā acchariyaṃ sabbe rājāsenā saratthakā
 aññamaññaṃ pamodimsu: sīmārāmo bhavissati. | 35

27. °paretā Z. mettākaruṇāparittāya? — sadārakkho AG1N, °kkhā BG2Z. — janesi C. — rājā ABG2R2, rājā G1Zn. — Mahinda asks the king to point out what direction the boundary line should take (see Mahāvamsa, p. 98, l. 5). This does not imply an act of liberality (pariccāga) on the part of the king, for the ground included by the boundary line does not become *locus sacer*. Now we see that the MSS. have confounded at vv. 33, 36 the words „pariccāga“ and „pariccheda“. I therefore believe that a similar confusion has taken place here also, and I propose to read: paricchedaṇ ca jānāhi rājā tuyham yadicchakam, saṃgho kate paricchede .. — 29. caturaṅginimahāseno? (see Mahāv., p. 99, ll. 1, 2.) — 30. samalamkatam N, samalamgha G1, sumālagghi (°ggi MR) Y. — 31. mahālamghiyā BG2N, mahagghiyam A. mālagghiyam? — bahucandijalamālā BG2N, bahum ca dipamālāsu A. bahum ca dipam jalamānam (comp. 6, 75)? — 32. mahājanam pasādāya N, mahājana pasādiya G1, mahājanāpasādāya Z. — 33. mahāsīmaparittogā ABG2, °pariccheda Z, °pariccāgo N, °pariccāgā G1. — sītā N, sītā G1. I propose to correct this stanza thus:

mahāsīmaparicchadam sītā suvaṇṇanaṅgale
 kasam pathaviyaṃ tattha agamā Kotthamālakaṃ. —

34. sīmaṃ sīmena (°me G1) G1N, sīmāya sīmaṃ Y. — mahājane (°nam G1, °na Z) samāgate Y, [mahājanasamāga]mo N.

yāvatā sīmaparicchede nimittam bandhimsu mālake
 paṭivedesi therānam Devānampiyaissaro. |
 katvā kattabbakiccāni sīmassa mālakassa ca
 vihāram thāvaratthāya bhikkhusaṃghassa phāsukam |
 mamañ ca anukampāya therō sīmāni bandhatu.
 sutvāna rañño vacanam Mahindo dipajotako |
 āmantayi bhikkhusaṃgham: sīmam bandhāma bhikkhavo.
 nakkhatte uttarāsālhe sabbe saṃghā samāgatā, |
 patitthapetvā mālakam saṃnāsanavāsakam nāma sīmam ban-
 dhittha cakkhumā.

40 vihāram thāvaram katvā Tissārānam varuttamam |
 Tissārāme vāsivā vitivattāya rattiya
 nivāsanam nivāsetvā pārupitvāna cīvaram |
 tato pattam gahetvāna pāvisi nagaram puram.
 piṇḍacāram caramāno rājadvāram upāgami. |
 pavisitvā nivesanam rañño nisīditvāna āsane
 bhojanam tattha bhuñjitvā pattam dhovivāna paṇinā |
 bhuttāvi anumoditvā nikkhami nagarā purā.
 divāvihāram karitvāna uyyāne Nandane vane |
 kathesi tattha suttantaṃ āsivissūpamam tadā,
 45 anamataggiyasuttaṃ ca cariyāpitakam anuttaram |
 gomayapiṇḍaovādam dhammacakkappavattanam
 Mahānandanamhi tatth' eva pakāsesi punappunam. |
 iminā ca suttantaṃ sattāhāni pakāsayi
 attha ca saṃghasahassāni pañca jaṅghasatāni ca |
 mocesī bandhanā therō Mahindo dipajotako.
 ānamāsam vasitvāna Tissārāme sahaggaṇo |
 āsālhiyā puṇṇamāse upakattīhe ca vassake
 āmantayi nāgare sabbe: vassakālo bhavissati. |
 Mahāvihārapaṭiggahaṇam nitthitam.

Senāsanaṃ saṃsāmetvā Mahindo dipajotako
 50 pattacīvaram ādāya Tissārānamhā nikkhami. |
 nivāsanam nivāsetvā pārupitvāna cīvaram

36. sīmaparicēgo G1N. — 37. sīmassa G1N, sīmāya Y. — 41. vāsivā N, vāsetvā G1, vāsavitvā ABG2Z. vasitvāna? — 44. anumoditvā BG. — 47. imāni ca suttantāni? — attha jaṅghas' N. — pañca saṃghasatāni ca A.

tato pattam gahetvāna pāvisi nagaram puram. |
 piṇḍacāram caramāno rājadvāram upāgami,
 pāvisi nivesanam rañño, nisīdimsu yathāsane. |
 bhōjanam tattha bhuñjitvā pattam dhovivāna paṇinā
 mahāsanayasuttantaṃ ovādatthāya desayi. |
 ovaditvāna rājānam Mahindo dipajotako
 āsanā vutthahitvāna anāpucchā apakkami. |
 nagaramhā pācīnadvārā nikkhamitvā mahāgaṇi
 nivattetvā jane sabbe agamā yena pabbatam. |
 55 rājānam paṭivedesum amaccā ubbiggamānasā:
 sabbe deva mahātherā gatā Missakapabbatam. |
 sutvāna rājā ubbiggo sīgham yojetvāna sandanam
 abhiruhitvā ratham khippam saha devīhi khattiyo. |
 gantvāna pabbatapādam Mahindathero sahaggaṇo,
 Nagaracatukkam nāma rahadam selanimmitam,
 tattha nahātvā pivitvāna tthito pāsānamuddhani. |
 sīgham vegena sedāni nippāhetvāna khattiyo
 dūrato addasa theram pabbatamuddhani tthitam. |
 deviyo ca rathe tthitvā rathā oruyha khattiyo
 upasaṃkamitvā therānam vanditvā idam abravī: |
 60 ramam rattham jahetvāna mamañ c' ohāya paṇino
 kimatthāya mahāvira imam āgami pabbatam? |
 idha vassam vasissāma tīpi māsam anūṇakam
 purimam pacchimakam nāma anuññātam tathāgate. |
 karomi sabbakiccāni bhikkhusaṃghassa phāsukam,
 anukampam upādāya mam' attham anusāsatu. |
 gāmanam vā araṇṇam vā bhikkhuvassūpanāyiko
 senāsane saṃvutadvāre vāsam buddhena anūmatam. |
 anuññātam etam vacanam attham sabbam sahetukam,

54. anāpucchā 'va pakkami A. — 57. yojetvā Y. — abhiruhi? — 58^b is wanting in BG2. — Nāgacatukkam A. Nagaram catukkam G1R1, Nagaram catukkam G1MN. Nāgacatukkam? comp. Mahāv., p. 103, l. 2. — selanippitam AG1. selanissitam? — 59. pavitvāna A, nāpavitvāna BG2, nippāhitvāna Z, nibbāhetvāna N, nippābhutvāna G1. nibbatte-tvāna? — 60. The words „deviyo ca rathe tthitvā“ are wanting in ABG2. — kovēdiye G1Z, deviyo N. — rathe tthitvā? — 61. jahitvāna? — agami? — 62. tathāgatā A, °to BG2, °te G1Zn. See 12, 64. — 64. °nā-yiko GZn, °ka B, °kā A. bhikkhuvassūpanāyikam (adj. construed with vāsam)? — anumataṃ CRG1, anūmatam Mn, anuññātam ABG2. — 65. anuññātam Zn, aññātam ABG. Comp. 15. 5.

65 ajj' evāham karissāmi āvāsam vasaphāsukam. |
 gahatthasiddhim sodbetvā oloketvā mahāyaso
 therānam paṭipādesi: vasantu añukampakā
 sādhu bhante imam lenam ārānam paṭipajjatu,
 vihāram thāvaratthāya sīmam bandhā mahānāni. |
 rañño bhaginiyā putto Mahārīttho 'ti vissuto
 pañcapaññāsa khatteca kulejātā mahāyasā |
 upasamkamitvā rājānam abhivādetvā idam abravum:
 sabbeva pabbajissāma varapaññassa santike, |
 brahmacariyañ carissāma, tam devo anumaññatu.
 70 sabbesam vacanam sutvā rājāpi tuṭṭhamānaso |
 therānam upasamkamma ārocesi mahīpati:
 Mahārītthapamukhā pañcapaññāsa nāyakā,
 pabbājehi anuññātam mahāvira tav' antike. |
 sutvāna rañño vacanam Mahindo dīpajotako
 āmantayi bhikkhusamgham: sīmam bandhāma bhikkhavo. |
 samānasamvāsakā c' eva avippavāsa ticivaram
 vihāram thāvaratthāya sīmam bandhāsimāpana. |
 sīmam ca sīmantarikam ca tṭhapetvā Tumbamālake
 mahāsimāni kittesi Mahindo dīpajotako. |
 bandhitvā mālakam sabbam sīmam bandhitvāna cakkhumā
 75 vihāram thāvaram katvā dutiyam Tissapabbate |
 puṇṇāya puṇṇamāsiyā āsālhamāse uposathe
 nakkhatte uttarāsālhe sīmam bandhitvāna pabbate |
 pabbājesi Mahārīttham paṭhamam dutiyamālake,
 upasampādesi tatth' eva Tambapaṇṇikulissaro, |
 pañcapaññāsa tatth' eva pabbajjā upasampadā.
 battimsa mālakā honti paṭhamārāme patitṭhitā, |

65. vaseaphāsukam? — v. 66 is wanting in BG2Z. — *siddhi AG1,
 *saddhim N. — sādhetvā? — 68. khattiyā ca A, khatiyā ca B, khatte
 ca ZGn. tatth' eva? comp. v. 78. — 71. pabbājehi N, *jeti AG1, *jetu
 BG2Z. — 73. samānasamvāsakam BG2, *kā AG1Z, samānavāsakā N. —
 avippavāsa ABG2Z, *sā G1N. samānasamvāsakam c' eva avippavā-
 sam ticivaram? Comp. v. 23. — bandhāsimāpana G, bandhasimam pana
 N, bandhāsiyāpana A, bandhāyimāpana B, bandhāma CR, bandhāma bhi-
 kkhavo M. sīmam bandhimsu mālakam? — v. 74 and the first hem.
 of v. 75 are wanting in Z. — 74. Tambamālake BG2, Pattasamālake G1,
 Tumbamālake A, battimsa mālake N. Comp. Mahāv., p. 103, l. 12. —
 mahāsimāni ca kittesi ABG2. — Cetiypabbate BG2. Cetiypabbate?
 Missakapabbate? (see Mahāv., p. 106, l. 4.) — 77. *kulissaram B, *rā
 AG2, *ro G1Zn.

dutiyārāme battimsa vihāre Tissapabbate,
 avasesakhuddakārāme paccek' eekamālake. |
 patitṭhapetvā ārānam vihāram pabbatuttame
 dvāsattṭhi arahantā sabbe paṭhamam vass' upāgatā. |

80

Cetiypabbatapattigghanam nitṭhitam.
 bhānavāram cuddasamam.

XV.

Gimhāne paṭhame māse puṇṇamāse uposathe
 āgatā Jambudīpamhā vasimhā pabbatuttame. |
 pañcamāse na vuṭṭhamhā Tissārāme ca pabbate,
 gacchāma Jambudīpanam, anujāna rathesabha. |
 tappema annapānena vatthasenāsanena ca,
 saram gato jano sabbo, kuto vo anabhīrati? |
 abhivādanapaccupattṭhānam añjaligarudassanam
 ciram dīṭṭho mahārāja sambuddham dipaduttamam. |
 aññātam vat' aham bhante, karomi thūpam uttamam,
 vijānātha bhūmikammam, thūpam kāhāmi satthuno. |
 ehi tvam Sumana nāga Pāṭaliputtapuram gantvā
 Asokam dhammarājānam evam ca ārocayāhi tvam: |
 sahāyo te mahārāja pasanno buddhasāsane,
 dehi dhātuvaram tassa, thūpam kāhāsi satthuno. |
 bahussuto sutauharo subbaco vacanakkhamo
 iddhiyā pāramippatto acalo suppatitṭhito |
 pattacivaram ādāya khane pakkami pabbatā.
 Asokam dhammarājānam ārocesi yathātatham: |
 upajjhāyassa mahārāja suñohi vacanam tuvam,
 sahāyo te mahārāja pasanno buddhasāsane,
 dehi dhātuvaram tassa, thūpam kāhāsi satthuno. |

10

79. Tissap° G1Zn, Missakap° AB2G2, Missap° B1. See v. 75. —
 avasese kh° BG1. *ārāmā *mālakā?

XV, 2. vuṭṭhimha BG2. — Jambudīpanam ABGMnR, *pantam C,
 *pānam d'Alwis (Attanag., p. 134). Jambudīpavham? — 4. *pācut-
 ṭhānam A. — ciradīṭṭho A. — sambuddho *uttamo? — Comp. Ma-
 hāv., p. 104, and Sam. Pās.: „ciradīṭṭho no mahārāja sammāsambuddho, abhi-
 vādanapaccutṭhānañjalikammāsāmicikanimakaraṇatṭhānam n'atthi.“ — 5. bhū-
 mikammam Y, bhūmikammam N. bhūmibhāgam? Sam. Pās.: „karomi
 bhante thūpam, bhūmibhāgam dāni vicinatha.“ — karomi Y. — 7. kāhāsi
 BG2. — 8. acalo Z, d'Alwis.

- sutvāna vacanam rājā tuṭṭho samviggamānaso
dhātu pattam apūresi: khippam gacchāhi subbata. |
tato dhātum gahetvāna subbaco vacanakkhamo
vehāsaṃ abbhuggantvāna agamā Kosiyasantike. |
upasaṃkamitvā subbaco Kosiyam etad abravī:
upajjhāyassa mahārāja suṇohi vacanam tuvaṃ, |
Devānampiyo rājā so pasanno buddhasāsaṇe,
dehi dhātuvaraṃ tassa, karissati thūpam uttamam. |
sutvāna vacanam tassa Kosiyō tuṭṭhamānaso
15 dakkhiṇakkhakam/pādāsi: khippam gacchāhi subbata. |
sāmaṇero ca Sumāno gantvā Kosiyasantike
dakkhiṇakkhakam gahetvāna patitṭhito pabbatuttame. |
sammaṇahirottappako garubhāvo ca paṇḍito
pesito therarājena patitṭhito pabbatuttame. |
sabhātuko mahāsena bhikkhusaṃghe varuttame
paccuggami tadā rājā buddhasettḥassa dhātuyo. |
cātumāsam komudiyam divasaṃ punnarattiyā
āgato ca mahāvīro ... |
20 gajakumbhe patitṭhito. |
akāsi so kuṇḍanādam kamsathālaggiyāhatam,
akampi tattha paṭhavī paccante āgate muni. |
saṅkhaṇavanannādo bherisaddo samāhato,
khattiyo parivāretvā pūjesi purisuttamam. |
paccāmmukho hatthināgo pakkāmi pattisammukhā,
puratthimena dvārena nagaram pāvisi tadā. |
sabbagandham ca mālam ca pūjenti naranāriyo.
dakkhiṇena ca dvārena nikkhamitvā gajuttamo, |
Kakusandhe ca satthari Konāgamane ca Kassape
25 patitṭhite bhūmibhāge porāṇa isayo pure |

11. dhātum Z, d'Alwis. This may be correct. — 13. subbato ABG2. °te G1Z, °co N. — 16. Kosiyasantikam AN, °santike BGZ, d'Alwis. °santikā? — 18. bhikkhusaṃgahapurakkhato, d'Alwis. — 19. cātumāsam ABG, cāt° Z. — komudiyam A2. D'Alwis: cātumāse komudiyā divase punnarattiyā. cātumāsikomudiyā divasam? — 19b. 20. These fragments do not form one hemistich, for „patitṭhita“ does not refer to Sumana, but to the relic dish, see Mahāv., p. 106, l. 8. — 21. kamsapātum (°ti A) va āhatam ABG2, kamsithālaggiyāhatam G1Z, kamsamālaggiyāhatam N. D'Alwis: kamsatālam viyāhatam. — 22. purisuttame G1N. — 25. porāṇa ABG2Z, d'Alwis, porāṇa G1M2n. — °issaro ABG2Z; issare G1, d'Alwis; isayo N. Comp. the Jātaka quoted by Minayeff, Grammaire P., p. IX.

upagantvā hatthināgo bhūmisīsam gajuttamo
dhātuyo Sakyaputtassa patitṭhapesi narāsabho. |
saha patitṭhite dhātu devā tattha pamoditā,
akampi tattha paṭhavī abbhutam lomahaṃsanam. |
sabhātuko pasādetvā mahāmacce saratṭhake
thūpitṭhakam ca kāresi sāmaṇero Sumanavhayo. |
paccēkapūjaṃ akamsu khattiyā thūpam uttamam
vararatānehi samchannam dhātudipam varuttamam. |
sachattam paccēkachattam dvethanavēkachattam
tathārūpam alamkāram vālavijani dassaniyam |
thūpatṭhāne catuddisā padīpehi vibhātakā
satarāṃsi uđente va upasobhanti samantato. |
pattharilāni dussāni nānāraṅgehi cittiyo
ākāso vigatabbho hi upari ca parisobhati, |
ratanamayaparikkhattam aggiyaphalikāni ca
kaṇḍanavītānam chattam sovaṇṇavālikaviccittam. |
ayam passati sambuddho Kakusandho vināyako
cattālisasahashehi tādihi parivārito. |
karuṇācodito buddho satte passati cakkhumā
Ojadīpe 'bhayapure dukkhappatte ca mānuse |
Ojadīpe bahū satte bodhaneyye mahājane
buddharaṃsānubhāvena ādicco padumam yathā. |
cattālisasahashehi bhikkhūhi parivārito
abbhutṭhito suriyo va Ojadīpe patitṭhito. |

26. hatthināgo N, °nāngo A, °nāge BGZ. — gajuttame G1Z. — 28. dasa bhātuke N. — saratṭhake N, karaṇḍake A, karatṭhake BG, varatṭhak° Z, ca ratṭhake d'Alwis. — The words „sāmaṇero Sumanavhayo“ seem to belong to another passage, perhaps to v. 19. — v. 30 is wanting in BG2. — sachattam AGN; setacchattam Z, comp. Mahāv., p. 104, l. 11. — dvethanaveka- (°meka- A) chattam (°jattam A) AGZ, dvemanussa-devachattam N. vethanam anekachattakam? — vālavijaniyam? — dassaneyyam AGZ, dassaniyam N. — 31. „padīpehi vibhātakā“ is wanting in Y. — udantave A, udanteva BGZ. — 32. pattharilāni N, pakatikāni Y. — vigatabbho hi N, viya ahosi A, viya ahāsi G, viya abhāyi B, viya abbhāsi Z. — uparūpari sobhati AZ, upari ca paris° BG; upari ca pasobhati N. — I do not pretend fully to restore this stanza, but I will try at least to correct some of the blunders.

pattharitāni dussāni nānāraṅgehi cittiyā (cetiye? see Mah., p. 108, l. 10 et seq.),

ākāso vigatabbho va uparūpari sobhati, |

33. aggiyaphalikāni ca A, aggiyathalikāni ca (°phalikāni ca M2) BGZ, [aggiyaphalikāni ca] N.

Kakusandho Mahādevo Devakūto ca pabbato
 Ojādipe 'bhayapure Abhayo nāma khattiyo. |
 nagaram Kadambakokāse nadīto āsi māpitam
 suvibhattam dassaneyyam ramanīyam manoramam. |
 punṇakanarako nāma pajjaro āsi kakkhalo,
 40 jano samsayam āpanno maccho va kumināmukhe. |
 buddhassa ānubhāvena pakkanto pajjaro tadā.
 desite amate dhamme patitṭhite jinasāsane |
 caturāsītisahassānam dhammābhisamayo ahū.
 Paṭiyārāmo tadā āsi dhammakarakacetiyaṃ. |
 bhikkhusahassaparivuto Mahādevo mahiddhiko,
 pakkanto 'va jino tamhā sayam ev' aggapuggalo 'ti. |
 ayam passati sambuddho Konāgamano mahāmuni
 tiṃsabbhikkhusahasseehi sambuddho parivārito. |
 dasasahasseehi sambuddho karuṇā pharati cakkhumā,
 45 Varādipe mahāvīro dukkhite passati mānuse. |
 Varādipe bahū satte bodhaneyye mahājane
 buddharaṃsānubhāvena ādicco padumaṃ yathā. |
 tiṃsabbhikkhusahasseehi sambuddho parivārito
 abbhutṭhito suriyo va Varādipe patitṭhito. |
 Konāgamano Mahāsumano Sumanakūto ca pabbato,
 Varādipe Vaddhamāne Samiddho nāma khattiyo. |
 dubbutṭhiyo tadā āsi dubbhikkhi āsi yonakā,
 dubbhikkhadukkhite satte macche vappodake yathā |
 āgate lokavidumhi devo sammābhivassati,
 50 khemo āsi janapado, assāsesi bahū jane. |
 Tissatalākasāmanante nagare dakkhināmukhe
 vihāro Uttarārāmo kāyabandhanacetiyaṃ. |
 caturāsītisahassānam dhammābhisamayo ahū.

43. Mahādevo patitṭhito pakkanto ca jino? comp. vv. 53. 64. —
 44^b. sambuddho AG1nZ, tādihi BG2. — 45. dasasahasseehi AG1N, dasa-
 sahassi ca BG2Z. — karuṇā passati Y. karuṇāya pharati? comp.
 v. 56. — 49. dubbhikkham (°kkha A) getatṭhikaṃ ABG2, dubbhikkhi āsi
 yonakā G1N, dubbhikkhe bhayapilite Z. dubbutṭhikā tadā āsi dubbhi-
 kkham āsi chātakaṃ? comp. Cariyā Piṭaka: „avutṭhiko janapado dub-
 bhikkho chātako mahā“; Sam. Pās.: „Varādipe dubbutṭhikā ahoṣi
 dubbhikkham dussassam, sattā chātakarogena anayavyasanam āpajanti.“
 — maccho N. — appodake? comp. Suttanipāta: „phandamānam pajam
 diavā macche appodake yathā.“ — 50. janussavo ABG2, °ve Z, °do G1.
 — 51. nagaradakkh° G1N.

desite amate dhamme suriyo udito yathā |
 bhikkhusahassaparivuto Mahāsumano patitṭhito
 pakkanto ca mahāvīro sayam ev' aggapuggalo 'ti. |
 ayam passati sambuddho Kassapo lokanāyako
 visatibhikkhusahasseehi sambuddho parivārito. |
 Kassapo ca lokavidū voloketi sadevakam
 visuddhabuddhacakkhunā bodhaneyye ca passati. | 55
 Kassapo ca lokavidū ahutinaṃ patiggaho
 pharanto mahākaruṇāya vivādam passati kuppitam |
 Maṇḍadipe bahū satte bodhaneyye ca passati
 buddharaṃsānubhāvena ādicco padumaṃ yathā. |
 gacchissāmi Maṇḍadipaṃ jotayissāmi sāsanaṃ
 patitṭhapemi sammābham andhakāre va candimā. |
 bhikkhuganehi parivuto ākāse pakkamī jino,
 patitṭhito Maṇḍadipe suriyo abbhutṭhito yathā. |
 Kassapo Sabbanando ca Subhakūto ca pabbato,
 Visālam nāma nagaram, Jayanto nāma khattiyo, | 60
 Khematalākasāmanante nagare pacchime mukhe
 vihāro Pācīnārāmo, cetiyaṃ dakasātikaṃ. |
 assāsetvāna sambuddho samagge katvāna bhātuke
 desesi amataṃ dhammaṃ patitṭhapesi sāsanaṃ. |
 desite amate dhamme patitṭhite jinasāsane
 caturāsītisahassānam dhammābhisamayo ahū. |
 bhikkhusahassaparivuto Sabbanando mahāyaso
 patitṭhito Maṇḍadipe, pakkanto lokanāyako 'ti. |
 ayam hi loke sambuddho uppanno lokanāyako:
 sattānam anukampāya tārayissāmi pāpinaṃ. | 65
 so 'vapassati sambuddho lokajetṭho narāsabho
 nāgānam saṃgāmatthāya mahāsēnā samāgatā. |
 dhūmāyanti pajjalanti verāyanti caranti te

52. suriye Y. — udite Y (except G1). — 53. ca Y, va N. — 54. sam-
 buddho G1nZ, tādihi ABG2. — 58. patitṭhissāmi ABG2, patitṭhapemi GZ,
 [patitṭhapesi N. — sammā A, sammābhā B, sammābham G2, sattānam
 ("nnaṃ G1) G1N, yam dhātum Z. — 59. suriye ("yo R) abbhutṭhite yathā
 Y (except G1). — 61. pacchimāmukhe? comp. v. 83: uttarāmukho. —
 °sātakaṃ? Comp. 17, 10. — 62. bhātuke ABG2Z, bhāsīte G1, tāsīke N.
 Comp. Mahāv., p. 93, l. 13. — 65. tārayanto ("nto ca BG2) pāpino ABG2,
 tārayissāmi pāpinaṃ G1N, desesi dhammaṃ uttamaṃ Z. — 66. so va"
 ABG, so ca Z, te so N. — 67. dhūpāyanti? see Mahāvagga, I, 15. —
 verāyanti Z, verayanti ABG2, verānā ca G1N.

mahābhayan ti vipulam dīpaṃ nāsenti pannagā. |
 agamā ekibhūto 'va: gacchāmi dīpaṃ uttamaṃ
 mātulam bhāgineyyam ca nibbāpessāmi pannage. |
 ahaṃ Gotamasambuddho, pabbate Cetīyanāmake,
 Anurādhapure ramme Tisso nāmāsi khattiyo. |
 Kusinārāyam bhagavā Mallānaṃ Upavattane
 70 anupādisesāya sambuddho nibbuto upadhikkhaye. |
 dve vassasatā honti chaṭṭimsa ca vassā tathā,
 Mahindo nāma nāmena jotayissati sāsanaṃ. |
 nagarassa dakkhiṇato bhūmibhāge manorame
 āramo ca ramaṇiyo Thūpārāmo 'ti suyyare. |
 Tambapaṇṇīti sutvāna dīpo abbhuggato tadā.
 sārīrikam mama dhātum patitthissaṃ diputtame. |
 buddhe pasannā dhamme ca saṃghe ca ujuditthikā
 bhāve cittaṃ virājeti Anulā nāma khattiya. |
 deviyā vacanaṃ sutvā rājā theram id' abravī:
 75 buddhe pasannā dhamme ca saṃghe ca ujuditthikā |
 bhāve cittaṃ virājeti, pabbājehi Anulakaṃ.
 akappiya mahārāja itthipabbajjā bhikkhuno, |
 āgamissati me rājā Saṃghamittā bhaginiyā,
 Anulaṃ pabbājetvāna mocesi sabbabandhanā. |
 Saṃghamittā mahāpaṇṇā Uttarā ca vicakkhaṇā
 Hemā ca Māsagallā ca Aggimittā mitāvadā
 Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā, |
 ettakā tā bhikkhuniyo dhutarāgā samāhitā
 odātamanasamkappā saddhammavinaye ratā |
 khināsavā vasī pattā tevijjā iddhikovidā
 80 uttamante thitā tattha āgamissantī tā idha. |
 mahāmattaparivuto nisinno cintiye tadā

67. muham bhayanti (bhāy° A) ABG2. *— vepullaṃ Zn. pharanti
 te mahābhayaṃ ativipulam? — vv. 69—76 are wanting in BG2. —
 69. ayaṃ? — pabbato °nāmako? — 72. suyyate? — 73. patitthissa
 N, patitthassaṃ CG, patitthissaṃ AMR. sārīrikā m° dhātū patitthi-
 ssanti? — vv. 74—77 are given in the MSS. with a number of omissions
 and transpositions which it is superfluous here to indicate. — 77. mocesi
 AG1Zn, moceti BG2. — 78. Comp. 18, 11. 12. — Māsā BGZ, Māyā A,
 Hemā N. — Māragallā N. — Tappā Pabbatachinnā ca N, Sabbatā (subb°
 ABG2) Sinnā va (ca M) Y. — Mālā Y. — Dhammatasiyā Y, Dhammadā-
 piyā N. — 80. uttamante AZ. This may be the correct reading. — 81. ni-
 sinne BG2Z. — cintiye G1Z, cintaye N, khattiye AB, khantiye G2.

mantitukāmo nisiditvā mattānaṃ etad abravī. |
 Ariṭṭho nāma khattiyo sutvā devassa bhāsitaṃ |
 therassa vacanaṃ sutvā uggahetvāna sāsanaṃ
 dāyakaṃ anusāsetvā pakkāmi uttarānukho. |
 nagarassa ekadesamhi gharaṃ katvāna khattiya
 dasa sīle samādinna Anulādevipamukhā |
 sabbā pañcasatā kaṇṇā abhijātā jutindharā
 Anulaṃ parikkarontā sāyampāto bahū janā. |
 85 nāvātittānaṃ upagantvā āropetvā mahānāvaṃ
 sāgaraṃ samatikkanto thale patvā patitthito. |
 Vinjhātaviṃ atikkanto mahāmatto mahabbalo
 Pāṭaliputtaṃ anuppatto gato devassa santike. |
 putto deva mahārāja atrajo Piyadassano
 Mahindo nāma so thero pesito tava santikaṃ. |
 Devānampiyo so rājā sahāyo Piyadassano
 buddhe abhippasanno so pesito tava santike. |
 bhātuno vacanaṃ tuyhaṃ āmantesi mahā isi.
 rājakaṇṇe Saṃghamitte Anulā nāma khattiya |
 90 sabbā taṃ apalokenti pabbajjāya purakkhakā.
 bhātuno sāsanaṃ sutvā Saṃghamittā vicakkhaṇā |
 turitā upasamkamma rājānaṃ idam abravī:
 anujāna mahārāja, gacchāmi dīpalānjakam. |
 bhātuno vacanaṃ mayhaṃ āmantesi mahā isi.
 bhāgineyyo ca Sumano putto ca jetthabhiātu te |
 gatā tava piyo mayhaṃ gamanaṃ vārenti dhītuyā.
 bhārikaṃ me mahārāja bhātuno vacanaṃ mama, |
 rājakaṇṇā mahārāja Anulā nāma khattiya
 sabbā maṃ apalokenti pabbajjāya purakkhakā. |
 95 bhānavāraṃ pannarasamaṃ.

81. mantetukāmo? — khattiyaṃ Z. khattam ABG, mattānaṃ N.
 (a) maccānaṃ? mantinaṃ? — 83. dāsakaṃ Z. dāy° ABG, dār° N.
 ayyakaṃ abhivādetvā? Comp. Mahāv. p. 110, l. 6. — 85. parikkha-
 rontā? — 86. āruhivā? — thale patvā N, thapetvāna N. — 88. putto
 deva N, putto ("tte A) te ABG, putto te deva Z. — Piyadassana BG2. —
 89. Piyadassana B. — vv. 90 and 91 are wanting in BG2Z, 90b also
 in AG1. — 90. bh° vacanaṃ tassā āmantesi mahā isi? — rājakaṇṇā?
 comp. v. 95. — 91. purakkhakā Y, purakkhikā N (the same at v. 95). pu-
 rekkharā? Comp. Sam. Pā.s.: „Anulāpi khattiya itthasahassaparivutā pa-
 bbajjāpurekkharā maṃ paṭimāneti.“ — vv. 93b and 94a are wanting in B
 G2Z. — 93. jetthabhiātu te (i. e. Mahinda)? — gatā tava piyo N, laddhā-
 ca pitaro (pitayo F) AFG. gatā tava piye? — vāresi AFG. — 95. pu-
 rekkharā? see v. 91.

XVI.

Caturaṅginī mahāsenā sammayhitvāna khattiyo
 tathāgatassa sambodhiṃ ādāya pakkamī tadā. |
 tīsu rajjesu atikkanto Vinjhāṭavīsu khattiyo
 atikkanto brahāraṇṇaṃ anuppatto jalasāgarāṃ.
 caturaṅginī mahāsenā bhikkhunīsamghasāvika
 mahāsamuddaṃ pakkantā ādāya bodhiṃ uttamaṃ. |
 upari devānaṃ turiyaṃ heṭṭhato ca manussakaṃ
 cātuddisāmanusaturiyaṃ, pakkanto jalasāgare. |
 muddhani avaloketvā khattiyo Piyadassano
 5 abhivādayitvā taṃ bodhiṃ imaṃ atthaṃ abhāsatha: |
 bahussuto iddhiṃanto silavā susamāhito
 dassane akappiyaṃ mayhaṃ atappaneyyaṃ mahājanaṃ. |
 tattha kanditvā roditvā oloketvāna dassanaṃ
 khattiyo paṭinivattetvā agamā sakanivesanaṃ. |
 uduke ca nimmitā nāgā devatākāse ca nimmitā
 rukke ca nimmitā devā nāgānivāsanaṃ pi ca |
 parivārayiṃsu te sabbe gacchantāṃ bodhiṃ uttamaṃ.
 amanāpā ca pisācā bhūtakumbhaṇḍarakkhasā
 bodhiṃ paccantaṃ āyantaṃ parivāriṃsu amānūsā. |
 tāvatimsā ca yānā ca tusitāpi ca devatā
 10 nimmanaratino devā ye devā vasavattino |
 bodhiṃ paccantaṃ āyantaṃ tutthahatṭhā pamoditā,
 tettiṃsā ca devaputtā sabbe Indapurohitā |
 bodhiṃ paccantaṃ āyantaṃ appoṭhenti hasanti ca.
 Kuvero Dhataratṭho ca Virūpakkho Virūḷhako |
 cattāro te mahārājā samantā caturōdisā
 parivārayiṃsu sambodhiṃ gacchantāṃ dīpalaṇjakāṃ. |
 mahāmukhapatahāro divillātataḍḍindimā
 bodhiṃ paccantaṃ āyantaṃ sādhu kilanti devatā. |
 pāricchattakapupphaṃ ca dibbamandāravāni ca

XVI, 3. bhikkhunīsamghapāmuḷhā? — 4. cātuddisāman° ABG. cātuddisāmanusaturiyaṃ? — 5. avaloketvā N, ayaloketvā F, avaloketvā Y. — 6. I do not try to correct the second hemistich. — 7. paṭinivattitvā A. — v. 8 is wanting in BG2. — nāgā (nāgā A) nivesanaṃ pi ca AGZ, nāgā nivāsanaṃ pi ca F, nāgānivāsanaṃ pi ca N. nāgānivāsane pi ca? — 9°. parivārayiṃsu A. — v. 14 is wanting in BG2Z. — °patahā ca?

dibbacandanacuppaṃ ca antalikkhe pavassati,
 bodhiṃ paccantaṃ āyantaṃ pūjayanti ca devatā. | 15
 campakā sallā nimbā nāgapunnāgaketakā
 jalasāgare mahābodhiṃ devā pūjenti satthumo. |
 nāgarājā nāgakaṇṇā nāgapotā bahū janā
 bhavanato nikkhamitvā pūjenti bodhiṃ uttamaṃ. |
 nānāviraḡavasanaṃ nānāraḡavibhūsitā
 jalasāgare mahābodhiṃ nāgā kilanti sādhu no. |
 uppalapadumakumudanilāni satapattakaṃ
 kallahāraṃ kuvalayaṃ adhimuttamadhugandhikaṃ |
 takkārīkaṃ kovīlāraṃ pātaliṃ bimbajalakāṃ
 asokaṃ sālappupphaṃ ca missakaṃ ca piyāngukaṃ
 nāgā pūjenti te bodhiṃ sobhati jalasāgare. | 20
 āmoditā nāgakaṇṇā nāgarājā pamoditā
 bodhiṃ paccantaṃ āyantaṃ nāgā kilanti sādhu no. |
 tattha maṇimayā bhūmi muttāphalīkasanthatā,
 āraṃapokkharāṇiyo nānāpuppheli vicittā. |
 sattāhakaṃ vasitvāna sadevā sahamānūsā
 bhavanato nikkhamantaṃ pūjenti bodhiṃ uttamaṃ. |
 malādāmakalāpā ca nāgakaṇṇā ca devatā
 āvijjhanti ca celāni sambodhiparivāritā. |
 bodhiṃ paccantaṃ āyantaṃ sādhu kilanti devatā.
 pāricchattakapupphaṃ ca dibbamandāravāni ca
 dibbacandanacuppaṃ ca antalikkhe pavassati. | 25
 nāgā yakkhā ca bhūtā ca sadevā sahamānūsā
 jalasāgaram āyantaṃ sambodhiparivāritā |
 tattha naccanti gāyanti vādayanti hasanti ca
 poṭhenti diguṇaṃ bhujāṃ te bodhiparivāritā. |
 nāgā yakkhā ca bhūtā ca sadevā sahamānūsā
 kittenti maṇḡalaṃ sotthiṃ nīyate bodhiṃ uttamaṃ. |
 nāgā dhajapaggahitā nilobhāsā manoraṃā
 kittenti bodhiṃ uttamaṃ patitṭhitāṃ dīpalaṇjake. |
 Anurādhapurā rammā nikkhamitvā bahū janā

16°. One syllable is wanting. We should probably for „sallā“ read „salalā“ or „sallakā“; comp. Apadāna (Phayre MS. fol. kú): „campakā salalā nimbā nāga- (sic) punnāgaketakā.“ — 18. sādhu no Z, sādhuo AFG, sādhuo B. — 19. atimuttaṃ m°? — 21. sādhu no N, sādhuo BG2, sādhuo AFG1Z. — 22. tattha ABG2Z, tassa G1X. — 23. nīyate AZ, nīyataṃ B; nīyate F2G, nīyate F1, nīyate N. nīyantaṃ? — °uttamaṃ F, °uttamaṃ Yn.

- 30 sambodhiṃ upasaṃkantā saha devehi khattiyo |
 parivārayiṃsu sambodhiṃ saha puttehi khattiyo
 gandhamālaṃ ca pījesuṃ gandhagandhānam uttamaṃ. |
 vithiyo ca susammaṭṭhā agghiya ca alaṃkatā.
 saha patitthite bodhi kampittha paṭhavī tadā ti. |
 dāpesi rājā aṭṭhaṭṭha khattiyesu paṇ' aṭṭhasu
 sabbajetthamaṃ bodhiguttaṃ rakkhituṃ bodhiṃ uttamaṃ. |
 adāsi sabbaparihāraṃ sabbālaṃkārapāṇāsukamaṃ,
 soḷasa laṃkā mahālekha dharāṇi bodhigāravā. |
 tathā susiṇeattaraṃ cāpi mahālekhaṭṭhāne tṭape.
 35 so kulasahassakaṃ katvā ketuchāditta pālaṇaṃ, |
 suvaṇṇabheriyā raṭṭhaabhisekādimāṅgale.
 ekaṃ janapadaṃ datvā Candaguttaṃ tṭapesi ca |
 Devaguttapāsādaṃ bhūmi cekaṃ yathārahaṃ,
 kulānaṃ tādāññesaṃ vā gāmaṃbhoge paricecaji. |
 Rañño pañcasatā kaṇṇā aggajātā yasassini
 pabbajijṇsu ca tā sabbā vitarāgā samāhitā. |
 kumārīkā pañcasatā Anulāparivāritā
 pabbajijṇsu ca tā sabbā vitarāgā samāhitā. |
 Ariṭṭho nāma khattiyo nikkhanto bhayaanduto
 pañcasataparivāro pabbaji jinasāsane.
 40 sabbeva arahattappattā sampunnā jinasāsane. |
 hemante paṭhame māse supupphite dharāṇiruhe
 āgato so mahābodhi patitthito Tambapaṇṇike 'ti. |
 bhānavāraṃ soḷasamaṇaṃ.

XVII.

Battiṃsa yojanaṃ dighaṃ aṭṭhārasahi vitthataṃ
 yojanasataāvattaṃ sāgareṇa parikkhitaṃ |

30. saha devihī? — 31. gandhagandhanam N, gandho gandhānam
 (°ram F) AF, gandho gandhādim (°dam G1) BG, gandhodakam Z, gan-
 dhāgandhānam? — 33. bodhiguttaṃ? — vv. 34—37 are wanting in
 BG2Z. — 34. sabbālaṃkārapāṇāgā N, sabbālaṃkāraṃ āgataṃ F, sabbālaṃ-
 kārapāsukam AG1. — laṃkā AG1N, saṃghā F. — mahālekham AFG. —
 dharāṇi AF. soḷas' akā mahālekha dharāṇi (locative) bodhigāravā?
 — 35. tathāpi supiṇeattarāpīncāpi AG, tathā susiṇeattarā cāpi N, tathā
 susiṇeattarā cāpi F. tathā susiṇeattarā cāpi (comp. Mahāv., p. 118,
 l. 4)? — kulayakam AG, kulasahassakam N, kusahassakam F. — ketu-
 chāditta (°tta G) AFG. I do not try any conjecture. — 36. °bheriyo?
 — raṭṭhu AG. — datvā datvā Cand° AG. — 37. Dev° ca bhūmiccā-
 gam? — tādāññesaṃ vā F, tarasamvāsā AG. tādāññesaṃ ca? — 40. bha-
 yañcuto Y, bhayaanduto N, bhayañcuto F.

Laṅkādīpavaraṃ nāma sabbattha ratanākaraṃ
 upetaṃ naditalākehi pabbatehi vanehi ca. |
 dīpaṃ puraṇ ca rājā ca upaddutaṃ ca dhātuyo
 thūpaṃ dīpaṃ ca pabbataṃ uyyānaṃ bodhi bhikkhūni |
 bhikkhu ca buddhasettho ca terasa honti te tahiṃ;
 ekadesa caturonāmaṃ suṇātha mama bhāsato. |
 Ojadīpaṃ Varadīpaṃ Maṇḍadīpaṃ ti vuccati
 Laṅkādīpavaraṃ nāma Tambapaṇṇiti nāyati. |
 Abhayapuraṇi Vaddhamānaṃ Visālaṃ Anurādhapuraṇi
 purassa caturonāmaṃ catubuddhāna sāsaṇe. |
 Abhayo ca Samiddho ca Jayanto ca narādhipo
 Devānampiyatisso ca rājāno honti cāturo. |
 rogadubbutthikaṃ c' eva vivādayakkhāddivāsaṇaṃ
 cāturo upaddutā ete catubuddhavinoditā. |
 Kakusandhassa bhagavato dhātu dhammakarako ahū,
 Konāgamanassa buddhassa dhātu kāyabandhānaṃ ahū, |
 Kassapassa sambuddhassa dhātu udakasātakam,
 Gotamassa sirimato donadhātu sārīrikā. |
 Abhayapure Paṭiyārāmo, Vaddhamānaṃ Uttarā,
 Visāle Pācīnārāmo, Thūpārāmo Anurādhassa
 dakkhiṇe cāturo thūpā catubuddhāna sāsaṇe. |
 Kadambakassa sāmantaṃ nagaraṃ Abhayapuraṇi,
 Tissatalākasāmantaṃ nagaraṃ Vaddhamānakaṃ, |
 Khematalākasāmantaṃ Visālaṃ nagaraṃ ...,
 Anurādhapuraṇi,
 tatth' eva caturōdīpavīcāraṇaṃ. |
 Devakūṭo Sumanakūṭo Subhakūṭo 'ti vuccati,
 Silakūṭo nāma dāni catupapaṇṇatti pabbate. |
 Mahātitthamaṃ nāma uyyānaṃ Mahānāmaṃ ca Sāgaram
 Mahāmeghavanaṃ nāma vasantaṃ ariyāpathaṃ
 caturōlokañāthānaṃ paṭhamamaṃ senāsanaṃ ahū. |

XVII, 3. thūpaṃ dāhaṇ ca? — 4. ekadesa cāturo (cattāro BG2) nāma
 ABFG, ekadesena vakkhāmi Z, ekadesaṃ caturonāmaṃ N. — 8. catu-
 buddhā vin' BGFZ: this may be the correct reading. — 11. Uttaro
 M. — dakkhiṇo ABG, "ne ZFn. — 13. After the words "Visālaṃ na-
 garaṃ" N inserts "puraṇi, Z: "ahu". Evidently some words are wanting.
 — tath' eva caturōdīpavīcāraṇaṃ? — 14. Silakūṭo Z. — 15. Ma-
 hanomaṃ N, Mahānopaṇi F. (Comp. Mahāv., pp. 92, 93.) — pasattham?
 — catumam lok' ABG2.

Kakusandhassa bhagavato sirisabodhim uttamam
 ādāya dakkhiṇam sākham Rucānandā mahiddhikā
 Ojadīpe Mahātitthe ārāme tattha ropitā. |
 Konāgamanassa bhagavato udumbarabodhim uttamam
 ādāya dakkhiṇam sākham Kandanandā mahiddhikā |
 Varadīpe Mahānomamhi ārāme tattha ropitā.
 Kassapassa bhagavato nigrodhabodhim uttamam |
 ādāya dakkhiṇam sākham Sudhammā nāma mahiddhikā
 Sāgaramhi nāma ārāme ropitam dumacetiyam. |
 Gotamassa bhagavato assatthabodhim uttamam
 20 ādāya dakkhiṇam sākham Saṅghamittā mahiddhikā |
 Mahāmeghavane ramme ropitā dīpalanījake.
 Rucānandā Kanakadattā Sudhammā ca mahiddhikā |
 bahussutā Saṅghamittā chaḷabhiññā vicakkhaṇā
 catasso tā bhikkhuniyo sabbā ca bodhim āharum. |
 sirisabodhi Mahātitthe, Mahānāme udumbaro,
 Mahāsāgaramhi nigrodho, assattho Meghavane tadā |
 acale caturārāme catubodhi patitthitā.
 acale senāsanaṃ rammaṃ catubuddhāna sāsane. |
 Mahādevo chaḷabhiñño Sumano paṭisambhido
 mahiddhiko Sabbanando Mahindo ca bahussuto
 25 ete therā mahāpaññā Tambapaṇṇipasādakā. |
 Kakusandho sabbalokaggo pañcacakkhūhi cakkhumā
 sabbalokaṃ avekkhanto Ojadīpavar' addasa. |
 puṇṇakanarako nāma ahū pajjarako tadā.
 tasmim' samaye manussānaṃ rogo pajjarako ahū. |
 rogena phutthā bahujanā bhantamacchā va thalamhi tthitā
 socenti dummānā |
 bhayaṭṭitā na labhanti cittasukhasātani attano.
 disvāna dukkhite satte rogabandhena dūsite |
 cattālisasahasseehi Kakusandho lokanāyako

17. Kanakadattā A, Kandanandā (°ntā G1) G1N, Kanandā BFG2,
 Nandā nāma Z. — 18. Mahānāmamhi A, Majāṅgānomamhi BG, Jano-
 mamhi Z, Mahānomamhi X. — 19. ropitā? — 21. Kandanandā X, Kanda-
 nandā G1. — 22. sabbā va F. — 23. Mahānāme X G1. — 24. caturārāme
 YF. — catubodhi? — 24^b. acalo Y, ajalo F. — sāsanaṃ G1N, °ne YF.
 — 28. bhantam° X, pantam° G1, mattam° A, pattā m° BG2Z. — tthitā N,
 utthitā Y, utthito utthito F. — 29. rogabhayena A, rogabhantena BGZ,
 rogabandena F, rogabandhena N.

rogānam bhindanattthāya Jambudīpā idhāgato. | 30
 cattālisasahasseehi chaḷabhiññā mahiddhikā
 parivārayimsu sambuddham nabhe candam va tārakā. |
 Kakusandho lokapajjoto Devakūṭamhi pabbate
 obhāsetvāna devo va patitthāsi sasāvako. |
 Ojadīpe Devakūṭamhi obhāsetvā patitthitam
 devo va maññanti sabbe na jānanti tathāgataṃ. |
 udentam arupuggamaṃhi puṇṇamāse uposathe
 ujjāletvāna tam selaṃ jalāmānaṃ sakāraṇam |
 disvāna selaṃ jalāmānaṃ obhāsetam catuddisaṃ
 tutthahattthā janā sabbe sarājā Abhaye pure. | 35
 passantu maṃ janā sabbe Ojadīpagatā narā
 iti buddho adhiṭṭhāsi Kakusandho lokanāyako. |
 isisamūmato Devakūṭo manusse abhipatthito.
 upaddave pajjarake manussabalavāhanā |
 nikkhamitvā janā sabbe sarājā nagarā purā
 tattha gantvā namassanti Kakusandham naruttamaṃ. |
 abhivādetvāna sambuddham rājaseṇā saratthakā
 devā ti tam maññamānā āgatā te mahājanā. |
 anuppattā janā sabbe buddhasettham narāsabham.
 adhiyāsetu me bhagavā saddhim bhikkhugane saha | 40
 ajjatanāya bhattenā, gacchāma nagaram puram.
 adhiyāseti sambuddho tuṇhī rājassa bhāsitaṃ. |
 adhiyāsanam viditvāna rājaseṇā saratthakā
 pūjāsakkārabahute tadā puram upāgamanam. |
 mahā ayaṃ bhikkhusaṃgho, janakāyo anappako,
 nagare ke atisambādhe akatabhūmi pure mama. |
 atthi mayham bahuyyānaṃ Mahātittham manoramaṃ
 asambādham adūrattham pabbajitānulomikaṃ |
 paṭisallānasaruppaṃ paṭirūpaṃ tathāgataṃ
 tatthāham buddhapamukham saṃgham dassāmi dakkhiṇam. 45

30. bhindanattthāya N, bandhan° BG, bandan° F, mocanattthāya AZ. —
 31. °sahasā hi BG2. °sahasāni? — vv. 33^a—35^a are wanting in A.
 — 33. devo va X, na (omitting devo) YF; devo ti (comp. v. 39)? —
 34. ndayā arup° N. — 37. manusse abhipatthito Y, m° abhipatthito F.
 manusse° abhipatthito? — upaddute N. — manussabalavāhanā N, °naṃ
 FG1Z, °nā ABG2. — 39. devo ti? — 41. adhiyāsesi AZ. — 42. pūjā-
 sakkāram katvāna te ABG2, °kkārabahunā te Z, °kkārabahute N, °kkā bahu
 ca te (va te) FG1. pūjāsakkārabahulā? — 44. bahuyyānaṃ FG1Zn,
 brahuyyānaṃ ABG2.

sabbo jano passeyya taṃ buddhaṃ saṃghaṃ ca dassettaṃ.
 cattālisasahassesi bhikkhusaṃghaṃ urakkhato |
 Kakusandho lokavidū Mahātitthamhi pāpuṇi.
 patitthite Mahātitthamhi uyyāne dipaduttame |
 akālapupphehi sañchannā yaṃ kiñci ca latā dumā.
 sovaṇṇamayabhīṇkāraṃ samādāya mahīpati |
 onojetvāna Lamkatthaṃ jalāṃ hatthe akārayi.
 im' āhaṇi bhante uyyānaṃ dadāmi buddhapāmukhe.
 saṃghassa phāsuvihāraṃ rammaṃ senāsanaṃ ahū. |
 paṭiggahesi uyyānaṃ Kakusandho lokanāyako,
 50 pakampi dharāṇi tattha paṭhamam senāsanaṃ tadā. |
 pathaviācalaṃ kampetaṃ tthito lokaggaṇāyako:
 aho nūna Rucānandā bodhiṃ haritvā idhagatā. |
 Kakusandhassa bhagavato cittaṃ aññāya bhikkhūṇi
 gantvā sirīsamahābodhimūle tthitvā mahiddhikā, |
 buddho ca icchati bodhi Ojadipamhi rohanaṃ,
 manusa cintayaṃ tattha bodhiṃ āharitum gamā. |
 anumatam buddhasettihena anukampāya pāṇino
 mama iddhānubhāvena dakkhiṇasākhā paṇuccatu. |
 Rucānandā imaṃ vākyaṃ yācamānā katanjali
 55 muceitvā dakkhiṇasākhā patitthāsi kaṭāhake. |
 gahetvāna Rucānandā bodhiṃ suvaṇṇakāṭāhake
 pañcasatabhikkhūṇi parivāresi mahiddhikā. |
 tadāpi pathavi kampi sasamuddam sapabbataṃ
 āloko va mahā āsi abbhuto lomahamsano. |
 disvā attamaṇā sabbe rājasenā saratthakā
 añjaliṃ paggahehvāna namassanti bodhiṃ uttamaṃ. |
 āmoditā marū sabbe devatā haṭṭhamānasā
 ukkuttisaddam pavattesaṃ disvā bodhivaruttamaṃ. |

47. patitthe N, titthite A, saha patitthite BGZ, saha patitthe F. —
 48. saṃghantaṃ kiñci ca A. — Instead of "yaṃ kiñci" we should expect
 a preterite ending in -imsu. — 49. lamkattha R, lamtattha C, lamtattham M,
 lamkatam F. — ākiri A. — rammaṃ N, mām F, imaṃ Y. — 50. ahū A
 (instead of tadā). Perhaps we should transpose ahū (v. 49) and tadā (v. 50).
 — 51. [pa]ṭha[vi]ja[laṃ] N, pathaviācalaṃ F. — kampento ABG2. —
 52. Y omits gantvā. — 53. rohanaṃ (sic) BG, ropanam AZ, rūhanaṃ X. —
 manusa N, manasa F, manussa ABG, manussa Z. — cintayaṃ Zn, cintayan
 Gi, cintayam ABG2, cittayan F. — manusa cintiyam tattha bodhiṃ
 āharitum gamā? — 57. sasamuddā Z. — āloko ca AGZ. — 59. marū
 ABG, maru Z, mām F, marā N.

cattāro ca mahārājā lokapālā yasassino
 ārakkham sirīsabodhissa akamsu devatā tadā. |
 tāvatimsā ca ye devā ye devā vasavattino
 Yamo Sakko Suyāmo ca Santusito Sunimmito
 sabbe te parivārimsu sirīsabodhim uttamaṃ. |
 añjaliṃ paggahehvāna devasaṃghā pamoditā
 Rucānandāya sah' eva pūjenti bodhiṃ uttamaṃ. |
 sirīsabodhiṃ ādāya Rucānandā mahiddhikā
 bhikkhūṇisaṃghapariḥbūḥhā Ojadipavaram gami. |
 devā naccanti hasanti pothenti diguṇam bhujaṃ
 Ojadipavaram yantaṃ sirīsabodhim uttamaṃ. |
 devasaṃghapariḥbūḥhā Rucānandā mahiddhikā
 ādāya sirīsabodhim Kakusandham upāgami. |
 tamhi kāle mahāvīro Kakusandho lokanāyako
 Mahātitthamhi uyyāne bodhiṭṭhāne patitthito. |
 Rucānandā sayam bodhiṃ obhāsentaṃ na ropayi,
 disvā sayam Kakusandho paggahe dakkhiṇam bhujaṃ. |
 bodhiyā dakkhiṇam sākham Rucānandā mahiddhikā
 buddhassa dakkhiṇabhatthe tthapayitvābhivādāyi. |
 parāmasitvā lokaggo Kakusandho narāsabho
 adāsi rañño bhayassa: imaṃ tthānamhi ropaya. |
 yamhi tthānamhi ācikkhi Kakusandho lokanāyako
 tamhi tthānamhi ropesi Abhaya ratthavaḍḍhano. |
 patitthite sirīsabodhimhi bhūmibhāge manorame
 buddho dhammam adesayi catusaccaṃ saṃhakāraṇam. |
 pariyosāne satahassam cattāliśa saṃhassīyo
 abhisamayo manussānam, devānam timsa kotiyo. |
 sirīsabodhi Kakusandhassa, Konāgamanassa udumbaro,
 Kassapassāpi nigrodho tayobodhivihāraṇā. |
 Sakyaputtassa asamassa bodhi assattham uttamaṃ
 āharitvāna ropimsu Mahāmeghavane tadā. |

Mutasivassa atrajā ath' aññe dasa bhātaro
 Abhaya Tisso Nāgo ca Utti Mattābhayo pi ca |
 Mitto Sivo Asele ca Tisso Khīro ca bhātaro,

71. °ccam saṃhakāraṇam G1X, °ccappakāsanaṃ A, °ccam sattakāra-
 ṇam BG2, °ccappakāsato Z. — 73. tayo bodhim idh' āharum (°ram B)
 ABG2Z, tayobodhivihāraṇā (°rakā N, °ruṇā G1) FG1N, tayobodhivicā
 raṇam? comp. v. 13. — 74. bodhim? — 76. Sivo AG. — Kīro ca?

anudevi Anulā ca Muṭasivassa dhītarō. |
 tadā ca bilayo agā Laṅkāḍipavaruttamaṃ
 yadā abhisitto rājā Muṭasivassa atrajo
 etthantare yaṃ gaṇitaṃ vassaṃ bhavati kittakam? |
 dve satāni ca vassāni chattiṃsa ca saṃvacechare
 sambuddhe parinibbute abhisitto Devānampīyo. |
 āgatā rājaidhhiyo abhisitte Devānampīye,
 pharati puññatejāni Tambapaṇṇimhi issaro. |
 ratanākaraṃ tadā āsi Laṅkāḍipaṃ varuttamaṃ,
 80 Tissassa puññatejena uggatā ratanā bahū. |
 disvāna ratanaṃ rājā haṭṭho saṃviggamānaso
 paṇṇākāraṃ karitvāna Asokadhammānassa pāhīni. |
 disvāna taṃ paṇṇākāraṃ Asoko attamaṃ abhū,
 abhisekaṃ nānāratanaṃ puna pāhesi Devānampīyassa. |
 vālavajjanīṃ uṇḥisaṃ chaṭṭaṃ khaggaṃ ca pādukaṃ
 veṭhanaṃ sārāpāmaṅgaṃ bhikkhāraṃ nandivattakaṃ |
 sīvikaṃ saṅkhavataṃsaṃ adhovimaṃ vatthakotikaṃ
 sovaṇṇapātikaṭacehuṃ mahagghaṃ haṭṭhapuñchanaṃ |
 Anotattodakaṃ kājaṃ uttamaṃ haricandanaṃ
 85 aruṇavaṇṇamattikaṃ añjanaṃ nāgaṃāhaṭaṃ |
 haritakaṃ āmalakaṃ mahagghaṃ amātosadhaṃ
 saṭṭhivāhasataṃ sālīṃ sugandhaṃ sukamāhaṭaṃ
 puññakammābhiniḍḍattaṃ pāhesi Asokasavhāyo. |
 Laṅkābhisekatisso ca Asokadhammānassa pesito
 abhisitto dutiyābhisekena Tambapaṇṇimhi issaro. |
 dutiyābhissittaṃ Tissaṃ atikkamaṃ tiṃsa rattiyo
 Mahindo gaṇapāmokkhe Jambudīpā idhāgato. |
 kārapesi vihāraṃ so Tissārāmaṃ varuttamaṃ,
 patitṭhapesi mahābodhiṃ Mahāmeghavāne tadā. |
 patitṭhapesi so thūpaṃ mahantaṃ rāmaṇeyyakaṃ,
 90 akāsi Devānampīyo ārāmaṃ Cetiyapabbate, |
 Thūpārāmaṃ akāresi vīhāraṃ Tissārāmaṃ,

76. anudevi G1N, anudevi F, anudevi BG2, ānude? Z, ānude? A. — Anulādevi Sivalā ca (comp. 10, 7)? — 77. pilayo N, yadā ca Vijayo agā (comp. 6, 19)? — yadā abhisitto? — 79. *tejena G1N. — 87. Laṅkābhisekatissā BG2. Laṅkābhiseke Tisso ca ... pesito? — 88. atikkamaṃ Y, atiggayha N, atikkayha F, atikkamma? — 91. Tissārāmaṃ N, Tissaāgamaṃ F, Tissaārāmaṃ ABG2, Tissaār? G1, Missekārāmaṃ Z. The Tissārāma having been mentioned in v. 89, I propose to read vīhāraṃ Issarasamaṃ, comp. Mahāv., p. 119, l. 14; p. 123, ll. 3. 9.

Vessagiriṇ ca kāresi Colakatissanāmakam, |
 tato yojaniko ārāmo Tissarājena kārito
 patitṭhapesi mahādānaṃ mahāpelavaruttamaṃ.
 cattārisaṃ pi vassāni rajjaṃ kāresi khattiyo 'ti. |

Muṭasivassa atrajā ath' aūne catubbhātarō,
 Uttiyo dasavassambhi rajjaṃ kāresi khattiyo. |
 atthavassābhissittassa nibbutō dipajotako.
 akāsi sarīranikkhepaṃ Tissārāme puratthime. |
 paripuṇṇadvādasavasso Mahindo ca idhāgato,
 saṭṭhivasse paripuṇṇe nibbutō Cetiyapabbate. |
 95 samalupkaritvāna puṇṇaghaṭaṃ toraṇaṃ ca mālagghiyaṃ
 padīpā ca jālamānā nibbutō dipajotako |
 rājā kho Uttiyo nāma kūtāgāraṃ varuttamaṃ
 dassaneyyaṃ akāresi, pūjesi dipajotakaṃ. |
 ubho devā maṇussa ca nāgā gandhabbādānavā
 sabbeva dukkhitā hutvā pūjesuṃ dipajotakaṃ. |
 sattāhaṃ pūjaṃ katvāna Cetiye pabbatuttame
 ekacce evaṃ āhaṃsu: gacchāma nagaraṃ puraṃ. |
 ath' ettha vattati saddo tumulo bheravo mahā,
 idh' eva jhāpayissāma Laṅkāya dipajotakaṃ. |
 100 rājā sutvāna vacanaṃ janakāyassa bhāsato:
 mahāthūpaṃ karissāmi Tissārāmapuratthime. |
 ādāya sakūtāgāraṃ Mahindaṃ dipajotakaṃ
 nagaraṃ puratthimadvāraṃ pāvisiṃsu sarājikā. |
 majjhena nagaraṃ gantvā nikkhamitvāna dakkhiṇe
 Mahāvihāre sattāhaṃ mahāpūjaṃ akāṃsu te. |
 katvāna gandhacitakaṃ ubho devā ca maṇussa
 jhāpayiṃsu rūjnyyāne: jhāpayissāma subbatam. |
 sakūtāgāraṃ gahetvāna Mahindaṃ dipajotakaṃ
 vihāraṃ padakkhiṇaṃ katvā vandāpesuṃ thūpaṃ uttamaṃ. |
 105 ārāmaṃ puratthimadvārā nikkhamitvā mahājānā

92. yojanikā ārāmā ... kāritā? comp. Mahāv., p. 120, l. 2. — mahāmeghavaruttamaṃ Y, mahāpelavaruttamaṃ N, mahāpelagaruttamaṃ F. Comp. Mahāv., p. 225, l. 15: on p. 202, l. 13 we have the following remark in the Tika: "mahāpelabhaddādi paṭhamam saṃghanavakānaṃ dūpayitvā atthe." — 93. dasavassāpi N, dasa vassāni? — 94. Tissārāmapuratthime? comp. v. 101. — 96. va X, ca Y. — nibbutō *jotako A2B2. — 97. pūjesi N, pūjesuṃ FZ, pūjetuṃ ABG. — 101. Tissārāmapuratthito XG1. Comp. v. 93; Mahāvassa, p. 125, l. 5. — 103. dakkhiṇā B, dakkhiṇā A. — 105. kūtāgāraṃ Y, kūtākāraṃ F.

akamsu sarīranikkhepaṃ bhūmibhāge samantato. |
 ārūḥhā citakaṃ sabbe rodamaṇā katañjā |
 abhivādetvāna sirasā citakaṃ dīpayiṃsu te. |
 sadhātum eva tathāsesaṃ jhāyamāno mahāgaṇi. |
 akamsu thūpavaraṃ sabbe ārame yojanike tadā. |
 kataṃ sarīranikkhepaṃ Mahindaṃ dīpajotakaṃ |
 Isibhūmīti taṃ nāmaṃ samaṇṇā paṭhamāṃ ahū. |
 bhāṇavāraṃ sattarasamaṇi.

XVIII.

Idāni atthi aññe pi therā ca majjhimā navā
 vibhajjavadā vinaye sāsane pavenipālakā, |
 bahussutā silasampannā obhāseṇi mahiṃ imaṃ,
 dhutaṅgācārasampannā sobhanti dīpalaṇjake. |
 Sākyaputtā bahū c' ettha saddhammavaṃsakovidā.
 bahunnaṃ vata atthāya loke uppajji cakkhumā,
 andhakāraṃ vidhametvā ālokaṃ dassesi so jino. |
 yesaṃ tathāgate saddhā acalā suppatitthitā
 sabbaduggatiyo hitvā sugatiṃ upapajjare. |
 ye ca bhāventi bojjhaṅgaṃ indriyāni balāni ca
 5 satisammappadhāne ca iddhipāde ca kevalaṃ |
 ariyaṃ atthaṅgikaṃ maggaṃ dukkhūpasamagāmināṃ,
 chetvāna Maccuno senaṃ te loke vijitāvino 'ti. |

Māyādevī ca kaniṭṭhā sabajātā ekamātukā
 bhagavantaṃ thanaṃ pāyesi mātā va anukampikā |
 kittitā agganikkhittā chaḷabhiñṇā mahiddhikā
 Mahāpajāpati nāma Gotamī iti vissutā. |
 Khemā Uppalavaṇṇā ca ubbo tā aggasāvika
 Paṭācārā Dhammadinnā Sobhitā Isidāsikā |
 Visākhā Soṇā Sabalā ca Samghadāsī vicakkhaṇā
 Nandā ca dhammapālā ca vinaye ca visārādā
 10 etā Jambudīpavhaye vinayaṇṇū maggakovidā. |

107. dīpayiṃsu te Y. dīpīsu teja G1, dīpīsu (dīpīsu F) te jaṇā X. —
 108. jhāpayamānā N, jhāyamaṇo F. jhāyamāne Z.

XVIII. 1. therā pi Y. — vibhajjavadā A. — vv. 3—44 are wanting in
 BG2. — 3. Sākyaputtā N, Sakyā YF. Sākyaputtīyā? (or Sākyaputti?
 see schol. Kacc., p. 186, ed. Senar.) — 10. Soṇā X. Sokā AG, Yokā Z. —
 Sabalā ca YF.

therikā Saṃghamittā ca Uttarā ca vicakkhaṇa
 Hema Pasādapālā ca Aggimittā ca Dāsikā |
 Pheggu Pabbatā Mattā ca Mallā ca Dhammadāsiyā
 etā daharabhikkhuniyo Jambudīpā idhāgatā. |
 vinayaṃ vācayiṃsu piṭakaṃ Anurādhapuravhaye
 vinaye pañca vācesuṃ satta c' eva pakaraṇe. |
 Saddhammanandi Somā ca Giriddhi pi ca Dāsiyā
 Dhammā ca dhammapālā ca vinaye ca visārādā |
 dhutavādā ca Mahilā Sobhaṇā ca Dhammatāpasā
 Naramittā mahāpaṇṇā vinaye ca visārādā |
 15 theriyovādakusalā Sātā Kālī ca Uttarā,
 etā tadā bhikkhuniyo upasampannā dīpalaṇjake. |
 abhiñṇātā ca Sumanā saddhammavaṃsakovidā,
 etā tadā bhikkhuniyo dhutarāgā samāhitā |
 sudhotamanasaṃkappā saddhammavinaye ratā
 vīsati bhikkhunīsahashehi Uttarā sādhusammatā
 sujātā kulaputtana Abhayena yasassinā. |
 vinayaṃ tāva vācesuṃ piṭakaṃ Anurādhavhaye
 nikāye pañca vācesuṃ satta c' eva pakaraṇe. |
 abhiñṇātā ca Mahilā saddhammavaṃsakovidā
 20 Samantā Kākavaṇṇassa etā rājassa dhitarā |
 purohitassa dhītā ca Girikālī bahussutā
 Dāsī Kālī tu dhuttassa dhitaro sabbapāpikā, |
 etā tadā bhikkhuniyo sabbapālī durāsadā
 odātamanasaṃkappā saddhammavinaye ratā |
 vīsati bhikkhunīsahashehi saha Rohanaṃ āgatā,
 pūjitā narādevena Abhayena yasassinā
 vinayaṃ vācayiṃsu piṭakaṃ Anurādhapuravhaye. |

11. 12. Comp. 15, 77. 78. — 11. Hema AGZn, Soma F. Hemā? —
 Pasādapālā N, Pāsādassalā FY. — 12. Sallā YF. — ekādasa bhikkhuniyo?
 Comp. Mahāvaṃsa, p. 115, l. 10. — 13. nikāye pañca (comp. vv. 19. 33)?
 — 14. Saddhammanandi N, Saddhammanavantaṃ F, Saddhammacandabhā
 (*hā A) Y. — Naramittā (Narām° F) mahāpaṇṇā X, Nagamissāma Y. —
 18. Uttarā sādhusammatā X, Uttarā sāmāsmmātā Z, Uttarā sāsammātā (sā-
 samattā A1) AG. We probably ought to read thus: vīsati bhikkhunīsahashehi
 saha ... āgatā. Comp. vv. 23. 25. 32. — pūjitā kulaputtana? (comp.
 vv. 23. 26. 37.) — 20. dhitaro? — 21. Dāsikālāsāguttassa Y, Dāsikālī
 tu dhuttassa N, Dāsikālāhu bhuttassa F. — dhitaro sabbapālikā? —
 22. sabbapālī? — 23. As the Bhikkhunis mentioned here lived in Anurā-
 dhapura, I believe that we ought to read: Rohanaṃh[ā] āgatā. Probably
 these Bhikkhunis came from Rohana to Anurādhapura at the time when

Mahādevī ca Padumā Hemāsā ca yasassinī Unnalā Añjali
Sumā |

etā tadā bhikkhuniyo chalaḥhiñṇā mahiddhikā
25 solasabhikkhunīsaḥassehi saha Saṃghamittāgātā, |
pūjitā Tissarājena Devānampiyayasassinā
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye. |
Mahāsoṇā ca Dattā ca Sīvalā ca vicakkhaṇā
Rūpasobhiṇī appamattā pūjitā Devamānusa |
Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā
cakkhubhūtā Samuddā ca saddhammavamsakovidā |
Sapattā Channā Upālī ca Revatā sādhusammata
etā venayaggīnaṃ aggā Somanadevassa atrajā |
Mālā Kheṇā ca Tissā ca dhammakatṭhikamuttamā
30 vinayaṃ tāva vācayimṣu paṭhamāṃ apagate bhaye. |
Sīvalā ca Mahārūhā saddhammavamsakovidā
pasādikā Jambudīpā sāsanena bahū-janā |
visatibhikkhunīsaḥassehi saha Jambudīpāgātā
yācitā naradevena Abhayena yasassinā. |
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye
nikāye pañca vācesuṃ satta c' eva pakarāṇe. |
sa-Samuddanavā devī Sīvalā rājadhitaro
visārada Nāgapālī Nāgamittā ca paṇḍitā |
Mahilā bhikkhunīpālā ca vinaye ca visārada
Nāgā ca Nāgamittā ca saddhammavamsakovidā,
35 etā tadā bhikkhuniyo upasampannā dīpalañjake |
sabbā 'va jātisampannā sāsane vissutā tadā
solasaunāṃ bhikkhunīsaḥassānaṃ uttamā dhurasammata |
pūjitā Kutikanena Abhayena yasassinā
vinayaṃ vācayimṣu piṭakaṃ Anurādhapuravhaye. |
Cūlanāgā ca Dhannā ca Soṇā ca sādhusammata
abhiññātā ca Saṇhā ca saddhammavamsakovidā |

Abhaya Duṭṭhagāmani, whose father Kākavaṇṇa had been king of Rohana, and whose sister was the chief of these Bhikkhunis, transferred his residence to Anurādhapura, after the defeat of Elāra.

24. Unalā YF. — 25. saha Saṃghamittā idhāgātā N. This passage is hopelessy corrupted. The names both of Saṃghamittā and of Devānampiya (v. 26) seem to be out of place here. — 29. venayikānaṃ aggā? — Chandā Y. — 30. apagato Y. — 31. pasādikā CM. — pasādītā Jambudīpe sāsanena bahū jane? — 34. *samuddanavā Z. — 38. Dhannā ca N, Dhammā ca F; these words are wanting in Y.

Gaṇikadhītā mahāpañṇā Mahātissā visārada
Cūlasumanā Mahāsumanā Mahākālī ca paṇḍitā |
sambhāvitā kule jātā Lakkhadhammā mahāyasā,
Dīpanayā mahāpañṇā Rohane sādhusammata |
abhiññātā ca Samuddā saddhammavamsakovidā
vibhajjavādi vinayadharā ubho tā saṃghasobhanā, |
etā c' añṇā ca bhikkhuniyo upasampannā dīpalañjake
odātamanasamkappā saddhammavinaye ratā |
bahussutā sutadharā pāpabāhirakā ca tā
jalitvā aggikkhandhā va nibbutā tā mahāyasā. |
idāni atthi añṇāyo therikā majjhimā navā
vibhajjavādi vinayadharā sāsane pavēnipālakā
bahussutā silasampannā obhāsenti mahimā imā ti. |

Sivo ca dasa vassāni rajjaṃ kāresi khattiyo,
patitthapesi āramāṃ vihāraṃ Nagaraṇṇaṃ. |
Sūratisso dasa vassāni rajjaṃ kāresi khattiyo,
kāresi pañcasatārāmaṃ ulāraṃ puṇṇaṃ anappakam. |
Sūratissaṃ gahetvāna Damilā Senaguttakā
duve dvādasa vassāni rajjaṃ dhammena kārayuṃ. |
atrajo Muṭasivassa Aselo Senaguttake
hantvāna dasa vassāni rajjaṃ kāresi khattiyo. |
Elāro nāma nāmena Aselaṃ hantvāna khattiyo
catutālisa vassāni rajjaṃ dhammena kārayi. |
chandāgatiṃ agantvāna na dosabhayaṃ mohāgatiṃ
tulābhūto va hutvāna dhammena anusāsi so. |
hemantam pi ca gimhānaṃ vassānam pi na vassati,
satatam megho vassati sattasattāham pi vassati. |
tīṇi adhikarāṇāni āsi . . vinicchi bhūpati,
rattiṃ 'va vassati megho divā pana na vassati. |
Kākavaṇṇassa yo putto Abhaya nāma khattiyo
dasayodhavarivāro, vāraṇo Kaṇḍulo tahiṃ, |
hanitvā battimsa rājānaṃ vamsaṃ katvāna ekato,
catuvisati vassāni rajjaṃ kāresi khattiyo. |

bhānavāraṃ atthārasamaṇa mahāvāraṃ niṭṭhitam.

40. Rohane X, Rosāmano Z, Rosāmane (°ne G) AG. — 41. vibhajjavādi? — 44. vibhajjavādi Y, °dā X. — obhāsenti A, obhāseti GX, obhāsenti Z. Comp. v. 2. — 45. Sivo BF, Sivo AGZn. — vv. 47. 48 are wanting in YF. — vv. 51—53 are wanting in BGZ. — 51. vutthahi X, vuttheti (corrected into vassati) G1, vassati A. — 52. ca AFG, va N.

XIX.

Pāsādaṃ māpayi rājā ubbedhaṃ navabhūmikaṃ
anagghikaṃ catumukhaṃ, pariccāgā timsa kotīyo. |
sudhābhūmi thūlaselaṃ mattikaṃ itthakāya ca
visuddhabhūmikā c' eva ayojālaṃ tato marumpaṃ |
īśasakkharapāsānā atthaatthālikā silā phalikaṃ rajatena dvā-
dasa, |

etāni bhūmikkammāni kārāpetvāna khattiyo
bhikkhusaṃghaṃ samodhānetvā cetiyāvattasammiti. |
Indagutto Dhammaseno Piyadassī mahākathī

5 Buddho Dhammo ca Saṃgho ca Mittanno ca visārado |
Anattano Mahādevo Dhammarakkhito bahussuto
Uttaro Cittagutto ca Indagutto ca paṇḍito |
Suriyagutto mahānāgo paṭibhānavisārado,
ete kho cuddasa sabbe Jambudīpā idhāgatā. |
Siddhattho Maṅgalo Sumano Padumo cāpi Sīvali
Candagutto Suriyagutto Indagutto ca Sāgaro
Mittaseno Jayaseno Acalena ca dvādasa, |
Suppatiṭṭhito Brahmā ca Nandisena Sumanadevī ca
putto mātu pitu c' eva gihibhūtā tayo janā. |
kārāpesi Mahāthūpaṃ mahāvihāraṃ uttamaṃ
10 anagghaṃ visati datvā pariccāgo ... |

XIX. vv. 2—4 are wanting in BG2. — 2. mattikā A. — parup-
paṃ G, parupapaṃ ca Z, marūpaṃ N, badumaṃ F, pari A. We ought
to read marumbaṃ; comp. Mahāvamsa, p. 169, l. 8 (with the correction,
p. XXIV); Thūpavaṃsa (MS. Burnouf 142, fol. kho): „tassopari ayojālaṃ,
tassopari khūṇāsavasāmaṇerehi Himavantato āhaṭaṃ sugandhamārumbaṃ.“ —
3. *pāsāna N, *pāsāna G. — atthaatthālikā (attha + āli) silā? —
4. cetiyācattasammiti A, *āvattasammiti Z, *āvattasammiti G, *āvattasammiti F,
*āvattasammiti N, cetiyāvatta[m] sammitaṃ? comp. Mahāv., p. 172,
l. 10; p. 173, l. 1. — 5. Mittako (*ke G1) Y, Mittano F, Ttunno (sic, in-
stead of [Mi]tunno?) N. Mahāv. Tikā: Mittappa. — 9. Nandiseno. — mātā
pitā c' eva? Comp. Mahāv. Tikā, fol. tām: „paṭhavikampanādīhi acchari-
yehi viṃhito rājā attano samipe ṭhitam paribbhamanāpadakagāhakaṃ amacca-
puttam tvaṃ konāmo tātā 'ti pucchī. ahaṃ Suppatiṭṭhitabrahmā nāma mahā-
rājā 'ti āha. tava pitā ko nāma tātā 'ti vatvā mayhaṃ pitā Nandiseno nāma
mahārājā 'ti vutte, tava mātā kāmā 'ti pucchī. mama mātā Sumanadevi
nāma mahārājā 'ti āha. tenāhu porāṇā:

Suppatiṭṭhitabrahmā ca Nandiseno Sumanadeviyā
putto mātā pitā c' eva gihibhūtā tayo janā 'ti.“ —

10. The end of the verse may be written thus: pariccāgaṃ cattāri ca;
see Mahāv., p. 195, l. 8.

gamikavattaṃ suṇitvā bhikkhusaṃghassa bhāsato
adāsi gamikabhesajjaṃ phāsuvihāraṃ |
bhikkhunīnaṃ vaco sutvā harikāle subhāsitaṃ
adāsi c' eva bhikkhunīnaṃ yadicchaṃ rājaissaro. |
silākathūpaṃ akāresi vihāraṃ Cetiyapabbate
kāresi āśanasālaṃ Jalakaṃ nāma uttamaṃ. |
Girināmanigaṇṭhassa vutthokāse tahiṃ kato
Abhayagiriṇi paṇḍattī vohāro samajjāyatha. |
Ālavatto Sābhiyo ca Panayo Palaya-Dāṭhikā
cuddasavassaṃ satta māsā pañca rājāno kārayuṃ. | 15
Saddhātissassāyaṃ putto Abhayo nāma khattiyo
Dāṭhikaṃ Damilaṃ hantvā rajjaṃ kāresi khattiyo. |
Abhayagiriṇi paṭiṭṭhapesi silāthūpaṃ cetiyamantare.
dvādasavassaṃ pañca māsāni rajjaṃ kāresi khattiyo. |
satta yodhā Abhayassa ārāmaṃ pañca kārayuṃ;
Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato
Devo ca Uttaro c' eva ete kho satta yodhino. |
vihāraṃ Dakkhinaṃ nāma Uttiyo nāma kārayi,
Sāliyo Sāliyārāmaṃ, Mūlo ca Mūlaāsayaṃ, |
Pabbato Pabbatārāmaṃ, Tisso Tissārāmaṃ kare,
Devo ca Uttaro c' eva Devāgāraṃ akaṃsu te. | 20
Kākavaṇṇassa atrajo Mahātisso mahīpati
dinne kathikaṃ katvāna sālakkhette mahīpati
adāsi Summatherassa santacittassa jhāyino. |
yantaṃ kathikaṃ katvāna tīṇi vassaṃ anūnakaṃ
mahādānaṃ pavattesi bhikkhu koṭisahassīyo. |
katapuñño mahāpañño Abhayo Dutthagāmani
kāyassa bhedaṃ sappuñño tusitaṃ kāyaṃ upāgami. |
bhāṇavāraṃ ekūnavasatimaṃ.

XX.

Kākavaṇṇassa yo putto Tisso nāmā 'ti vissuto
kārāpesi mahāthūpaṃ Tisso vihāraṃ uttamo. |

11. gamikavattaṃ Y, kamikavattaṃ F, gamikavattaṃ N. — 12. hāni-
kāle N, mārikāle F. I do not understand this word. — 13. silāthūpaṃ A,
comp. Mahāv., p. 202, l. 1. — vihāre A. — 14. vutthokāse N, puṭṭho-
kāse F, puṭṭhokāse BGZ, vutthokāse A. Comp. Mahāv., p. 203, l. 6. —
gato BFGZ, kato AN. — 15. The first two names ought to be Pula-
hattho and Bāhiyo. — sattamāsaṃ? satta māsāni? — 17. Abhaya-
giri YF. — 22. yante? — bhikkhū kot? — 23. mahāpuñño FY.

vihāraṃ kārāpayati Kallakālena uttamam
 aññañ ca bahu viharāṃ Saddhātissena kārītaṃ. |
 caturāsītisahassāni dhammakkhandaṃ mahārāham,
 ekekadhammakkhandhassa pūjaṃ ekekaṃ akārayi. |
 pāsādañ ca akārayi manuññaṃ sattabhūmikaṃ,
 lohittḥhakena chādesi Saddhātisso mahāyaso; |
 Lohapāsādakaṃ nāma samañña paṭhamam ahū.
 5 kārāpesi kharāpindaṃ, Mahāthūpe varuttame |
 hatthipākāraṃ kāresi parivāraṃ manoramam,
 caturassañ ca kāresi talākaṃ tāvakālikam. |
 atthārasāni vassāni rajjaṃ kāresi khattiyo.
 katvā aññaṃ bahu puññaṃ datvā dānam anappakāṃ
 kāyassa bhedaṃ sappañño tusitaṃ kāyaṃ upāgami. |
 Saddhātissassa atrajo Thūlathano 'ti vissuto.
 kārāpesi mahārāmaṃ viharāṃ Alakandaraṃ.
 dasāhaṃ ekamāsañ ca rajjaṃ kāresi khattiyo. |
 Saddhātissassa atrajo Lañjatisso 'ti vissuto
 navavassaṃ chamāsaṃ ca issariyaṃ anusāsi so. |
 kārāpesi tilāñcanaṃ Mahāthūpe varuttame,
 10 patitthāpesi āraṃ Kumbhilādhipanoramam, |
 kārāpesi Dighathūpaṃ Thūpārāmapurattḥhito,
 silākañcuke kāresi Thūpamārāmanuttame. |
 Lajjitissamhi uparate kaniṭṭho tassa kārayi
 rajjaṃ cha! eva vassāni Khallātanāganāmako. |
 kam Mahārattako nāma hantvā Khallātakam camūpati
 rajjaṃ kāresi dinekaṃ paduttho akataññuko. |
 tassa rañño kaniṭṭho tu Vattagāmanināmako
 duttham senāpatiṃ hantvā pañcamāsaṃ rajjaṃ kari. |
 Pulahattho tu Damilo tīni vassāni kārayi.

XX, 2. Gallakālena ABG, Gallakālenaṃ Z, Kallahālena N, Kallakālena F. Kallakālenaṃ? comp. Mahāv., p. 200, l. 10. — aññaṃ G1X, añña Y. — bahu AB, bahu GFZn. — viharāṃ G1XZ, viharā ABG2. — 7. bahu ABG2. — 9. Lañcatisso FG1Z, Lañjatisso N, Lajjitisso, Lajjitisso BG2 (comp. Mah., pp. 201. 202.) — 10. Kumbhilādhipanoramam? See Mah., p. 201, l. 6. — 12. Lañjatisso N, Lañcatisso FG1, Lajjikat° ABG2, Lajjit° Z. — 13. Mahārattako AB, Kammahārattako ZG1, Kammahārattako G2, Kammahārathako F, Kammahārattako N. — Khallātabhūpatiṃ ABG2 Z. tam Mahārattako nāma hantvā Khallātakam camūpati? Comp. Mahāv., p. 202, l. 10; the excellent Mahāvamsa MS. of the India Off. Library (no. 91) reads Mahārattako.

duve vassāni Bāhiyo camūpati rajjaṃ kari. |
 hantvā tam Panayamāro satta vassāni kārayi.
 tam hantvā Palayamāro satta māsāni kārayi. |
 tam hantvā Dāṭhiyo nāma duve vassāni kārayi.
 ete pañca Damilajātā antarikā ca bhūpati
 satta māsāni cuddasa vassāni kārayuṃ rajjaṃ. |
 Vattagāmani mahārājā āgantvāna mahāyaso
 Dāṭhikaṃ Damilaṃ hantvā sayam rajjaṃ akārayi. |
 Vattagāmani Abhayo so evam dvādasa vassāni
 pañcamāsesu ādito rājā rajjaṃ akārayi. |
 pitakattayapālīñ ca tassā atthakatham pi ca
 mukhapāṭhena ānesuṃ pubbe bhikkhu mahāmāti. |
 hāniṃ disvāna sattānaṃ tadā bhikkhu samāgatā
 ciraṭṭhitatthaṃ dhammassa potthakesu likhāpayuṃ. |
 tass' accaye Mahācūli Mahātisso akārayi
 rajjaṃ cuddasa vassāni dhammena ca samena ca. |
 saddhāsampanno so rājā katvā puññaṃ nekadhā
 catuddasannaṃ vassānaṃ accayena divaṃ agā. |
 Vattagāmanino putto Coranāgo 'ti vissuto
 rajjaṃ dvādasa vassāni coro hutvā akārayi. |
 Mahācūliṃ so putto Tisso nāmā 'ti vissuto
 rajjaṃ kāresi dīpamhi tīni vassāni khattiyo. |
 Sivo nāma yo rājā Anulādeviyā samvasi,
 ekavassaṃ ca dvemāsaṃ issariyaṃ anusāsi so. |
 Vatuko nāma yo rājā Damilo aññadesiko
 ekavassaṃ ca dvemāsaṃ issariyaṃ anusāsi so. |
 Tisso nāmāsi so rājā katthabhatiti vissuto,
 ekavass' ekamāsañ ca rajjaṃ kāresi tāvade. |
 Niliyo nāma nāmena Damilarājā 'ti vissuto
 kāresi rajjaṃ temāsaṃ issariyaṃ anusāsi so. |
 Anulā nāma sā itthi hanitvāna naruttame
 catumāsaṃ Tambapaññimhi issariyaṃ anusāsi sū. |
 Kutikannattisso nāma Mahācūliṃ atrajo

17. antarikā ca bh° ABGR, antarikā va bh° F, anantarikā ca bh° CMn. antarikā camūpati? — 19. °māsesu FY, °māsehi N. — 20. °katham pi ca XG, °kathāni ca M, °katāni ca CR, °kathā pi ca AB. bhikkhū mahāmāti! — 21. bhikkhū! — 26. Sivo AC. — S° ca (or: 'ti) nāma? — so Y. — 27a. so AZ. — 30a. sū BFGZn, yā A and the stanza of the Porāṇā, introd., p. 6.

uposathagharāṃ kāresi vihāre Cetiyapabbate, |
gharassa purato kāresi silāthūpaṃ manoramam,
ropesi bodhiṃ tatth' eva, mahāvattum akārayi. |
bhikkhunīnaṃ dadatthāya jantāgharāṃ akārayi,
Padumassare ca uyyāne pākāraṇ ca akārayi, |
nagarassa gopanatthāya parikhaṃ khanāpesi so,
pākāraṇ ca akāresi sattahattham anūnakam. |
Khemam va Duggaṃ gaṇhāpesi talākam vatikālikam,
Setuppalādi gaṇhāpesi Vaṇṇakālam manoramam.
5 dvevīsati ca vassāni rajjam kāresi khattiyo. |
bhānavāram vīsatimam.

XXI.

Kuṭikanassa atrajo Abhaya nāma khattiyo
Mahāthūpavare ramme sayam dassanam āgami. |
khiṇāsavā vasi pattā vimalā suddhamānaṣā
sajjhāyanti dhātugabbhamhi pūjanatthāya gaṇhati. |
rājā sutvāna sajjhāyam dhātugabbhe manorame
thūpaṃ padakkhiṇam katvā catudvāresu nāddasa. |
samantato namassitvā narindo sajjhāyam uttamam
iti rājā vicintesi: sajjhāyam tattha gaṇhati? |
catudvāre na gaṇhati, bahiddhāpi na gaṇhare,
5 anto pi dhātugabbhasmim sajjhāyam gaṇhanti pesalā. |
aham pi datthukāmo 'mhi dhātugabbham varuttamam

33. atthāya AZB2G2, dadatthāya B1G1F, dadatthāya N. tad(ā) atth-
āya? — 35. setuppalādiṃ AB. — vaṇṇamālam Z. — I conjecture:

Khemam ca Duggam khanāpesi (or: gaṇhāpesi? see 22, 64)
talākam tāvakālikam,
Setuppalavāpim khanāpesi (gaṇhāpesi?) Vaṇṇakālīm ma-
noramam.

Comp. 21, 17; 20, 6; Mah., p. 210, l. 10.

XXI, 1. saṃgham dassanam āgami? comp. v. 6; 13, 15. —
2. sajjhāyam dhātug? — „gaṇhati“ is said here and at v. 4 metri
causa instead of „gaṇhanti“. Comp. Therigāthā (Phayre MS., fol. 5a):

„ko nu te idam akkhāsi ajānantassa ajānato?“

Samy. Nikāya (Phayre MS. vol. I, fol. ku):

„akkheyyasaññino sattā akkheyyasmiṃ patiṭṭhitā,
akkheyyam aparinūṇāya yogam āyanti maccuno,
akkheyyam ca parinūṇāya akkhātāram na maññati.“ —

4. tattha X, tassa Y. kattha? — 5a. gaṇhanti?

sajjhāyam pi suṇissāmi bhikkhusaṃghaṇ ca dassanam. |
rañño saṃkappam aññāya Sakko devānam issaro
pāturahū dhātugabbhasmim there hi ajjhabhāsatha: |
rājā bhante datthukāmo dhātugabbhassa dassanam.
saddhānurakkhanatthāya dhātugabbham nayimsu te. |
disvā dhātugharāṃ rājā vedajāto katañjali
akāsi dhātusakkāram mahāpūjā ca sattāham. |
madhubhaṇḍapūjam kāresi sattakkhattum varuttamam,
akāsi sabbapūjā ca sattakkhattum anagghikam, | 10
aññam pūjā ca kāresi sattakkhattum yathārahaṃ,
sattakkhattum ca kāresi dipapūjam punappunam, |
pupphapūjam akāresi sattakkhattum manoramam,
pūritajalapūjam sattāham dakapūjā ca sattāham. |
pavālamayajālā ca kārāpesi anagghikam
Mahāthūpe paṭimukka cīvaram iva pārutam. |
dalham katvā dipadaṇḍam thūpapādasamantato
sappinālī ca pūretvā dipā jalāpesi sattadhā. |
telanālīm pūretvā thūpapādasamantato
teladipā jalāpesi cuddasakkhattum punappunam. | 15
gandhodakena pūretvā kilāṇjam katvāna matthake
pattharetvā uppalahatthe sattakkhattum akārayi. |
thūpassa pacchimokāse talāke Khemanāmake
yojetvā yantakam tattha udakapūjam akārayi. |
samantā yojanam sabbam kusumānaṃ ca ropayi,
akāsi pupphagumbaṇ ca Mahāthūpe varuttame. |
makulapupphitam puppham samānetvāna khattiyo
akāresi pupphagumbaṇ cuddasakkhattum punappunam. |
nānāpuppham samocitvā sālindam sahapākāram
pupphathambham kāretvāna sattakkhattum punappunam. | 20
... addasa nānārūpaṃ vicitrakam

7. there hi X, there ti G, there AB, therānam Z. — 8. saddhānu-
rakkhānatthāya C. te XG1, tam Y. — 9. mahāpūjā ca N, mahāpū-
jāni Z. — 10b. sabbapūjam ABG2Z, gabbhapūjam G1X. sappipūjam? —
11. aññanapūjam ca kāresi? Comp. Mahāv., p. 212, l. 2. — 12. thūpa-
pūjam G1X. — ekapūjam Y, dakapūjam X. — 13. paṭimukkam? — pā-
rutam N, pāruto AFG1Z, pārutā BG2. — 16. pattharivā AZ. — 17. Tissa-
nāmake ABC2Z. — dakapūjam N. — 18. kusumāni (which may be the
correct reading) ABG2, kusumānam FGI2, kusumāgam N. — akāresi N. —
19. makulap* G1X, vakulap* Y. — akāsi FY. — 20. samocitvā Z.

... akāsi samānarūpāni khattiyo. |
 sudhākammaṃ akāresi Mahāthūpe varuttāme.
 abhisekaṃ karitvāna akāsi sudhāmaṅgalaṃ. |
 Sakyaputto mahāvīro assatthadumasantike
 sabbadhammapaṭividdho akārayi anuttaro. |
 t̥hito Meghavane ramme yo rukkho dipajotano
 taṃ bodhim pi abhisekaṃ khattiyo akāsi sinanaṃ. |
 vassaṃ vutthā pavāresuṃ bhikkhusaṃghasukhāvahā,
 25 pavāraṇānuggahāya pavāraṇadānaṃ akāsi so. |
 adāsi candanaṃ dānaṃ bhikkhusaṃghe gaṇuttame,
 balabheriṇ ca adāsi Mahāthūpe varuttame. |
 laṅkāmadamadā c' eva seṭṭhakanāṇātakā
 sabbesaṃ saṃkharitvāna Mahāthūpe adāsi so. |
 visākhamaṣe puṇṇamāyaṃ sambuddho upapajjatha,
 taṃ māsāṃ pūjanatthāya atthavisati akārayi. |
 Mahāmeghavane ramme Thūpārāme varuttame
 kāresi uposathāgāraṃ ubhovihāramantare. |
 akā aññaṃ bahuṃ puññaṃ dānaṃ cāpi anappakaṃ,
 30 atthavisati vassāni rajjaṃ kāresi khattiyo. |
 Kuṭikanassa yo putto Nāgaṇāmo 'ti khattiyo
 kāresi ratanaṃ mayā itthakādiṃ varuttame, |
 dhammāsanaṃ ca sabbattha Ambatthalathūpamuttame.
 giribhaṇḍagahaṇaṃ nāma mahāpūjaṃ akārayi. |
 yāvata Laṅkādiṇi bhikkhū atthi supesalā
 sabbesaṃ cīvaraṃ datvā bhikkhusaṃghe gaṇutta...
 dvādasāni so vassāni rajjaṃ kāresi khattiyo. |
 Mahādāthikassa putto Āmaṇḍagāmaṇi nāma Abhaya itti
 vissuto

21. samānar° X, samāni r° G1Z, sabbāni r° G2B, samānā° A. —
 22. akāresi ABG2, ca kāresi Z, karissanti XG1. — vv. 22^b — 28 are wanting
 in B. — subham° N, sudham° F, thūpaṃ Z, maṅgalaṃ AG. Comp. Mahāv.,
 p. 212, l. 7. — 23. pakāsesi Z. akārayi is corrupted; at 13, 50 we have
 instead of it: „buddho āsi“. — 24. t̥hite N, piṭṭhito (°te M) AFGZ.
 — yo F, gho AGZn. — dipajotako AZ. — sinanaṃ N, dhinnāmanāṃ
 (°taṃ A) AFG, bhūpati Z. sināpanaṃ? — 25. bhikkhusaṃghā su-
 khāvahā? — pavāraṇād° C. — adāsi Z. — 27. laṅkāmadamadā Y, laṅ-
 kāmadadasadā F. Comp. 6, 69. V. 27^b seems to be a conglomeration
 of fragments of two different verses, the first beginning (comp. 6, 69):
 „sabbe saṃ[ghaṃ]...“ — 28. vesākhamaṣe. — 31. itthakādiṃ N, °di
 YF. — 32. girigaṇḍigabhanan F, giribhaṇḍikan BG2, giribhaṇḍikākan Z, giri-
 gaṇḍikākan G1, giriṇ bhaṇḍikaṃ A. Comp. Mahāv., p. 214, l. 2. — 34. „nā-
 mako Y.

khanāpesi udapānaṃ Gāmeṇḍitalākam pi ca, |
 Rajatalenaṃ kāresi, thūpassa rajatāmayāṃ
 chattātichattaṃ kāresi Thūpārāme varuttame, |
 Mahāvihāre Thūpārāme ubhopāsādamuttame
 bhaṇḍāgāraṃ akāresi bhaṇḍalenaṃ ca sabbaso, |
 māghātāṇ ca akāresi Tambapaṇṇitale pi ca.
 nava vass' attha māsāni rajjaṃ kāresi khattiyo. |
 tass' eva kaṇiṭṭhako rājā Kaṇirajānū 'ti vissuto
 paripuṇṇatīni vassāni rajjaṃ kāresi khattiyo. |
 Āmaṇḍagāmaniputto Cūlābhaya 'ti vissuto
 paṭiṭṭhāpesi so rājā Gaggarārāmaṃ uttamaṃ. |
 rajjaṃ kāresi vass' ekaṃ Cūlābhaya mahipati.
 Sivali nāma sà itthi Revatī iti vissutā |
 40 catumāsāṃ rajjaṃ kāresi rañño Āmaṇḍadhītarō.
 Āmaṇḍabhāgineyyo tu Sivaliṃ apaniya taṃ |
 Ilanāgo 'ti nāmena rajjaṃ akārayi pure.
 Ilanāgo nāma rājā suṇitvā kapijātakam |
 Tissadūratālāke ca khanāpesi arindamo.
 chahi vassehi so rajjaṃ kāresi dipalaṇjake. |
 Sivo 'ti nāma nāmena Candamukho 'ti vissuto
 akāsi Manikārāmaṃ vihāre Issaravhaye. |
 tassa rañño mahesī ca Damilādevitī vissutā
 taṇ ñeva gāme attano vaṭṭaṃ adāsi ārame.
 45 satta mās' attha vassāni rajjaṃ kāresi khattiyo. |
 Tisso ca nāma so rājā Yasalālo 'ti vissuto
 satta mās' attha vassāni rājā rajjaṃ akārayi. |
 dvārapālassa atrajo Subharājā 'ti vissuto
 kārāpesi Subhārāmaṃ Villavihāraṃ manoramaṃ, |
 parivenāni kāresi attanāmena samakam.
 chamhi vassāni so rājā issariyaṃ anusāsi so. |

bhāṇavāraṃ ekavīsatiṃ.

34. pi ca ABG2, ca kārayi Z. iva G1, idha X. — 36. bhaṇḍagaharaṃ
 (instead of bhaṇḍalenaṃ) X. — 38. tasseva kaṇiṭṭhako N, Tisso nāma so
 (yo C) YF. — 41. I believe that dhītarō ought to be corrected into dhi-
 tikā which looks very much like it in Burmese characters. — 44. Mani-
 kārāmaṃ Mu, Manik° ABCGR, Saṇik° F. Manikārāgāmaṃ? Comp.
 Mahāv., p. 218, l. 9. — 45^b. „“ is wanting in BG2. — taññeva gāme N,
 taññecagāme F, taññekome AG1Z. — vaṭṭaṃ F, vattam N, vannaṃ A, va-
 ṇam G1Z. — 47. Mahav.: Vallivihārakam. — 48. samakam YF, sāmakaṃ N.
 — chahi AZ, chamhi BGX. — vassehi C. chahi vassehi? comp. v. 43.

XXII.

Vasabho nāma so rājā vihāre Cetiyapabbate
 dasa thūpāni kâresi kittiphalavaruttame. |
 Issariye nāma ārāme vihāraṃ ca manoramaṃ
 kâresi uposathagharāṃ dassaneyyaṃ manoramaṃ. |
 balabheriṇ ca kâresi Mucelaṃ vihāraṃ uttamaṃ.
 sampatte tiṇi vassāni chaḷāni cīvaraṃ adā. |
 sabbattha Laṅkādhīpasmim ārāme santi jinnake,
 kâresi sabbattha āvāsaṃ dhammikapūjaṃ mahārahaṃ. |
 cetiyagharāṃ kâresi Thūpārāme varuttame.
 kâresi pūjayi rājā catucattālisa anūnakaṃ. |
 Mahāvihāre Thūpārāme vihāre Cetiyapabbate
 paccekāni sahasāni teladīpaṇ jalāpayi. |
 Mayantiṃ Rājuppalavāpiṃ Vahaṃ Kolambanāmakaṃ
 Mahānikkhaṇḍavāpiṃ Mahārāmettim eva ca |
 Kehālaṃ Kālivāpiṇ ca Jambūtiṇ Cāthamaṅgaṇaṃ
 Abhivaḍḍhamānakaṇ ca ice ekādasa vapiyo. |
 dvādasa mātikaṇ c' eva subhikkhatthaṃ akārayi.
 puññaṃ nānāvidhaṃ katvā pākāraṃ parikhaṃ pure, |
 dvārattālaṃ akārayi, mahāvattthūṇ ca kārāyi.
 10 tahiṃ tahiṃ pokkharāṇi khaṇāpesi nagare pure, |
 ummaggena pavesayi udakaṃ rājakuñjaro.
 catucattālisa vassāni rajjaṃ kâresi issaro 'ti. |
 Vasabhassa atrajo putto Tisso 'ti vissuto
 ārāmaṃ Maṅgalanāmakaṃ kārāpesi mahīpati.
 kâresi rajjaṃ dipasmim tiṇi vassāni tāvade 'ti. |
 Tissassa atrajo putto Gajābhūkaḡamaṇi
 kārāpesi mahāthūpaṃ Abhāyārāme manorame. |

XXII, 1. kittipālo v° BG2, kittipalav° AG1. Possibly we should correct: Cittalākūṭe varuttame. Comp. Mahāv., p. 221, l. 2. — 3. chaḷāni ABFZ, chaḷāni G, [chaḷā]ṇaṃ N. A chācīvaraṃ instead of the ticīvara is mentioned in the Mah., p. 229, l. 6. — 4. santi Y, panti X. samkhari? — 5. pūjāyo? — 7. Mayanti A, Mayanti BG1, Yanti ZG2, Cayantiṃ N, Vassanti F. — Kolambagāmakaṃ, Mahāv. and Mahāv. Tikā. — Mahānikkavāṇḍavāpiṃ ca A, Mahānikkavāṇḍavāpiṃ Mahāv. — Mahārāmettim X, Mahāmettiyaṃ Y, Mahāgāmadvīṃ Mahāv. — 8. Kālivāsaṃ Mahāv. — Jambūdiṃ F, Jambūtiṃ G1N, Jambūtiṃ Z, Jambūthāṃ B, Jambuvīṃ A. Cambuddhiṃ Mahāv. — Vāṭamaṅgaṇaṃ Mahāv. — 9. parikhāpākāraṃ pure Y, parināpākāraṃ pure F.

mātatthaṃ Gāmanināmaṃ talākaṃ kâresi nāyako,
 kārāpesi ca ārāmaṃ Rammakaṃ nāma issaro.
 dvevīsati vassāni dipe rajjaṃ akārayīti. |
 Mahallanāgo 'ti nāmena Tambapaṇṇimhi issaro
 Sājilakandakārāmaṃ, dakkhiṇe Goṭapabbataṃ, |
 Dakapāsānaārāmaṃ, vihāraṃ Sālipabbataṃ
 kārāpesi Tanaveliṇ, Rohane Nāgapabbataṃ. |
 ārāmaṃ Girisālikaṃ kārāpesi vināyako.
 chavassaṃ rajjaṃ kâretvā gato so āyusaṃkhaṇḍe 'ti. |
 Mahallanāgassa yo putto Bhātutisso 'ti vissuto
 Mahāmeghavanuyyānaṃ kārāpanatthāya issaro |
 parikkhepesi parikkhepaṃ pākāraṃ dvārattālaṃ
 kārāpesi ca so rājā ārāmaṃ Varanāmakaṃ. |
 Gāmanim nāma talākaṃ khaṇāpetvā vināyako
 pādāsi bhikkhusaṃghassa Bhātutisso vināyako. |
 khaṇāpesi talākaṃ taṃ Randhakaṇḍakanāmakaṃ,
 kâresi uposathāgāraṃ Thūpārāme manorame. |
 mahādānaṃ pavattesi bhikkhusaṃghaṃ vināyako
 catuvīsati vassāni rajjaṃ dipe akārayīti. |
 tassa kaniṭṭho nāmena Tisso iti suvissuto
 kâresi uposathāgāraṃ Abhāyārāme manorame. |
 kâresi dvādasatthānaṃ Mahāvihāraṃuttame,
 vihāraṃ kâresi so thūpaṃ Dakkhiṇārāmasavhaye, |
 tato aññaṃ bahu punnaṃ kalyāṇe buddhasāsane.
 atthārasāni vassāni issariyaṃ akārayīti. |
 Tissassa atrajo putto rājārahā dve bhātukā
 rajjaṃ kâresu dipamhi tiṇi vassāni nāyaka. |
 Vaṅkanāsikatisso tu Anurādhapure rajjaṃ
 tiṇi vassāni kārāyi puñṇakammānūrūpavā. |
 Vaṅkanāsikatissassa accāye kārāyi suto

14. mātatthaṃ N, yatthāva FGZ, yatthā ca AB. Comp. Mahāv., p. 223, l. 9. — 15. Sājilakandakārāmaṃ N, Sājilakandak° F, Sājilakandhak° BG. Mahāv.: Pejalaka. — Goṭapabbataṃ X, Goṭapabbataṃ G1, Koṭip° BG2. Mahāv.: Golap° A, Holakapabbate Z. — 16. Mahāv.: Naceli. — 17. Girihālikaṃ F. Mahāv.: Antogiririhālikaṃ. — 18. Bhātutisso Y. — Bhavarau° F. Gavaraṇ°? Comp. Mahāv., p. 224, l. 10. — 21. Rannakapaṇḍakanāmakaṃ F. Rannakapaṇḍakan° B, Rattakapaṇḍakan° A, Rannakapaṇḍakan° G, Rannakapaṇḍakan° Z. — 24. dvādasatthānaṃ A, comp. Mahāv., p. 225, l. 6. — 25. bahupaṇḍakaṃ A. — 26. atrajā puttā? — vv. 27—31 are wanting in N.

rajjam dvāvisa vassāni Gajābāhukagāmani. |
 Gajābāhuss' accayena pasuro tassa rājino
 rajjam Mahallakanāgo chabbassāni akārayi. |
 Mahallanāgass' accayena putto Bhāṭikatissako
 30 catuvisati vassāni Laṅkārajjam akārayi. |
 Bhāṭikatissaccayena tassa kaniṭṭha-Tissako
 aṭṭhārasa samā rajjam Laṅkādiṭṭhe akārayi. |
 Kaniṭṭhatissaccayena tassa putto akārayi
 rajjam dve yeva vassāni Khujjanāgo 'ti vissuto. |
 Khujjanāgakanitṭho tam rājā ghāṭiya bhāṭikam
 ekavassam Kuñjanāgo rajjam Laṅkāya kārayiti. |
 Sirināgo laddhajayo Anurādhapure vare
 Laṅkārajjam akāresi vassān' ekūnavisati. |
 Sirināgo nāma nāmena Mahāthūpaṃ varuttamam
 35 pūjesi ratanamālena, chattam thūpe akārayi. |
 kāresi posathāgāram Lohapāsādam uttamam,
 ūnavisati vassāni rajjam kāresi khattiyo 'ti. |
 Sirināgassa atrajo Abhayo nāma mahāpati
 adāsi bhikkhusaṃghassa dvesatasahassarūpiyā. |
 pāsāpavedim akasi mahābodhivaruttame.
 dvāvisa vassāni rājā issariyaṃ anusāsi so 'ti. |
 tassa kaniṭṭho rājā tu Tissako isi vissuto
 Abhayārāme Mahāthūpe kāresi chattam uttamam, |
 Mahāmeghavane ramme Abhayārāme manorame
 40 akāsi suvaṇṇathūpaṃ ubhovichāramuttame. |
 sutvā gilānasuttantaṃ Devatherassa bhāsato
 adāsi gilānabhesajjam pañcāvāsam varuttamam. |
 rattim acchariyaṃ disvā āramam Dassamāliniṃ,
 mahābodhimanorame diparūpe patitṭhasi. |
 tassa rañño tñ vijite dipanti akappiyaṃ bahum,
 vitandavāde dipetvā dūsesum jinasāsanam. |
 disvāna rājā pāpabhikkhu dūsentam jinasāsanam

28. dvāvisati BGZ. — 29. pasuro Z, payuro F, sapasuro ABG. sa-
 suro? — 33. rājā ABG2Z, rājā G1, rājā N, bhajam F. — Kuñjanāgo
 G1Zn, Kuñjanāgo F, Khujjanāgo A, Kujjanāgo BG2. — 37. rūpiyaṃ A.
 — vv. 42. 43 are wanting in BG2Z. — 42. rattim acch° N, rattinicch° F.
 vārassa acch° AG. — Dipamāliniṃ N, Dassamālini (°ni F) AFG. — dipa-
 rūpe (°ruse F) X, disarūpe AG. — patitṭhaya A, patitṭhasi GX. pati-
 tṭhapi? — 43. cipanti AG, dipanti X. dipenti? — 44. °bhikkhum Mn.
 °bhikkhū? — dussente A, dūseṇte BG2, dūsentam G1Zn, dūsentam F.

Kapilāmaccaṃ ādāya akāsi pāpaniggahaṃ. |
 vitandavādam madditvā jotayitvāna sāsanaṃ
 Hatthapaṇḍhihi pāsānam adā Meghavanodanam.
 dvevisati tu vassāni rajjam kāresi issaro 'ti. |
 45 Tissassa atrajo putto Sirināgo 'ti vissuto
 rajjam kāresi dipamhi dve vassāni anūnakam. |
 mahābodhissa sāmantaṃ pākāraṃ cāta maṇḍapaṃ
 akārayi pāsādikam Sirināgavhayaṃ ayam. |
 Asaṅgatisso 'ti nāmena Mahāthūpe varuttame
 sovaṇṇamayāni chattāni kāresi thūpamatthake. |
 maṇimayaṃ sikhāthūpaṃ Mahāthūpe varuttame
 tassa kammassa nissande pūjā kāresi tāvade. |
 Andhakavindasuttantaṃ Devatherassa bhāsato
 catudvāre dhuvayāgum patthapesi arindamo. |
 50 Vijayakumārako nāma Sirināgassa atrajo
 pituno accaye rajjam ekāvassam akārayi. |
 rajjam cattāri vassāni Saṃghatisso akārayi,
 Mahāthūpamhi chattam so hemakammaṃ ca kārayi. |
 Saṃghabodhi nāma nāmena rājā āsi susilavā,
 dve vassān' eva so rājā rajjam kāresi khattiyo. |
 ramme Meghavanuyyāne dhuvayāgum arindamo
 patthapesi salākaggaṃ Mahāvihāramuttame. |
 Abhayo nāma nāmena Meghavaṇṇo 'ti vissuto
 kāresi silāmaṇḍapaṃ Mahāvihāramuttame. |
 55 padhānabhūmiṃ kāresi Mahāvihārapacchato,
 kāresi bodhipariyānam silāvedim anuttamam, |
 silāparikhaṇṇaṃ ca kāresi toraṇaṃ ca mahārahaṃ,
 kāresi silāpallankaṃ mahābodhigharuttame. |
 uposathagharam kāresi Dakkhinārāmanantare.
 adāsi so mahādānam bhikkhusaṃghagāṇuttame. |

45. vetullavādam Y (except G1). This may be the correct reading
 (see Mahāv., p. 227, l. 6). — Hatthapaṇḍhihi N, Hatthapaṇḍhihi F, Hatthapaṇḍhihi
 ('ntihi M) Z, Hatthapaṇḍhihi ('ntihi B) ABG. — pāsānam B, sāsanaṃ F,
 bālānam N. Hattha- (or: Satta-) paṇṇikapāsādam? comp. Mahāv.,
 p. 226, l. 11. — 47. cātha? — I give this stanza according to N, the
 reading of which is confirmed by Mahāv., p. 228, ll. 8. 9. YF (instead of
 the whole stanza): panakam (patakam Z; F omits this word) pākāram ca
 samāṇapam akārayi pāsādikam. — 48* is wanting in N. — Asaṅgatisso
 BG. Read: Saṃghatisso. — 52* is wanting in YF. — 57. mahābodhi-
 varuttame ABG2Z, °garuttame G1.

katvā rājagharāṃ rājā mahāvattthūṃ manōramāṃ
 bhikkhusaṃghassa datvāna pacchā rājā paṭiggahi. |
 vesākhapūjaṃ kāresi rājā Meghavane tadā.
 10 terasāni hi vassāni issariyaṃ akasi so 'ti. |
 atrajo Meghavanassa Jetthatisso mahāpati
 rajjāṃ kāresi dīpamhi Tambapaṇṇimhi issaro. |
 maṇim mahagghaṃ pūjesi Mahāthūpe varuttame.
 katvāna lohapāsādaṃ pujevā maṇim uttamaṃ |
 Maṇipāsādo 'ti paṇṇattiṃ kārāpesi narāsabho.
 kārāpetvāna āramāṃ Pācīnatissa-pabbataṃ |
 pādāsi bhikkhusaṃghassa narindo Tissasavhayo.
 Ālambagāmatalākaṃ gaṇhāpetvā mahāpati |
 attha saṃvaccharam pūjaṃ kārāpesi narāsabho.
 15 rajjāṃ kāresi so rājā dasa vassāni Tambapaṇṇike. |
 Jetthatisaccaye tassa Mahāsena kanitthako
 sattayisati vassāni rājā rajjāṃ akārayi. |
 tadā so rājā cintesi sāsane dvīsu bhikkhusu
 ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī
 ke alajjino? |
 vicinetvā imaṃ atthaṃ gavesanto lajjipuggale
 addasa pāpake bhikkhū assamaṇe paṭirūpake. |
 pūtikunapāsādise vattaṃ va nīlamakkhike
 asante assamaṇake addasa paṭirūpake |
 Dummittaṃ Pāpasaṇaṃ ca aññe ca alajjipuggale;
 20 upento pāpake bhikkhū atthaṃ dhammaṃ ca pucchi so. |
 Dummitto Pāpasaṇo ca aññe ca alajjipuggalā
 rahogaṭā mantayanti dūsanatthāya subbate. |
 ubhosamaṃgabhāviṣsaṃ anuññātaṃ Kumārakassape
 akappiyaṃ ti dīpesuṃ dussilā mohapārutā. |
 Chabbaggiyānaṃ vatthusmiṃ ananuññātaṃ dantavattakaṃ

64. As to „gaṇhāpetvā“ (or „khanāpetvā?“) comp. 20, 34, 35. — 68. vicinetvā ABG2, viriyetvā F, vicinetvā G1Zn. vicinivā? — paṭirūpake (sic) N, [paṭirūpādūsake] [„pa“ is expunged] F, pake G1, pāpake ABG2, pāpakāṃike Z. — 69. vattaṃ va Y, vattava N, cattaṃ ca F. — 72. ubhosamaṃgabhāviyaṃ N, ubhosamaṃggaṃ bhāviṣsaṃ F, ubhosamaṃggaṃ vibhaviṣsaṃ Y. The way for correcting these words is shown by the Mahāv. Tikā, fol. 171: „Kumārakassapa vatthumhi (Mahāvagga, I, 75) anuññātaṃ gabbhamāsena paripuggavissatīyassūpasampadam pi na vatthatīti.“ I therefore conjecture: upasampadam gabbhaviṣsaṃ (or: °vise). — 73^a. anuññātaṃ Y. — dunnivatthakaṃ (°ttakaṃ BG) Y, dantavattakaṃ X. The reading

anuññātan ti dīpesuṃ alajjī dantaganikā. |
 imaṃ c' aññaṃ bhikkhū atthaṃ aññe bahu akāraṇe
 adhammo iti dīpesuṃ alajjī lābhahetukaṃ. |
 asādhusaṃgamen' eva yāvajīvaṃ subhāsubhaṃ
 katvā gato yathākammaṃ so Mahāsena bhūpati. |
 75 tasmā asādhusaṃsaggaṃ ārakā parivajjiya
 ahiṃ vāsivisaṃ vāsi kareyy' atthabitaṃ bhava 'ti. |

Dīpavaṃsaṃ piṭṭhitam.
 nibbānapaccayo hotu.

of X is confirmed by the Mahāv. Tikā, I. I.: „Chabbaggiyānaṃ bhikkhūnaṃ vatthumhi anuññātaṃ (ananuññāte?) dantamaye vijānīhi.“ As to the reading of Y, compare the following passage of the Cullavagga (Paris MS., fols. Pāli 20, fol. 171): „tena kho pana samayena Chabbaggiyā bhikkhū dunnivatthā duppārutā anākaṃpasampadā bhattaggaṃ gacchanti“ etc. For further details, see my note on this passage in the Translation.

73. dantaganikā X. dandaganikā? — 74. bahū? — 76. vasi? Comp. Mahāvagga, p. 238, I. 5.

TRANSLATION.

Adoration to the venerable, holy, universal Sambuddha.

I.

1. I will set forth the history of Buddha's coming to the Island, of the arrival of the relic and of the Bo (branch), of the doctrine of the teachers who made the recensions (of Dhamma and Vinaya), of the propagation of the Faith in the Island, of the arrival of the chief of men (Vijaya); listen. 2. Listen attentively to (the history proclaimed by) me, which inspires joy and delight, which causes serenity and gladdens the mind, which comprises many various forms. 3. With elated minds, satisfied, delighted and joyful, attentively receive the faultless, auspicious discourse. 4. Listen all, giving your minds (to the subject); I will proclaim a history, handed down from generation to generation, highly praised, adorned in many ways, joined together in this (work), just as flowers of various kinds (form a garland). 5. Attend to this incomparable praise of the Island (Ceylon), which dwells upon the most excellent successions (of teachers and kings), which is new and unrivalled and well narrated, which has been handed down by Saints, which is praised by all good men and revered by the holy ones.

6. On the immovable, firm, unshaken throne, a place worthy of the eminent one, the highest of men sat down, establishing himself in the four branches (of fortitude). 7. Seated on this most excellent throne, at the foot of

the king of trees, the chief of men, the highest among human beings, like a fearless lion, did not tremble, when he saw Māra with the hosts of his army. 8. Having overcome the dispute of Māra and put him to flight together with his army, the Conqueror, full of joy, wise, tranquil, and steadfast, — 9. mastered the state of meditation which consists in spiritual insight, and the thorough perfection of attention, (and also the knowledge of) many various qualities, distinguished by manifold attributes. 10. Mastering the knowledge of former existences and the gift of supernatural vision, the enlightened great Sage spent three watches of the night. 11. Thereafter, in the last watch, he revolved (in his mind) the causes of existence; the glorious One fixed the mind on them in direct and reverse order. 12. Having thoroughly understood the Dhamma, the highly wise One, who had reached emancipation by the destruction of human passions, taught (created beings) the abandonment (of temporal obstacles) and the attainment of the path (to sanctification). 13. The great Sage obtained („*abhisambuddha*“) the most excellent knowledge of omniscience. Thus first arose the title „Buddha, Buddha“. 14. Having penetrated all qualities and uttered his proclamation (of triumph)¹⁾, the light-giver then spent seven days on that most excellent throne. 15. He in whom all fear had ceased, who had performed his duties and was free from sin, delighted, glad, and joyful, thought many kind thoughts. 16. In one moment, in one instant a Buddha surveys the whole world; he unveiled his five-fold power of vision and looked down over many people. 17. The highest of men sent forth the irresistible power of his knowledge; the stainless teacher then saw the most excellent Lankādīpa, — 18. an exquisite country, endowed with a beautiful climate, fertile, a mine of treasures, which had been visited by former Buddhas and had been inhabited by multitudes of Saints. 19. Perceiving the most excellent island of Lankā, a fertile region, a dwelling-place

1) This proclamation of triumph is the famous stanza, Dhṛ., v. 153.

fit for Saints, the compassionate One who well understood the right and wrong time, thus thought: 20. „In the present time Yakkhas, Bhūtas and Rakkhasas (inhabit) Lankādīpa, who are all too low for (adopting the doctrine of) the Buddhas; their power I can outroot. 21. Having driven out the hosts of Yakkhas, the Pisāças and Avārūddhakas, I will establish peace in the island and cause it to be inhabited by men. 22. ... Let those wicked beings fully live out their span of life; (afterwards) there, in the most excellent Lankādīpa, an opportunity will arise for (the propagation of) the Faith. 23. Having removed (those) beings, having comforted many people and taught them the way, the road, the path of Saints, — 24. I shall reach complete Parinibbāna like the setting sun. Four months after my Parinibbāna the first convocation will be held ...; 25. a hundred and eighteen years later¹⁾ the third convocation will take place, for the sake of the propagation of the Faith. 26. Then there will be a ruler over this Jambudīpa, a highly virtuous, glorious monarch known as Dhammāsoka. 27. This king Asoka will have a son, a clever man, Mahinda, the learned converter of Lankādīpa.“ 28. Having foreseen these circumstances which were full of importance, (and understanding) the right and wrong time, the blessed Buddha placed a (divine) guard over this island. 29. 30. The Jina, having performed his various duties during the seven-times seven days (at the following places, that is) the throne, the Animisa (Cetiya) the cloister, the jewel-house, the Ajapāla and Mucalinda trees, and seventhly near the Khīrapāla grove, the hero went to Bārāṇasī in order to establish the kingdom of the Truth. 31. When he established the kingdom of the Truth and preached the most excellent Truth, the conversion of eighteen kotīs of beings took place. 32. Kondañña, Bhaddiya, Vappa, Mahānāma, and Assaji, these five great Theras attained emancipation when

1) A mention of the second convocation, which was held a hundred years after Buddha's death, is wanting in the MSS.; the third is said to have been held 118 years after the second.

he had preached the Anattalakkhaṇa discourse. 33. Residing in Bārāṇasī, in Isipatana, the Jina released the four friends of Yasa and, besides, the fifty youths. 34. Having spent the rainy season in Bārāṇasī, the Tathāgata released in the Kappāsika grove the Bhaddavaggiyas. 35. Wandering thence from place to place, he came to Uruvelā; there the stainless Teacher saw Uruvelakassapa, an ascetic of the Jāṭila sect. 36. In the room where Kassapa kept his sacred fire, the highest of men conquered a serpent. Witnessing this miracle they all invited the Tathāgata: 37. „Reside here, o Gotama, during the four winter months; we will daily provide you with rice.“ 38. The Tathāgata, the chief of men, residing during the winter in Uruvela, devoted himself to the conversion of the Jāṭilas together with their followers. 39. (Once, during that period,) both Aṅgas and Magadhas prepared a great sacrifice. (Kassapa), seeing that great gains (could be obtained) at this sacrifice, conceived the following ignoble thought: 40. 41. „The great Samāṇa possesses high (magical) powers and great faculties; if he shall perform miracles or preach in the great assembly, the fee will escape me and go to Gotama. Well, the great Samāṇa should not appear in the assembly.“ 42. The Tathāgata understands action and resolution, intention and desire, the sixteen constituent parts of thought. 43. Having understood the thought of the Jāṭila, the Sage, who looks through the minds of other men, went by his high (magical) power to (Uttara-) Kurudīpa collecting alms. 44. Near the Anotatta lake Buddha took his meal; there he gave himself up to meditation (jhāna) and compassionate thoughts.

45. With his Buddha-eye, the highest in the world looked over the universe; the stainless Teacher (then) saw the most excellent Lāṅkādīpa. 46. At that time the ground of Lāṅkā was covered with great forests and full of horrors; frightful, cruel, blood-thirsty Yakkhas of various kinds, — 47. and savage, furious, pernicious Pisācas of various shapes and full of various (wicked) thoughts, all had assembled together. 48. „I shall go there, in their midst;

I shall dispel the Rakkhasas and put away the Pisācas; men shall be masters (of the island).“

49. Having considered this matter full of compassion, the great hero rose into the air and came hither from Jambudīpa. 50. In the midst of the assembly of Yakkhas, above their heads, he was seen, standing in the air, holding his seat (in his hands). 51. The assembled hosts of Yakkhas saw the Sambuddha standing there, but they did not think that he was the Buddha; they supposed him to be another Yakkha. 52. On the bank of the river, near Mahiya Pokkhala, on the site of the Subhāṅgana Thūpa, there the highest of men stood, and entered upon the highest ecstatic meditation. 53. The Sage, the awakener of quick attention, speedily entered upon that meditation (by revolving) in a moment by one thought (the whole system of qualities). Suddenly he thence rose; he who had reached (all) perfections by his virtuous resolutions, ... finished his meditation. 54. There the hero stood, performing miracles by his (magical) power, like a Yakkha of high (magical) power and great (supernatural) faculties; gathering (?) thick clouds, containing thousands of rain drops, he sent rain, cold winds, and darkness. 55. (He then spoke to the Yakkhas:) „I will send you heat; give unto me a place where I may sit down. I possess such power over the fire as will dispel these dangers.“ 56. (The Yakkhas replied: „If thou art able to dispel them, sit down wherever thou likest; we all consent; show thy power over the fire.“ 57. (Buddha replied:) „You all ask me for warmth; I shall quickly produce the great heat which you are desiring, a fierce, burning fire.“ 58. As the sun shines in summer at noon, so fearful heat penetrated the assembly of Yakkhas. 59. Like the heat spread by the four suns at the end of a Kappa, such and greater still was the glow sent forth by the seat of the Teacher. 60. As the rising sun cannot be restrained in the sky, thus (Buddha's) carpet of skin cannot be restrained in the air. 61. The carpet diffused great heat, like the fire at the end of the Kappa, as the sun (scorches) the earth,

or like a great flame of fire. 62. Diffusing heat like a heap of burning coals, the carpet appeared similar to a cloud, or to a glowing iron mountain. 63. It spread insupportable heat over the islands. The Yakkhas quickly fled in all ten directions, to the east, the west, the south, the north, above, and beneath. 64. „Whither shall we go for safety and refuge? How shall we be released from this fearful being? 65. If this powerful Yakkha assumes the form of the fiery element, and burns us, all of us Yakkhas will perish like a handful of chaff, like dust blown away by the wind.“ 66. And Buddha, the chief among Sages, the bringer of happiness, the compassionate, merciful great Sage, when he saw the afflicted, frightened Yakkhas, thought how to administer joy to the minds of these non-human beings. 67. (He) then (thought of) another island, similar to this, with low ground and high ground, with many various aspects, beautifully adorned by rivers, mountains, and lakes, the island of Giri, most similar to the country of Laṅkā. 68. (It was) free from danger, well protected, surrounded by the ocean, full of excellent food and rich grain, with a well tempered climate, a green, grassy land, the beautiful island of Giri, superior to this (island). 69. It was charming and delightful, green and cool, adorned by gardens and forests, exquisite; there were trees, full of blossoms and fruits; it was empty and solitary, subject to no master. 70. (It was situated) in the great sea, in the midst of the ocean and of the deep waters, where the waves incessantly break; around it there was a chain of mountains, towering, difficult to pass; to enter it against the wish (of the inhabitants) was difficult. 71. Full of desire and anger towards other beings, backbiting, pitiless, given to injuring other beings, cruel and furious, violent, merciless, . . . 72. (Buddha thus spoke:) „Ye Rakkhasas and ye wicked hosts of Yakkhas, I give unto you this island which is not far from Laṅkā, the whole old island of Giri; may they all inhabit it and multiply undisturbed. 73. This country of Laṅkā is a residence inhabited by men since remote Kappas;

may many men dwell in the country of Laṅkā, as they did in former times in the Oja, Vara, and Manda island. 74. Adorned with these and other good qualities, a residence fit for men, auspicious in many ways, it will shine among the islands, when the Doctrine will have been brought there, like the full moon in the sky at the time of Uposatha.“ 75. Weighing the prosperity and the high happiness of the two, the Sage who knew all worlds, interchanged the two islands and the two (kinds of beings), men and Rakkhasas, (as a peasant) easily (interchanges) his pairs of bullocks. 76. Gotama by his (magical) power drew the island towards himself, like the headstalls of bullocks which are drawn (towards the driver) with a strong rope. The Sage drew together one island towards the other, like two ships which are surrounded by stout ropes. 77. Having joined the beautiful island to the other, the Tathāgata transported (?) the Rakkhasas, (saying:) „May all Rakkhasas dwell in Giridīpa . . .“ 78. The eager Yakkhas ran to Giridīpa, like thirsty people in summer to a river; they all entered it never to return; the Sage (then) restored the island to its former place. 79. The highly satisfied Yakkhas and the highly pleased Rakkhasas, having received this excellent island which they desired, all began to laugh with great joy, and all went to celebrate the festival called Nakkhattamaha. 80. When Buddha saw that joy had been restored to these non-human beings, he the Jina, having exerted his benevolence towards them, pronounced the spell of protection. Having walked three times round the island, for the sake of its ever-lasting protection and the expulsion of the Yakkha hosts, — 81. having comforted the Pisācas and (other) non-human beings, having established a guard and restored a lasting peace, having put down all distress in the island, the Tathāgata returned to Uruvela.

Here ends (Buddha's) subjection of the Yakkhas.

II.

1. Again, the holy, glorious Sambuddha (once) dwelt near the most excellent capital of Kosala, in the garden of Sudatta (Anāthapīṇḍika). 2. In this Jetavana garden Buddha, the light-giving king of the Truth, looking all over the world, saw beautiful Tambapaṇṇi. 3. When five years had elapsed (after he had attained Buddhahood), he went to the country of Tambapaṇṇi. By dispelling the Avaruddhaka (demons) he (once) himself had made the island empty. 4. (But) now the mountain serpents and the sea serpents fought a battle in the island, having arranged their arrays on both sides, an awful struggle. 5. All those Nāgas possessed great (magical) powers, all were frightfully venomous, all were wicked and violent, furious and filled with desire. 6. The Serpents were quick and excessively powerful, corrupt, cruel, and harsh, hasty, given to anger, longing for destruction (?). 7. Powerful Mahodara and resplendent Cūlodara, both were valiant, both had an exceedingly brilliant appearance. 8. No one saw a way how peaceably to compose that struggle (?). Mahodara whose fierceness was furiously excited by pride, was destroying the island with its mountains and its forests: „I will kill all hostile serpents.“ 9. Cūlodara, filled with pride, roared: „May thousand kotis of Nāgas approach; I will slay all them who dare to enter the battle; I will change the island, all its hundred yojanas, into one desert.“ 10. The Serpents whose venomous fury could not be restrained, who possessed high (magical) powers, raged and sent forth flames (sent forth smoke and flames?); the Serpent kings, infatuated with anger, incited them to destroy the foes (who opposed them) in the battle.

11. Buddha, the blessed wanderer through the world, when he perceived the anger of the Serpent kings, (and saw) that the island was being destroyed, thought, in order to prevent this, many kind thoughts, for the sake of the highest bliss of (men) and gods. 12. (He thus reflected:) „If I do not go (to Laṅkā), the Serpents will not

become happy; the island will be destroyed, and there will be no welfare in future time. 13. Out of compassion for the Nāgas, for the sake of happiness (of men) I shall go there; may the happiness of the island prosper (?). 14. I perceive the excellent qualities of Laṅkā; the Serpents shall not destroy the island from which I formerly have driven out the Yakkhas, and to which I have done good.“ 15. Speaking thus the Sambuddha rose from his seat; he who possessed the gift of (supernatural) vision, left the Gandhakūṭi, and stood in the door (of the Jetavana garden). 16. All the gods who resided in the trees of the Jetavana garden, offered their services to him: „Let us go (with thee, o Sage who art) possessed of (supernatural) vision.“ 17. (Buddha replied:) „Nay, remain ye all, Samiddhi alone may go (with me).“ (Samiddhi) went, taking up the tree (where his residence was,) and holding it from behind (over Buddha's head). 18. Samiddhi, when he heard what Buddha had said, was delighted; he took up the tree, roots and all, and followed the Tathāgata. 19. The highly powerful king of gods gave shade to the Sambuddha, the highest among men, and held (the tree) from behind over the most excellent Buddha. 20. The highest of men went to the place where the Nāgas fought their battle; the merciful Teacher (there) stood in the middle of both noble Nāgas. 21. Going through the air over the heads of both Nāgas, the Sambuddha, the chief of the world, produced a deep, terrifying darkness. 22. There arose a thick darkness, caused by the great (magical) power of the lion (among men); he was covered and veiled (?) by the darkness, and the tree too (?). 23. The frightened, terrified Nāgas did not see each other, nor did they see the Jina (?), (or) to what side they should direct their attacks. 24. They all forsook the battle, threw down their weapons, and stood all with clasped hands, paying reverence to the Sambuddha. 25. When (Buddha) perceived that they were struck with horror, when he saw that the Nāgas were terrified, he sent forth his thoughts of kindness towards

them, and emitted a warm ray of light. 26. A great sight it was, astonishing and terrifying; they all saw the Sambuddha like the bright moon in the sky. 27. Standing there, resplendent with all the six colours, shining in the air, illuminating the ten regions (of the world); he thus addressed the Nāgas: 28. „From what cause, o great king, did this contention among the Nāgas arise? Out of compassion towards yourself I have come speedily hither.“ 29. (They replied:) „This Nāga Cūḷodara and that Nāga Mahodara, the maternal uncle and the nephew, are quarrelling with each other, desirous of treasure.“ 30. The Sambuddha addressed a speech full of compassion to the savage Nāgas: „Anger which arises in the mind of the fool, begins small, and grows great. 31. For what reason do you undergo, all these many Nāgas, great suffering? Destroy that small throne, but do not destroy each other. Destroying one the other you are going to cause an unheard-of destruction of life.“ 32. Then he who possessed the gift of (supernatural) vision, agitated the Nāgas by (the description of) the sufferings in hell; he unfolded to them the (laws of) birth in the worlds of men and devas, and the nature of Nibbāna. 33. As the Sambuddha, the highest of men, thus preached the true doctrine, all the Nāgas, casting themselves down, propitiated the Tathāgata. 34. All the Nāgas (then) came together, the Serpents reconciled themselves to each other, and all took their refuge (in Buddha), eighty koṭis of living beings. 35. (Thus they spoke:) „We might perish, all we Nāgas, on account of this throne.“ 36. The two Nāga (kings), for the sake of restoring peace, took that most excellent throne (and thus spoke to Buddha: „Accept this throne out of compassion, (o Sage who art) gifted with (supernatural) vision.“ 37. The Sambuddha who possessed the gift of (supernatural) vision, accepted it by remaining silent. When they understood that he had accepted it, the two great Serpents were delighted. 38. (They thus addressed Buddha:) „May the blessed One sit down on this splendid, noble Velūriya throne which the Nāgas were longing for.“ 39. The

Nāgas placed that throne in the midst of the two islands. There, on that throne, the light-giving king of the Truth sat down. 40. When those eighty koṭis of Nāgas had propitiated the Sambuddha, the Nāgas there served to him a meal, food and drink. 41. When he had removed his hands from the bowl, the eighty koṭis of Nāgas, surrounding him, sat down near the supreme Buddha.

42. At the mouth of the Kalyāṇī river there lived a Nāga together with his children and with a great retinue of Nāgas: his name was Maṇikkhika. 43. (He was) full of faith, and had taken his refuge (in Buddha), a true and righteous believer. When he came to that assembly of Nāgas, his faith still increased. 44. When this Nāga perceived the Buddha's power, his compassion, and the fear of the Serpents (?), he bowed to him, sat down, and thus entreated the Tathāgata: 45. „Out of compassion to this island thou hast first dispelled the Yakkhas; this kindness towards the Nāgas is thy second act of compassion towards the Island. 46. May the holy, great Sage show his compassion still another time: I shall attend and do service to thee.“ 47. Having heard what the Nāga said, Buddha, full of compassion for created beings, the blessed One, accepted (his invitation,) for showing kindness to Laṅkādīpa. 48. Having sat on the throne, the light-giver arose; the Sage then rested during the midday time in the interior of the island. 49. In the interior of the island the supreme light spent the day; he who possessed the gift of (supernatural) vision, entered upon the Brahma-vihāra meditation. 50. At evening time the Jina thus spoke to the Nāgas: „Let the throne remain here; may the Khirapāla tree¹⁾ station itself here. Worship, o Nāgas, all of you this tree and the throne.“ 51. Having spoken thus, and preached to the Serpents, and given them that sacred object used by (himself), the Sambuddha returned to the Jetavana.

Here ends the conquering of the Nāgas

1) This is the tree which the god Sāmidhhi had taken to the island—see v. 17 et seq.

52. Again, in the eighth year (after Buddha had reached Sambodhi), the Nāga king Mañiakkhika invited the great hero together with five hundred Bhikkhus. 53. (These Bhikkhus) whose senses were subdued, who possessed the high (magical) powers, surrounded the Sambuddha; the Sage rose up into the air in the Jetavana, and proceeding through the air, he came to Lankā, to the mouth of the Kalyāṇi river. 54. All the Serpents constructed a pavilion of precious stones on the ground, and covered it with garments of different colours, with divine clothes. 55. (There were) ornaments of various precious stones, various blossoms of many descriptions, many flags of various colours; the pavilion was adorned in many ways. 56. They spread (cloth over the) entire (floor) and prepared seats; (then) they introduced the Fraternity with Buddha at its head, and invited them to sit down. 57. Sitting down together with five hundred Bhikkhus, the Sambuddha entered upon ecstatic meditations; he diffused (the rays of) his kindness to all quarters (of the horizon). 58. Seven times Buddha together with his pupils attained mystical trance; at that place (subsequently) the Mahāthūpa was built, the most excellent Cetiya. 59. The Nāga king Mañiakkhika distributed a great donation (to the Bhikkhus). Having accepted the donation of that Nāga, having taken food, and gladdened (the Nāgas by preaching to them,) the Sambuddha together with his pupils rose up into the air. 60. At the place of the Dighavāpi Cetiya, Buddha, he who was full of compassion to the world, descended from the air and again entered upon mystical meditation. 61. Having arisen from the trance at that place, the light-giving king of the Truth together with his pupils, wandering through the air, then proceeded to the place where the Bo tree was to be stationed in the Mahāmeghavana garden. 62. The Bo trees of three former Buddhas (there also) had been established on the ground; to that place he went, and there he entered upon meditation. 63. (He thus prophesied:) „Three Bo trees (have stood) at this place at (the time of) the teaching of

three Buddhas; my Bo tree also will stand on this very spot in future time.“ 64. The highest being, the chief of men, having arisen from that meditation together with his pupils, went to the delightful Meghavana garden. 65. There also he plunged himself in meditation together with his pupils. Having arisen from that meditation, the light-giver proclaimed: 66. „This place first Kakusandha, the chief of the world, has accepted, sitting down on this spot where a throne has been erected. 67. This place secondly Konāgamana, the chief of men, has . . . 68. This place thirdly Kassapa, the chief of the world, has . . . 69. Myself, Sambuddha Gotama, the descendant of the Sakya tribe, the chief of men, have attained (trance), seated on this spot, where a throne is to be erected.“

III.

1. Setting aside the kings who reigned in the past kappa, to whatever forms of existence they may have passed, I shall completely enumerate the kings of the present kappa. 2. Their descent, their name and tribe, their age and (the length of) their reign, all that I will proclaim, listen to it according to the truth.

3. The first inaugurated king, a ruler of the earth, full of brilliancy, prince Mahāsammata by name, reigned over his kingdom. 4. His son was called Roja by name; (then followed) the prince called Vararoja, Kalyāṇa and Varakalyāṇa, Uposatha, the lord of the earth; — 5. the seventh of them was Mandhātā who reigned over the four Dīpas. (Then followed) Cara, king Upacara, and Cetiya, the lord of the earth; — 6. Mucala, Mahāmucala, Mucalinda, and also Sāgara, Sāgaradeva, and Bharata, the prince called Bhagīrasa, — 7. Ruci, and he who was called Mahāruci, Patāpa, and also Mahāpatāpa, Panāda, and Mahāpanāda, the king called Sudassana, — 8. he who was called Mahāsudassana, two Nerus, and Accimā. These were twenty-eight kings by number; their age extended to an Asamkheyya (of years). 9. In Kusāvati, in Rājagaha, in Mi-

thilā, best of towns, these kings reigned; their age extended to an *Asamkheyya* (of years).

10. Ten times ten is one hundred; ten times a hundred is one thousand; ten times a thousand is ten thousand; ten times ten thousand is a hundred thousand; — 11. ten times a hundred thousand is one *koṭi*; (the following numerals are) *pakoṭi*, *koṭippakoṭi*, *nabuta*, and *ninnabuta*, *abbuda*, and *nirabbuda*, — 12. *ababa*, and also *aṭaṭa*, *ahala*, and *kumuda*, *sogandhika*, *uppala*, *puṇḍarika*, *paduma*. 13. All these numbers are numerable and calculable by the means of calculation; the stage (of numbers) beyond these is called *asamkheyya* (not calculable).

14. One hundred kings, sons of *Accimā*, governed their great kingdom in the town called *Pakula* (?). 15. The last of these kings was the prince called *Arindama*; his sons and grandsons, fifty-six princes, governed their great kingdom in the town of *Ayujjhanagara*. 16. The last of these kings was *Duppasaha*, the lord of the earth; his sons and grandsons, sixty rulers of the earth, reigned over their great kingdom in *Bārāṇasī*, best of towns. 17. The last of these kings was the prince called *Ajitajana*; his sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of *Kapilanagara*. 18. The last of these kings was *Brahmadatta*, the lord of the earth; his sons and grandsons, thirty-six princes, reigned over their great kingdom in *Hatthipura*, best of towns. 19. The last of these kings was *Kambalavasabha*; his sons and grandsons, thirty-two princes, reigned there in the town of *Ekacakkhu*. 20. The last of these kings was *Purindada*, honoured by the surname *Deva*; his sons and grandsons, twenty-eight princes, reigned over their great kingdom in *Vajirā*, best of towns. 21. The last of these kings was the prince called *Sādhina*. His sons and grandsons, twenty-two royal princes, reigned over their great kingdom in *Madhurā*, best of towns. 22. The last of these kings was valiant *Dhammagutta*; his sons and grandsons, eighteen princes, reigned there in the town of *Aritthapura*. 23. The last of these kings was the chief

of men called *Sitthi*; his sons and grandsons, seventeen princes, reigned there in the town of *Indapatta*. 24. The last of these kings was *Brahmadeva*, the lord of the earth; his sons and grandsons, fifteen princes, reigned there in the town of *Ekacakkhu*. 25. The last of these kings was *Baladatta*, the lord of the earth; his sons and grandsons, fourteen royal princes, governed their great kingdom in the town of *Kosambī*. 26. The last of them was the king known as *Bhaddadeva*; his sons and grandsons, nine royal princes, reigned there in the town of *Kannagoccha*. 27. The last of them was the king renowned by the name of *Naradeva*; his sons and grandsons, seven royal princes, governed their great kingdom in the town of *Rojānana-gara*. 28. The last of these kings was the prince called *Mahinda*; his sons and grandsons, twelve royal princes, governed their great kingdom in the town of *Campānagara*. 29. The last of these kings was *Nāgadeva*, the lord of the earth; his sons and grandsons, twenty-five princes, governed their great kingdom in the town of *Mithilānagara*. 30. The last of these kings was valiant *Buddhadatta*; his sons and grandsons, twenty-five princes, governed their great kingdom in *Rājagaha*, best of towns. 31. The last of these kings was the prince called *Dīpaṃkara*; his sons and grandsons, twelve royal princes, governed their great kingdom in *Takkasilā*, best of towns. 32. The last of these kings was the prince called *Tālissara*; his sons and grandsons, twelve royal princes, reigned over their great kingdom in *Kusināra*, best of towns. 33. The last of these kings was the prince called *Purinda*; his sons and grandsons, nine royal princes, reigned over their great kingdom in the town of *Malitthiya* (*Tamalitti*?). 34. The last of these kings was *Sāgaradeva*, the lord of the earth; his son *Makhādeva* was a great, liberal giver. 35. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in the town of *Mithilānagara*. 36. The last of these kings was *Nemiya*, honoured by the surname *Deva*, a universal monarch, a lord of the whole earth which the ocean surrounds.

37. Nemiya's son was Kalārajanaka; his son was Saman-kura; (then followed) king Asoka, an inaugurated prince. 38. His sons and grandsons, eighty-four thousand by number, reigned over their great kingdom in Bārāṇasī, best of towns. 39. The last of these kings was the lord of the earth called Vijaya; his son was high-born, brilliant Vijitasena; — 40. (then followed) Dhammasena, Nāgasena, the (king) called Samatha, Disampati, Reṇu, Kusa, Mahākusa, Nayaratha, and also Dasaratha, — 41. Rāma, the (king) called Bīlāratha, Cittadassi, Atthadassi, Sujāta, and Okkāka, Okkāṃukha, and Nipura, — 42. Candimā, and Candamukha, king Sivi, Sañjaya, Vessantara, the ruler of men, Jāli, and Sihavāhana, prince Sihassara, the wise preserver of royal succession. 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila(vatthu). 44. The last of these kings was Jayasena, the lord of the earth; his son was high-born, brilliant Sihahanu. 45. The sons of that (?) Sihahanu were five brothers, Suddhodana, and Dhota (Dhotodana), prince Sakkodana, — 46. king Sukkodana, and king Amitodana; all these five kings had names containing the word *odana*. 47. He the son of Suddhodana, Siddhattha, the chief of the world, begot Kāḥulabhadda, and then left his home in order to strive for Buddhaship.

48. The total number of these highly powerful ... kings is four Nahutas, one hundred thousand, and three hundred more. 49. So many lords of the earth are mentioned who originated from the family of the Bodhisatta in this first (?) kappa, preservers of royal succession, rulers of men¹). —

50. Perishable, alas! is whatever exists, subject to origin and decay; it appears and perishes; its extinction is bliss.

End of the great lineage of kings.

51. The king called Suddhodana reigned in the town called Kapila(vatthu), he the royal son of Sihahanu. 52. Amid the five mountains, in Rājagaha, best of towns, reigned the prince who was called king Bodhisa (Bhā-tiya¹). 53. Suddhodana and Bhātiya were friends of each other. When (Bimbisāra) was eight years old, five wishes arose (in his mind): 54. „May my royal father instruct me in the duties of royalty; may he the Buddha, the highest of men, arise in my kingdom; — 55. may the Tathāgata show himself first to me (before going to other kings); may he preach to me the eternal Truth; may I penetrate that most excellent Truth.“ 56. These were the five wishes which arose in Bimbisāra's mind. When he was fifteen years old, he received the royal coronation after his father's death; — 57. he (Buddha) the chief of the world arose in his beautiful kingdom; the Tathāgata showed himself to him first; when he preached his eternal Truth, the lord of the earth apprehended it. 58. The great hero then was full thirty-five years old; Bimbisāra, the lord of the earth, was thirty years old. Gotama was five years older than Bimbisāra. 59. Fifty-two years this prince reigned; thirty-seven years he reigned after having formed that connection with the Buddha. 60. Prince Ajātasattu reigned thirty-two years. Eight years after his coronation the Sambuddha reached Parinibbāna. 61. After the Parinibbāna of the Sambuddha, the highest One in the world, the chief of men, that prince reigned (still) twenty-four years.

IV.

1. The congregation of Bhikkhus, seven hundred thousand (in number), assembled, holy men who having subdued their passions and having become pure, had all attained the summit of perfection. 2. They all, having made enquiry and determined which were the most worthy, elected by vote of the congregation five hundred Theras.

¹) The last words, which I think belong to this place form, in the MSS., the second part of v. 53.

¹) The father of Bimbisāra.

3. Kassapa was the chief propounder of the Dhutaṅga precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), wise Upāli was chief in the Vinaya, — 4. Anuruddha in the (supernatural) visions, Vaṅgisa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales, — 5. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other great Theras who were original depositaries (of Buddha's doctrine). 6. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 7. The Bhikkhus composed the collection of Dhamma and Vinaya by consulting Upāli about the Vinaya, and by asking the (Thera) called Ānanda regarding the Dhamma. 8. Thera Mahākassapa and the great teacher Anuruddha, Thera Upāli of powerful memory, and the learned Ānanda, — 9. as well as many other distinguished disciples, who had been praised by the master, who possessed analytical knowledge, firmness, the six (supernatural) faculties and the great (magical) powers, who had attained the mystic trance proceeding from self-concentration, who had completely mastered the true faith, — 10. all these five hundred Theras bore in their minds the nine-fold doctrine of the Jina, having acquired it from the best of Buddhas. 11. They who had heard and received from Bhagavat himself the whole Dhamma and Vinaya taught by the Buddha, — 12. they who knew the Dhamma, who knew the Vinaya, who all were acquainted with the Āgamas, who were unconquerable, immovable, similar to their master, ever worshipful, — 13. they who had received the perfect doctrine, first (among religions), from the first (among teachers), who were Theras and original depositaries (of the Faith), made this first collection. Hence this whole doctrine of the Theras is also called the first (or primitive) doctrine. 14. Assembled in

the beautiful Sattapaṇṇa cave, the five hundred Theras, the teachers, arranged the nine-fold doctrine of the Teacher. 15. The nine-fold doctrine of the Teacher (comprises) Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla. 16. The Theras who arranged this true imperishable doctrine, according to Vaggas, Paṇṇāsakas, Saṃyuttas, and Nipātas¹), composed the collection of the Āgamas which is known by the name of the Suttas. 17. As long as the true doctrines remain, as long as the collection does not perish, so long — a long time — will the teaching of the Master last. 18. The immovable, firm, insubvertible earth quaked on the appearance of the Collection of the Vinaya and of the Dhamma, which is worthy of the Faith. 19. Nobody, may a Samāṇa come or a Brāhmaṇa of great learning, skilled in disputation and hair-splitting, can subvert it; firm it stands like Sineru. 20. Neither a deity nor Māra nor Brahmā nor any earthly beings can find in it even the smallest ill-spoken sentence. 21. Thus the collection of the Dhamma and of the Vinaya is complete in every part, well arranged and well protected by the omniscience of the Teacher. 22. 23. And those five hundred Theras, chief among whom was Mahākassapa, as they knew the doubts of the people, composed the imperishable collection of the Vinaya and of the Dhamma, which is an incarnation of the Faith like the highest Buddha, the collection of the Dhamma. 24. The doctrine of the Theras, which is founded on true reasons, which is free from heresies, full of true meaning, and supports the true faith, will exist as long as the Faith. 25. As long as holy disciples of Buddha's faith exist, all of them will recognize the first Council of the Dhamma. 26. The five hundred pre-eminent Theras, noble by birth (?), laid the first firm, original, fundamental base (of the Faith).

Here ends the Council of Mahākassapa.

1) These are the sections into which the Digha-, Majjhima-, Saṃyuttaka-, and Aṅguttara-Nikāya respectively are divided.

27. Sixteen years had elapsed after the protector of the world had entered Nibbāna; it was the twenty-fourth year of Ajātasattu's (reign), and the sixteenth of Vijaya's; — 28. learned Upāli had just completed sixty years, (then) Dāsaka received the Upasampadā ordination from Thera Upāli. 29. The entire sacred Dhamma texts which the most excellent Buddha had set forth, the whole of the nine-fold speeches of the Jina, Upāli recited. 30. Upāli received from Buddha and (afterwards) recited the entire, complete, and whole nine-fold doctrine contained in the Suttas, 31. Buddha spoke regarding the learned Upāli in the assembly (of the Bhikkhus): „Upāli is the first chief of the Vinaya in my church.“ 32. The great teacher, being thus installed in the midst of the Assembly, recited the three Piṭakas to a thousand (pupils), chief among whom was Dāsaka. 33. Upāli taught five hundred Theras whose passions had been extinguished, who were pure, holy, and speakers of truth, the (texts of the) faith. 34. After the Sambuddha had attained Parinibbāna, the great teacher Thera Upāli taught then the Vinaya full thirty years. 35. Upāli taught the clever Dāsaka the whole nine-fold doctrine of the Teacher, eighty-four thousand (divisions). 36. Dāsaka, having learned all the Piṭakas from Thera Upāli, taught it just as his teacher in the Faith (had done). 37. The great teacher (Upāli) entered Nibbāna, after having appointed his pupil, the clever Thera Dāsaka, (to be chief) of the Vinaya. 38. Prince Udaya reigned sixteen years; when Udayabhadda had completed six (years), Thera Upāli attained Nibbāna.

39. Sonaka, a respectable merchant who came from Kāsi, received the first ordination according to the doctrine of the Teacher at Giribbaja (Rājagaha) in the Veluvana (monastery). 40. Dāsaka, the leader of the school, dwelt at Giribbaja in the Magadha country, and in his seven and thirtieth year gave Sonaka the first ordination. 41. (When) clever Dāsaka had completed forty-five years, and Nāgadāsa had reigned ten years, and king Paṇḍu-(vāsa) twenty, then Sonaka received the Upasampadā ordi-

nation from Thera Dāsaka. 42. Thera Dāsaka taught Sonaka also the nine-fold (doctrine); he having learned it from his teacher, (again) taught it (to others). 43. Dāsaka in his turn, having made his pupil Thera Sonaka chief of the Vinaya, attained Nibbāna in his sixty-fourth year.

44. The Thera called Sonaka had just completed forty years; Kālāsoka had then reigned ten years and half a month in addition; — 45. Pakuṇḍaka was a robber during seventeen years; (of this period) eleven years and six months more had passed, — 46. when Thera Sonaka, the chief of the school, admitted Siggava and Candavajji to the Upasampadā ordination.

47. At that time, when Bhagavat had been dead a hundred years, the Vajjiputtas of Vesālī proclaimed at Vesālī the ten indulgences: the practice of (keeping) salt in a horn is permissible; the two inch alternative is permissible; the practice of (taking food after the regular meal when going to) the village is permissible; the practice of (holding Uposatha in different) residences (within the same boundary) is permissible; the practice of (obtaining) the consent (of the Fraternity not before, but after an act) is permissible; the practice of (acting according to) example is permissible; the practice of (drinking) milk-whey is permissible; the practice of (drinking) toddy is permissible; sitting (on seats covered with clothes) without fringes is permissible; (the possession of) gold and silver is permissible.

48. When Sambuddha had entered Parinibbāna ten times ten years, the Vajjiputtas proclaimed at Vesālī these ten indulgences. 49. They proclaimed (the allowableness of) impermissible practices which all had been forbidden by the Tathāgata. Sabbakāmi, and Sālha, and Revata, (and) Khujjasobhita, — 50. and Yasa, Sambhūta of Sāṇa, these Theras who had formerly seen the Tathāgata, the pupils of Thera Ānanda; — 51. Sumana and Vāsabhagāmi, who had formerly seen the Tathāgata, these two most excellent pupils of Anuruddha; — 52. these (and other) Bhikkhus, seven hundred in number, came to Vesālī

and expressed their assent to the discipline as it had been established in the doctrine of the Buddha. 53. All these who had obtained a (supernatural) insight, who were expert in reaching meditation, who were quit of their load, and saved, assembled together.

Here ends the history of the second Council.

V.

1. At the time of the Parinibbāna (which Buddha attained) at Kusinārā, best of towns, seven hundred thousand (spiritual) sons of the Jina assembled. 2. In this assembly Thera Kassapa was chief, he who resembled the Teacher, a great leader; on earth is not his equal. 3. Kassapa, after having selected five hundred amongst the Arahats, taking always the most worthy ones, composed the collection of the Dhamma. 4. Out of compassion for created beings, in order to establish the Faith for a long time, he made, after the lapse of three months, when the fourth month and the second beginning of the Vassa¹⁾ had arrived, the collection of the Dhamma. 5. At the entrance of the Sattapaṇṇa cave, in the Magadha town Giribbaja (Rājagaha), this first council was finished after seven months. 6. At this council many Bhikkhus (were present), the original depositaries (of the Faith), and who had all reached perfection in the doctrine of the protector of the world. 7. Kassapa was the chief propounder of the Dhutavāda precepts according to the doctrine of the Jina; Ānanda was the first of those learned (in the Suttas), (the Thera) called Upāli was chief in the Vinaya, — 8. Anuruddha in the supernatural visions, Vaṅḡisa in promptly comprehending, Puṇṇa among the preachers of the Dhamma, Kumārakassapa among the students of various tales. — 9. Kaccāna in establishing distinctions, Koṭṭhita in analytical knowledge. There were, besides, many other

1) See Mahāvagga, 3, 2.

great Theras who were original depositaries (of the Faith). 10. By these and other saintly Theras who had fulfilled their duties, to the number of five hundred, was the collection of the Dhamma and of the Vinaya made; because it was collected by the Theras, it is called the doctrine of the Theras (*theravāda*). 11. They composed the collection of the Dhamma and of the whole Vinaya by consulting Upāli about the Vinaya and learned Ānanda about the Dhamma. 12. 13. Both these, Thera Upāli and Ānanda who had obtained perfection in the true Doctrine, had learned the Dhamma and Vinaya from the Jina; and, clever in the Suttas, they proclaimed what had been taught in long expositions and also without exposition, the natural meaning as well as the recondite meaning. 14. Having received the perfect word (of Buddha), the first (among doctrines), from the first (among teachers), these Theras and original depositaries (of the Faith) made the first collection. Hence this doctrine of the Theras is also called the first (or primitive) doctrine. 15. The most excellent Theravāda remained pure and faultless for a long time, for ten times ten years.

16. When the first hundred years had been completed and the second century had begun, a great schism happened, a most violent one, in the doctrine of the Theras. 17. 18. Twelve thousand Vajjiputtas of Vesālī assembled and proclaimed at Vesālī, best of towns, the ten indulgences in the doctrine of Buddha, viz.: the indulgence of (keeping) salt in a horn, of the two inches, of the village and the monastery, of residences, of (obtaining) consent, of example, of milk-whey, of toddy, of silver, of seats without fringes. 19. They proclaimed (a doctrine) which was against the Faith, against the discipline, and repugnant to the doctrine of the Teacher; splitting the (true) meaning and the Faith, they proclaimed what was contrary to it. 20. In order to subdue them, many pupils of Buddha, twelve hundred thousand (spiritual) sons of the Jina, assembled. 21. In this congregation the eight chief Bhikkhus, resembling the Master, great leaders, diffi-

cult to conquer, great teachers, were — 22. Sabbakāmi and Sālha, Revata, Khujjasobhita, Vāsabhaḡāmi and Sumana, Sambhuta who resided at Sāṇa, — 23. Yasa, the son of Kākāṇḍaka, a sage praised by the Jina. In order to subdue those wicked men (the Vajjiputtas), they came to Vesālī. 24. Vāsabhaḡāmi and Sumana were pupils of Anuruddha, the other Theras (pupils) of Ānanda; they had all formerly seen Tathāgata. 25. At that time Asoka, the son of Susunāga, was king; that prince ruled in the town of Pāṭaliputta. 26. The eight Theras of great (supernatural) power gained one party for themselves, and destroying (the doctrine of) the ten indulgences they annihilated those wicked ones. 27. 28. After having annihilated the wicked Bhikkhus and after having crushed the sinful doctrine, those eight Theras of great (supernatural) power, those Bhikkhus selected seven hundred Arāhats, choosing the best ones, in order to purify their own doctrine, and held a council. 29. This second council was finished in eight months at Vesālī, best of towns, in the hall called Kūṭāgāra.

30. 31. The wicked Bhikkhus, the Vajjiputtakas who had been excommunicated by the Theras, gained another party; and many people, holding the wrong doctrine, ten thousand, assembled and (also) held a council. Therefore this Dhamma council is called the Great Council (*mahāsaṃgīti*).

32. The Bhikkhus of the Great Council settled a doctrine contrary (to the true Faith). Altering the original redaction they made another redaction. 33. They transposed Suttas which belonged to one place (of the collection), to another place; they destroyed the (true) meaning and the Faith, in the Vinaya and in the five Collections (of Suttas). 34. 35. Those Bhikkhus, who understood neither what had been taught in long expository nor without exposition, neither the natural meaning nor the recondite meaning, settled a false meaning in connection with spurious speeches of Buddha; these Bhikkhus destroyed a great deal of (true) meaning under the colour

of the letter. 36. Rejecting single passages of the Suttas and of the profound Vinaya, they composed other Suttas and another Vinaya which had (only) the appearance (of the genuine ones). 37. Rejecting the following texts, viz.: the Parivāra which is an abstract of the contents (of the Vinaya), the six sections of the Abhidhamma, the Paṭi-sambhidā, the Niddesa, and some portions of the Jātaka, they composed new ones. 38. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

39. Those who held the Great Council were the first schismatics; in imitation of them many heretics arose. 40. Afterwards a schism occurred in that (new school); the Gokulika and Ekabyohāra Bhikkhus formed two divisions. 41. Afterwards two schisms took place amongst the Gokulikas: the Bahussutaka and the Paññatti Bhikkhus formed two divisions. 42. 43. And opposing these were the Cetiyas, (another) division of the Mahasaṃgītikas. All these five sects, originating from the Mahasaṃgītikas, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 44. Forsaking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

45. In the orthodox school of the Theras again a schism occurred: the Mahimsāsaka and Vajjiputtaka Bhikkhus formed two sections. 46. In the school of the Vajjiputtakas four sections arose, viz.: the Dhammuttarikas, Bhaddayānikas, Channagarikas, and Sammitis. 47. In later times two divisions arose among the Mahimsāsakas: the Sabbatthivāda and Dhammagutta Bhikkhus formed two divisions. 48. The Sabbatthivādas and Kassapikas, the Kassapikas and Saṃkantikas, and subsequently another section, the Suttavādas, separated themselves in their turn. 49. These eleven schools which separated themselves from the Theravāda, split the (true) meaning and the Doctrine and some portions of the Collection; setting aside some portions of difficult passages, they altered them. 50. For-

saking the original rules regarding nouns, genders, composition, and the embellishments of style, they changed all that.

51. Seventeen are the heretical sects, and there is one orthodox sect; together with the orthodox sect they are eighteen at all. 52. The most excellent Theravāda which resembles a large banyan tree, is the complete doctrine of the Jina, free from omissions or additions. The other schools arose as thorns grow on the tree. 53. In the first century there were no schisms; in the second century arose the seventeen heretical schools in the religion of the Jina. 54. The Hemavatikas, Rājagirikas, Siddhāthas, Pubba- and Aparaselikas, and sixthly the Apararājagirikas arose one after the other.

Here ends the description of the schools of the teachers.

(At the time of the second Council the Theras foresaw the following events¹):

55. „In the future time, after a hundred and eighteen years, a certain Bhikkhu will arise, a Samāna able (to suppress the schisms of that time). 56. Descending from Brahma's world he will be born in the human race, originating from a Brāhmaṇa tribe, an accomplished master of all Mantras (Vedas). 57. His name will be Tissa, his surname Moggaliputta; Siggava and Candavajji will confer on the youth the Pabbajjā ordination. 58. Then, having received the Pabbajjā ordination and attained the knowledge of the sacred texts, Tissa will destroy the Tittliya doctrines and establish the (true) faith. 59. A royal chief called Asoka will govern at that time in Pāṭaliputta, a righteous prince, an increaser of the empire.“

60. All the seven hundred Bhikkhus, the Theras, having taught the (true) doctrine and destroyed (the heresy of) the ten indulgences, had attained Parinibbāna. 61. Descend-

¹) Here follows an account of the birth and conversion of Tissa Moggaliputta who presided at the third Council. See Mahāvamsa, pp. 28—33.

ing from Brahma's world he was born in the human race; at the age of sixteen he had mastered the whole Veda.

62. (Once young Tissa thus addressed the Thera Siggava, who had come to his father's house:) „I ask the Samāna a question, answer these questions (concerning) the Rīgveda, the Yajurveda, the Sāmaveda and also the Niḡhaṇṭu, and fifthly the Itihāsa“; — 63. and the Thera having given his permission, he asked an exceedingly difficult question. Siggava then spoke to the youth possessed of mature knowledge: 64. „I also will ask you, young man, a question set forth by the Buddha; if you are clever, answer my question truly.“ 65. When the question had been pronounced, (Tissa said:) „That I have neither seen nor heard; I will learn this Mantra, I desire to receive the Pabbajjā ordination.“ 66. Leaving the narrow way of the life of a layman, the youth went forth into the houseless state and to the condition of calm, according to the Jina's faith. 67. The disciple, desirous of learning and full of reverence, was taught the nine-fold doctrine of the Teacher by learned Candavajji. 68. Siggava who had vanquished the young man, conferred on him the Pabbajjā ordination; learned Candavajji taught the well trained (disciple), versed in the Vedas, the nine-fold (doctrine); (having done so,) these Theras attained Parinibbāna.

69.¹) Two years of Candagutta, fifty-eight of king Pakuṇḍaka having elapsed, Siggava having just completed his sixty-fourth year, Moggaliputta received from Thera Siggava the Upasampadā ordination. 70. Tissa Moggaliputta, having learned the Vinaya from Candavajji, reached emancipation by the destruction of the substrata (of existence). 71. Siggava and Candavajji taught the glorious Moggaliputta all the Piṭakas which are filled with collections referring to both (Bhikkhus and Bhikkhunīs) (or:

¹) In the following account, some of the numbers mentioned are evidently wrong; I have preferred, however, not to correct them, since the cause of these errors may be attributed as well to the author as to copyists.

the Sutta collection, as it had been settled at the two convocations?). 72. Siggava, possessed of (true) knowledge, made the glorious Moggaliputta chief of the Vinaya, and attained Nibbāna after having completed seventy-six years. 73. Candagutta ruled twenty-four years; when he had completed fourteen years, Siggava attained Parinibbāna. 74. (Siggava was) a dweller in the forest, keeping the Dhutaṅga precepts, of limited desires, attached to forest life, full of goodwill, of subdued passions, and perfect in the true Doctrine. 75. In a remote, delightful abode, in the depth of a great forest, this hero (lived) alone without a companion, like a valiant lion in his mountain cave.

76. Sixteen years had elapsed after the protector of the world had attained Nibbāna, learned Upāli had completed sixty years; — 77. it was the twenty-fourth year of Ajātasattu's (reign) and the sixteenth of Vijaya's, (when) Dāsaka received the Upasampadā ordination from Thera Upāli. 78. The learned (Thera) called Dāsaka had completed forty years; ten years of Nāgadasa's (reign) and twenty of Pakundaka's (Paṇḍuvasa's!) had elapsed, — 79. (when) Thera Sonaka received the Upasampadā from Dāsaka. The wise Thera called Sonaka had completed forty years; — 80. ten years of Kālāsoka's (reign) had elapsed; it was in the eleventh year of the interregnum in Tambapanni, (when) Siggava received the Upasampadā ordination from Thera Sonaka. 81. Two years of Candagutta's (reign) had elapsed; Siggava had completed sixty-four, and king Pakundaka fifty-eight years, (when) Moggaliputta received the Upasampadā ordination from Thera Siggava. 82. Six years of Asokadhamma's (reign), sixty-six of Moggaliputta, forty-eight (years) of king Muṭasiva had elapsed, (when) Mahinda received the Upasampadā ordination from Moggaliputta.

83. Upāli received the Vinaya from Buddha, Dāsaka received the whole Vinaya from Thera Upāli, and taught it just as his teacher in the Faith (had done). 84. Thera Dāsaka taught Sonaka also the Vinaya; (Sonaka) taught it,

after having learnt it from his teacher. 85. Wise Sonaka who well knew the Dhamma and the Vinaya, in his turn taught Siggava the whole Vinaya. 86. The pupils of Sonaka were Siggava and Candavajji; the Thera taught both these pupils the Vinaya. 87. Tissa Moggaliputta, having learnt the Vinaya from Candavajji, reached emancipation by the destruction of the substrata (of existence). 88. Teacher Moggaliputta taught his pupil Mahinda the whole Vinaya, the complete doctrine of the Theras.

89. After the Sambuddha had attained Parinibbāna, resplendent Thera Upāli taught the Vinaya full thirty years. 90. This great Sage, after having made his pupil, the learned Thera called Dāsaka, chief of the Vinaya, attained Nibbāna. 91. Dāsaka in his turn made his pupil Thera Sonaka chief of the Vinaya, and attained Nibbāna sixty-four years (after his Upasampadā). 92. Sonaka who possessed the six supernatural faculties, after having made Siggava, the descendant of an Arya family, chief of the Vinaya, attained Nibbāna sixty-six years (after his Upasampadā). 93. Wise Siggava made young Moggaliputta chief of the Vinaya and attained Nibbāna seventy-six years (after his Upasampadā). 94. Tissa Moggaliputta made his pupil Mahinda chief of the Vinaya and attained Nibbāna eighty-six years (after his Upasampadā).

95. Seventy-four years of Upāli, sixty-four of Dāsaka, sixty-six of Thera Sonaka, seventy-six of Siggava, eighty of Moggaliputta: this is the Upasampadā of them all (i. e. the number of years which elapsed between their Upasampadā and their death).

96. Learned Upāli was the whole time chief of the Vinaya, Thera Dāsaka fifty years, Sonaka forty-four years, Siggava fifty-five years, the (Thera) called Moggaliputta sixty-eight years.

97. Prince Udaya reigned sixteen years; when six years of Udayabhadda's reign had elapsed, Thera Upāli attained Nibbāna. 98. The ruler Susunāga reigned ten years; after eight years of Susunāga's reign Dāsaka attained Parinibbāna. 99. After Susunāga's (Kālāsoka's!)

death the ten brothers succeeded; they reigned all jointly twenty-two years. In the sixth year of their reign Sonaka attained Parinibbāna. 100. Candagutta reigned twenty-four years; after fourteen years of his reign Siggava attained Parinibbāna. 101. The son of Bindusāra, illustrious prince Asokadhamma, reigned thirty-seven years. 102. When twenty-six years of Asoka's reign had elapsed, the (Thera) called Moggaliputta, after having exalted the splendour of the Religion, attained the end of his life and reached Nibbāna.

103. Learned Thera Upāli, a great teacher, attained Nibbāna seventy-four years (after his Upasampadā), after having made his pupil, the learned Thera Dāsaka, chief of the Vinaya. 104. Dasaka attained Nibbāna sixty-four years (after his Upasampadā), after having in his turn made his pupil, Thera Sonaka, chief of the Vinaya. 105. Sonaka who possessed the six (supernatural) faculties, attained Parinibbāna sixty-six years (after his Upasampadā), after having made Siggava, the descendant of an Arya family, chief of the Vinaya. 106. Wise Siggava attained Nibbāna seventy-six years (after his Upasampadā), after having made young Moggaliputta chief of the Vinaya. 107. Tissa Moggaliputta attained Nibbāna eighty years (after his Upasampadā), after having made his pupil Mahinda chief of the Vinaya.

VI.

1. Two hundred and eighteen years after the Parinibbāna of the Sambuddha Piyadassana was anointed king. 2. When Piyadassana was installed, the miraculous faculties of royal majesty entered into him; he diffused the splendour which he had obtained in consequence of his merits, one yojana above and one beneath (the earth); the wheel of his power rolled through the great empire of Jambudīpa. 3. The Devas constantly brought to him (?) every day sixteen jars of water (?), filled with medical herbs of every description, from the Anotatta lake at the

top of the Himavat mountains. 4. The Devas then constantly brought every day fragrant teeth-cleansers made of the betel vine, which were grown in the mountains, soft, smooth, sweet, endowed with flavour, and delightful. 5. The Devas then constantly brought every day fragrant myrobalans, which were grown in the mountains, soft and smooth, endowed with flavour, desirable to great kings (?). 6. The Devas then constantly brought every day divine drinks and ripe mangos endowed with flavour and fragrance. 7. The Devas then constantly brought every day from the Chaddanta lake upper and under garments dyed with the five colours. 8. 9. The Nāga kings then constantly brought every day fragrant powder for washing the head, and also unguents, and fine seamless clothes to put on of the colour of jessamine, and precious collyrium; all these things (they brought) from the Nāga world. 10. The Devas then constantly brought every day sugar cane, quantities of Areca-nuts, yellow towels. 11. The parrots brought nine thousand loads of hill paddy which was picked out by rats; the bees made honey; the bears forged with sledge-hammers. 12. Heaven-born birds, sweet-voiced cuckoos constantly sang to men, (attracted) by the splendour of Asoka's merit. 13. The great Nāga whose age endures through a Kappa, the attendant of four Buddhas, wearing a golden chain, came, (attracted) by the splendour of (Asoka's) merit. 14. The glorious Piyadasa honoured him with garlands of jewels. Splendid rewards were received for alms (given to religious mendicants).

15. This grandson of Candagutta, the son of Bindusāra, (king Asoka), whilst a mere prince, was subking of Ujjeni, charged with collecting the revenue (of that province). During his progress he came to the town of Vedissa. 16. There the daughter of a Setthi, known by the name of Devī, having cohabited with him, gave birth to a most noble son. 17. Mahinda and Saṅghamittā chose to receive the Pabbajjā ordination; having obtained Pabbajjā, they both destroyed the fetter of (individual) existence.

18. Asoka ruled in Pāṭaliputta, best of towns; three

years after his coronation he was converted to Buddha's faith.

19. How great is the number of years between the time when the Sambuddha attained Parinibbāna in the Upavattana (at Kusinārā), and when Mahinda, the issue of the Moriya family, was born? 20. Two hundred years and four years more had elapsed: just at that time Mahinda, the son of Asoka, was born.

21. When Mahinda was ten years old, his father put his brothers to death; then he passed four years reigning over Jambudīpa. 22. Having killed his hundred brothers, alone continuing his race, Asoka was anointed king in Mahinda's fourteenth year. 23. Asokadhamma, after his coronation, obtained the (above-mentioned) miraculous faculties; exceedingly splendid and rich in meritorious works (he was), universal monarch of (Jambu)dīpa. 24. They crowned Piyadassi after full twenty years (?); he passed three years doing honour to Pāsāṇḍa infidels. 25. (There were) adherents of the sixty-two false doctrines, ninety-six kinds of Pāsāṇḍas who proceeded from the Sassata and Ucccheda doctrines, all of them established on these two principles; — 26. Nigaṇṭhas and Acelakas and other ascetics and other Brahmans and sectarians. 27. Searching where truth and where falsehood was, he invited the infatuated, infidel Nigaṇṭhas (?) and sectarians of the Sassata and Ucccheda doctrines, and Pāsāṇḍa and Tittiya infidels of different creeds outside the Faith, sectarian people. 28. After having invited the numbers of Tittiyaas and having introduced them into his palace and having bestowed on them great gifts, he asked them an exceedingly difficult question. 29. Being asked this question, they could not answer it by their own power; the ignorant people answered like a man who being asked about the mango tree, replies concerning the Lakucha tree. 30. They all were content with low seats (?) (in the royal hall)¹.

1) The king invited all the ascetics of different creeds to take the seats of which they deemed themselves worthy. All were content with lower seats, except Nigrodha, a Buddhist novice, who took his seat on the royal throne.

After having annihilated all the Pāsāṇḍas and defeated the sectarians, — 31. the king thought: „Which other men may we find who are Arahats in this world or see the path towards Arahatsip? 32. (Surely) they are to be found in the world; this world cannot be void of them (?). How may I obtain the sight of such worthy men? If I hear his (*i. e.* such a man's) well spoken words, I will give up to him my paternal realm and my conquests.“ 33. The king, thinking thus, found nobody worthy of his presents; unceasingly the king searched after virtuous, clever men. 34. Walking about in his palace and looking at many people, he saw the Samāṇa Nigrodha who went along the road for alms. 35—41. When he saw Nigrodha whose walking, turning back and looking was graceful, who turned his eyes to the ground, who was adorned (by decent deportment), an Arahats, whose mind was peaceful, who had reached perfect self-control, who had subdued himself and protected and well defended himself (against human passions), who did not mix with noble people, who was stainless like the moon amidst clouds, fearless like a lion, brilliant like a fire-brand, venerable, unconquerable, firm, of a peaceful disposition, steadfast, who had destroyed his passions, had cleansed himself of all sins, who was the most excellent of men, who led a wandering life, the most excellent Samāṇa, who was endowed with all virtues, the thought occurred to him, that he had been his companion during a former life (?)¹. (Seeing) that ascetic who led a life worthy of a Muni, who was happy in consequence of his meritorious deeds in former existences who had reached the fruition which is obtained by the path of Arahats, walking along the road in search of alms, that wise man thought, full of longing: 42. „Indeed this Thera is one of the venerable ones; like Buddha, the holy One in this world, and like his disciples, he has reached the fruition which is obtained by the transcendent path, and has reached liberation and salvation.“

1) See the story in the Mahāvamsa, p. 24.

43. (Asoka) obtained the enjoyment of the five-fold delight, high bliss; delighted, he who was comparable to Sakka rejoiced like a poor man who has found a treasure, like one who has gained the desire of his heart (?). 44. 45. He spoke to one of his ministers: „Well, quickly conduct hither that Bhikkhu, that handsome young man of tranquil appearance, who walks along the road like an elephant, fearless and endowed with the ornament of tranquillity.“ 46. The king felt great content; highly delighted he thought in his mind: „Without doubt this excellent person whom I have never seen before, has reached the highest perfection.“ 47. Thinking thus, he again spoke thus: „Well prepared seats are spread; sit down on the seat which is worthy of an ascetic; I grant thee whatsoever thou desirest.“ 48. After hearing the speech of the king, he took (the king's) right hand (?) and mounted the throne. Fearlessly he sat down on the most excellent seat, just as Sakka, king of the gods, seats himself on the Paṇḍukambala.

49. The king thought: „This most excellent boy is certainly immovable and fearless; him ...

50. The king, recognizing that excellent tender boy who observed the customs of the Saints, (to be) well instructed and expert in Dhamma and Vinaya, again spoke thus, full of delight: 51. „Teach me the Faith which thou hast learnt; thou alone shalt be my teacher; I will obey the words which thou teachest me, o great Sage. Instruct me, I listen to thy preaching.“ 52. Having heard this exceedingly acute speech of the king, he who was well versed in the analytical distinctions of the nine-fold doctrine, thought over the precious Tipiṭaka and found the excellent sermon on Earnestness: 53.¹⁾ „Earnestness is the way to immortality, indifference is the way to death; the earnest do not die, the indifferent are like the dead.“ 54. When wise Nigrodha had pronounced this gladdening sentence, the king understood that highest motive

(viz. earnestness): „This is the foundation of all doctrines whatsoever that have been preached by the omniscient Buddha. 55. To-day I choose as my refuge thee and Buddha with the Dhamma and the Saṅgha; together with my children and wives, with the number of my relatives I announce to thee my having become a lay-disciple. 56. Abiding together with children and wives in the refuge (of the Faith), in consequence of the arrival of Nigrodha, my spiritual guide, I offer four lacs of silver and eight (daily) portions of rice to the Thera.“

57. (The king having asked, whether there are many ascetics like Nigrodha, he replied:) „There are many disciples of Buddha, versed in the three-fold science, possessed of (magical) power, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatsip.“ 58. The king again spoke to the Thera: „I desire to meet with that precious Assembly; I will pay my respect to all (Bhikkhus) who come to the Assembly; I will listen to the Dhamma.“ 59. Sixty thousand ascetics assembled, and the messengers announced to the king: „A large congregation which is full of great joy, has assembled; go thou to see the congregation, as thou desiredst (to do).“ 60. Asokadhamma, the ruler of the earth, having heard what the messenger said, thus addressed the circle of his relations, his friends and counsellors and his kinsmen: 61. „We will offer presents on the occasion of the assembling of the great Saṅgha; we will show them attention as much as we can, as much as we are able. 62. Let them quickly make ready for me a hall, seats, water, attendants, gifts, and food, such as are worthy of being offered, and suitable. 63. Let the makers of curry and rice quickly make ready for me well cooked rice-milk, sweet, pure dishes. 64. I will bestow a great donation on the congregation of the Bhikkhus, the most excellent community. Let them beat the drums in the city, let them sweep the roads, let them scatter white sand and flowers of the five colours; — 65. let them place here and there garlands and trium-

1) Dhammapada, v. 21.

phal arches, plantain trees, auspicious brimming jars, and let them place here and there ... — 66. and let them make flags of cloth and fasten them here and there; let the people, adorned with flower garlands, make this city resplendent. 67. Khattiyas, Brahmans, and Vessas, Suddas, and people of different extraction, adorned with various ornaments, shall take clothes, ornaments, flowers, burning torches, and shall proceed to meet the Congregation. 68. All kinds of bands of music, well trained musicians of various schools who are pleasant to hear and sweet-voiced, shall play (various melodies) ... and proceed to meet the Congregation, (a) most meritorious (act). 69. ... dancers and acrobats in auspicious attitudes (?), all shall go to meet the Congregation and shall amuse them, when they have assembled. 70. And let them worship (the Assembly) with large heaps of flowers of different kinds, (aromatic) powder of various descriptions, and unguents. 71. Let them prepare in the city every kind of pomp (?) and desirable gifts. 72. The inhabitants of the kingdom, devoted (?) to the Fraternity, shall undertake to do homage (to the Sangha), and shall do so during the whole day and during all the three watches (?) of the night."

73—75. That night having elapsed, the illustrious prince, causing food of excellent flavour to be prepared in his own residence, gave the following orders to his counsellors and his attendants: "Let all people procure heaps of perfumed garlands and flowers, many flowers, parasols, flags, lamps burning in the day-time; let them procure as much as I have ordered. 76. Let all (people dwelling) in this city, the merchants from the four quarters of the horizon, and all the royal officers, with their oxen, troops, and vehicles, follow me to meet the congregation of Bhikkhus." 77. The best of kings proceeded with great pomp; the ruler of the earth shone like Sakka (when he goes) to the Nandana garden. 78. The king in whose mind wisdom had arisen; proceeding in great haste towards the Bhikkhu congregation, saluted them, raising

his joined hands, and received greetings in return. 79. He spoke to the Bhikkhu congregation: "May (the Sangha) have compassion on me." 80. Taking the alms-bowl of the Thera, the Sangha's (spiritual) father, and paying reverence to him by (offering) various flowers, he entered the city. 81. Inviting them to enter his residence and to be seated, he offered to them with outstretched hands rice-milk and various highly precious food, hard and soft, as much as they wanted and desired. 82. When the congregation of Bhikkhus had finished their meal and removed their hands from the bowls, he offered to each Bhikkhu a suit of robes. 83. He distributed slippers (?), collyrium, oil, parasols, and also shoes, all the requisites of an ascetic, molasses and honey. 79^b. 84. Introducing all the Bhikkhus, as many had assembled, into his interior apartments, Asokadhamma, the ruler of the earth, sat down. Sitting down the king invited the congregation of Bhikkhus (to accept) their gifts, (saying): 85. "I give as much as the Bhikkhus desire, whatever they choose." 86. After having gratified them with (a present of priestly) requisites and offered to them what was required (for their use), he asked them about the very profound, well propounded divisions of the Dhamma: 87. "Are there, venerable Sirs, sections taught by the kinsman of the Sun, by the indication of a certain number of divisions of the Dhamma, (according to) nouns, gender, and inflections, and also according to sections and to the composition?" — 88. "It has been taught, o king, and has been numbered by the kinsman of the Sun; it is well divided, well promulgated, well explained, well taught. — 89. accompanied by reasons and replete with sense, well spoken without a fault: fixed attention, right exertion, the (magical) powers, the (five) organs (of spiritual life), — 90. the (ten) powers, the requisites for attaining supreme knowledge, and those leading to the supreme path, all of these are well divided and well taught: these are the seven divisions of the most excellent elements of supreme knowledge. 91. The doctrine preached by the Teacher, the highest among men,

the supreme, transcendent Truth which has been expanded and well divided, consists of nine Aṅgas¹⁾. 92. Full eighty-four thousand sections of the Doctrine have been taught by the kinsman of the Sun out of compassion for created beings. 93. He has preached the highest Truth, the most excellent ambrosia, which frees from transmigration, which is the path leading to the extinction of all suffering and an ambrosia-like medicine. 94. After hearing the speech pronounced by the Congregation of the Bhikkhus, the king, the chief of men, filled with joy and mirth, wisdom having arisen in his mind, pronounced these words to his royal court: 95. „Full and complete eighty-four thousand most precious sections of the Truth have been taught by the most excellent Buddha; — 96. I will build eighty-four thousand monasteries, honouring each single section of the Truth by one monastery.“ 97. The prince expending ninety-six koṭīs of treasure, he the king, gave immediately on that same day the order (for the erection of the buildings). 98. At that time there were in Jambudīpa eighty-four (thousand) towns; near each town he built one monastery. 99. And having completed the monasteries in three years' time, (the construction of) the Ārāmas being finished, the prince held during seven days a festival of offerings.

VII.

1. There was a great assemblage from all parts of Jambudīpa, eighty koṭīs of Bhikkhus, ninety-six thousand Bhikkhunis, the greater part of the Bhikkhus and Bhikkhunis possessing the six (supernatural) faculties. 2. The Bhikkhus, by the greatness of their magical power levelling the surface of the earth, producing (the miracle called) the world-show, made visible the (84000 consecration-) festivals, worthy of veneration. 3. The king standing on

1) The Aṅgas of Buddha's doctrine are the well-known nine divisions, viz. Sutta, Geyya, Veyyākaraṇa, Gāthā, Udāna, Itivuttaka, Jātaka, Abbhuta, Vedalla.

the Asokārāma, looked over (the whole of) Jambudīpa; by the Bhikkhus' magical power Asoka saw everything. 4. He saw all the Vihāras built all over the earth, the raised (?) flags, the flowers and arches and garlands, — 5. the plantains, the filled jars adorned with various flowers; he saw the whole extent of the great continent, the pomp all over the four quarters. 6. 7. Delighted, glad, looking at the festivals which were being celebrated, at the assembled fraternities of Bhikkhus and the assembled Bhikkhunis and the beggars receiving rich alms which were prepared for them, seeing all the eighty-four thousand Vihāras, which were honoured (by festivals of consecration), — 8. Asoka joyfully made known to the fraternity of Bhikkhus: „I am, venerable Sirs, a relative of the religion of the teacher Buddha. 9. Great liberality has been shown by me out of reverence (?) for the Fraternity. 10. 11. By expending ninety-six koṭīs, a great treasure, eighty-four thousand monasteries have been erected by me in honour of the (84000) sections of the Truth taught by the most excellent Buddha. I have daily made offerings of four lacs: — 12. one Cetiya offering, one to the (Bhikkhu) called Nigrodha, one to the preachers of the Religion, one for the requirements of the sick; boiled rice is distributed constantly every day, just as the Mahagaṅgā (gives her water). 13. I cannot find any other greater act of liberality. My faith is most firm; I am, therefore, a relation of the Faith.“ 14—16. After having heard the word spoken by king Asokadhamma, learned Moggaliputta who was well versed in the Scriptures, a clever decider of cases, answered the question of Asokadhamma, in order to secure a comfortable existence to the Fraternity, for the sake of the propagation of the Doctrine, and because he the wise one had learnt the future destiny (of the Faith): „The donor of the requisites (for the Bhikkhus) remains a stranger to the Faith, — 17. but that man who gives up his son or daughter, the issue of his body, and causes them to receive the Pabbajjā ordination, becomes really a relation of the Faith.“ 18. 19. King

Asokadhamma, the ruler of the earth, having heard this speech, addressed both prince Mahinda, his son, and his daughter Samghamittā: „I presently shall be a relation of the Faith.“ Both children hearing what their father had said, agreed, (saying:) — 20. „Well, Sire, we agree, we will do what you have said; make us quickly receive the Pabbajjā ordination, become a relative of the Faith.“ 21. Mahinda, Asoka's son, had completed twenty years, and Samghamittā might be eighteen years of age. 22. When Asoka had completed six years, both his children received the Pabbajjā ordination, and Mahinda, the enlightener of the Island, received at once the Upasampadā ordination; — 23. at the same time Samghamittā began to exercise herself in the Sikkhā precepts. He (Mahinda) was like Moggaliputta a great teacher of the doctrine of the Theras.

24. Fifty-four years (after Moggaliputta's Upasampadā) Asokadhamma was crowned; (six years?) after Asoka's coronation, when Moggaliputta had completed sixty (?) years, Mahinda received the Pabbajjā ordination from Moggaliputta. 25. Mahādeva conferred the Pabbajjā ordination on him and Majjhanta the Upasampadā¹⁾; these were the chiefs who acted compassionately towards Mahinda in (those) three ways. 26. Moggaliputta, his Upajjhāya, taught Mahinda, the enlightener of the Island, all the Piṭakas, their whole meaning, and the Doctrine. 27. Ten years after Asoka's coronation Mahinda had completed four years (after his Upasampadā), and had become a teacher of the whole scripture as handed down, and he had many pupils. 28. Mahinda studied and retained in his mind the well propounded, well divided Sutta (collection) as it had been settled at the two convocations, the doctrine of the Theras. 29. Moggaliputta instructed Mahinda, the son of Asoka, in the three sciences, (the doctrine regarding) the six (supernatural) faculties, the four analytical doctrines. 30. And Tissa Moggaliputta continuously taught Mahinda, his pupil, the whole Piṭaka of the Āga-

1) See Mahāvamsa, p. 37, l. 2.

mas (i. e. the Sutta-Piṭaka). 31. When (Asoka) had completed three years, (the story of) Nigrodha (happened), after the fourth year (he put his) brothers (to death), after his sixth year Mahinda, the son of Asoka, received the Pabbajjā ordination. 32. Both sons of Kōṭṭi, the Theras Tissa and Sumitta, who possessed the great (magical) faculties, attained Parinibbāna after Asoka's eighth year. 33. Those royal children received the Pabbajjā ordination, and both Theras attained Nibbāna.

34. Many Khattiyas and Brahmans declared their intention of becoming lay disciples, and great gain and honour accrued to the faith of Buddha; — 35. the schismatics and heretics lost both gain and honour. Paṇḍaraṅgas and Jaṭilas, Nigaṇṭhas, Acelakas, and others — 36. resided (in the Buddhist Vibhāras) during seven years; the Uposatha ceremonies were performed by incomplete congregations; saintly, clever, and modest men did not appear at the Uposatha ceremonies. 37. When a hundred years and (another) hundred and thirty-six had elapsed (after the Parinibbāna of the Buddha), sixty thousand Bhikkhus dwelt in the Asokārāma. 38. Ājivakas and sectarians of different descriptions ruined the Doctrine; all of them wearing the yellow robe injured the doctrine of the Jina. 39. Surrounded by one thousand Bhikkhus, Moggaliputta, the chief of the school, who possessed the six (supernatural) powers and the great (magical) faculties, convened a Council. 40. Wise Moggaliputta, the destroyer of the schismatic doctrines, firmly established the Theravāda and held the third Council. 41. Having destroyed the different (heretical) doctrines and subdued many shameless people and restored splendour to the (true) faith, he proclaimed (the treatise called) Kathāvatthu. 42. From that Moggaliputta Mahinda, who was the pupil of that teacher, learnt the true religion. 43. (Moggaliputta) taught him the five Nikāyas and the seven sections (of the Abhidhamma); he the hero, the clever one learnt from his teacher the two Vibhāgas of the Vinaya, the Parivāra, and the Khandhaka.

44. When the second century and thirty-six years more had elapsed (since the Buddha's death), again a most dreadful schism arose in the Theravāda. 45. In the city of Pāṭaliputta ruled prince Dhammāsoka, a great king, who was a believer in the faith of Buddha. 46. He bestowed great gifts on the Saṃgha, the best and most excellent of congregations; in one day he expended four lacs. 47. One he gave in honour of the Cetiya, another for the preaching of the Dhamma, one for the requirements of the sick, one to the Saṃgha. 48. Infidels, sixty thousand in number, seeing this gain and these great honours, furtively attached themselves (to the Saṃgha). 49. The Pātimokkha ceremonies in the monastery of the Asokārāma were interrupted; a minister who ordered the Pātimokkha ceremonies to be performed, killed (some) of the Saints. 50. In order to destroy the infidels, many disciples of Buddha, sixty thousand sons of the Jina assembled. 51. At that convocation the son of Moggali was the president, a great chief, similar to the Teacher; he had not his like on earth. 52. The king asked the Thera about the case of the slaughter of the Saints; having performed a miracle, he satisfied the desire of the king. 53. Having received the Doctrine from the Thera, the king destroyed the Bhikkhu emblems of those who had furtively attached themselves (to the Saṃgha). 54. The reckless infidels, performing the Pabbajjā rite according to their own doctrine, injured the faith of the Buddha just as (men mix) pure gold (with baser metals). 55. They all were sectarian, opposed to the Theravāda; and in order to annihilate them and to make his own doctrine resplendent, — 56. the Thera set forth the treatise belonging to the Abhidhamma, which is called Kathāvatthu. A similar punishment, a similar destruction of an opposite doctrine never occurred. 57. 58. After having promulgated the treatise called Kathāvatthu which belongs to the Abhidhamma, the presiding Thera, in order to purify his own doctrine and (to establish) the Faith for a long time, selected one thousand Arahats, choosing the best ones, and

held a Council. 59. In the monastery of the Asokārāma which had been built by king Dhammāsoka, this third convocation was finished in the space of nine months.

Here ends the Council of the true Faith which lasted nine months.

VIII.

1. Far-seeing Moggaliputta who perceived by his supernatural vision the propagation of the Faith in the future in the neighbouring countries, — 2. sent Majjhantika and other Theras, each with four companions, for the sake of establishing the Faith in foreign countries (and) for the enlightenment of men. 3. „Preach ye together with your brethren (?) powerfully the most excellent religion to the foreign countries, out of compassion for created beings.“

4. The great sage Majjhantika went to the country of the Gandhāras; there he appeased an enraged Nāga and released many people from the fetters (of sin). 5. Mahādeva who possessed the great (magical) powers, went to the realm of Mahisa; urging (the people) by (the description of) the suffering in hell, he released many people from their fetters. 6. Then another (Thera), Rakkhita, skilled in magical transformations, rising into the air, preached the Anamataggiya discourse¹⁾. 7. The wise Thera called Yonakadhammarakkhita converted the Aparantaka country by preaching the Aggikkhandhopama Sutta. 8. The Thera Mahādharmmarakkhita who possessed the great (magical) powers, converted Mahārāṭṭha by preaching the Nārada-kassapajātaka. 9. The Thera Mahārakkhita who possessed the great magical powers, converted the Yavana region by preaching the Kālākārāma Suttanta. 10. The Thera who originated from the Kassapa tribe, Majjhima, Durabhisāra, Sahadeva, Mūlakadeva, converted the multitude of Yakkhas in the Himavat. 11. They preached there the Suttanta called Dhammacakkappavattana. 12. Sona and

¹⁾ The country converted by this Thera is called by Buddhaghosa Vanavāsa.

Uttara who possessed the great magical powers, went to Suvannabhūmi; there they conquered the multitudes of Pisācas and released many people from their fetters. 13. Mahinda, going with four companions to the most excellent island of Laṅkā, firmly established (there) the Faith and released many people from their fetters.

IX.

1. The island of Laṅkā was called Sihala after the Lion (siha); listen ye to the narration of the origin of the island which I (am going to) tell.

2. The daughter of the Vaṅga king cohabited in the forest with a lion dwelling in the wilderness, and in consequence gave birth to two children. 3. Sihabāhu and Sivali were beautiful youths; the name of their mother was Susimā, and their father was called the Lion. 4. When their sixteenth year had elapsed, (Sihabāhu) departed from his cave, and then built a most excellent town called Sihapura. 5. The son of the Lion, a powerful king, ruled over a great kingdom, in Lālaratṭha, in the most excellent town of Sihapura. 6. Thirty-two brothers were the sons of Sihabāhu; Vijaya and Sumitta were the eldest among them, beautiful princes. 7. Prince Vijaya was daring and uneducated; he committed most wicked and fearful deeds, plundering the people. 8. The people from the country and the merchants assembled; they went to the king and complained against the bad conduct of Vijaya. 9. The king, having heard their speech, full of anger, gave this order to the ministers: „Remove ye that boy. 10. Let them remove from the country all those attendants, his wives, children, relations, maid-servants, man-servants, and hired workmen.“ 11. He was then removed, and his relations were separated from him; so they went on board ship, and (the ship) sailed away on the sea. 12. „May they drift wherever they like; they shall not show their faces again nor shall they ever come back to dwell in our kingdom and country.“ 13. The ship in which the children had

embarked was helplessly driven to an island, the name of which was then called Naggadīpa. 14. The ship in which the wives had embarked was helplessly driven to an island, the name of which was then called Mahilārattṭha. 15. The ship in which the men had embarked went, sailing on the sea, losing her way and her bearings, to the port of Suppāra. 16. The people of Suppāra then invited those seven hundred men to disembark, and offered them lavish hospitality and honours. 17. During this hospitable reception Vijaya and all his followers unnoticed (?) committed barbarous deeds. 18. They made themselves guilty of drinking, theft, adultery, falsehood, and slander, of an immoral, most dreadful, bad conduct. 19. (The people) indignant at such cruel, savage, terrible and most dreadful deeds being committed against themselves, consulted together: „Let us quickly kill those rascals.“

20. There is an island (formerly) called Ojadīpa, Varadīpa, or Maṇḍadīpa, the (recent) name of which is Laṅkā-dīpa, and which is (besides) known by the name of Tambapanni. 21. 22. At the time, when Sambuddha, highest of men, attained Parinibbāna, that son of Sihabāhu, the prince called Vijaya, having left the land called Jambudīpa, landed on Laṅkā-dīpa. It had been foretold by the most excellent Buddha, that that prince one day would be (its) king. 23. The Teacher at that time had addressed Sakka, the chief of gods: „Do not neglect, Kosiya, the care of Laṅkā-dīpa.“ 24. Sujampati the king of gods, having heard the Sambuddha's command, committed to Uppalavanna the business of guarding the island. 25. Having heard the command of Sakka that powerful Devaputta with his attendant demons kept guard over the island.

26. Vijaya, having stopped three months at Bhārukaccha and exasperated the inhabitants, went again on board his ship. 27. That crowd of men having gone on board their ship, sailing over the sea, were driven away by the violence of the wind, and lost their bearings. 28. They came to Laṅkā-dīpa, where they disembarked and went on shore. Standing on dry ground, being ex-

hausted by great hunger, thirst and fatigue, they were unable (?) to walk on foot. 29. They crawled about on the ground with both hands and knees; afterwards, when they rose and stood upright, they saw that their hands were resplendent (copper-coloured). 30. The red-coloured dust of the ground covered their arms and hands; hence the name of that place was called Tambapaṇṇi (copper-palmed). 31. Tambapaṇṇi was the first town in the most excellent Laṅkādīpa; there Vijaya resided and governed his kingdom. 32. Vijaya and Vijita together with Anurādhana-khatta, Accuta-gāmi, and Upatissa are those who came first to this country. 33. Many people, crowds of men and women, came together; (hence each) prince founded a town in the different parts. 34. The town of Tambapaṇṇi surrounded by suburbs was built by Vijaya in the south on the most lovely bank of the river. 35. Vijita founded Vijita(pura), the same founded Uruvela. The minister who was called after the asterism (Anurādhā) founded Anurādhapura. 36. He who was called Accuta-gāmi then founded Ujjeni, Upatissa founded Upatissanagara which had well arranged markets, which was prosperous, opulent, large, charming, and lovely. 37. The king called Vijaya by name was the first ruler who reigned in Tambapaṇṇi over the delightful island of Laṅkā. 38. When seven years (of his reign) had passed, the land was crowded with people. That prince reigned thirty-eight years.

39. In the ninth month after (Gotama) had become Buddha, the host of Yakkhas was destroyed; in the fifth year after his attaining Buddhahood the Jina conquered the Nāgas; in the eighth year after his attaining Buddhahood he completed the Samāpatti meditations (in Laṅkā). 40. On these three occasions the Tathāgata came hither. In the last year of the Buddha Vijaya came hither. 41. The Sambuddha, the most excellent of men, made (the island fit for) the residence of men; the Sambuddha (afterwards) reached complete Nibbāna by the entire annihilation of the substrata of existence.

42. Prince (Vijaya) reigned thirty-eight years after the Parinibbāna of the Sambuddha, the light-giving king of Truth. 43. He despatched a messenger to Sihapura to the (prince) called Sumitta, (with this message): „Come one (of you) quickly to us, to the most excellent island of Laṅkā; — 44. there is nobody to govern this kingdom after my death. I hand over to you this island which I have acquired by my exertions.“

X.¹⁾

1. The daughter of the Sakka prince Paṇḍu, the princess called Kaccānā, came over hither from Jambudīpa in order to preserve the dynasty. 2. She was crowned as the queen-consort of Paṇḍuvāsa; from this marriage eleven children were born: 3. Abhaya, Tissa, and Utti, Tissa, and Asela the fifth, Vibhāta, Rāma, and Siva, Matta together with Mattakala. 4. The youngest of them was a daughter known by the name of Cittā; because she fascinated the hearts of the men who saw her, she was called Ummādacittā (fascinating Cittā).

5. (Paṇḍuvāsa) arrived in Upatissagāma in the same year in which he was crowned. This king reigned full thirty years.

6. There were seven Sākiya princes, the grand-children of Amitodana, born in the family of the Lord of the world: Rāma, Tissa, and Anurādhā, Mahāli, Dīghāvu, Rohana, Gāmaṇi the seventh of them.

7. The son of Paṇḍuvāsa, prince Abhaya by name, reigned immediately (after his father) twenty years. 8. The wise son of Dīghāvu, the clever Gāmaṇi, who attended Paṇḍuvāsa, cohabited with the princess Cittā. 9. In con-

1) This chapter belongs to the most fragmentary parts of the whole work. First is related the marriage of Paṇḍuvāsa and Kaccānā (vv. 1—4). After a stanza referring to the length of Paṇḍuvāsa's reign (v. 5), the names of Kaccānā's brothers are given who came over to Ceylon (see Mahāvamsa, p. 56). The following verses contain a short abstract of what is related at length in the Mahāvamsa, pp. 57 et seq.

sequence of that intercourse the prince called Paṇḍuka was born. Saving his life (from the persecutions of his uncles), (Paṇḍuka) resided in Dovārikamaṇḍala.

XI.

1. Abhaya's twentieth year having elapsed, Paṇḍuka had completed his twentieth year. Paṇḍuka was crowned when the thirty-seventh year from his birth had elapsed. 2. After Abhaya's twentieth year Paṇḍuka lived as a robber; seventeen years later he put to death seven of his maternal uncles, and received the royal coronation in the town of Anurādhapura. 3. When ten years (of his reign) had elapsed and sixty years (of it) were still to follow, he fixed the boundaries of the villages and completely tranquillized (the country). 4. Enjoying sovereignty both over men and Yakkhas, Paṇḍuka reigned during full seventy years. 5. The son of Paṇḍuka was the prince called Muṭasīva; this king reigned sixty years over Tambapaṇṇi:

6. 7. There were then ten brothers, the sons of Muṭasīva: Abhaya, Tissa, and Nāga, Utti together with Mattābhaya, Mitta, Siva, and Asela, Tissa, and Kira completing the number of ten, and princess Anulā and Sivalā, the daughters of Muṭasīva. 8. When eight years of Ajātasattu had elapsed, Vijaya came hither; after the fourteenth year of Udaya Vijaya expired. After the sixteenth year of Udaya they crowned Paṇḍuvāsa. 9. In the interval between the two kings Vijaya and Paṇḍuvāsa, Tambapaṇṇi was without a king during one year. 10. In the twenty-first year of Nāgadāsa, Paṇḍuvāsa died, and they crowned Abhaya in the twenty-first year of Nāgadāsa.

11. ... seventeen years¹⁾; twenty-four ...

12. In the fourteenth year of Candagutta the king called Paṇḍuka died; in the fourteenth year of Canda-

¹⁾ The first words of this fragment seem to refer to the interreign after Abhaya's death, which lasted seventeen years. The number of twenty-four I cannot explain.

gutta they crowned Muṭasīva. 13. Seventeen years had elapsed after the coronation of Asoka, then Muṭasīva died.

14. When seventeen years of that king (that is, Asoka) and six months of the next year had elapsed, in the second month of the winter season, under the most auspicious Nakkhatta of Asālhā, Devānampiya was installed in the kingdom of Tambapaṇṇi. 15. At the foot of the Chāta mountain three bamboo poles were to be found. (The first was) white like silver; its creeper shone like gold. 16. 17. There was also (the second), the flower pole, (whereon most beautiful,) delightful (figures) like the shapes of flowers (presented themselves), dark blue, yellow, red, pure white, and black; and so also (the third), the bird-pole on which birds (appeared), each with its natural colours, and also quadrupeds. 18. The eight descriptions of pearls (also presented themselves), viz. the horse pearl, the elephant pearl, the chariot pearl, the myrobalan pearl, the bracelet pearl, the signet pearl, the Kakubha pearl, the Sadisa (Pākatika?) pearl. 19. When Devānampiya had succeeded to the throne, (the people,) moved by the splendour of his coronation, brought the three kinds of gems from the Malaya country, the three bamboo poles from the foot of the Chāta hill, and the eight kinds of pearls from the sea-shore. 20. Great crowds brought in the space of seven days, in consequence of Devānampiya's merit, the gems which were produced in Malaya and which were worthy of a king. 21. When the king saw these costly, precious treasures, the unequalled, incomparable, wonderful, rare treasures, — 22. 23. he spoke with a heart full of joy: „I am high-born, noble, the chief of men; such is the reward of my righteous deeds; look at the treasures I have gained, which are worth many lacs and are produced in consequence of my merit. Who is worthy to receive the donation of these treasures, — 24. my mother or my father, a brother, relations, friends, or companions?“ Thus meditating the king remembered prince Asoka. 25. Devānampiyatissa and Dhammāsoka, the master of men, were both intimate friends, united by faithful

affection, though they never had seen each other. 26. „I have a dear ally, the ruler of Jambudīpa, the righteous Asokadhamma, a friend dear as my life. 27. He is worthy to receive from me the gift of these treasures, and I also am worthy to present unto him the treasure of these most precious ornaments (?). 28. Arise, my dear (?)¹⁾, quickly take these treasures, go to Jambudīpa, to the city called Puppha(pura), and present these most precious treasures to Asoka, my ally.“

29. Mahāarittḥa, Sāla, the Brāhmaṇa Parantapabbata, the astrologer Puttatisa, these four men were the messengers despatched by Devānampiya. 30. Devānampiya sent the three resplendent gems, the eight excellent pearls, and the three (bamboo poles which had the size of) chariot poles, besides a collection of the most precious chanks, together with many valuable objects. 31. The king sent his minister Sāla and his commander-in-chief Arittḥa, Parantapabbata, and his astrologer Puttatisa, who were delighted (?) (with this service).

32. (Asoka in return sent) a royal parasol, a ... of Sāra wood (?), a diadem, ear ornaments, water from the Ganges, and an (anointing) vase, a chank trumpet, and a palanquin, — 33. a right hand chank, a virgin, all that being worthy (?) of a royal coronation; a suit (a koti?) of clothes which are (cleansed by being passed through the fire) without being washed²⁾, costly towels, — 34. most precious yellow sandal wood, and measures of rouge, yellow, and emblic myrobalan; and therewith he sent this message: 35. „The Buddha is the best among those who are worthy of presents, the Faith is the best of all things which refer to the extinction of the passions, and the Saṅgha is the best field of merit: these are the three best objects in the world of men and Devas. 36. To this (triad) I, the prince, pay my reverence for the sake of the highest bliss.“

1) The king addresses his nephew Arittḥa; see the Mahāvamsa, p. 69.

2) I have adopted Turnour's translation of „adhovimam“ (Mahāvamsa, p. 70).

37. Those four messengers having sojourned five months (in Pāṭaliputta, departed,) taking away the presents sent by Asokadhamma, — 38. and arrived in this island from Jambudīpa on the twelfth day of the increasing moon in the month of Vesākha. The requisites for the coronation having been sent by Asokadhamma, — 39. they celebrated a second coronation of king Devānampiya. This second coronation took place on the full moon day of the month of Vesākha; — 40. one month after that day, on the full moon day of the month of Jetṭha, Mahinda arrived in this island from Jambudīpa together with his six companions.

Here ends the description of the things for the royal coronation.

XII.

1. The (monarch) called Asoka sent (to Devānampiya) a chowrie, a turban, a sword, a royal parasol, slippers, a diadem, a ... of Sāra wood, an (anointing) vase, a right hand chank, — 2. a palanquin, a conch trumpet, water from the Ganges, a koti of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, — 3. a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nāgas, — 4. yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 5. (Besides he sent the following message:) „I have taken my refuge in the Buddha, the Dhamma, and the Saṅgha; I have avowed myself a lay pupil of the Doctrine of the Sakyaputta. 6. Imbue your mind also with the faith in this triad, in the highest religion of the Jina, take your refuge in the Teacher.“ 7. Doing honour (to Devānampiyatissa by) this (commission), Asoka the illustrious despatched the messengers to Devānampiya.

As soon as the messengers had departed, — 8. many Theras who possessed the great (magical) powers addressed Mahinda, in the most excellent Asokārāma, out of compassion for the country of Lāṅkā, (as follows:) 9. „The time has come to establish the Faith in the island of Lāṅkā; go, most virtuous one, convert the island of Lāṅkā.“ 10. The wise and learned Mahinda, the enlightener of the island, having heard the speech of the Fraternity, consented together with his companions. 11. Adjusting his robe so as to cover one shoulder, raising his clasped hands, and saluting them with an inclination of the head, (he said:) „I go to the island of Lāṅkā.“ 12. The (prince) called Mahinda became then the chief of that number; Itthiya and the Thera Uttiya, Bhaddasāla and Sambala, — 13. and the novice Sumana who was possessed of the six (supernatural) faculties and of the great (magical) powers, those five great Theras being possessed of the (same) six (supernatural) faculties and great (magical) powers, departing from the Asokārāma went forth together with their retinue. 14. Wandering from place to place they reached Vedissagiri. They sojourned as long as they liked in the monastery of Vedissagiri. 15. Thera (Mahinda), having instructed his mother (in the doctrine of) the refuges, the moral precepts, and the Uposatha ceremonies, made the inhabitants of the island firm in the true faith and in the religion.

16. (Once) in the evening, Thera Mahinda, the great teacher, retiring into solitude, reflected whether the time would be favourable or unfavourable (for the conversion of Lāṅkā). 17. Perceiving the thought of the Thera, Sakka the chief of gods appeared to the Thera, and thus addressed him face to face: 18. „The time has come to thee, great hero, to convert Lāṅkā; go quickly to the best of islands out of compassion for created beings. 19. Go to the most excellent Lāṅkā, preach the Dhamma to created beings; proclaim the four Truths, release men from the fetters (of sin); — 20. make illustrious the doctrine of the supreme Buddha in Lāṅkā. Thy (advent)

has been foretold by the Chief (of the Faith); the fraternity of Bhikkhus has elected thee, — 21. and I shall do service to thee at thy arrival in Lāṅkā and perform all that is necessary; it is time for thee to depart.“ 22. Having heard the speech of Sakka, Mahinda, the enlightener of the island, reflected (thus): „Bhagavat has rightly prophesied about me, the fraternity of Bhikkhus has elected me, — 23. and Sakka has exhorted me; I shall establish the Faith; I will go to Tambapanni; subtle is the people of Tambapanni, — 24. (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them; I shall go to the island of Lāṅkā.“ 25. Mahinda, the son of Asoka, who well knew the time and the season, having resolved to go to Lāṅkā, told his companions (to come). Mahinda was the chief of that number; there were (then) his four fellow-pupils, — 26. the novice Sumana, and the lay-disciple Bhaṇḍuka. To these six men who were endowed with the six (supernatural) faculties, (Mahinda) who possessed the great (magical) powers, thus made known (his intention): 27. „Let us go now to the extensive, most excellent island of Lāṅkā, let us convert many people and establish the Faith.“ 28. Expressing their assent (by exclaiming:) „Be it so“, they all were joyful. (They added:) „It is time, venerable sir, let us go to the mountain called Missaka; the king (Devānampiyatissa) is just leaving the town in order to hunt.“

29. Sakka, the chief of the gods, was delighted and addressed Thera Mahinda who had retired into solitude, with the following speech: 30. „Venerable sir, Bhagavat has given this prediction about thee: „In future times the Bhikkhu Mahinda will convert the island, he will propagate the religion of the Jina, he will set on foot there the kingdom of Righteousness, he will deliver created beings from great pain, and will establish them on firm ground, he will act for the welfare of many people, for the joy of many people, out of compassion for the world, for the good, for the welfare, and for the joy of gods and men.“

31. Thus Bhagavat has indicated thee, and now, at the present time, the Thera and the Bhikkhus have charged thee with the conversion of the island. It is time, great hero, to convert the island; the hour has come, great hero, to convert the island; upon thee this task has devolved; bear this burden, convert Tambapanni, propagate the religion of the Jina. I am thy obedient pupil who gets up before thee and walks behind thee." 32. (Mahinda replied:) "I accept what Bhagavat, our Teacher, has said; I will save Tambapanni, I will show the light (to the island) and cause the splendour of the Jina to increase. (Tambapanni) is covered and enclosed by the overclouding darkness of ignorance and of (worldly) existence; it is ruined by envy and selfishness; it cannot rise from the delusions which are produced by the fault of idleness; it has entered on a wrong way and goes far astray from the true path; it is exhausted; high born people have become (as it were) people covered with sores, and have become (feeble like) *Munja* or *Babbaja* grass. Tambapanni has entirely been subdued by obstacles and passions in consequence of the obscurity of error and of the darkness of ignorance and of (worldly) existence; it is covered, pervaded, veiled, overshadowed, and girt round with that great darkness, the obscurity of error. 33. I shall destroy the darkness of error and throw light on all Tambapanni, I shall cause to shine the religion of the Jina."

Being thus exhorted by Vāsavinda, the chief of gods, by such a speech, he rose up from his solitude, and having attained to the fullness of resolve, he thus asked for the assent of the fraternity of Bhikkhus: 34. "Let us go to Tambapanni; the people of Tambapanni are subtle; (yet) they have not heard of the well proclaimed path which leads to the destruction of all suffering. I shall proclaim it to them, I shall go to the island of *Lāṅkā*."

35. Having resided thirty days on the delightful hill of Vedissa, (they reflected thus:) "It is now time to start; let us go to the best of islands." 36. They flew through the air from *Jambudīpa*, as the king of swans flies in the

air. Having thus risen, the Theras alighted on the best of mountains (*Missaka*). 37. To the east of the most excellent town (*Anurādhapura*), on the cloud-like mountain they stationed themselves, on the top of *Missaka*, as swans (alight) on the summit of a hill. 38. The (Thera) called Mahinda was then the chief of that fraternity; *Itthiya*, Thera *Uttiya*, *Bhaddasāla*, and *Sambala*, — 39. the novice *Sumana*, and the lay-pupil *Bhaṇḍuka*, all these possessing the great (magical) powers, were the converters of *Tambapanni*. 40. The Thera, rising into the air as the king of swans rises to the sky, stationed himself to the east of the most excellent town on the cloud-like mountain, — 41. 42. on the top of *Missaka*, as swans (alight) on the summit of a hill. At that time *Devānampiyatissa*, the son of *Mutasiva*, was king and ruler of *Tambapanni*. The eighteenth year had elapsed since the coronation of *Asoka*, — 43. and full seven months since the coronation of *Tissa*, when Mahinda, twelve years (after his *Upasampadā* ordination), arrived in this island from *Jambudīpa*. 44. In the last month of summer, on the full moon day of the month *Jetṭha*, under the asterisms *Anurādhā* and *Jetṭha*, Mahinda at the head of his companions arrived on mount *Missaka*. 45. The king, going a hunting, (also) came to mount *Missaka*. A god who had assumed the form of an elk appeared to the king. 46. The king, seeing the elk, quickly rushed on him and running behind him he came to a place enclosed by hills. 47. There the *Yakkha* disappeared near the Thera; seeing the Thera sitting there, the king was frightened. 48. (The Thera reflected:) "As the king is alone, he shall see also me alone lest he should be frightened; when his troops have come up, then he may see the Bhikkhus (also)." 49. There (Mahinda) saw the prince, the protector of the earth, who appeared like a wicked person, going to hunt; he called him by the name of that prince: "Come hither, *Tissa*", thus he then addressed him. 50. (The king thought thus:) "Who is that solitary, bald-headed man without companion, wearing a yellow garment and wrapped in a mantle, who addresses

me in the language of non-human beings?" 51. (Mahinda replied:) „I whom you ask, o prince, o protector of the earth, am a Samana belonging to the world of men. We are Samanas, great king, pupils of the king of Truth; out of compassion towards thee we have repaired hither from Jambudipa." 52. The king laid aside his weapons and seated himself by the side (of Mahinda); having seated himself, the king exchanged greetings with words full of deep meaning. 53. Having heard the speech of the Thera, he laid aside his weapons; then he approached the Thera, exchanged greetings with him, and sat down. 54. Gradually the ministers and the troops also arrived; forty thousand men in number they surrounded (the king and the Theras). 55. When the troops had come up, the king perceived the (other) seated Theras (and asked:) „Are there many other Bhikkhus, pupils of the universal Buddha?" 56. „There are many disciples of Buddha, versed in the threefold science, possessed of the (magical) powers, well acquainted with the exposition of the qualities of mind, who have subdued their passions and reached Arahatship."

57. After having ascertained by means of the Amba parable that this victorious king was a clever person (Mahinda) preached to him the most excellent Hatthipada Sutta. 58. When they had heard that most excellent (portion of the) Doctrine, these forty thousand men took their refuge (with Buddha), like a wise man in whose mind faith has arisen. 59. Then the king, glad, highly delighted and joyful, addressed the fraternity of Bhikkhus: „Let us proceed to the town, my capital." 60. Quickly (Mahinda) converted the pious, learned and wise king called Devanam(piya) together with his army. 61. Hearing what the king said, Mahinda replied: „Go you, great king; we shall stay here." 62. When he had sent away the king, Mahinda, the enlightener of the island, addressed the fraternity of Bhikkhus: „Let us confer the Pabbajja ordination on Bhanduka." 63. Having heard what the Thera said, they all quickly turning their thoughts (to-

wards that object) examined the village boundary and conferred the Pabbajja ordination on Bhanduka. At the same time he received the Upasampada ordination and attained Arahatship.

64. The Thera standing on the top of the mountain said to the charioteer¹⁾: „Nay, a chariot is not suitable (to us); the Tathagata has rejected (its use)." 65. Having sent away the charioteer, the Theras who had subdued their senses and possessed the great (magical) powers, started through the air, as the king of swans (rises) to the sky. Descending from the sky, they alighted on the ground. 66. When the charioteer saw them who put on their under garments and dressed themselves in their robes, he joyfully went to tell the king. 67. When the king had (first) despatched the charioteer, he had thus addressed his ministers: „Erect a pavilion in the town within the precincts of the palace. 68. The princes and princesses, the queens, and the women of the harem who desire to meet them, may see the Theras who have arrived." 69. The high-born ministers, after having heard the speech of the king, constructed in the middle of the precincts of the palace a pavilion canopied with cloth. 70. A canopy was spread, a clean, white and spotless cloth; it was decorated with flags and shells, and adorned with white strips of cotton. 71. White sand was scattered, well mixed with white flowers; (such was) the white, decorated hall, similar to the snowy regions (of the skies). 72. Having decorated the hall with entirely white cloth and having made the floor level, they spoke to the king: 73. „The well constructed, beautiful hall, great king, is completed; choose now, Sire, seats which are suitable for ascetics." 74. At that moment the charioteer arrived announcing to the king: „A chariot, Sire, is not suitable for the Bhikkhu fraternity to sit down (therein). 75. O wonderful, Sire! all the Theras who possess the great (magical) powers, first remained behind me after having sent me away, (but now)

1) The king had sent his chariot the next morning for bringing the Theras to the town; see Mahāv., p. 81.

they have arrived before me. 76. A high seat and a great seat are not suitable for the Bhikkhus; order a carpet (for them); the Theras approach." 77. The king, delighted at hearing the speech of the charioteer, went forth to meet the Theras, and having saluted, he exchanged greetings (with them). 78. Taking the alms-bowls of the Theras and honouring them with perfumed garlands, the prince together with the Theras arrived at the gate of the royal palace. 79. The Thera, having entered the hall in the interior apartments of the king, saw the floor strewn (as above described) and the seat covered with cloth. 80. They sat down on the seats prepared for them which were covered with cloth. When they had seated themselves, the king gave them water, rice-gruel and food, — 81. and served to them with his own hands a most excellent meal. When the Thera had finished his meal and removed his hand from the bowl, — 82. (the king) addressed queen Anulā together with the women of the interior apartments: „You know the opportunity, queen; it is time to pay your respects to them (the Theras).“ 83. Queen Anulā, surrounded by five hundred girls, bowed to the Theras and honoured them to her heart's content. 84. Having approached the Theras and saluted them, she sat down. (Mahinda) preached to them the Dhamma; the great teacher exposed the fearful Peta stories, — 85. 86. the Vimāna stories, the Saccasamyutta. When they had heard that most excellent (portion of the) Doctrine, princess Anulā and her five hundred attendants, like a wise man (?) in whose mind faith has arisen, attained the reward of Sotāpatti; this was the first case of the attainment (of a stage of sanctification which occurred in Laṅkā).

XIII.

1. The whole crowd, the multitude of people who had not seen the Theras before, assembled at the gate of the royal palace and set up a great shout. 2. The king hearing the great noise ... (asked:) „For what reason have

all these numerous people, has this great crowd assembled?" 3. (The ministers said:) „This great crowd, Sire, has assembled for seeing the Fraternity; as they did not obtain a sight (of them), they set up that great shout.“ 4. (The king replied:) „The palace is much too small for this multitude to place themselves therein; the elephant stables are not too small; (there) these crowds may see the Thera.“ 5. When (Mahinda) had finished his meal and gladdened (the king by preaching the Dhamma), he rose from his seat, left the royal palace, and went to the elephant stables. 6. In the elephant stables they prepared a magnificent couch; on that excellent couch Mahinda, the enlightener of the island, sat down. 7. Seated on that most excellent couch Mahinda, the chief of (that) company (of Bhikkhus), then preached the most excellent Devadūta Sutta. 8. Having heard that Devadūta discourse (which treats of) the most fearful (consequences of) former deeds, they were frightened and seized by great emotion, being terrified by the fear of hell. 9. When he saw that the people were oppressed by fear, he proclaimed the four Truths; at the end (of his discourse) one thousand men-attained (sanctification); this was the second case of the attainment (of sanctification which occurred in Laṅkā).

10. Leaving the elephant stables (he went forth), followed by a great crowd, delighting many people, as Bud-dha had done in Rājagaha. 11. The crowd left the town by the southern gate; there was a pleasure garden called Mahānandana, to the south of the town. 12. In (this) royal pleasure garden they prepared a magnificent couch; there the Thera sat down and preached the most excellent Dhamma. 13. There he preached the most excellent Bālapaṇḍita Suttanta. At that time one thousand created beings attained sanctification through the Dhamma. 14. 15. A great crowd then gathered in the Nandana pleasure garden; noble women and maidens, the daughters-in-law and the daughters of noble families crowded together in order to see the Thera. While he exchanged greetings with them, night had fallen. 16. (The king there-

fore addressed Mahinda:) „The Theras may pass the night here in the Mahānandana garden; it is too late for going hence to the distant dwelling in the mountains.“ 17. (Mahinda replied:) „The town which is filled with so many people, is too close by; in the night there will be a great noise; nay, let us go to that mountain which is like the palace of Sakka and well fitting for a retired existence.“ 18. (Tissa answered:) „There is a solitary garden of mine, the Mahāmeghavana, suitable for going and coming, not too far and not too near, — 19. easily accessible for people who want (to see you), by day not exposed to much noise, at night there is no noise at all. 20. It is well fitted for a retired existence, and suits ascetic people; it is endowed with prospects and shadow, it is beautiful, and produces flowers and fruits, — 21. it is well enclosed by a wall and well protected by towers at the gates. There is a well arranged royal gate in my delightful garden, — 22. a well constructed lotus-pond covered with white and blue lotuses, cold water in suitable reservoirs, which is sweetly scented by flowers. 23. So delightful is my garden, appropriate for (you) and the fraternity of Bhikkhus. There, o Thera, reside; have compassion on me.“ 24. Hearing what the king said, Thera Mahinda with his companions, surrounded by the host of ministers, proceeded then to the Meghavana garden. 25. Being invited by the chief of men, Thera Mahinda, the great teacher, entered the suitable Mahāmeghavana garden. In that garden, in the royal pavilion, the Thera, the great teacher, passed the night.

26. On the second day the king again visited the Theras. Having bowed to them, he spoke thus to the Theras: 27. „Have you had a good night's rest? do you find this residence comfortable?“ (The Theras replied:)

The dwelling is solitary, well fitting the season, agreeable to lie in for men, — 28. convenient for a retired existence and desirable.“ The king, delighted by that speech, rejoicing and excited, — 29. he the ruler of the earth, took a golden vessel and dedicated the garden (to the Frater-

nity). Raising his clasped hands, he pronounced the following words: 30. „Here, venerable Sir, I give up the beautiful Mahāmeghavana garden to the Fraternity of the four quarters of the world; accept it.“ 31. Mahinda, the enlightener of the island, hearing what the chief of men said, accepted the garden for the sake of the construction of a monastery for the Fraternity. 32. At the moment when the Mahāmeghavana garden was given and accepted, the earth began to quake, and again and again thunder (was heard). 33. The chief of men called Tissa bestowed it on the Fraternity; they turned the Mahāmeghavana garden into (a monastery called) the Tissārāma. 34. The Mahāmeghavana was the first Ārāma, worthy of the Religion, which Devānampiya bestowed on the Fraternity. 35. Then the earth quaked, a horror-exciting portent. All people and the king, being terrified, asked the Theras (about the reason of that earth-quake). 36. „This is the first monastery in the most excellent island of Lāṅkā; the reason of this first earth-quake is that the Faith has been established here.“ 37. Witnessing that astonishing, terrifying miracle, they all waved their garments, as nothing of the kind had been experienced in the town. 38. Thence the rejoicing king in whose mind wisdom had arisen, raising his clasped hands, presented many flowers to Mahinda, the enlightener of the island. 39. The Thera accepted the flowers and threw them down in one place; then the earth again quaked; this was the second earth-quake. 40. Witnessing this miracle also, the royal retinue together with the people of the kingdom shouted; this was the second earth-quake. 41. The delighted king who rejoiced still more, (then asked:) „Satisfy my desire (to learn the reason of) this second earth-quake.“ 42. „The Fraternity will (here) perform its business which is irreproachable and worthy of the Faith. At this very spot, o great king, will be the consecrated enclosure.“ 43. The king, still more delighted, presented flowers to the Thera; the Thera accepted the flowers and threw them down on another spot, then the earth quaked again; this was the third

earth-quake. 44. (The king asked:) „What is the reason, o great hero, of this third earth-quake? Satisfy all my wishes, tell me, you are well experienced.“ 45. „On this spot will be the bath-house with a tank; here the Bhikkhus always will fill the bath.“ 46. Devānampiya, filled with high joy and delight, presented full-blown jasmine flowers to the Thera. 47. The Thera accepted the flowers and threw them down on another spot. Then the earth quaked again. This was the fourth earth-quake. 48. Witnessing that miracle, the great crowds who had assembled, raising their clasped hands, paid reverence to (the Thera) who possessed the great (magical) powers. 49. The king, glad and delighted, quickly asked: „What is the reason, o great hero, of this fourth earth-quake?“ 50. „The descendant of the Sakyas, the great hero, was enlightened regarding the whole Truth near the Assattha tree; (there) he became the highest Buddha. That tree will be established on this very spot in this most excellent island.“ 51. Hearing that, the king, glad, joyful, and excited, presented most excellent jasmine flowers to the Thera. 52. The Thera accepted the flowers and threw them down on the ground; at that moment also the earth quaked; this was the fifth earth-quake. 53. Witnessing that miracle also, the royal retinue together with the people of the kingdom shouted and waved their garments. 54. (The king asked:) „What is the reason, o great sage, of the fifth earth-quake? Tell me this matter, if that is consistent (?) with your pleasure and will.“ 55. „Each fortnight they will here recite the Pātimokkha; on this very spot the Upasatha hall will stand.“ 56. (The king) presented beautiful flowers to the Thera also in another place; the Thera accepted the flowers and threw them down on that spot. Then the earth quaked again; this was the sixth earth-quake. 57. Witnessing this miracle also, the crowds who had assembled, joyfully thus addressed each other: „Here a Vihāra will stand.“ 58. The king who was still more delighted, said to the Theras: „What is the reason, o great Sage, of the sixth earth-quake?“ 59. „As long as in fu-

ture times the alms due to the Fraternity (will be distributed), the assembled Fraternities of Bhikkhus will receive them, o great king, on this very spot.“ 60. Hearing the Thera's speech, the delighted king presented most beautiful flowers to the Thera. 61. The Thera accepted the flowers and scattered them on another spot; then the earth quaked again; this was the seventh earth-quake. 62. Witnessing this miracle, the whole royal retinue and the people of the kingdom waved their garments, when the ground of the earth quaked. 63. (The king asked:) „What is the reason, o great sage, of the seventh earth-quake? Explain it, o great sage, satisfy the desire of the multitude.“ 64. (Mahinda replied:) „As long as learned people will reside in this monastery, the refectory and the dinner hall will be on this spot.“

XIV.

1. Having heard the speech of the Thera, the king was still more delighted. Not accepting the Campaka flowers (offered to him by the gardener), he presented them to the Thera. 2. The Thera threw down the Campaka flowers on the ground; then the earth quaked again; this was the eighth earth-quake. 3. Witnessing this miracle, the royal retinue and the people of the kingdom shouted and waved their garments. 4. (The king asked:) „What is the reason, o great hero, of the eighth earth-quake? Explain it, o great sage, we listen to your speech?“ 5. 6. „The relics of Tathāgata's body consist of eight Doṇa-measures, men possessed of magical power will convey hither one Doṇa, o great king, and deposit it at this very spot, and erect (here) a resplendent Thūpa which will be the means whereby hearts will be touched and many people will be converted.“ 7. The whole crowd that had assembled, the royal retinue and the people of the kingdom shouted at the quaking of the great earth.

8. (The Thera) resided (during the next night) in the Tissārāma, and when the night had passed, he put on

his under garment and wrapped himself in his robe; — 9. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 10. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 11. 12. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the palace and the town by the southern gate. He then preached in the Nandana garden the most excellent Aggikkhandha Suttanta. There one thousand men attained sanctification. 13. Having preached the true Faith and having delivered many created beings (from their sinful condition), the Thera rose from his seat and resided again (during the next night) in the Tissârâma. 14. Having resided there during the night, when the night had passed, he put on his under garment and wrapped himself in his robe; — 15. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms he came to the gate of the palace. 16. He entered the royal palace and sat down on a seat; there he took his meal and cleansed his bowl with his hand. 17. 18. Having finished his meal and gladdened (the king by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the most excellent Nandana garden, he preached there the beautiful Suttanta of the Âsivisa parable. At the end (of this sermon) one thousand men attained sanctification; (this was) the fifth case of the attainment of sanctification (which occurred in Laṅkā). 19. Having preached the true Faith and awakened created beings, he rose from his seat and went to the Tissârâma.

20. The king was greatly delighted at the eight-fold (?) earth-quake; glad, rejoicing and satisfied the king thus addressed the Theras: 21. „The monastery has been firmly established, an excellent resting-place for the Fraternity. (Your) Abhiññâpadaka meditation, venerable Sir, (has caused) this great earth-quake.“ 22. (The Thera replied:) „By this alone, o king, the rest-house for the Fraternity has not yet been firmly established; the Tathâgata

has instituted (the ceremony) called the determination of boundaries. 23. 24. Having defined on all sides by the eight classes of landmarks the boundaries within which all Bhikkhus are considered as one section, and (having decreed about) not parting with the three robes¹⁾, all the sections (of the Fraternity) assemble and vote on their affairs. A place enclosed by boundaries which have been fixed in that way, is called one community. (Then) the monastery is well established, and the rest-house duly founded.“ 25. (The king answered:) „My sons and wives together with my ministers and my retinue, all have become your lay pupils and have taken for all their life their refuge (in the Faith). 26. I ask you, great hero, do what I say; let the whole multitude (of the town's-people) reside on the ground included by the boundaries. 27. Here always they will find a defence through the protecting power (?) of charity and compassion.“ (Mahinda said:) „Determine you the limits, o king, as you like; — 28. the limit being given, the Fraternity will settle the boundaries.“ Mahâpaduma and Kuñjara, the two state-elephants, — 29. were first harnessed to a golden plough in Koṭṭhamâlaka. The great army consisting of four hosts (proceeded), and together with the Theras the king, — 30. the destroyer of his enemies, made a furrow with the golden plough. (During this progress there were seen) adorned full vases, beautiful flags of different colours, — 31. triumphal arches decorated with various flowers and flags, garlands (?), and many burning lights (?). (Thus the king) ploughed with the golden plough. 32. For the sake of the conversion of many people, the prince together with the Theras, turning his right hand towards the city, walked around it and came to the bank of the river. 33. Drawing (?) the furrow which indicated the line of the great boundary, on the ground with the golden plough, he then (?) arrived (again) at Koṭṭhamâlaka. 34. The two ends of the furrow having been united in the presence of

1) See the rules about the definition of boundaries and about the „tici-varena avippavâsa“, Mahâvagga, II, 6—12

a great crowd, the earth quaked; this was the first earthquake. 35. Witnessing that miracle, the whole royal retinue together with the people of the kingdom joyfully said to each other: „There will be a monastery within the boundary.“ 36. The ruler Devānampiya indicated to the Theras how far they had fixed the marks of the boundary line, of the enclosure, (and spoke thus:) 37. 38. „As the preparatory ceremonies for fixing the boundary and the enclosure have been performed, may the Thera now out of compassion for me settle the limits, in order to establish firmly the Vihāra which will be suitable for the fraternity of Bhikkhus.“ Having heard what the king said, Mahinda, the enlightener of the island, — 39. thus addressed the fraternity of Bhikkhus: „O Bhikkhus, let us fix the boundary.“ Under the constellation of Uttarāsālhā the whole Fraternity assembled. 40. Having determined the extent of the sacred enclosure, (Mahinda) who was gifted with (supernatural) vision, fixed the boundary within which the Bhikkhus were to be considered as one section. Having firmly established the most excellent Tissārāma monastery, — 41. he resided (during the next night) in the Tissārāma, and when the night had passed, he put on his under garment and wrapped himself in his robe; — 42. then he took his alms-bowl and entered the town, the capital. Going about in quest of alms, he came to the gate of the palace. 43. He entered the royal palace and sat down on a seat; there he took his meal and cleansed the bowl with his hand. 44. Having finished his meal and gladdened the king (by preaching the Dhamma), he left the town, the capital. When he had rested at noon in the Nandana pleasure garden, — 45. he then preached the Āsivisūpama Suttanta, the Anamataggiya Sutta, and the incomparable Cariya Pitaka; — 46. he also repeatedly propounded the Gomayapindaovāda and the Dhammacakkappavattana in that same place, in the Mahānandana garden. 47. 48. These Suttantas he preached during (those) seven days, and (in this time) Thera Mahinda, the enlightener of the island, delivered eight thousand and five

hundred people from the fetters (of sin). Having resided in the Tissārāma together with his companions something less than a month, — 49. he thus addressed all the townsmen on the full-moon day of Āsāḷha, when the time of Vassa had approached: „The time of Vassa is near.“

Here ends the acceptance of the Mahāvihāra.

50. Having arranged his sleeping-place, Mahinda, the enlightener of the island, took his alms-bowl and his robe, and left the Tissārāma. 51. He put on his under garment and wrapped himself in his robe; then he took his alms-bowl and entered the town, the capital. 52. Going about in quest of alms, he came to the gate of the palace. He entered the royal palace, and (there the Theras) sat down on the becoming seats. 53. There (Mahinda) took his meal and cleansed the bowl with his hand; (then) he preached the Mahāsamaya Suttanta in order to exhort (the king). 54. Having exhorted the king, Mahinda, the enlightener of the island, rose from his seat and departed without taking leave. 55. The great teacher left the town by the eastern gate, and sending back all people he proceeded to the (Missaka) mountain. 56. The ministers were filled with anxiousness, and announced to the king: „All the great Theras, Sire, have gone to the Missaka mountain.“ 57. The king, frightened at this news, ordered the horses quickly to be put to the chariot. The prince taking the queens with him, quickly ascended the chariot. 58. Thera Mahinda together with his companions had proceeded to the foot of the mountain. There was a lake called Nāgacatukka, situated amidst the rocks; after bathing at that place and drinking (the water of that lake), he ascended the summit of the mountain. 59. The prince who profusely perspired in consequence of his great haste, saw from afar the Thera, standing on the summit of the mountain. 60. Leaving the queens in the chariot, the prince descended from the chariot, approached the Theras, saluted, and addressed them thus: 61. „Why, great hero, have you left the delightful kingdom, myself, and the

people, and retired to this mountain?" 62. (Mahinda replied:) „Here we shall spend, three full months, the Vassa which Tathāgata has allowed to begin earlier or later"¹⁾. 63. (The king replied:) „I do everything that is required for the comfort of the Bhikkhu fraternity; have compassion on me, and instruct me." 64. „The Bhikkhus have been permitted by Buddha to begin the Vassa in a village as well as in the forest, (provided they) dwell in a room with shut doors." 65. „I have understood what you have said, the whole sense with its reasons; this very day I shall erect a residence suitable for the Vassa." 66. The illustrious monarch who had reached the full perfection attainable by a layman, looked out (for a place), and dedicated (it) to the Theras, (saying:) „Reside here out of compassion; — 67. well, venerable Thera, take possession of these rock-cut cells (and of this) Ārāma. In order to establish firmly the Vihāra, fix the boundary, great Sage."

68. 69. The son of the king's sister, renowned by the name of Mahāritṭha, and also fifty-five illustrious noblemen approached the king, saluted him, and said: „We all desire to receive the Pabbajjā ordination from that man endowed with highest wisdom; — 70. 71. we will embrace a life of holiness; give us your consent, Sire." Hearing what they all had said, the delighted king, the ruler of the earth, approached the Theras, and thus addressed (Mahinda): „(There are) fifty-five chiefs with Mahāritṭha at their head; confer on them personally the Pabbajjā ordination, great hero; I give my consent." 72. Hearing the king's speech, Mahinda, the enlightener of the island, thus addressed the Bhikkhu fraternity: „Let us fix the boundary, o Bhikkhus." 73. (The Theras), in order to establish firmly the Vihāra, consecrated the boundary within which all Bhikkhus were to be considered as one section, and the enclosure (?), and proclaimed the decree about not parting with the three robes. 74. Having fixed the

1) See Mahāvagga, III, 2, 2.

manner and the outer boundary at the Tumba enclosure, Mahinda, the enlightener of the island, proclaimed the (extent of) the great boundary. 75. The (Thera) who was gifted with (supernatural) vision, consecrated the whole enclosure and the boundary, and firmly established the second monastery which was situated on the Tissapabbata. 76. After having consecrated the boundary on the mountain precisely on the full-moon day of the month Āsāḷha, on the Uposatha day, under the constellation of Uttar-āsāḷhā, — 77. he conferred the Pabbajjā ordination on Mahāritṭha who was the first person (who received it) in this second enclosure; at the same time he conferred the Upasampadā ordination on this prince who belonged to the royal family of Tambapaṇṇi. 78. At the same time (those) fifty-five (other noblemen received) the Pabbajjā and Upasampadā ordinations.

In the first Ārāma thirty-two consecrated enclosures were established; — 79. thirty-two in the second Ārāma, in the monastery of the Tissa mountain. The other small Ārāmas contained one enclosure each. 80. The Ārāma and the monastery being founded on that most excellent mountain, sixty-two persons, who were all Arahats, entered on the Vassa residence; this was the first time (that this event occurred in Laṅkā).

Here ends the acceptance of the Cetiya mountain.

XV.

1. (Mahinda said to the king:) „In the first month of the summer, on the full moon, on the Uposatha day, we have come hither from Jambudīpa; we have dwelt on this most excellent mountain. 2. During five months we have not left the Tissārāma nor the mountain; now we will go to Jambudīpa; permit it, o lord of charioteers." 3. (The king replied:) „We serve you with food and drink, with clothes and dwelling-places; the whole people has taken refuge (in the Faith); what causes you dissatisfaction?" 4. (Mahinda said: „We have no object here

to which we may pay respect by) salutations and by rising from our seats, or by raising our clasped hands, and by respectful contemplation. For a long time, o great king, we have not seen the Sambuddha, the highest among men." 5. (The king answered:) „Verily I have understood you, venerable sir; I will erect a most excellent Thûpa; find you out a suitable place (?); I will build a Thûpa in honour of the Teacher."

6. (Mahinda gave the following order to Sumana:) „Go, chief Sumana; repair to Pataliputta, and address thus the righteous king Asoka: 7. „Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 8. Learned (Sumana) who was versed in the scriptures, a powerful, eloquent speaker, who had reached the perfect possession of (magical) power, who was firm and well grounded (in the Faith), — 9. took his alms-bowl and his robe, and instantly departed from the mountain. According to the truth he thus addressed king Dhammāsoka: 10. „Hear, great king, the message which my teacher sends you. Your ally, great king, has been converted to the faith of Buddha; grant to him (some of) the most excellent relics; he is going to erect a Thûpa in honour of the Teacher." 11. Having heard this speech, the rejoicing and excited king filled the alms-bowl with relics, (saying:) „Quickly depart, pious man." 12. The powerful, eloquent speaker then took the relics, rose into the air and repaired to Kosiya (Indra). 13. The eloquent man having approached Kosiya thus addressed him: „Hear, great king, the message which my teacher sends you. 14. King Devānam-piya has been converted to the faith of Buddha; grant to him a most excellent relic; he is going to erect a splendid Thûpa." 15. Having heard his speech, Kosiya rejoicing gave him the right collar-bone (of Buddha, saying:) „Quickly depart, pious man." 16. The novice Sumana, leaving Kosiya and taking away the right collar-bone, descended on the most excellent mountain (Missaka). 17. The

wise man who was filled with modesty, fear of sin, and reverence, despatched by the king of Theras, placed himself on the most excellent mountain. 18. The king together with his brothers, at the head of a great army, and accompanied by the most excellent Bhikkhu fraternity, then went to meet the relics of the highest Buddha. 19. 20. On the day of the full moon of the month Kattika, on the day of the Cātumāsa festival, the great hero arrived. (The dish with the relics) was placed on the frontal globe of the (state) elephant. 21. (The elephant) roared, like a struck gong; at that moment the earth quaked, when the Sage in the neighbourhood (of the mountain) approached. 22. The sound of the chanks and the roll of the drums mixed with the boom of the kettle-drums (was heard). The prince escorting (the relic) paid reverence to the highest of men. 23. The noble elephant turning westward proceeded together with the foot soldiers; he then entered the town by the eastern gate. 24. Men and women (there) offered various perfumes and garlands. The most excellent elephant leaving (the town) by the southern gate, 25. proceeded to the very spot which teacher Kakusandha, Konāgamana and Kassapa, the old Sages, formerly had visited. 26. When the most excellent elephant had proceeded to that hill, the chief of men (there) deposited the relics of Sakyaputta. 27. At the moment when the relics were placed (there), the gods expressed their delight, and the earth began to quake in an astonishing, terrifying manner. 28. (The king) with his brothers, gladdening the ministers and the people of the kingdom (by his order), caused the bricks for the Thûpa to be manufactured.

29. The noblemen paid singly their reverence to the most excellent Thûpa; the highly precious relics which shone like a light, were covered with excellent gems. 30. (There were) white (?) canopies, separate canopies, covers (?), various (?) canopies, suitable ornaments, beautiful chowries. 31. Near the Thûpa a brilliancy spread in all directions over the four quarters from the lamps, like

the brilliancy of the rising sun. 32. Cloths brilliant with various colours were spread (?), and above (the Cetiya?) shone like (?) the cloudless sky. 33. A canopy covered with gold, which was encircled by (ornaments) made of gems and by most precious crystal, and adorned by gold sand

(Mahinda related to the king the story of the relics of the three former Buddhas:) 34. „Here Sambuddha Kakusandha, chief of men, surrounded by forty thousand (Bhikkhus who were holy) like (himself), looked (over this island). 35. The Buddha, gifted by (supernatural) vision, moved by compassion, looked on created beings, and on the suffering men in Ojadipa, Abhayapura. 36. In Ojadipa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 37. Accompanied by forty thousand Bhikkhus he repaired to Ojadipa, resembling the rising sun. 38. (The Buddha's name was) Kakusandha, (that of the chief Thera) Mahadeva, the mountain (was called) Devakuta; (there reigned in the island of) Ojadipa, (in the town of) Abhayapura, a prince named Abhaya. 39. The well constructed town which was worth seeing, delightful, and pleasant, was situated near the Kadambaka river. 40. (At that time there raged in the island) a fearful epidemic fever called Punpakanaraka; the people were in a state of affliction like fishes in a net. 41. In consequence of the power of the Buddha the fever ceased. When (the Buddha) had preached the Truth which delivers from death, and had established the Faith of the Jina, — 42. eighty-four thousand men attained sanctification. At that time the monastery was the Patiyarama, and (the Cetiya was) the Dhammakarakacetiya (Cetiya where the drinking vessel of the Buddha is preserved). 43. Mahadeva accompanied by one thousand Bhikkhus, remained (there), and the Jina, the highest being, himself departed from that place.

44. Here Sambuddha Konagamana, the great Sage, accompanied by thirty thousand Bhikkhus, looked (over the island). 45. The Sambuddha gifted with (supernatural) vision, diffused his compassion through ten thousand worlds; the great hero looked on the suffering people of Varadipa. 46. In Varadipa (he looked) with the power of the rays of his Bodhi on many created beings, on a great multitude that was to attain (supreme) knowledge, as the sun (awakens) the lotuses. 47. Accompanied by thirty thousand Bhikkhus the Sambuddha repaired to Varadipa, resembling the rising sun. 48. (The Buddha's name was) Konagamana, (that of the chief Thera) Mahasumana, the mountain (was called) Sumanakuta; (there reigned in the island of) Varadipa, (in the town of) Vaddhamana, a prince named Samiddha. 49. 50. At that time the island suffered from a drought; there was a famine ... When the created beings were afflicted by the famine like fishes in shallow water, abundant rain fell, when the Omniscient had arrived; the country became prosperous; he brought consolation to many people. 51. To the north of the town which was situated near the Tissatalaka, there was the Uttararama monastery; (the Cetiya at that time was) the Kayabandhanacetiya (Cetiya where the girdle of the Buddha is preserved). 52. Eighty-four thousand men attained sanctification. When the Truth which delivers from death, had been preached, — 53. Mahasumana, similar to the rising sun, accompanied by one thousand Bhikkhus, remained (there), and the great hero himself, the highest being, departed.

54. Here Sambuddha Kassapa, the ruler of the world, accompanied by twenty thousand Bhikkhus, looked (over the island). 55. Omniscient Kassapa looked down on the world of men and gods, and discerned by the pure vision of the Buddhas the beings who were to attain (supreme) knowledge. 56. Omniscient Kassapa, the receiver of offerings, diffusing (the rays of) his high compassion, perceived the furious contest (between king Jayanta and his brother Samiddha), — 57. and by the power of the rays

of his Bodhi, as the sun (awakens) the lotuses, he saw many beings in the island of Maṇḍadīpa who were to attain (supreme) knowledge. 58. „I shall go to Maṇḍadīpa and cause the Religion to shine there; I shall produce there high splendour like that of the moon in the darkness (of the night) 59. Surrounded by multitudes of Bhikkhus the Jina proceeded through the air; resembling the rising sun he repaired to Maṇḍadīpa. 60. (The Buddha's name was) Kassapa, (that of the chief Thera) Sabbhananda, the mountain (was called) Subhakūṭa, the name of the town was Visāla, that of the prince was Jayanta. 61. To the east of the town which was situated near the Khema tank, there was the Pācīnārāma monastery; (the Cetiya at that time was) the Dakasāṭika Cetiya (Cetiya where the rain-cloak of the Buddha is preserved). 62. The Sambuddha, after having comforted and reconciled the (two) brothers, preached the Truth which delivers from death, and established the Faith. 63. When the Truth which delivers from death, had been preached, and the doctrine of the Jina had been established, eighty-four thousand men attained sanctification. 64. Glorious Sabbhananda, surrounded by one thousand Bhikkhus, remained in Maṇḍadīpa; the ruler of the world departed.

65. Here (also stood) the Sambuddha who has appeared in the world (in the present age), the ruler of the world. „Out of compassion for the living I will save created beings.“ 66. The Sambuddha, the chief of the world, the highest among men, looked on the great armies of Nāgas which had assembled, ready for a battle. 67. The Serpents emitted smoke and flames, they raged, they spread great horror, they were destroying the great island. 68. (The Buddha) went alone (to the island:) „I shall go to the most excellent island; I shall pacify the two Serpents, the uncle and the nephew.“ 69. This Sambuddha was called Gotama; (it was) on the mountain called Cetiya(pabbata); there reigned in the delightful town called Anurādhapura a prince named Tissa. 70. In Kusinārā, in the Upavattana of the Mallas, the holy Sam-

buddha reached complete Nibbāna by the destruction of the substrata (of existence). 71. (He at that time foretold:) „Two hundred and thirty-six years will elapse; then (a Thera) called Māhinda by name will cause the splendour of the Religion to shine (in Lankā). 72. In the south of the town, at a delightful place (will be) a beautiful Ārāma called the Thūpārāma. 73. At that time the island (will be known) by the name of Tambapaṇṇi; they will deposit a relic of my body in that most excellent island.“

74. The queen called Anulā was a believer in the Buddha, the Dhamma, and the Fraternity; she confessed the true doctrine, and put away the desire of existence. (She expressed to the king her desire of being admitted into the Order.) 75. Having heard what the queen said, the king addressed the Thera thus: („Queen Anulā) believes in the Buddha, the Dhamma, and the Fraternity; she confesses the true doctrine, — 76. and puts away the desire of existence. Confer the Pabbajjā ordination on Anulā.“ (Māhinda replied:) „It is not permitted to Bhikkhus, o great king, to confer the Pabbajjā ordination on women; — 77. my sister Saṃghamittā, o king, shall come hither. She will confer the Pabbajjā ordination on Anulā and will release her from all fetters. 78. Wise Saṃghamittā and clever Uttarā, Hemā and Māsagallā, Aggimittā, chary of speech, Tappā and Pabbataccinnā, Mallā and Dhammadāsiyā, — 79. these Bhikkhunis who are free from desire and firm, whose thoughts and wishes are pure, who are firmly established in the true Dhamma and Vinaya, — 80. who have subdued their passions, who have their senses under control and have attained (perfection), who possess the three-fold science and know well the (magical) powers, who are well grounded in the highest bliss, will also come hither.

81. (Devānampiya) sat down, surrounded by his ministers, and deliberated (about inviting princess Saṃghamittā). Having sat down in order to hold a council (about

this matter), he thus addressed the ministers . . . 82. Prince Ariṭṭha, having heard what the king said, — 83. and having heard the speech of the Thera and received his commission, respectfully saluted his uncle (?) and departed in the northern direction.

84. 85. Having established their residence in a certain quarter of the town, the noble ladies, five hundred virgins, queen Anulā at their head, all high-born and illustrious, having undertaken to observe the ten moral precepts, all this multitude late and early surrounded Anulā.

86. (Ariṭṭha) having proceeded to a sea-port went on board a great ship; when he had crossed the sea and reached the shore he stood (on dry ground). 87. The powerful minister (then) crossed the Viñjha range; having arrived at Pāṭaliputta, he presented himself to the king. 88. (Ariṭṭha thus addressed Asoka:) „Your son, Sire, your offspring, o great king Piyadassana, Thera Mahinda has sent me in your presence. 89. King Devānampiya, your ally, o Piyadassana, who is converted to Buddha, has sent me in your presence.“ 90. (Then) the great Sage (went to Saṃghamittā and) communicated to her the message of her brother: „The royal virgins, o Saṃghamittā, and princess Anulā, — 91. all look to you for the Pabbajjā ordination.“ Wise Saṃghamittā, when she had heard the message of her brother, — 92. quickly went to the king and thus addressed him: „Give your consent, great king; I shall go to the island of Lankā; — 93. the great Sage has communicated to me the message of my brother.“ (Asoka replied:) „Your sister's son Sumana and my son, your elder brother, — 94. being gone, prevent, dear, that you, my daughter, should go also.“ (Saṃghamittā replied:) „Weighty, o great king, is my brother's command. 95. The royal virgins, o great king, and princess Anulā, they all look to me for their Pabbajjā ordination.“

XVI.

1. The prince (Asoka) fitted out a great army consisting of four parts, and then went forth, taking with

him a branch of the Bo tree of the Tathāgata. 2. Having passed through three kingdoms and the Viñjha range, having passed through the great forest, the prince came to the ocean. 3. The great four-fold army with the Bhikkhuni congregation at its head (?), proceeded to the great sea, carrying the excellent Bo tree. 4. When (the Bo branch) was carried to the sea, on high the musical instruments of the gods (were heard,) and below those of men, the instruments of men from all four quarters. 5. Prince Piyadassana bowing paid his reverence to the Bo tree, and spoke thus: 6. „Learned, possessed of (magical) power, virtuous, most firm . . .“ 7. The prince then (when the Bo branch had been despatched) wept, shed tears, and looked (on the parting vessel). Then he returned and came to his residence.

8. The Nimmita Nāgas in the water, the Nimmita Devas in the heavens, the Nimmita Devas in the tree (itself), and (the Nāgas) of the Nāga world, — 9. they all surrounded the most excellent branch of the Bo tree which was carried away. The wild Pisācas, the Bhūtas, Kumbhāṇḍas, and Rakkhasas, these non-human beings surrounded the branch of the Bo tree as it approached. 10. The Tāvātimsas and Yāmas and also the Tusita gods, the Nimmānarati gods and the Vasavatti gods — 11. (were) glad, joyful and delighted, when the Bo branch approached. And all the Tettimsa Devaputtas with Inda as their leader, — 12. 13. snapped their fingers and laughed when the Bo branch approached. The four (divine) Mahārājas of the four quarters (of the horizon), Kuvera and Dhataratṭha, Virūpakka and Virūlhaka, surrounded the Sambodhi tree which was carried to the island of Lankā. 14. Mahāmukhas and kettle-drums, Divillas (?), leather-covered drums, and tabors (resounded); the gods joyfully shouted „Sādhu“ when the Bo branch approached. 15. Pāricchattaka flowers, celestial Mandārava flowers, and celestial sandal powder rained through the air, and the gods did homage to the Bo branch when it approached. 16. The gods offered on the ocean to the Bo tree of the Teacher

Campaka flowers, Salla, Nimba, Nāga, Punnāga, Ketaka flowers. 17. The Nāga kings, the Nāga princesses, the young Nāgas, great crowds, left their residence and showed honour to the excellent Bo branch. 18. The Nāgas, dressed in garments of various colours and wearing ornaments of various colours, joyfully sported around the great Bodhi on the ocean (shouting:) „Hail to us.“ 19. 20. The Nāgas offered to the Bo branch on the glittering ocean red, white and blue lotuses of various kinds, Atimutta of honey-sweet scent, Takkārīka and Kovilāra flowers, trumpet flowers, and quantities of Bimbajāla flowers, Asoka and Sāla flowers mixed with Piyangu. 21. The delighted Nāga virgins, the joyful Nāga kings, (all the) Nāgas joyfully sported around the Bo branch which was carried along, (shouting:) „Hail to us.“ 22. There the ground consisted of gems, and was covered with pearls and crystals; there were gardens and tanks adorned with various flowers. 23. Having remained there seven days, (the Nāgas) together with gods and men paid honour to the excellent Bo branch on its departure from their residence. 24. The Nāga virgins and the gods, surrounding the Sambodhi branch, (offered) strings of garlands and flower wreaths, and waved their garments. 25. The gods sported around the Bodhi which was carried along, (shouting:) „Hail.“ Pāricchattaka flowers, celestial Mandārava flowers, and celestial sandal powder rained through the air. 26. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, surrounded the Sambodhi branch which was carried along on the ocean. 27. There, surrounding the Bo branch, they danced, sung, played (instruments), laughed, and snapped the fingers of both hands. 28. The Nāgas, Yakkhas, and Bhūtas, together with gods and men, when the most excellent Bodhi was carried along, exclaimed: „Oh auspicious event, hail.“ 29. Beautiful Nāgas of brilliantly blue colour, holding flags, praised the most excellent Bodhi which was being established in the island of Laṅkā.

30. Great crowds, the prince with the queens, left the delightful (town of) Anurādhapura, and went to meet

the Sambodhi tree. 31. The prince together with his sons surrounded the Sambodhi-tree; they offered scented garlands and most excellent perfumes (?). 32. The streets were well swept and offerings were prepared. When the Bodhi was established, the earth quaked.

33. The king appointed eight (persons of each class?) and the chiefs of each of eight warrior clans (?) to be Bodhi guards (?), for the custody of the most excellent Bodhi. 34. He fitted them out with great state, and bestowed on them beautiful ornaments of every description; out of reverence for the Bo branch he ordered sixteen great lines to be traced on the ground (?). 35. Then he caused also pure white sand (?) to be scattered on that spot where the great lines had been drawn. He appointed one thousand families ... 36. He bestowed on them golden drums for the performance of the rites of royal coronations and other festivals. He gave (to them) one province and erected (for them) the Candagutta (palace?) — 37. (and) the Devagutta palace, (and) duly (bestowed on them) land donations (?); to other families he gave the revenue of villages.

38. The five hundred high-born, illustrious virgins of the royal court who were free from passion and steadfast, all received the Pabbajjā ordination. 39. The five hundred virgins who surrounded Anulā, who were free from passion and steadfast, all received the Pabbajjā ordination. 40. Prince Arittha, released from the chain of fear, received the Pabbajjā ordination according to the doctrine of the Jina, together with five hundred companions. All these persons attained Arahatship and full perfection in the doctrine of the Jina. 41. In the first month of the winter season, when the tree was full of blossoms, the great Bo branch was brought (hither) and established in Tambapanni.

1) If my translation of this very corrupted passage is correct, the sixteen lines mentioned here may stand in some connexion with the sixteen lines drawn on the ground by Māra near the Bo tree at Uravela (Jātaka, I, p. 78).

XVII.

1. 2. The excellent island of Laṅkā is thirty-two yojanas long, eighteen yojanas broad, its circuit is one hundred yojanas; it is surrounded by the sea, and one great mine of treasures. It possesses rivers and lakes, mountains and forests. 3. The island, the capital, the king, the affliction (which vexed the island), the relics, the Thûpa, the lake, the mountain, the garden, the Bodhi tree, the (chief) Bhikkhunî, — 4. the (chief) Bhikkhu, and the most excellent Buddha: these are the thirteen subjects (to be treated in the following exposition). Listen to my enumeration of the four names of each of these subjects (in the time of the four last Buddhas).

5. (The island) was called Ojadîpa, Varadîpa, Maṇḍadîpa, and the excellent Laṅkādîpa or Tambapaṇṇi. 6. Abhayapura, Vaddhamāna, Visāla, Anurādhapura are the four names of the capital at (the time of) the teaching of the four Buddhas. 7. Abhaya, Samiddha, the ruler of men Jayanta, and Devānampiyatissa are the four kings. 8. The fever, the drought, the contest (of the two kings), and (the island's) being inhabited by the Yakkhas, these are the four afflictions which the four Buddhas have removed. 9. The relic of holy Kakusandha was the drinking vessel, the relic of Buddha Konagamana the girdle, — 10. the relic of Sambuddha Kassapa the rain-cloak; of glorious Gotama there is a Doṇa of corporeal relics. 11. In Abhayapura was the Paṭiyārāma, in Vaddhamānapura the Uttarārāma, in Visāla the Pācīnārāma, in Anurādhapura the Thûpārāma which is situated in the southern direction: (there) the four Thûpas at (the time of) the teaching of the four Buddhas (were situated). 12. 13. The town of Abhayapura was situated near the Kadambaka (lake), the town of Vaddhamāna near the Tissa lake, the town of Visālapura near the Khema lake; Anurādhapura . . . ; the indication of the four directions (?) is as above. 14. The four names of the mountain are Devakûṭa, Sumanakûṭa, and Subhakûṭa: now it is called Silākûṭa. 15. The fam-

ous (?) garden (which was called in the four periods respectively) Mahâtitttha, Mahānāma, Sāgara, and Mahāmeghavana, a path worthy of Saints, was the first resting place of the four chiefs of the world. 16. The Bodhi tree of holy Kakusandha was the most excellent Sirisa; Rucānandā who possessed the great (magical) faculties, took its southern branch and planted it in Ojadîpa, in the Mahâtitttha garden. 17. The Bodhi tree of holy Konagamana was the most excellent Udumbara; Kanakadattā who possessed the great (magical) faculties, took its southern branch — 18. and planted it in Varadîpa, in the Mahānāma garden. The Bodhi tree of holy Kassapa was the most excellent Nigrodha; — 19. (the Therî) called Sudhammā who possessed the great (magical) faculties, took its southern branch and planted the sacred tree in the garden called Sāgara. 20. The Bodhi tree of holy Gotama was the most excellent Assattha; Saṃghamittā who possessed the great (magical) faculties, took its southern branch — 21. and planted it in the island of Laṅkā, in the delightful Mahāmeghavana. Rucānandā, Kanakadattā, Sudhammā who possessed the great (magical) powers, — 22. and learned, wise Saṃghamittā who was endowed with the six (supernatural) faculties, these were the four Bhikkhunîs who brought each a Bo branch (to this island). 23. The Sirisa Bo tree (was planted) in the Mahâtitttha garden, the Udumbara in the Mahānāma, the Nigrodha in the Mahāsāgara garden; so the Assattha was planted in the Mahāmeghavana. 24. On a mountain, in those four gardens, the four Bo trees have been planted; on a mountain was the delightful resting-place (of the four Buddhas), when the four Buddhas proclaimed their doctrine. 25. Mahādeva who possessed the six (supernatural) faculties, Sumana versed in the analytical knowledge, Sabbananda possessing the great (magical) powers, and learned Mahinda, these highly wise Theras were the converters of Tambapaṇṇi.

26. Kakusandha, the highest in the whole world, who was endowed with the five kinds of (supernatural) vision, looking on the whole world, saw the excellent Ojadîpa.

27. There raged then an epidemic fever called Punṇakana-raka; at that time there raged an epidemic fever among the people. 28. Many people, attacked by this sickness, became distressed and disconsolate like fish which lie lost on the bank (of a river). 29. 30. Vexed by fear they were unable to regain happiness and tranquillity of mind. Kakusandha, the chief of the world, when he saw the afflicted beings who were being destroyed by the bonds of sickness, came hither from Jambudīpa together with forty thousand companions, for the sake of subduing the disease. 31. Forty thousand (Saints) who possessed the six (supernatural) faculties and the great (magical) powers, surrounded the Sambuddha, as the stars in the sky surround the moon. 32. Kakusandha, the illuminator of the world, established himself with his pupils on the Devakūṭa mountain, shining in splendour like a god. 33. When he stood resplendent in Ojadīpa on the Devakūṭa mountain, all people believed him to be a god. They did not understand that he was the Tathagata. 34. (When they saw him) who arose with the rising dawn, on the day of the full moon, on the Uposatha day, and who illumined that mountain with its forests as if it were burning, — 35. when they saw the burning mountain which diffused light through the four quarters, all the people of Abhayapura with the king were joyful and delighted. 36. Buddha Kakusandha, the ruler of the world, formed the following resolution: „May all people, all men who live in Ojadīpa, see me.“ 37. 38. The Devakūṭa mountain was honoured among Rishis and liked by men; to that place went the hosts of people (who had been afflicted) by the distress of that fever, all the citizens together with the king, leaving the town, the capital, and there they paid homage to Kakusandha, the highest among men. 39. The royal retinue together with the people of the kingdom, a great crowd, arrived respectfully saluting the Sambuddha whom they believed to be a god. 40. 41. All this multitude approached the most excellent Buddha, the highest among men. (The king thus addressed him:) „Consent, o Bhaga-

vat, to dine to-day together with the Bhikkhu fraternity (in my palace); let us go to the town, to the capital.“ The Sambuddha agreed to the request of the king by remaining silent. 42. Having understood his consent, the royal retinue and the people of the kingdom, paying great honour and respect (to the Buddha), then returned to the town. 43. (The king thus reflected:) „This fraternity of Bhikkhus is numerous, the crowd of the people is great; there is no place prepared for its reception in this narrow town, in my capital. 44. I possess a great pleasure garden, the delightful garden of Mahātittha which is not too narrow nor too distant, which will be convenient for the ascetics — 45. and will be suitable for a retired existence and for the Tathāgata. There I will bestow presents on the Buddha and on the Bhikkhu fraternity. 46. 47. May all people obtain the sight of the Buddha and of the Fraternity.“ Omniscient Kakusandha, followed by forty thousand Bhikkhus, arrived at the Mahātittha garden. When the highest among men had entered the Mahātittha garden, — 48. the creepers and trees (were covered?) with flowers out of season. The king took a golden water-pot, — 49. and dedicated (the garden) for the sake (of the welfare) of Lankā, by pouring water over the hand (of the Buddha, saying): „I give, o Lord, this garden to the Saṃgha and to the Buddha, its chief.“ It was a delightful resting-place, an appropriate residence for the Fraternity. 50. Kakusandha, the ruler of the world, accepted the garden. At that moment the earth quaked; this was the first resting-place (of the Saṃgha in Lankā). 51. The highest leader of the world stood there, causing the immovable earth to quake. (He then formed the following wish:) „Oh that Rucānandā might take the Bo branch and come hither.“ 52. The Bhikkhunī who possessed the high (magical) powers, understanding the thought of holy Kakusandha, went to the great Sirīsa Bodhi, and standing at its foot (she thought:) 53. „The Buddha desires that the Bodhi tree shall grow in Ojadīpa.“ Thither she went in order to fetch the Bodhi tree, (the majesty of) which

is beyond human reason (?). 54. (She then expressed the following resolution:) „May, with the consent of the most excellent Buddha, out of compassion for mankind, the southern branch sever itself through my magical power.“ 55. When Rucânandâ had pronounced this demand with clasped hands, the right branch severed itself (from the tree) and fixed itself in the vase. 56. Rucânandâ who possessed the high (magical) powers, took the Bo branch in the golden vase, and ordered five hundred Bhikkhus to surround it. 57. At that moment the earth quaked together with oceans and mountains; it was a grand sight, wonderful and astonishing. 58. Witnessing this, the royal retinue and the people of the kingdom delighted all raised their clasped hands and paid reverence to the excellent Bodhi branch. 59. All the gods were delighted; the Devas joyfully shouted when they perceived the most excellent Bodhi branch. 60. The four (divine) Mahârâjas, the glorious guardians of the world, all these gods kept guard over the Sirisa Bodhi branch. 61. The Tâvatimsa gods, the Vasavatti gods, Yama, Sakka, Suyâma, Santusita, Sunimmita, all surrounded the most excellent Bo branch. 62. The delighted crowds of gods, raising their clasped hands, together with Rucânandâ, paid reverence to the most excellent Bo branch. 63. Rucânandâ who possessed the high (magical) powers, carrying the Sirisa Bo branch, went to the excellent Ojadîpa, accompanied by the sisterhood of Bhikkhus. 64. The gods danced, laughed, and snapped the fingers of both hands, when the most excellent Sirisa Bo branch was carried to the excellent Ojadîpa. 65. Rucânandâ who possessed the high (magical) powers, accompanied by a host of Devas, approached Kakusandha, carrying the Sirisa Bo branch. 66. At that moment the great hero Kakusandha, the ruler of the world, repaired to the spot in the Mahâtitha garden destined for the reception of the Bo tree. 67. Rucânandâ herself did not plant the resplendent Bo branch; Kakusandha, perceiving that, himself stretched out his right hand. 68. Rucânandâ who possessed the high (magical) powers, placed the

southern branch of the Bo tree in the Buddha's right hand, and respectfully saluted him. 69. Kakusandha, the chief of the world, the highest among men, took it and gave it to king Abhaya (saying:) „Plant it on this spot.“ 70. Abhaya, the increaser of the kingdom, planted it on the spot which Kakusandha, the leader of the world, had indicated. 71. When the Sirisa Bo branch had been planted in that delightful place; the Buddha preached the Doctrine, the four Truths which soothe (the mind of men). 72. When he had finished, one hundred and forty thousand men and thirty kotis of gods attained (sanctification).

73. The Bo tree of Kakusandha was a Sirisa, that of Konâgamana an Udumbara, that of Kassapa a Nigrodha; (this is) the description of the three Bo trees. 74. The Bo tree of the incomparable Sakyaputta is the most excellent Assattha; taking it (hither) they planted it in the Meghavana garden.

75. 76. The children of Muṭasîva were ten [other] brothers, Abhaya, Tissa, and Naga, Utti and also Mattâbhaya, Mitta, Siva, and Asela, Tissa, and Kira; these were the brothers. Princess Anulâ and Sivali were the daughters of Muṭasîva.

77. How great is the number of years which elapsed between the time when Vijaya came over to the most excellent Laṅkāḍîpa, and the royal coronation of the son of Muṭasîva? 78. Devânampiya was crowned two hundred years and thirty-six years more after the Sambuddha attained Parinibbâna. 79. When Devânampiya was crowned, the royal (magical) powers came over him; the lord of Tambapaṇṇi diffused rays of pure splendour. 80. At that time the most excellent Laṅkāḍîpa was a storehouse of treasures. Produced by the pure splendour of Tissa many treasures came to light. 81. When the glad and excited king saw these treasures, he sent them as a present to Asokadhamma. 82. Asoka was delighted when he saw these presents. He sent in return to Devânampiya various treasures destined to be used at his coronation.

83—86. The (monarch) called Asoka sent a chowrie, a turban, a royal parasol, a sword, slippers, a diadem, a . . . of Sâra wood, an (anointing) vase, a right hand chank, a palanquin, a conch trumpet, earrings, a koṭi of clothes which are (cleansed by being passed through the fire) without being washed, a golden vessel and spoon, costly towels, a man's load of water from the Anotatta lake, most precious yellow sandal wood, a measure of rouge, eye collyrium brought by the Nâgas, yellow and emblic myrobalan, costly Amata drugs, one hundred and sixty cart loads of fragrant hill paddy which had been brought by parrots; (all these things being) the rewards for his meritorious actions. 87. The requirements for his coronation as king of Lankâ having been sent by Asokadhamma, Tissa, the lord of Tambapanni, celebrated his second coronation. 88. When thirty nights had elapsed after the second coronation of Tissa, Mahinda together with his companions arrived on this island from Jambudîpa. 89. (King Devânampiya) erected the most excellent monastery called Tissârâma. He also planted the great Bo tree in the Mahâmeghavana garden. 90. He built the great, delightful Thûpa. Devânampiya erected a monastery on the Cetiya mountain; — 91. he constructed the Thûpârâma, the Tissârâma (Issarasamaṇa?) Vihâra, the Vessagiri (Vihâra), and the Colakatissa (Vihâra?). 92. Ârâmas too (where the minor Bo branches were planted) at the distance of a yojana from each other, were made by king Tissa. He gave the great donation (which is called) the most excellent Mahâpela. This prince reigned forty years.

93. Then (followed his) other four brothers, the sons of Muṭasiṇa. Prince Uttiya reigned ten years. 94. Eight years after the coronation (of Uttiya), the enlightener of the island attained Nibbâna. (The king) caused the funeral ceremonies to be performed to the east of the Tissârâma. 95. When the twelfth year (after his Upasampadâ) had been completed, Mahinda came hither; at the end of his sixtieth year he attained Nibbâna on the Cetiya mountain. 96. 97. When the enlightener of the island has at-

tained Nibbâna, king Uttiya, having ordered full vases, triumphal arches, garlands, and burning lamps to be prepared, erected a most excellent hearse which was worth seeing. (Thus) he paid reverence to the enlightener of the Island. 98. Both gods and men, Nâgas, Gandhabbas, and Dânavas, all were grieved and paid reverence to the enlightener of the Island. 99. When they had performed the ceremonies during seven days on the most excellent Cetiya mountain, some people spoke thus: „Let us go to the town, to the capital.“ 100. (Other people replied:) „There (in the town) is a great, fearful noise and uproar; let us here burn the enlightener of the island of Lankâ.“ 101. When the king heard what the crowd said, (he answered:) „I will erect a great Thûpa to the east of the Tissârâma“. 102. Carrying Mahinda, the enlightener of the island, together with the funeral hearse, (the people) together with the king, entered the eastern gate of the town. 103. Marching through the centre of the town, they left it by the southern gate, and performed great ceremonies during seven days in the Mahâvihâra. 104. Both gods and men erected a funeral pile of odoriferous drugs and placed it in the royal garden, (saying:) „Let us burn the virtuous one.“ 105. They took Mahinda, the enlightener of the island, together with the funeral hearse, circumambulated the Vihâra, and caused (the people) to pay reverence to the most excellent Thûpa. 106. The great crowd, leaving the Ârâma by its eastern gate, performed the funeral ceremonies at a place close by it. 107. They all, weeping, raising their clasped hands, ascended the pile, and bowing they set the pile on fire. 108. The great teacher having thus been burnt entirely, they erected a most excellent Thûpa which contained his relics, and Ârâmas at the distance of one yojana from each other. 109. After the funeral ceremonies for Mahinda, the enlightener of the island, had been performed, that place first received the name of Isibhûmi.

XVIII.

1.¹⁾ At the present time there are other aged, middle-aged, and young (Bhikkhus), holders of the Vibhajja doctrine, preservers of the tradition of the Vinaya and of the Faith. 2. Learned and virtuous they illuminate this earth; by a conduct which conforms to the Dhutaṅga rules they shine in the island of Lāṅkā. 3. Many followers of Sakyaputta are here who well understand the true religion and (its) history. Truly, for the sake of many people the possessor of (supernatural) vision has appeared in the world; the Jina has dispelled the darkness and shown the light. 4. They whose faith is well and firmly grounded on the Tathāgata, leave all wretched states of existence and are born again in heaven. 5. And those who penetrate the constituent members of Bodhi, the organs (of spiritual life), the (ten) powers, attention, right exertion, and the complete system of (magical) powers, — 6. the holy eight-fold path which leads to the destruction of suffering, conquer the army of Death and are victorious in the world.

7. The younger twin-sister of queen Māyā, born from the same mother, kind like a mother, suckled Bhagavat. 8. (She was) called Mahāpajāpatī, known by the name of Gotamī, renowned, an original depositary (of the Faith), possessing the six (supernatural) faculties and the high (magical) powers. 9. The two chief female pupils were Khemā and Uppalavannā; (besides, there was) Paṭācārā, Dhammadinnā, Sobhitā, Isidāsikā, — 10. Visākhā, Soṇā, and Sabalā, wise Saṃghadāsi, and Nandā, a guardian of the Dhamma and well versed in the Vinaya. These (Bhikkhunīs) who well knew the Vinaya and the paths (of sanctification), (lived) in Jambudīpa.

1) The opening lines of this chapter were evidently intended to form the conclusion of a list of Theras which, however, is wanting in the Dipavamsa or at least in the MSS. we possess. Vv. 1. 2 exactly correspond to v. 44 which ends the great list of Theris. Buddhaghosa gives in the Introduction of the Samanta Pāsādikā a list of Theras which he says is composed by the Porāṇa (comp. Introd., pp. 2—5). This list presents a close resemblance to the list of Theris contained in this chapter.

11. The Therī Saṃghamittā, and wise Uttarā, Hemā, and Pasādapālā, and Aggimittā, Dāsikā, — 12. Pheggu, Pabbatā, and Mattā, Mallā, and Dhammadāsiyā, these young Bhikkhunīs (these eleven Bhikkhunīs?) came hither from Jambudīpa. 13. They taught the Vinaya Piṭaka in Anurādhapura. They (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

14. Saddhammanandī, and Soma, and also Giriddhī, Dāsiyā, and Dhammā, a guardian of the Dhamma and well versed in the Vinaya, — 15. and Mahilā who kept the Dhutaṅga precepts, and Sobhaṇā, Dhammatāpasā, highly wise Naramittā who was well versed in the Vinaya, — 16. Sātā, versed in the exhortations of Theris, Kālī and Uttarā, these Bhikkhunīs received the Upasampadā ordination in the island of Lāṅkā.

17. 18. ... and renowned Sumanā who well understood the true religion and (its) history, these Bhikkhunīs who were passionless and tranquil, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, came together with twenty thousand Bhikkhunīs ..., honoured by illustrious, noble Abhaya. 19. They taught the Vinayapiṭaka in Anurādhapura; they (also) taught the five Collections (of the Sutta Piṭaka) and the seven Treatises (of the Abhidhamma).

20. Renowned Mahilā who well understood the true religion and (its) history, and Samantā, the daughters of king Kākavaṇṇa, — 21. and learned Girikālī, the daughter of his Purohita, Dāsi and Kālī, the daughters of a rogne, well versed in the whole of the sacred Scriptures (?), — 22. these Bhikkhunīs, well versed in the whole of the sacred Scriptures, unconquerable, the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 23. came from (?) Rohana together with twenty thousand Bhikkhunīs, honoured by illustrious king Abhaya. They taught the Vinayapiṭaka in Anurādhapura.

24. Mahādevī and Padumā, illustrious Hemāsā, Un-

nalā, Añjalī, Sumā, — 25. these Bhikkhunīs who possessed the six (supernatural) faculties and the great (magical) powers, came ... together with sixteen thousand Bhikkhunīs. 26. Honoured by illustrious king Tissa Devānampiya (?), they taught the Vinayaṭṭaka in Anurādhapura.

27. Mahāsoṇā and Dattā, wise Sīvalā, zealous Rūpasobhinī, venerated Devamānusa, — 28. Nāgā and Nāgamittā, Dhammaguttā, and Dāsīyā, and Samuddā gifted with (supernatural) vision, who well understood the true Religion and (its) history, — 29. Sapattā, Channā, and Upālī, excellent Revatā, these were the highest among the Vinaya-studying Bhikkhunīs, the daughters of Somanadeva, — 30. Mālā and Khemā and Tissā, the highest among the preachers of the Dhamma, these taught the Vinaya first after the death of Abhaya (or: when the danger had disappeared?).

31. 32. Sīvalā and Mahāruhā who well understood the true Religion and (its) history, and had converted to the Faith many people in Jambudīpa, came hither from Jambudīpa together with twenty thousand Bhikkhunīs, invited by illustrious king Abhaya. 33. They taught the Vinayaṭṭaka in Anurādhapura; they (also) taught the five Collections (of the Suttaṭṭaka) and the seven Treatises (of the Abhidhamma).

34. Sīvalā together with queen Samuddanavā, daughters of a king, wise Nāgapālī, and clever Nāgamittā, — 35. Mahilā, a guardian of the Bhikkhunīs and well versed in the Vinaya, Nāgā, and Nāgamittā who well knew the true Religion and (its) history, these Bhikkhunīs then received the Upasampadā ordination in the island of Lankā. 36. All these were high-born and renowned in the Doctrine, the most excellent ones among sixteen thousand Bhikkhunīs, acknowledged to be the leaders. 37. Honoured by Kuṭṭikanna (and by his son,) illustrious Abhaya, they taught the Vinayaṭṭaka in Anurādhapura.

38. Cūlanāgā and Dhannā, venerated Soṇā, and renowned Saṇhā who well knew the true Religion and (its) history, — 39. highly learned and wise Mahātissā, the

daughter of Gamika, Cūlasumanā, Mahāsumanā, and clever Mahākālī, — 40. illustrious Lakkhadhammā, honoured and high-born, wise Dīpanayā who was venerated in Rohana, — 41. renowned Samuddā who well knew the true Religion and (its) history, holders of the Vibhajja doctrine and of the Vinaya, who both were ornaments of the Sisterhood, — 42. these and other Bhikkhunīs received the Upasampadā ordination in the island of Lankā. (These Bhikkhunīs,) the resolutions of whose minds were pure, who were firmly grounded in the true Faith and in the Vinaya, — 43. learned, versed in the Tradition, free from evil passions, and illustrious, went out (attained Nibbāna) after having spread radiance, like fire-brands.

44. At the present time there are other aged, middle-aged, and young (Bhikkhunīs), holders of the Vibhajja doctrine and of the Vinaya, preservers of the tradition of the Faith. Learned and virtuous they illuminate this earth.

45. Prince Sīva reigned ten years; he established the Ārama and the Vihāra of Nagaraṅga. 46. Prince Sūratissa reigned ten years; he constructed five hundred monasteries, a liberal, great, and meritorious deed. 47. Having conquered Sūratissa, the two Damila princes Sena and Gutta righteously reigned during twelve (twenty-two?) years. 48. Prince Asela, a son of Mutasīva, put Sena and Gutta to death, and reigned ten years. 49. A prince, Elāra by name, having killed Asela, reigned righteously forty-four years. 50. Avoiding the four evil paths of lust, hatred, fear, and ignorance, this incomparable monarch reigned righteously. 51. (Once) no rain fell during a whole winter, summer, and the rainy season. (Then) continually the cloud rained, rain fell during seven times seven days. 52. There were three cases which the king decided¹); (after that) rain fell only during the night and not in daytime. 53. A prince, Abhaya by name, the son of Kākavanna, whom the ten warriors surrounded, whose elephant

1) In the Mahāvamsa (p. 128) an account of these three cases is given.

was Kaṇḍula, — 54. put thirty-two kings to death and alone continued the royal succession. This prince reigned twenty-four years.

End of the Mahāvāra.

XIX.

1.¹⁾ The king (Duṭṭhagāmaṇi) built an exceedingly costly, quadrangular palace (the Lohapāsāda) of nine stories in height, at an expense of thirty koṭis. 2. (He also erected the Mahāthūpa, at the foundation of which the following materials were used:) chunnam work, great stones, clay, bricks, pure earth, a plate of iron, then marumba²⁾, — 3. small gravel, eight layers (?) of stones, twelve (layers?) of crystal and silver. 4. After the prince had caused these foundations to be laid, the Fraternity of Bhikkhus was called together, and the circle (of the base) of the Cetiya was described. 5. Indagutta, Dhammasena, the great preacher Piyadassi, Buddha, Dhamma, and Saṃgha, wise Mittanna, —

1) This chapter is very confused and fragmentary. However by comparing the Mahāvamsa it is possible to ascertain what the single verses refer to. Verse 1 relates to the great palace called Lohapāsāda which was erected by king Duṭṭhagāmaṇi (comp. Mahāv., p. 165, l. 2). Vv. 2—4 contain a description of the different preparatory works for the construction of the Mahāthūpa built by the same king. There is nothing, however, to indicate the transition of the narrative from the Lohapāsāda to the Mahāthūpa; perhaps v. 10 which would answer to this purpose, originally belonged to the place between vv. 1 and 2. — Vv. 5—9 refer to the Bhikkhus present at the solemn inaugural ceremonies at the foundation of the Mahāthūpa (see Mahāvamsa, p. 171). — Vv. 11—17 refer to the acts of liberality performed by king Lajjitissa (Mah., p. 202), and to the history of his successors. — Vv. 18—20 give an account of the buildings erected by the seven great warriors of Abhaya Vaṭṭagāmaṇi (Mah., p. 206). — Vv. 21—22 refer to Mahācūli Mahātissa, the successor of Vaṭṭagāmaṇi (Mah., p. 208). The last verse relates to the death of Duṭṭhagāmaṇi.

2) I cannot define the exact meaning of „marumba“. Turnour translates this word by „incense“ (Mah., p. 169), which is decidedly wrong. To me it seems to mean something like „gravel“. In the explanation of the tenth Pācittiya Rule, in the Sutta Vibhaṅga, I find the following passage which I give exactly according to the Paris MS. (*fonds Pāli* 6) which is written in Burmese characters: „pathavi nāma dve pathaviyo jātā ca pathavi ajātā ca pathavi. jātā nāma pathavi suddhapamsu suddhamattikā appapāsāpā appasakkharā appakathalā appamarumpā appavālikā . . . : ajātā nāma pathavi suddhapāsāpā suddhasakkharā suddhakathalā suddhamarumpā suddhavālikā“, etc.

6. Anattana, Mahādeva, learned Dhammarakkhita, Uttara, and Cittagutta, and clever Indagutta, — 7. the great chief Suriyagutta of prompt wisdom, all these fourteen (Theras) came from Jambudipa to this country (when the foundation of the Mahāthūpa was laid). 8. (Besides these there were present) Siddhattha, Maṅgala, Sumana, Paduma, and also Sīvali, Candagutta, and Suriyagutta, Indagutta, and Sāgara, Mittasena, Jayasena, and Acala, the twelfth of them. 9. (The person that held the circle by which the base of the Thūpa was described, and his parents, had the following auspicious names, viz.:) Suppatitṭhitabrahmā, the son, Nandisena, the father, Sumanadevi, the mother, these three lay persons. 10. (The king constructed) the Mahāthūpa, the most excellent Mahavihāra, expending twenty (twenty-four?) invaluable treasures.

11. (King Lajjitissa,) having heard the precepts for the conduct of itinerant Bhikkhus, which were propounded by the Fraternity, gave medicaments for the itinerant Bhikkhus, for the sake of their comfort, . . . 12. Having heard the well-spoken speech of the Bhikkhunis, which had been delivered at the . . . time (at Harikāla?), the royal lord gave to the Bhikkhunis whatever they desired. 13. He constructed the Silāthūpa, a Vihāra on the Cetiya mountain, and the most excellent assembly hall which is called Jalaka.

14. (By the next king, Vaṭṭagāmaṇi, a monastery) was constructed at the place where the Nigaṇṭha Giri had dwelt. (From this circumstance,) the appellation and the name of Abhayagiri derived its origin. 15. The five kings Ālavatta (Pulahaṭṭha!), and Sābhiya (Bāhiya!), Panaya, Palaya, and Dāṭhika reigned fourteen years and seven months. 16. Prince Abhaya (Vaṭṭagāmaṇi), the son of Saddhātissa, put the Damila Dāṭhika to death and became king. 17. He erected the Abhayagiri (monastery) between the Silāthūpa and the Cetiya. This prince reigned twelve years and five months. 18. The seven champions of Abhaya constructed five Ārāmas. Uttiya and Sāliya, Mūla, Tissa, and Pabbata, Deva, and Uttara, these were the seven

champions (of that king). 19. The (warrior) called Uttiya constructed the (monastery) called the Dakkhīnavihāra, Sāliya the Sāliyārāma, Mūla the Mūlāsaya, — 20. Pabbata the Pabbatārāma, Tissa constructed the Tissārāma, Deva and Uttara constructed the Devāgāra.

21. The son of Kākavanna, Mahātissa, the ruler of the earth, made an agreement to work for wages in the paddy fields, and gave (the money) to the tranquil, thoughtful Thera Summa. 22. Having made an agreement for full three years' labour at a (sugar-) mill, he bestowed a great donation of a thousand kotis on the Bhikkhus.

23. Wise, enlightened Abhaya Dutthagāmani, after having performed meritorious deeds, entered after the dissolution of his (human) body, the body of a Tusita god.

XX.

1. The illustrious son of Kākavanna, known by the name of Tissa, built the Mahāthūpa (and) a Vihāra. 2. He ordered the most excellent Kallakālena monastery to be constructed; and many other Vihāras have been erected by Saddhātissa. 3. The number of the highly precious divisions of the Dhamma is eighty-four thousand; he paid reverence to each single division of the Dhamma separately. 4. Illustrious Saddhātissa constructed a beautiful palace with seven stories, and ordered it to be roofed with iron plates; — 5. 6. (hence) it first received the name Lohapāsāda (iron palace). He made a lump of glass (?). Around the most excellent Mahāthūpa he constructed a wall, decorated with figures of elephants, a beautiful enclosure; he (also) constructed a quadrangular tank (and gave it) for a certain time (to the Fraternity). 7. This prince reigned eighteen years. Having done many other meritorious deeds and distributed rich donations, this wise monarch after the dissolution of his (human) body entered the body of a Tusita god.

8. The son of Saddhātissa, known by the name of Thūlathana, constructed a great Ārāma, the Alakandara monastery. This prince reigned one month and ten days.

9. The son of Saddhātissa, known by the name or Lajjitissa, governed nine years and six months. 10. He constructed a¹⁾ at the most excellent Mahāthūpa and established the most delightful Kumbhila Ārāma. 11. He built the Dighathūpa to the east of the Thūpārāma; in the most excellent Thūpārāma he constructed receptacles cased in stone.

12. After the death of Lajjitissa his younger brother named Khallātanaṅga reigned six years. 13. His commander-in-chief, Mahārattaka by name, put this Khallātaka to death and reigned one day, a wicked, ungrateful person. 14. The younger brother of the king, called Vattagāmani, killed that wicked general and reigned five months. 15. (After that time) the Damila Pulahattha reigned three years, and the general Bāhiya two years. 16. Having killed this (king), Panayamāra reigned seven years. Having killed this (king), Palayamāra reigned seven months. 17. Having killed this (king), a person Dāthiya by name reigned two years. These five sovereigns belonging to the Damila tribe governed fourteen years and seven months in the interval (between the two parts of Vattagāmani's reign). 18. Then the glorious, great king Vattagāmani came back and having put to death the Damila Dāthika, gained the sovereignty himself. 19. This king Abhaya Vattagāmani reigned twelve years and in the beginning (before the above-mentioned interruption) five months. 20. Before this time, the wise Bhikkhus had orally handed down the text of the three Pitakas and also the Atthakathā. 21. At this time, the Bhikkhus who perceived the decay of created beings, assembled and in order that the Religion might endure for a long time, they recorded (the above-mentioned texts) in written books.

22. After his (Vattagāmani's) death Mahācūli Mahātissa reigned fourteen years justly and righteously. 23. This king, full of faith, having done many meritorious deeds,

1) Probably this passage refers to the three „pupphayāna“ mentioned in the Mahāvamsa (p. 201, l. 14), though I do not know how to explain or to correct the word used here (tilancanap).

went to heaven after fourteen years. 24. The son of Vatta-gāmani, known by the name of Coranāga, reigned twelve years living like a robber. 25. The son of Mahācūli, the prince known by the name of Tissa, reigned three years over the Island. 26. King Siva cohabited with queen Anulā; he ruled one year and two months. 27. A king from a foreign country, Vaṭuka by name, a Damila, governed one year and two months. 28. Then followed king Tissa, known by the surname „the wood-cutter“; he then ruled one year and one month. 29. (A person) called Niliya by name, known as the Damila king, ruled the kingdom and governed three months. 30. A woman, Anulā, killed these excellent persons and governed four months over Tambapanni.

31. The son of Mahācūli, called Kuṭikannatissa, constructed an Uposatha hall near the Cetiyaṭṭhāna monastery. 32. In front of the building he erected a beautiful stone Thūpa; there he planted a Bo branch and constructed a great structure (around the Bo branch?). 33. He built a bath ... for the Bhikkhunis. He also made a fence round the Padumassara garden. 34. He caused a ditch to be dug for the protection of the town, and a wall to be constructed full seven yards (in height). 35. He (also) caused the ponds Khema and Dugga to be dug (which he gave) for a certain time (?) (to the Fraternity). He (also) caused the Setuppala well and the beautiful Vannaka dike (?) to be constructed. This prince reigned twenty-two years.

XXI.

1. Prince Abhaya, the son of Kuṭikanna, went to visit the Fraternity (?) in the beautiful Mahāthūpa. 2. The (Bhikkhus) who had subdued their passions and obtained self-control, who were spotless and pure of heart, recited (the Dhamma) in the relic room in honour (of the relics). 3. The king, when he heard them reading in the delightful relic room, walked round the Thūpa; but he could not see them at any of the four gates. 4. The royal ruler

of men, having paid in every way reverence to the most venerable recitation, thus thought: „Were do they read? 5. They do not recite at the four gates nor outside; surely the wise men read in the relic room. 6. I also desire to see the most excellent relic room, I will hear the recital and see the Bhikkhu fraternity.“ 7. Sakka, the king of gods, when he perceived the desire of the king, appeared in the relic room and thus addressed the Theras: 8. „The king, venerable sirs, desires to see the relic room.“ For the sake of the preservation of his faith they conducted him into the relic-room. 9. As the king beheld the relic-room, wisdom arose in his mind; he raised his clasped hands and worshipped the relics and made great offerings during seven days. 10. He seven times made most excellent offerings, prepared with honey. He seven times made priceless offerings of ghee (?), — 11. and (also) duly seven times other (?) offerings. Seven times he made offerings of lamps, repeating them, — 12. and seven times beautiful offerings of flowers. During seven days he made offerings of water full (of flowers), and during seven days offerings of (common) water. 13. He ordered a priceless net-work of corals to be made, covering the surface of the Mahāthūpa as if it were dressed in a garment. 14. He made strong pillars for placing lamps around the foot of the Thūpa, and got a tube filled with ghee; then he ordered the lights seven times to be lit. 15. He caused a tube (to be laid) around the foot of the Thūpa and to be filled with oil, and ordered the oil-lamps fourteen times to be lit. 16. Having caused (a tube?) to be filled with scented water, he fixed mats at the top (of the Thūpa); (on these) he caused handsfull of blue lotuses to be scattered; this offering was made seven times. 17. Having dug a channel (from the Thūpa) to the Khema pond (which was situated) to the west of the Thūpa, he made there a water offering. 18. An entire Yojana around (the Thūpa) he caused flowers to be planted, and made a flower thicket at the most excellent Mahāthūpa 19. The

made a flower thicket fourteen times. 20. Having gathered various flowers, he constructed seven times a flower-pillar with a terrace and an enclosure. 21. He saw ... of various shapes, ornamented ...; the prince made them similar in shape. 22. He ordered chunnam work to be executed at the most excellent Mahâthûpa. Having celebrated the coronation (of the Bo tree?), he held a festival connected with the execution of chunnam work (at the buildings around the Bo tree?). 23. Sakyaputta, the great hero, penetrated the whole Truth near the Assattha tree (and became?) the supreme (Buddha?). 24. Of this Bo tree which stood in the delightful Meghâvana garden, illuminating the island, the prince held a coronation and a bathing festival. 25. The Bhikkhu fraternities who bring happiness (to the people), after having spent the rainy season (in the prescribed manner), celebrated the Pavâraṇâ ceremony; (the king) bestowed on them a Pavâraṇâ donation in order to show his liking for the Pavâraṇâ ceremony. 26. He bestowed a donation of sandal wood on the Bhikkhu fraternity, the most excellent assembly. To the most excellent Mahâthûpa he made the donation of a great kettle-drum. 27. ... dancers and acrobats in auspicious attitudes (?), all ... He constructed ... and made a donation of it to the Mahâthûpa. 28. At the full moon day of the month Vesākha the Sambuddha was born; he celebrated a festival twenty-eight times in honour of this month. 29. Between the two monasteries of the delightful Mahâmeghavana and of the most excellent Thûpârâma he constructed an Uposatha hall. 30. He did many other meritorious acts and distributed rich donations. This prince reigned twenty-eight years.

31. Prince Nâga, the son of Kuṭikanna, made bricks and other things (?) of costly substances in the most excellent (Ambatthala Thûpa?), — 32. and erected seats for the Dhamma preachers everywhere in the beautiful Ambatthala Thûpa. He made a great offering called Giri-bhaṇḍagahana. 33. As many wise Bhikkhus were in Laṅkāḍîpa, he gave a robe to each one of the Bhikkhu con-

gregation, of the most excellent assembly. This prince reigned twelve years.

34. Âmaṇḍagâmani, the son of Mahâdâṭhika, known by the surname Abhaya, caused a well and also the Gâmeṇḍitalâka to be dug. 35. He constructed the Rajatalena (Vihâra). Over the Thûpa, in the most excellent Thûpârâma, he constructed a double canopy made of silver. 36. In the two most excellent palaces of the Mahâvihâra and of the Thûpârâma, he completely constructed treasuries and treasure-caves. 37. He also interdicted the destruction of animal life in the territory of Tambapaṇṇi. This prince reigned nine years and eight months.

38. His younger brother, known as king Kanirajânu, reigned full three years. 39. The royal son of Âmaṇḍagâmani, known as Cûlâbhaya, constructed the most excellent Gaggarârâma. 40. King Cûlâbhaya reigned one year. A woman called Sîvalî, known by the surname Revatî, — 41—43. the daughter of king Âmaṇḍa, reigned four months. The son of Âmaṇḍa's sister, Ilanâga by name, removed this Sîvalî and reigned in the town. King Ilanâga, the destroyer of his enemies, having heard the Kapi-Jâtaka, ordered the Tissa and Dûra ponds to be dug. This king reigned six years in the island of Laṅkā. 44. The king called Sîva, known by the surname Candamukha, constructed the Manikârâma (Manikârâgâma tank?) near the monastery called Issara. 45. The queen-consort of that king, known by the name of Damilâdevî, bestowed her own revenues from that very village on that Ârâma. This king reigned eight years and seven months.

46. King Tissa, known by the surname of Yasalâla, governed eight years and seven months¹). 47. King Subha, the son of a doorkeeper, constructed the Subhârâma and the delightful Villavihâra. 48. Likewise he constructed hermit's cells which were called after his own name. This king governed six years over his kingdom.

1) According to the Mahāvamsa: seven years and eight months.

XXII.

1. King Vasabha constructed in the Cetiyapabbata monastery ten Thûpas, a most glorious deed by which high reward is to be gained. 2. In the Issariya Ârâma he constructed a delightful Vihâra (and) a pleasing and delightful Uposatha hall. 3. He also ordered a large kettle-drum to be made for the most excellent Mucela monastery. Every three years he gave six robes (to each monk). 4. Throughout the whole of Laṅkādîpa he repaired dilapidated Ârâmas. Everywhere he constructed residences and made most precious offerings to the pious (Bhikkhus). 5. In the most excellent Thûparama he constructed a relic-chamber; full forty-four times the king held (Vesākha) festivals. 6. In the Mahāvihâra, in the Thûparâma, and in the Cetiyapabbata monastery, at each of these places he ordered a thousand oil-lamps to be lit. 7. 8. The eleven tanks (formed by this king were) the Mayanti, the Rājuppala tank, the Vaha, Kolamba, Mahānikkhavatti tank and also the Mahārametti, the Kehāla and Kāli tanks, the Jambuti, Cāthamaṅgana, and Abhivadāhamānaka tanks.

9. 10. He also constructed twelve irrigation canals in order to augment the fertility (of the land). Various meritorious acts he did; he made a wall and a ditch around the town with towers at the gates, and a great palace. He ordered lotus-ponds to be dug at different places in the town, the capital. 11. The most eminent king conducted water by means of an underground aqueduct (to those ponds). This ruler governed forty-four years.

12. The son of Vasabha, known as Tissa, the royal lord, ordered the Ârâma called Maṅgala to be constructed. He reigned straightway (after his father's death) three years over the Island.

13. Tissa's son, Gaṇḍābhukagāmaṇi, caused a great Thûpa to be built in the delightful Abhayārâma. 14. This royal chief constructed the pond called Gāmaṇi, according to the wishes of his mother; this lord (also) ordered the

15—17. The ruler of Tambapanni called king Mahallanāga caused the Sajjalakandakarama, the Goṭapabbata in the south, the Dakapasana Ârâma, the Sālipabbata Vihara, the Tanaveli (Vihâra), and in Rohana the Nāgapabbata (Vihâra) and the Girisālika Ârâma to be constructed. Having reigned six years he reached the end of his life and died.

18. 19. The son of Mahallanāga, known by the name of Bhātutissa, caused for the sake of (re-)establishing the Mahameghavana garden, a wall fence with towers at the gates to be constructed (around it); this king also founded the Vara-Ârâma (Gavara-Âr.). 20. Having caused the pond called Gāmaṇi to be dug, Bhātutissa, the lord (of the Island), gave it to the Bhikkhu fraternity. 21. He (also) ordered the pond called Randhakandaka to be dug. In the delightful Thûparama he constructed an Uposatha hall. 22. This king bestowed a great donation on the Bhikkhu fraternity. He reigned twenty-four years over the Island.

23. His younger brother, well known by the name of Tissa, erected an Uposatha hall in the delightful Abhayārâma. 24. He constructed twelve edifices within (the limits of) the most excellent Mahāvihâra. In the Dakkhinārâma he built a Vihâra and a Thûpa. 25. Many other meritorious acts he did in honour of the blessed religion of the Buddha. He reigned eighteen years.

26. The sons of Tissa's own body, two brothers worthy of royal dignity, reigned as rulers three years over the Island.

27. Vankanāsikatissa reigned three years in Anurādhapura, a king of proper and meritorious conduct. 28. After the death of Vankanāsikatissa his son Gaṇḍābhukagāmaṇi reigned twenty-two years. 29. After Gaṇḍābhu's death the father-in-law of that king, Mahallanāga, reigned six years. 30. After the death of Mahallanāga his son Bhātikatissa reigned twenty-four years over Laṅkā. 31. After Bhātikatissa's death his younger brother Kanitthātissa reigned eighteen years over Laṅkādîpa. 32. After the death of Kanitthātissa his son, known by the name of Khujjanāga, reigned two years. 33. Kuṇjanāga, the younger

brother of Khujjanāga, put his royal brother to death and reigned one year over Laṅkā.

34. Having gained the victory (over Khujjanāga), Sirināga reigned nineteen years in the most excellent Anurādhapura over Laṅkā. 35. The king called Sirināga by name made an offering of a garland of costly substances to the Mahāthūpa and erected a parasol over the Thūpa. 36. He constructed an Uposatha hall, the most excellent Lohapāsāda. This prince reigned nineteen years.

37. The son of Sirināga, the royal lord called Abhaya, gave two hundred thousand silver pieces to the Bhikkhu fraternity. 38. At the most excellent great Bo tree he constructed a stone ledge. This king governed twenty-two years. 39. His younger brother, known as king Tissaka, erected a most excellent parasol over the Abhayārāma and over the Mahāthūpa. 40. In the delightful Mahāmeghavana and in the beautiful Abhayārāma, at both most excellent Vihāras, he constructed a golden Thūpa. 41. Having heard the Gilāna discourse (of Buddha) which was preached by Thera Deva, he gave medicaments for the sick and (constructed) five most excellent residences (for the Saṃgha?). 42. Having seen a portent in the night, (he constructed) the Dassamālini Ārāma; near the delightful Bo tree he erected figures formed by lamps.

43. In the reign of that king they proclaimed many wrong doctrines; proclaiming captious doctrines they ruined the religion of the Jina. 44. The king, when he perceived that wicked Bhikkhus ruined the religion of the Jina, together with the minister Kapila subdued those wicked ones. 45. Having destroyed these captious doctrines and caused the (true) religion to shine, he gave (to the Fraternity) the Hatthapannika (Sattapannika?) palace and (caused) boiled rice (to be provided) in the Meghavana. This royal ruler governed twenty-two years.

46. Tissa's own son, known by the name of Sirināga, reigned full two years over the Island. 47. This Sirināga constructed an enclosure around the great Bo tree and also a beautiful pavilion.

48. (The king) called Asaṅgatiṣṣa (Saṃghatiṣṣa) fixed golden parasols over the most excellent Mahāthūpa, on the top of the Thūpa. 49. (He also constructed) of jewels a Thūpa of the shape of a flame at the most excellent Mahāthūpa, and in connection (?) with that work he also brought offerings. 50. (Having heard) the Andhakavinda Suttanta¹), which was preached by Thera Deva, this victorious king ordered rice-milk continually to be distributed at the four gates (of the town).

51. Vijayakumāra²), the son of Sirināga, reigned after his father's death one year.

52. Saṃghatiṣṣa reigned four years; he fixed a parasol and goldsmith's work on the Mahāthūpa.

53. King Saṃghabodhi by name was a virtuous prince; this king reigned two years. 54. This victorious king ordered rice-milk continually to be distributed in the delightful Meghavana garden, and in the most excellent Mahāvihāra he constructed a room where food was distributed by tickets.

55. The king called Abhaya, known by the surname Meghavanna, constructed a stone pavilion in the most excellent Mahāvihāra. 56. 57. To the west of the Mahāvihāra he built a cloister for monks given to meditation. He (also) constructed an incomparable stone altar around the Bo tree and ordered a trench to be made, lined with stones, and a very costly triumphal arch. In the most excellent Bo tree sanctuary he erected a throne of stone. 58. Within the Dakkhiṇārāma he constructed an Uposatha hall. He distributed a great donation to the fraternity of Bhikkhus, the most excellent community. 59. The king, having constructed a royal palace, a great, delightful building, gave it to the Bhikkhu fraternity and then received

1) This discourse of Buddha which contains praises of those who provide rice-milk for the Fraternity, is contained in the Mahāvagga of the Vinaya-Piṭaka, VI, 24.

2) The stanza treating of Vijaya is interposed between two sections which refer to king Saṃghatiṣṣa's reign. The confusion seems brought on by an injudicious employment of different sources; I do not believe that we ought to alter the succession of these verses.

it back. 60. In the Meghavana garden the king also celebrated a Vesākha festival. He reigned thirteen years.

61. The son of Meghavanna was king Jetṭhatissa; this royal lord reigned over the island of Tambapanni. 62—65. In the most excellent Mahāthūpa he offered a very costly jewel. Having built a palace covered with iron and offered to it that most excellent jewel, the chief of men gave (to that palace) the name „Manipāsāda“ („palace of the gem“). Having constructed the Pacinatissapabbata Ārāma, the ruler of men called Tissa gave it to fraternity of Bhikkhus. The ruler of the earth, the chief of men, having ordered the Ālambagāma pond to be dug, held festivals (there) during eight years. This king reigned ten years over Tambapanni.

66. After Jetṭhatissa's death his younger brother, king Mahāsena, reigned twenty-seven years. 67. This king once thought thus: „There are two kinds of Bhikkhus in the Religion (of Buddha); which of them hold the right doctrine and which hold the wrong doctrine, which are modest and which are shameless?“ 68. When thinking about this matter and searching after modest persons, he saw wicked Bhikkhus who were no (true) Samānas and (only) looked like (Samānas). 69. He saw people who were like stinking corpses and in behaviour like blue flies, wicked persons, who were no (true) Samānas and (only) looked like (Samānas), — 70. Dummita and Pāpasoṇa and other shameless men. He went to those wicked Bhikkhus and asked them about the sense (of the Religion) and the doctrine. 71. Dummita and Pāpasoṇa and other shameless men secretly consulted in order to mislead the pious (king). 72. These wicked, infatuated men taught that (computing) the twenty years (required for) the Upasampadā ordination from the conception, which has been admitted (by Buddha) in (the story about) Kumārakassapa¹), is not allowable. 73. The practice of (wearing) ivory (fans)²

1) Mahāvagga, I, 75.

2) I have translated this passage according to the indications given in the Mahāvamsa Tīkā (see the quotation in the footnote, p. 113), although

which has not been admitted in the story about the Chabbaggiyas, these shameless, idle (?) teachers taught to be allowable. 74. Regarding these and other matters many other shameless Bhikkhus, without a reason, for the sake of their own advantage, taught that (the true doctrine) was a false doctrine.

75. Having performed through his life, in consequence of his intercourse with those wicked persons, evil as well as good deeds, this king Mahāsena passed away (to another existence) according to his actions.

76. Therefore one should fly far from intercourse with wicked men, as from a serpent or a snake, and self-controlled one should perform acts of benevolence as long as his existence lasts.

I do not know any story in the Vinaya mentioning the Chabbaggiya Bhikkhus, which relates to the use of ivory fans. There is in the Khuddakavattukhandha (Cullavagga, V, 23, 1) a precept which implicitly excludes the use of fans made of ivory („anujānāmi bhikkhave tisso vijāniyo vākamayaṃ usiramayaṃ morapiñchamayaṃ“). I think that this is the passage alluded to, though the Chabbaggiyas are not expressly mentioned in it: in the short stories which precede and follow this one, most frequently mention is made of the transgressions of the Chabbaggiyas, so that the expression „Chabbaggiyānaṃ vatthu“ may have been extended to this passage also, by an inaccuracy which scarcely will be deemed strange.

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*Sābhiya 19, 15.	Sihassara 3, 42.	9, 6, 43. — 7, 32.
*Sāla 11, 29, 31.	Sihahanu 3, 44, 45, 51.	Summa 19, 21.
Sāliya 19, 18, 19.	Sukkodana 3, 46.	Suriyagutta 19, 7. — 8.
Siggava 4, 46: 5, 57 et seq.; 80 et seq.	Sujāta 3, 41.	Suvannabhūmi 8, 12.
*Sijhi 3, 23.	*Sutaṅgana 1, 51.	Susimā 9, 3.
Suddhattha 3, 47. — 19, 8.	Suttavādā 5, 48.	Susunāga 5, 25, 98 et seq.
Siddhatthā 5, 54.	Sudatta 2, 1.	Sūratissa 18, 46 et seq.
Sirināga 22, 34 et seq. — 46 et seq.	Sudassana 3, 7.	Sena 18, 47, 48.
Silākūta 17, 14.	*Sudinna 3, 33.	Sona, comp. Sona, Pāpa-sona.
Siva (comp. Siva) 10, 4. — 11, 7; 17, 76; 18, 45.	Suddhodana 3, 45 et seq.	Sonā 18, 10. — 38.
Siva 3, 42.	Sudhammā 17, 19 et seq.	Sona 8, 12.
Siva (comp. Siva) 20, 26. — 21, 44.	Suppatigghita 19, 9.	Sonaka 4, 39 et seq.; 5, 78 et seq.
Sivalā 11, 7; *17, 76. — 18, 27. — 30. — 34.	Suppāra 9, 15 et seq.	Sobhaya 18, 15.
Sivali 9, 3. — 19, 8. — 21, 40, 41.	Subha 21, 47.	Sobhitā 18, 9.
Sihā 9, 1 et seq.	Subhakūta 15, 60: 17, 14.	Somanadeva 18, 29.
Sihaputta 9, 5, 6.	*Subhaṅgana 1, 51.	Somā 18, 14.
Sihapura 9, 4, 5, 43.	Sumana 4, 51: 5, 22, 24. — 12, 13, 26, 39: 15, 5 et seq. 28, 93. — 15, 48, 53; 17, 25. — 19, 8.	Somā 18, 14.
	Sumanakūta 15, 48; 17, 14.	Hatthipura 3, 18.
	Sumanadevi 19, 9.	Himavā 6, 3; 8, 10.
		Hemavatikā 5, 54.
		Hemā 15, 78; 18, 11.
		*Hemāsā 18, 24.

TABLE OF THE CEYLONESE KINGS ACCORDING TO THE DĪPAVAMSA.

Vijaya (reigned 38 years)	9, 28—44.
Interregnum (1 year)	11, 9.
Paṇḍuvāsa (30 y.)	10, 1—6.
Abhaya (20 y.)	10, 7.
Interregnum (17 y.)	11, 1—2.
Paṇḍukābhaya (70 y.)	11, 1—4.
Mutasiva (60 y.)	11, 5, 13.
Devānampiya Tissa (40 y.)	11, 4 — 17, 92.
Uttiya (10 y.)	17, 93—109.
Siva (10 y.)	18, 45.
Sūratissa (10 y.)	18, 46.
Sena and Gutta (12 y. ¹)	18, 47.
Asela (10 y.)	18, 48.
Elāra (44 y.)	18, 49—62.
Abhaya Dutthagāmani (24 y.)	18, 53 — 19, 10, 23.
Saddhātissa (18 y.)	20, 1—7.
Thūlathana (1 month and 10 days)	20, 3.

1) 22 years according to the Mahāvamsa.

Lajjitissa (9 y. 6 m. ¹)	19, 11—13; 20, 9—11.
Khallātanağa (6 y.)	20, 12.
Mahārattaka (one day)	20, 13.
Abhaya Vattagāmani (5 months)	20, 14.
Pulahaṭṭha (Ālavatta) (3 y.)	19, 15; 20, 15—17. —
Bāhiya (Sābhiya) (2 y.)	
Panayamāra (7 y.)	
Palayamāra (7 months)	
Dāṭhika (2 y.)	19, 14, 16—20; 20, 18—21.
Abhaya Vattagāmani (12 y.)	
Mahācūli Mahātissa (14 y.)	
Coranāga (12 y.)	
Tissa (3 y.)	20, 24.
Siva (1 y. 2 m.)	20, 25.
Vaṭuka (1 y. 2 m.)	20, 26.
Tissa (1 y. 1 m.)	20, 27.
Niliya (3 m. ²)	20, 28.
Anulā (4 m.)	20, 29.
Kuṭikappatissa (22 y.)	20, 30.
Abhaya (28 y.)	20, 31—35.
Mahādāṭhika Nāga (12 y.)	21, 1—30.
Abhaya Āmaṇḍagāmani (9 y. 8 m.)	21, 31—33.
Kapirājānu (3 y.)	21, 34—37.
Cūlābhaya (1 y.)	21, 38.
Sivali Revati (4 months)	21, 39—40.
Ilanāga (6 y.)	21, 40—41.
Siva Candamukha (8 y. 7 m.)	21, 41—43.
Tissa Yasalāla (8 y. 7 m. ³)	21, 44—45.
Subha (6 y.)	21, 46.
Vasabha (44 y.)	21, 47—48.
Vaṣṇakāśikattissa (3 y.)	22, 1—11.
Gajābhukagāmani (22 y.)	22, 12, 27.
Mahallanāga (6 y.)	22, 13—14, 28.
Bhātutissa (24 y.)	22, 15—17, 29.
Kaniṭṭha-Tissa (18 y.)	22, 18—22, 30.
Khuṇṇanāga (2 y.)	22, 23—25, 31.
Kuṇṇanāga (1 y.)	22, 26, 32, 33.
Sirināga (19 y.)	
Abhaya ⁴) (22 y.)	22, 34—36.
Tissa ⁴) (22 y.)	22, 37—38.
Sirināga (2 y.)	22, 39—45.
Vijaya (1 y.)	22, 46—47.
Samghatissa (Asamghatissa) (4 y.)	22, 51.
Samghabodhi (2 y.)	22, 48—50, 52.
Abhaya Meghavappa (13 y.)	22, 53, 54.
Jetthātissa (10 y.)	22, 55—60.
Mahāsena (27 y.)	22, 61—65.
	22, 66—76.

1) According to the Mahāvamsa: 9 years and 8 months.

2) 6 months according to the Mahāvamsa.

3) According to the Mahāvamsa: 7 years and 8 months.

4) In the Mahāvamsa, Tissa and Abhaya are transposed, and to Abhaya only eight years are given.

